

# *The Religion of ♥ Love*

## *A Spiritual Revolution*

*The Teachings of Mother Rytasha*  
*The Angel of Bengal*



*Mother Rytasha*

RELIGION  
THE WORD RELIGION, AS USED IN,  
THE TEACHINGS OF MOTHER RYTASHA  
IS TO BE UNDERSTOOD  
IN ITS ORIGINAL MEANING,

RE - AGAIN  
LIGIO - TO LINK

RELIGION - THE PROCESS AND PRACTICES  
BY WHICH ONE CAN COME AGAIN TO GOD.

I, Razzaque Khan, remember the day of my death, and the tortures I suffered, and my escape from that death, in The War of Liberation for the land of Bangladesh. Of glorious victories, and millions dead, and I alive, but not in the same way, never again in the same way. For now there is only service and the search for God.

And to God I prayed and for truth I searched many long years, leaving my homeland and traveling throughout the East. Still my prayers were unanswered and I grew weary and downcast and so prayed all the more. And then when I had given up all hope there appeared before me the master for whom I had searched, and leaving everything, I followed.

People who were hungry came and were fed, the children provided schools, help for the sick, and hope for the poor. Loved by the people who call her, The Angel of Bengal.

But it is not of her good deeds I wish to speak of here, but of her teaching, for as I was taught by her, "**Good deeds without God is like polishing the cage, but letting the bird inside die.**" For people knowing me before and finding me so changed, asked, "Who is your teacher and what is the teaching?" And I answering with her words said, "The teaching does not rest in the teacher, but in God alone, and is a fulfillment of all scripture. **The problems of man can only be solved by a spiritual revolution** which unites in understanding all the great religions of the world." I tell them, that she teaches, how to live by the truths inherent in all religions, to understand that we are eternal spirit souls, and that **the only purpose of life is spiritual realization.**

And so I traveled and worked with her going into India and up into the Himalaya Mountains of Nepal, and wherever we traveled she taught and many came, for the people were tired of the sorrows of this world and hungry to hear.

Traveling by boat in Bangladesh, many gathered on the river bank to see her pass by. And she stopped and spoke to them, saying, "**Know that you are already perfect**, that your soul which is full in knowledge is eternal and blissful, that you are more brilliant than a million suns. But now, in illusion, you are as the sun when covered by cloud and this cloud is your ignorance. Only by the cleansing practice of religion will that cloud clear away and with it your sorrows." And a man on the river bank called out, saying, "You speak to us of religion, yet we have had religion for thousands of years and look at the state of the world; everywhere war and greed and man's inhumanity to man." "Sadly you are right," she replied, and spoke no more for awhile. Then noticing a small child playing on the river bank, covered with mud, she asked, "Have we not also had soap for thousands of years and still that child is dirty?" "He has not used the soap," explained the same man. "Yes," she answered, "and we do not use religion. For we are as a man, who working in a bank, counts out money, some for me, some for the bank, and is therefore considered a thief and put into prison. So a man who lives, taking some for me, some for God, when all is God's, is also a thief, and must remain in the prison house of birth and death. Only when our whole life is given to God will we be free."

Later in the evening when it was cool and the moon was full and shining and a crowd had gathered outside the small clay house where she was staying, she came out and sat among the people and told how a young man had come to her home and was surprised to see how simply she was living, with hardly any furniture, and forgetting his manners, had blurted out, "Where is your furniture?" And she in turn had asked him, "And where is yours?" "But I am a visitor here," he stammered. "And I also am a visitor here," was her reply. And turning to the people gathered around her, she cried out, "Oh bitter exile in this impermanent place. For this world is not our home, but a place of suffering. **As the trees must bear the weight of the sky, and the creatures of the sea, the weight of water, so man must bear the weight of his ignorance, and in ignorance suffer the three-fold miseries of life. Miseries caused to him by nature, by others, and by his own mind and body.** And at the final hour what does a man profit by all he has gained here, for death alone, is the birthright of every man. All this a man must suffer. All this a man must bear."

"But **suffering may be good, for a thing may be called good, when it turns a man towards God.** For prayer goes among pain, as illusion among ease, and happiness is like a drop of water in the desert. When amidst our suffering, in all humility, we cry out Lord! Lord! The questions asked, the answers come."

"Where are the answers, for I call and call and hear nothing," a woman asks. "You will hear the voice of God in His scripture. All the answers, all knowledge, in great Love, has been given. **When you are no longer blinded by material desires, you will see. When you are no longer deafened by the noisy desires of your mind, you will hear. When your lips chant The Holy Names of God, you will know.**"

And the woman persisted, saying, "But which scripture, for all men believe their religion best." And she answered her, "**Different religions are just a different angle of vision of the one God.** The message of God, which spoken according to time and circumstance, in the language of the listener, because of custom and culture, may on the outside appear different, but the inner meaning is one, as God is one." And she went on to explain, giving example, "All scriptures tell a man to pray. The Hindu prays in Sanskrit, in the Temple, the Muslim in his Mosque, in the language of Arabia. Each bows before the same God in a different posture. So the injunction to pray is God's, but the style is man's."

