

The Religion of Love ❤️ *Desire*

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, seeking knowledge, traveled to the capital of my country. In the assemblies of the elect I sat and studied. And though the highest degrees I earned, and though the teachers were all learned men in many things, the knowledge I sought was not theirs to give, for I yearned to unlock eternity, to know the absolute truth of the mystery that is life and death.

And so I went and wandered in this world in search of wisdom. And many I met who claimed to be master, but were soon found to be only paid performers in a theater of theory. They would say what they could not see, teaching to others, beliefs they themselves, could not be. And religion to me was as the entering of a tomb, for I found therein, only corruption, death, and decay. Dead rules, relics, rites, and rituals.

And I, at last, cried out aloud to God alone. And God hearing, made a meeting with a master, she, whom the people call The Angel of Bengal. And meeting, I met my self, and meeting myself, met my destiny.

And meeting me, she asked of me, "Please tell to me your heart's desire." Then could I only answer with a single simple word, "Knowledge is what I seek," I said.

Although my words were few, she understood me well enough to tell this tale to me, of one who was the wisest man in all of Ancient Greece, and how he once was also asked instruction in the mystery of life and death, and how on hearing this, the master had set a test for the one who asked instruction in the mysteries of life and death: that he be taken to a nearby pool, where held beneath the water, till he had thought that drowning he would surely die.

There then arose in him such a strong desire, that with a power that he never knew he had, fighting free, he saved himself, and lived. And still he asked instruction in the mysteries of life and death.

Then did the master, the wisest one in all of Ancient Greece, say this to him, "When your desire for knowledge is as strong as was your desire to live, only then will you be eligible for instruction in the mystery that is life and death."

And the same she said to me, adding, "**It is by our desires that we decide our destiny.**" And, "**When you desire in life, that which death does not destroy,** come to me."

And leaving everything I went with her. And it was in my thirty-second year, that I was born into an eternal life of knowledge and bliss, becoming a servant of The Servants of God, a pilgrim on The Path Made Straight. And **by the teachings was I transformed. Yet the more I was changed the more myself I became.**

And it was in the summer, in a city burning with heat, that I first heard her tell the tale of The Master and The Idiot, saying, "On the day when a spiritual master of great renown went walking with some students, just as they reached the town square, a man came racing straight up to the group, stopping suddenly in front of the master.

Now the master knew the man who stood before him, but said nothing of this. Nor did the other let it be known that he knew the master. 'Good sir,' said the master, addressing the man, 'where are you coming from?' 'I do not know,' replied the man. 'Then where are you going to?' asked the master. 'I do not know that either.' 'Well,' said the master, 'what do you want?' 'I haven't got the faintest idea,' answered the man. And with that he ran on out of the square as fast as he could go.

Now the students who had witnessed this strange exchange thought the man a fool, and wondered why such an exalted personality as the spiritual master would waste time talking to him. 'You think the man an idiot,' said the master to his students, 'because he did not know where he was going to, or even what he wanted. In fact the man you think an idiot was only acting out for you a lesson, that you might learn. **For who among you know where you were before coming to this world, and who knows on departing in death, where you will go, and few if any will know what they desire,** and this is the most important for: **It is by what you desire that you decide your destiny.**'"

And everywhere we went, when people came to her, she always asked of them, "Please tell to me your heart's desire." And I observing this had always thought it was a question born of her humility, for she had always taught that **the spiritual master does not come to be served, but to serve.**

Only now I realized that she was also asking on a different, deeper level, that the people might begin to think of what they really wanted, and understanding that by their own desires they would decide their destiny, and so choose wisely. And it was a great surprise to me to see how few really knew their heart's desire.

And there was one, who when asked, lamented of this very thing, saying, "Holy Mother, I do not know what I want. For if I was to answer, all my answers would be the answers of others. And all my desires the desires of others."

And a disciple was heard to say, "How is it possible that so many do not know their own heart's desire?"

And she explained this thus, "**That when as children, having no choice, but to obey, in order to survive, and so are trained to fulfill the desires of others, and not to know their own.**" "But," said the disciple, "Yes, of a child, but how is it possible that a man full grown, would not know what he wants?" "**Though the man is grown,**" said she, "**the inner child is not.**"

And later in the time of heat, before the rains came, she sat down in the cool of an evening, and many were gathered there with her discussing desire, when an old man spoke up, "In my youth," he said, "I thought I knew my heart's desire, and so made money my goal in life, for I believed money and the things it bought were the markers of success. And through all the days of my life, long did I labor, till in due course of time, I becoming rich beyond dreams, was able to buy anything I wanted in this world."

"And though no pleasure was denied me, in my success I found only failure. For who were my friends? And of friends and family who Loved me for myself, I did not know. And I, desperate, grasped at happiness with both hands as a drowning man might grasp at water. And my happiness was as water, which may be held in the hand for some time, but soon slips away."

"And now at the end of my life I find, that all the things this world gives, it takes back. Too late have I learnt, it wasn't money that was my heart's desire, but happiness."

And he asked of her, "Is there a happiness that does not tremble when the world shakes?" But before she could answer, there came into the place where she was sitting a monk and with him many men whom he called Brother.

