

The Religion of ♥ Love

One God - One Religion

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, was a Freedom Fighter, and as a Freedom Fighter, fought for my country in The War of Liberation. And though we won the land, the war was lost. For no peace was found, not among men, and not in man. And I searching this world ate of life's joys and sorrows. And sick unto death it made me, for I found, that which was sweet in the beginning, grew bitter in time. And I suffering, called out to God, and God heard me, and by His causeless mercy sent to me the one the people call The Angel of Bengal. And where she led, I followed. And in travels passed over mountains and language. Borders which didn't exist were crossed. And layer by layer, I awakened from the dream most men call life into the eternal reality of bliss and knowledge.

And going into the East, everywhere we went she taught, saying, "In the beginning The Lord created the world. And on it He poured the seas of salt, and sweet lakes, and hills heaped up. And in time God created man, each nation as a tribe. And to each He gave a teaching, different in the deserts, and on the seas, different on the plains, different according to time and circumstance, but all in remembrance of Him."

**"NOW A NEW TIME IS COME,
BRINGING LIGHT IN DARKNESS,
THE PATH MADE STRAIGHT,
AND RELIGION UNDIVIDED.**

**AS THERE IS ONE GOD,
WITH UNLIMITED NAMES,
SO TOO IS THERE ONE RELIGION,
AND THAT RELIGION IS LOVE."**

And the people were confused, and asked, "How can you say there is but one religion when we see there are many?" And she answered, saying, "A man is confused about religion when he looks only at the surface, seeing only the outward appearance, and not the inner truth."

"Different religions may be likened to the digging of a well. If you dig for water in a rocky place, you need a certain kind of equipment. And if you dig in a sandy place, you will need a different kind of equipment. So on the surface there will be differences. But the goal is the same. Water. And water once reached is water. So it is with religion, which is given according to different custom, culture, time, and need. On the surface there will be differences. But the goal is the same. God. And God once reached is God."

And again they asked, "You speak of a Universal Brotherhood, yet we see between the leaders of different religions no brotherhood at all." "That," she answered, "is because they have not experienced the unity in the depths, only the diversity on the surface. They have just enough religion to make them hate, but not enough religion to make them Love."

And going down into the land of Bengal, with some of the disciples, after the rainy season, when the earth was lush and flowering, we stopped to rest under the shade of a large Banyan tree. And the disciples there gathered were of every religion. And one disciple born in a Hindu family said, "My uncle says his people call you guru, but he has seen you passing in the road and you do not wear the neck beads and markings of a guru. So how can you be guru?" And she laughed, saying, **"A donkey may be seen carrying many books. That does not necessarily mean he is a scholar.** So also the dress of a man says only what a man wants you to think of him, not necessarily what he really is."

And it was true that she wore no dress nor designations of any religion. And when asked what she was, would say simply, that she was a servant of The Servants of God. For when she preached she taught the truths inherent in all religions, and the Hindus believed her a Hindu, and the Muslims said she preached pure Islam, and the Christians and Jews claimed her teachings as their own. And she explained, **"That each religion, contains a different, outer teaching, of its time, and therefore by time destroyed. And there is the inner teaching, the same in all religions, which is eternal, and therefore good for all time.** The wise will know the difference."

And as we sat listening, the sun arced across the sky and a cool crescent moon arose in the heavens, and the people hearing that she was there, a large crowd had gathered, and pointing at the Banyan tree she continued, saying, "This tree has lived for one hundred years or more, and when it was born men called this land India, and this tree was considered an Indian, and at Partition it became a Pakistani, and now after The War of Liberation, a Bangladeshi. But for all the different names that may be affixed to it, it remains always a tree."

"Hindu, Muslim, Buddhist, Christian, and Jew, for all the different names that may be affixed to man, we remain eternally, spiritual souls."