And the woman asked again, "You speak of outer meaning, speak now to us of inner meaning." And she answered the woman, saying, "As a branch cut from a tree soon withers and dies, so also a man separated from God. **The heart of all religion, is for man once again to be, in Love, and with God; by surrender to the will of God.** For when Jesus taught, The Lord's Prayer, saying, *'Thy kingdom come, Thy will be done, on Earth as it is in Heaven,'* the difference between Heaven and Earth was made clear, for in Heaven the will of God is done, and on Earth the will of man is done. The word Islam means surrender to the will of God, and a Muslim is any man surrendered to the will of God." And again she spoke out of a different scripture, "the Bhagavad Gita, and its conclusion, wherein the Lord says, *'Give up all varieties of religion and just surrender unto Me.'* Pray then," she said, "never again to be the poor servant who knows not his master, the poor Lover who satisfies not the desire of the Beloved. But praying say, let me bind myself to Thee, my will to Thine, two as one, surrendered unto Thee, Thy will alone, o' Lord be done."

And as we traveled across the country, a man who followed, listening intently but never speaking finally stood up, asking, "If a man would make himself perfect, how must he begin? What must he do?" And seeing his sincerity and his desire, she answered him, saying, "**The first and most important thing in spiritual life is to hear from a master.** But hearing is not listening, for everyone has ears, but few can hear. One who has heard - acts. One who is called - comes. When the disciple is ready the master will appear. But who is master? For religion is a good business and many exploit God to gain power and wealth."

"A man may appear as master, but is not, and another appear as not, and is." And smiling, she added, "You can take a dog and put him on a throne, put a crown on his head, and many will call him king, but throw a bone and see what happens..."

"Be wise therefore, and know that **a true spiritual master comes in disciplic succession**, taught by a master, who was taught by a master, all the way back to when the message of God was first received. A spiritual master's words and works are of God. Man may make philosophy but only God gives religion. **The spiritual master delivers the message of God without change or alteration** just as a postman delivers a letter."

"**A spiritual master must be living.**" At this the same man rose and told of a friend who had taken as his master a famous teacher long dead and whom he had never met, and kept his picture in a place of honor. "Can I have as master such a one as this?" And laughing, she answered him saying, "That would be like putting a picture on your wall of a beautiful film star and saying she is my wife. For surely there will be no fruit from this union nor will there be spiritual fruit from the other."

And the man laughing himself, commented, "Your teaching seems very clear and though I am a simple man I can understand it. But others come, and we can't understand them at all." And she nodded, saying, "We live in a time when men who call themselves master will speak in such a way that no one can understand. They will not even let scripture be heard in the common language of the people. The ignorant will then think because they cannot understand that it must be very deep, and the speaker very learned."

A man in the back, a musician by trade, who was listening, now raised his head and said, "Here many say, guru is God." "There is no God but God!" came her answer. "The master is an ambassador from God, in that he brings the message of God, and so may be accorded all respects, just as an ambassador of the queen is given all respects, but no one but a fool believes him to be the queen."

And continuing, she said, "**A spiritual master, neither needs nor wants, anything material from the disciple.** If he asks something of the disciple it is always to benefit the disciple. Sometimes the master will take something away, just as a good mother seeing her child putting something dirty in his mouth, will take it away. But be not afraid, for you will never be given a burden that will break you, a load too heavy for you to carry, for out of Love and knowledge the master acts only for your good." And again, the first man asked, "And what of a disciple? What must he be and what must he do? For it is said that it is very difficult to become your disciple, for you have turned many away who came to you."

"**A disciple,**" she answered, "**must have a sincere desire for spiritual life,** and that is easily known by whether or not he follows the instruction of the master. **Disciple means discipline.** A man who comes to the master but who will not follow is like a man who says he wants to be clean but refuses to take a bath."

"**Must I give up everything I own to follow you?**" the son of a rich man asks. "What do you own?" she asks back, "for surely everything belongs to God. We may only have the use of things temporarily while we are here. **What is important is not how little or how much we have but that we use it in the service of God.**"

And as we traveled, her fame spread throughout the land, and more and more people came, as many as 100,000 at a time, for she spoke to all regardless of religion, saying, "**This teaching is for everyone, as is all spiritual teaching.**" And the people who were sick in their hearts at the hate in the world and the state of their lives Loved her.