And bowing low before her as was his custom, he addressed her respectfully, saying, "Holy Mother, we Brothers, being trained up in austerities are followers of one who is called Enlightened, and for many years now we have practiced a teaching that tells to us that *'the cause of all suffering is desire,'* and though I can well understand the wisdom of this, for all my practice of austerities, desire still is strong in me. So I have come to you, that you might help me, and the Brothers, who, as I, also seek some guidance in this matter. Why is it," he asked, "knowing that desire is the cause of suffering, can we not let go of desire and act in accordance with our knowledge?" "That," she said, "is because your knowledge is incomplete. Though it is true that **desire is the cause of suffering, desire need not be uprooted. The problem is not desire, but what you desire.**"

And she explained to him that, "**at the root of all we desire, is the desire for happiness. What we want,**" she said, "**we want, because we believe it will make us happy.**" And he agreeing said, "Now I see that even in my desire to extinguish my desire, was a desire for happiness."

And going on, she said, "Observe, and tell me what you can see. Is it not true," she asked, "that **the material things of this world and the happiness they bring, are they not all subject to a decrease, decay, and death?**" And after some thought he answered, "Yes, this I can see."

And again she asked of him, "**Is it wisdom to desire a happiness such as this, one that is sure to decrease, decay, and die?**" And being intelligent he answered, "**A happiness which is sure to be lost is not happiness, but suffering.**"

"I have heard," he said, "that in all the holy scriptures, the ancient teachings promise an everlasting happiness, and that I do desire. But they all ask of me a faith I do not have, and for me to believe in what I do not know, would be the living of a lie."

And she consoled him, saying, "Be not troubled, for **though believing, is a good beginning, believing is not being. The knowledge gained from books is always the knowledge of others, and second hand knowledge is not true knowing. Truth,**" she said, "**is earned only in experience.**"

And she gave example, saying, "If you were to hear from an expert in the art of washing, and firm in faith, believing everything he said was true, by your believing, would you be clean?" And "No," he said, "I would remain the same." And he did not leave that place, but stayed with her, and the Brothers with him. And many his questions, and all she did answer, that he might be satisfied.

And he excused himself to ask among the Brothers if all had heard and all had thought, and there was much discussion. And returning to her, he said, "Holy Mother, now is the time of departure and we must go our separate ways, and who knows when we will meet again in this world. And bowing low before her, as was his custom, he thanked her, saying, "By the teaching, have our problems been resolved. By your mercy our doubts have been dispelled. Myself and the Brothers all are now decided to follow you, that we might walk upon, The Path Made Straight, and have but one question to ask of you before we go. What must we do next? What then is the first step upon The Path? Where would we begin?" "**Begin,**" she said, "**with desire.**"

And late into that night we sat and spoke till she asked of me that I might speak on the subject of desire. And I was given understanding, and so said what I had been witness to. **That desire is natural to all and that all desire is the desire for happiness.**

And she said, "Speak now of yourself." And I admitted that I too had desired happiness. But in a knowing beyond knowledge I knew that that **we, being spiritual in essence and eternal by nature, the happiness to seek was only in the eternal spiritual.** This has been my desire. This have I done.

Then a man, strange in appearance, threw himself upon the ground, at her feet, crying, "Holy Mother, among all the people are you well known, so I have come to beg your blessing, that I may become spiritual."

And he told his story, saying, "Desiring to be spiritual I left my life and became a beggar on the road, from one place of pilgrimage to another. Great was my desire. To become spiritual I have fasted almost to starvation. A thousand books have I read. I pierced and punished my body with suffering. Still my desire is unfulfilled."

And she said to him, and all like him, "**Why are you searching for what is already yours? Why are you trying to become what you already are? That which you most desire, you already have.**"

And she compared him to gold, saying of the soul, "You are as gold, which is buried in a mountain of dirt. It is not necessary for gold to become gold, only for the dirt to be removed for gold to shine."

And many were inspired, so that one woman said, "Please help me Holy Mother. If only I could leave everything and follow you, but I am controlled by my family and so cannot go." And she answered her, "**We are controlled only by our own desires. No one can control you unless you want something from them.**"

And a wealthy man said, "I too desire God and Godly things. Must I give up all my money to be holy?" And she told him, "**If poverty was the criteria for holiness, every beggar on the streets of this city would be a saint.**"

And another said, "I have followed you for many months, studying the teachings of The Religion of Love and I too would go away with you, but like the others I have a family, a business, a position of prestige. Should I give these all up?" **"You need not give up anything,"** she said, **"only your illusions about these things."**

And a young man asked, "Hearing everything that has been said here about desire and well understanding, I can see that the only desire worth having, is desire for the eternal spiritual. But I have none. **How may I grow desire?"** **"By keeping company with those who desire as you do."**

Though of a great age, there was one determined to go in search of God in distant lands. And for him this tale she told.

"One day a wandering holy man came to a village and the villagers after hearing him speak on spiritual matters fed him his noonday meal. It being warm and pleasant he lay down under a tree to take a nap before continuing on. Now as he slept the villagers noticed that his feet were resting in their house of God, and this they thought a great offense."

"So they woke him up to tell him, saying, 'Your feet are resting in the place of God.' And he in understanding asked of them thus. 'Kindly pick up my feet.' And this they did. 'Now,' he said, 'please put my feet in a place **where God is not!**'"

So I, Razzaque Khan, have written, that all might know of this beautiful teaching on desire. For it is my desire that my book may be a benefit to all. In fulfilling this desire I have been made happy. May you be happy too!



www.TheReligionOfLove.net