And in that time there was rioting in the cities, one faith against another, and many houses of worship were destroyed and people killed. And going boldly into the streets, she preached strongly,

**"LOOK AT THE WORLD
AND SEE WHAT GOD HAS GIVEN!
NOW LOOK AGAIN AT THE WORLD
AND SEE WHAT MAN HAS DONE
WITH WHAT GOD HAS GIVEN!
IN A WORLD OF RICHES
THERE ARE THE POOR!
IN A WORLD OF PLENTY
THERE ARE THE HUNGRY!
IN A WORLD WHERE GOD
SENDS A PROPHET
TO EVERY PEOPLE,
THERE IS IGNORANCE!!!"**

And turning to the men who had been fighting, she said, "You are fighting here because false leaders have taught that it is your differences that make you enemies. **It is not your differences that are the enemy, but ignorance.**"

"You are like the four men who were given a gold coin. The first man was a Greek, who said, 'With this coin we should buy stafil'. But the second man who was a Persian, said, 'No, I want angur.' The third was a Turk, and he said, 'I do not want angur, I want uzum.' And the fourth, an Arab, insisted they buy inab. And so like you they began to fight, for in their ignorance, they did not know that each in his own language had wanted the same thing - grapes!"

"Know that when a man is ignorant he makes mistakes and when he makes mistakes he suffers."

And there was a woman listening on a balcony and she called down, "If God is merciful, as you say, why does He let us suffer?" And to this common question, she answered, "The mercy of God is found in His scripture, for all scriptures teach that which is good and that which is bad for us. And all teach that good begets good and bad begets bad. So when we look at the world and see the suffering we should ask, not why God would let this happen, but why we would let this happen." And the woman persisted, saying, "Yes, but we see even the good suffer." And she explained, "**That for one who turns away from God, the trials of life are a punishment. But for one who is following God, the trials of life are a test, which passing, brings him closer to God.**"

And the very next day, before dawn, we left that city for it was not her habit to stay long in any one place, saying, "There is much to do and little time." And everywhere we went we worked among the poorest of the poor. And that spring found us high in the Himalaya Mountains, building a school. And there was a local politician, who had heard of her, and curious, came to the place of the disciples where she was staying, saying, "Your good works are known to all. I know you feed the hungry, and help the poor. I know of your many schools, your clinics, the work in the refugee camps, and hundreds of thousands aided in disasters. Isn't all that enough? Why do you also preach religion?" And she explained, "**That doing good for a man materially only makes the prison more comfortable for the prisoner, but giving spiritual knowledge is giving the key to the prisoner, by which he may become free.**"

"For spiritual life is like watering the root of the tree, and when the root is watered, the leaves, fruit, and flowers, are all automatically nourished. In the world today we are watering only the leaf and the tree is withering and dying, and so our society too is declining." And he interrupted, saying, "How can you say society is declining when we see quite clearly that we are advancing with so many wonderful new inventions?" And she answered him, "A society's advancement is not measured by its technology, but by its spiritual and therefore moral and ethical advancement, which alone brings lasting peace and happiness to its people." But he was a skeptical man and said, "Surely you can't expect that everyone in the world will become spiritual!" **"We are already spiritual,"** she replied, **"for spirituality is like health. Everyone has health, only some people enjoy good health and some suffer bad health."** "And do you also expect," he argued, "that everyone being spiritual should willingly give up all their material possessions?" And she understanding his misunderstanding, explained, **"That the having of material possessions is not the problem. Only when they possess you is there a problem."**

"Material opulences, such as wealth, beauty, name, and fame, are in themselves neither good nor bad. Just as a knife is neither good nor bad. In the hands of a surgeon, it may save your life, and in the hands of a murderer, it may take your life. It is not things, which are spiritual, but the use made of them. And the perfection of life is to use everything, in the service of God."