But success is a dangerous thing and her teaching was seen as a threat to all who would gain power and wealth through propagating ignorance, and they sought to destroy her. At a large meeting she answered them, saying, "You critics charge me with preaching to Muslims. Others condemn me for mixing with Hindus. But **I see neither Hindu nor Muslim, I see neither Christian nor Jew, neither black nor white, American nor Indian, neither man nor woman, only the Beloved Lovers of God.**"

"You who would carve up the world, and the word of God; know that **differences are not divisions.**" And stopping she pointed at a bird who soared overhead, and asked, "Does that bird flying so high above us see lines along the Earth dividing up the land? Did God make borders? No, man has made that, and with it, war! God gave His holy word that we might build a stairway to Heaven, but man, dividing it, has used God's words to build instead a wall between his brothers. It is man who has made these false borders and boundaries, and it is man who must take them down!"

And some scoffed at her preaching, saying, "There is nothing new here. We have heard this before." And she answered them boldly, saying, "If you heard, then why moved you not? Why changed you not? Your listening is not hearing! Your knowledge unrealized! You speak of fire, but you burn not!" And the people were happy, for they knew these men and had suffered mightily at their hands. But not all were pleased, and one, hoping to trick her, asked, "Then which religion do you say is the best?" And she answered, "The one that gives you Love of God." And his friend, a sly man, knowing it was against the law of that land to convert people and thinking to trap her, asked, "Must I change my religion?" And she smiled at him, saying, "No, you must practice it." And that day at least, they were defeated.

And there gathered about her truly good people, who following, wished to give their lives to God. And they asked for initiation, and in time it was given.

In a clearing surrounded by flowering trees, taking off her shawl, she washed the feet of the disciples, saying, "**All religious practices as enjoined by God, are as a cleansing of the dirt of ignorance, for already are you perfect, only covered by illusion.** This initiation is not about a change of religion, of dress, or address, or name. It is about a change of the heart. Nor is it about joining an organization, for **all organized religions, though they preach brotherhood, in reality, separate brother from brother.** For if God is our Father, we must be brother and sister, family to all. This initiation is a public proclamation that you are now souls surrendered unto God."

And as she washed their feet, speaking the whole time, everywhere people were filled with emotion, and tears ran down their faces.

And speaking to them, she said, "**Give freely what was given freely to you, for spiritual knowledge is realized only in the giving.**"

"And do not worry about who will follow. A seed planted grows invisibly under the ground. Remember, you may plant the seed, but the fruit thereof, belongs not to you, but to God."

**"Judge not, for our knowledge can be but incomplete. Only God may know the heart of another man.** But look instead for the flame of God's good in everyone, and fan that flame into a fire, that will by its very nature, burn away all impurities. **For all man's actions, come from Love, or the need of it.**"

And as she spoke, the clearing was filled with a blue light and around her head a halo of white light appeared, amazing all the people present. But she cautioned them, saying, "**Many will come looking for miracles, for easy solutions. They wish to feel good, not be good. Miracles are for materialists.** They are not spiritual. Anyone of you, here gathered, may learn to walk on water, but for a few cents you can more easily cross over the water in a boat. If you serve God, He will give whatever is necessary for His service. Beware the seeking of powers, for that is not a spiritual path but a material one, and leads not to, but away from God."

And again she cautioned, "You are trained as teachers, but always remember, **it is not enough to know the answers, you must also be the answers. The teacher is the teaching.**"

"Remember also, that though many may follow you, you are only servants. **Never think of yourselves as leaders of men, but simply, as followers of God.**"

"On this day are you truly born anew, for by giving your life to God, you gain life eternal and abundant. But consider carefully, for the life you are choosing is very dangerous. There will be times and places where you speak this message and people will hate you for it. Your friends and even your family may desert you. You will be defamed and lied about. For surely they will try to injure and stop you. There will indeed be great danger! At other times and places, people will greet you with flowers and give you the highest seat. Great wealth and fortune will be at your command and the people will honor you. Here indeed will be an even greater danger!!"

"And when you teach, do not worry about the opinions of society, for name and fame are like a candle in the wind and **the values of man are not always the values of God.**"

**"Do not worry about building big buildings or big organizations. But build *big* men. For time soon destroys stone and the experience of God is greater than any organization."**

**"Know that the things we do, do us. One who builds, builds himself. And one who destroys, destroys himself."**

**"All things done with devotion to God, are good, for by working with devotion, we become devotees."**

And at the last, and most important, she counseled them, "Pray always that what you do may find favor in the eyes of God. Every action you take, everything you think, and sacrifice you make, do all in remembrance of God and God alone. And Love the Lord, thy God, with all your heart, with all your mind, and with all your might, and surely, you will be with God, now and forever."

Thus must end this book, though much more have I, Razzaque Khan, seen and heard and been witness to. Know that what is written herein is only a portion of a greater whole.



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