And everywhere she preached thousands came and heard. And she went into the colleges and universities, and told the students, **"Even if a man may gain so many degrees and honors, if he doesn't know the purpose of life, he is no better than an educated fool."**

And she went among the rich, warning, **"The purpose of life is spiritual realization. Do not waste your time in vain pursuits, for even a king must die, and the richest man among you cannot buy one minute more. For at the time of death, with all your riches lost to you, too late, will you wish you had spent your life in the service of God, not in the service of gold."**

And to the scholars, she said, "Do not be greedy for knowledge alone. Just as there are many foods, but all may not be healthful for you. So there is much knowledge, but all may not be useful to you. **For a man whose knowledge does not lead him back to Love of God is like a string, which though passing through pearls, becomes not valuable of itself.**"

And to the revolutionaries in their mountain stronghold, she cautioned "**Do not become the enemy of your enemies. For only a spiritual revolution will make man free. It is not necessary to kill a man, only to kill the ignorance in man.**"

And when the men of different religions came quarreling over their prophets, she admonished them, saying, "**Those who quarrel over The Messengers of God, have not understood The Message of God. For no Prophet negates another religion, only the abuses of it. The Prophets of God are like the sun. The sun may appear to rise in the East. That does not mean it is an Eastern sun. The sun shines for everyone.**"

And before they left she made them laugh, telling them a tale of a holy man, "who going one day into a field to pray, saw a devil lounging under a tree. 'Hey devil,' he called to him, 'why are you sitting idle? Shouldn't you be out in the world making mischief?' And the devil answered, 'Speaking quite frankly sir, since we got all these different religious leaders, there is hardly any work left for me to do!'"

And there was in our group a sincere young man who followed, and who wished to be a disciple, and asked, "How may a man see God?" And she answered him, saying, "Not with the eyes, but with the devoted heart is God seen. Become His servant, for only the servant will know the master."

And everywhere she spoke the people came. The wise came and heard and were glad. And those who were suffering came and received solace. And some came who were curious. And some came and heard and understanding gave their lives to God. And some came to destroy, for they were green, and could not hear yet, and preaching to them was like trying to wash coal. And in one place they tried to stop her, first with threats, then with guns, and finally finding no fault with her speaking, or her actions, they found fault with her being a woman, saying, a woman could not preach.

But the people came anyway for they were hungry to hear, and in the large crowd, she called out the leader of the troublemakers by name, saying, "Many come with questions wanting answers, but today I have a question for you." And she asked him, "If you were fallen in the ocean and drowning and I came in a boat to rescue you, would you take my help?" And after a long pause, he answered her, "Yes." And joking, she asked, "What! Even from a woman?" And after the class she again addressed him, for he had listened intently, asking, if he had liked what he had heard, and, "Yes," he said, and if he had gained useful knowledge? And when he answered again, "Yes," she looked at him for a time, and gently asked him, "Was this knowledge masculine or feminine?" And he realizing, laughed, and everyone with him. And that was the finish with the problem of a woman preaching, for all understood that it is not by designation but by qualification that one should be judged.

And she stayed at that place for several days preaching, and after hearing, the men who had come with challenges and guns were transformed and lay down their weapons, saying, "This Spiritual Revolution is the real holy war," and became devotees of God.

And on the last day, before leaving she told them, "We are all eternally the servants of God. Some know it and some do not. Like the three men who were working together laying bricks, and each was asked what he was doing. The first said, 'I'm making a living.' The second said, 'I'm making a wall.' And the third said, 'I'm building a great house of worship for The Lord God.'"

And standing on the dusty road leading away into the hills, she warned,

**"BEWARE OF THOSE WHO PREACH
THAT GOD'S LOVE IS NARROW
FOR THEY LIE.
IT IS THEY WHO ARE THEMSELVES NARROW.**

**FOR GOD'S LOVE IS FAR GREATER
THAN THE MINDS OF MAN'S IMAGINING.**

**AND THE HOUSE OF THE LORD
IS A HOUSE LARGE ENOUGH
FOR THE WHOLE WORLD TO LIVE IN."**

Again, I Razzaque Khan, have written, as I have heard, and of what I have seen, but only a part. And many have asked, what is the way of her teaching by which a man may attain spiritual realization, and I have promised to write again of the path where she led and where we follow.



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