

The Religion of ♥ Love

The Book of Wisdom

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.

It was the age of ignorance. A time when darkness lay heavy as death upon the peoples of the world, so that in the sacred city candles were lit and floated out on the glass black waters of the holy river. On the ghats, ghee lamps cast their glow upon the warm night air, and the skies were filled with fire works. Though earth, air, and sky, were set alight, darkness did prevail.

And the people called out to God. And God sent into the darkness: light. And we who are disciples of the one the people call The Angel of Bengal would be witness to this light. A light so powerful it would shatter the darkness of ignorance in the very depths of the hearts and minds of man. The people call it: The Religion of Love. And many its teachings, and this: The Book of Wisdom. It was on that night, in the sacred city of Benares, that I, Razzaque Khan, and others who had long sought the knowledge of this world would now know of wisdom.

For the master spoke of this, saying, "Worldly knowledge may bring worldly comforts. And that of itself is good. But one who makes the only purpose of life the acquiring of worldly comforts is as the prisoner condemned to death, who on the eve of his execution is pleased by being given the most comfortable cell in the prison."

And she said to all assembled, "Know that in this world we live imprisoned by illusion, with time the cruel executioner. It is not wisdom to spend your entire life in making a prison comfortable. Wisdom," she said, "is in the getting free." And one asked of her, "How then may one be freed?" And she answered, "Only one who realizes he is not free, will get free."

And all were curious to learn more on this, so smiling she began one of *the fool* stories that we might be given understanding, saying, "One day, *the fool* went to the tailor, that he might have him make a shirt for him. After he had picked out a fine material and the tailor had taken his measurements, *the fool* asked the tailor when his new shirt would be ready. The tailor replied, 'In one week, God willing.' A week went by and *the fool* returned to the tailor's shop to pick up his shirt. 'Alas!' said the tailor, 'the material you ordered was late in arriving, so I was unable to complete your shirt on time, but God willing, it should be ready in just three days.' Of course *the fool* was disappointed, but what could he do. Three days later found him again at the tailor's shop anxious to have his new shirt. 'I'm sorry,' said the tailor, 'the buttons have been giving my workers some difficulty. If you can come back tomorrow, surely, God willing, your shirt will be ready.' *The fool*, now completely exasperated lost his temper, and shouted at the tailor. 'God willing!! Look! If you take God out of it, when will my shirt be ready?'"

And she made comment on this, saying, "Wisdom is knowing the purpose of life is not to lose God, but to find God." And one asked of her, "And where is God to be found?" "In Love is God found," the answer came. And another asked, "How might this be accomplished?" And she answered, "It is already accomplished. It is illusion which blinds you to this truth." And we were confused, and a certain man asked again on what we must do. So in answer she said, "Many the paths and many the practices that may reveal the truth of God to you. And all are good. And of the many she gave three. **"Hearing The Word of God, Chanting The Holy Name of God, and Remembering God,"** saying, "one who practices these three things, with unceasing and unalloyed devotion to God, he shall know the truth of God, which is Love. And there shall be signs made manifest in him, that he is the devotee - The Beloved Lover - the servant - of God. And he shall be called wise among men. For truly I say now to you. **There is no greater wisdom than Love of God. All else is foolishness.**"

And we who follow asked to know of the signs of wisdom that are the nature of the devotee of God. And many the days she sat with the disciples and of all the signs spoke, and together discussed, so that when it was the time of leaving and the disciples to their homes in distant lands did go, each took the teaching with them, that they might share it with others, as I, Razzaque Khan, do now share it with you.

"And the beginning of wisdom," she reminded us, **"was in the seeing of the harsh realities of this world."** At this, a man, a stranger to us all, spoke up, saying, "I am, myself, a realist, and what I can see of this world is that it is a place of suffering, where a man is forced to undergo the painful process of birth and death, old age and disease. In fact, some say, we have it backwards when we celebrate a birth and mourn a death. That instead it would be wiser to mourn a birth and celebrate at death." "But surely, you must admit," said the friend who had brought him, "that there are many wonderful pleasures to be enjoyed in the world. After all," said the friend, "this world is also the creation of God." Whereupon the realist lamented, "How can I enjoy anything I am sure to lose? For I see all I have gained, everything I hold dear, all will be lost to me, at the time of death."

And to the master, he said, "You speak of freedom. My question then is freedom from what?" "From suffering," she replied. "If such a thing was possible," he said, "I would think nothing more important could be gained in life." And she counted this as **the realization of the importance of the pursuit of the knowledge of The Absolute Truth:** the second sign of wisdom.

Then the man continued, saying, "As I said, I am a realist, and though what the saints and sages speak, of a life transcendent, wherein may be experienced, the ecstatic, ever increasing bliss of Love, knowledge, and immortality; the meeting place of God. And much as I would like to search as they searched, to find what they found, as a realist, I must say, that now I do not see bliss, but suffering, not knowledge, but ignorance, not immortality, but death. This is my reality, and as a realist," he said strongly, "I will only believe what I can see with my own eyes!" Then the master turning to him, asked of him, "Is it possible that you alone can see the stars shine in the day?" To which the man replied, "That I cannot do." "And do you think," asked the master, "that because you cannot see them, they don't exist?" And the man looked down at the ground and did not answer, and when he was able to look up at her again, he found her looking intently at him, and something passed between them, so that the man was given a glimpse into a reality he had not yet imagined to exist, and understood we need not obey the illusions assigned to us by birth.

And the man being anxious now as to what he must do next, and others eager also to know, she spoke the third sign of wisdom: **the meeting of the spiritual master.**

Then did one of the disciples speak, to say, "Full well do I know spiritual life begins with the meeting of the spiritual master, and also of the qualifications of one to be master." And he was asked to tell of these by a group of pilgrims who stood to the side that they might hear. "The spiritual master," he said, "speaks the message of God, and lives the message he speaks. The master must come in disciplic succession, must be living, and never does he exploit the disciple. Yet," continued the disciple to the master, "knowing the importance of the spiritual master, it still seems strange to me that so many are wary to approach a master." "It is not strange at all," replied the master. "There is reason. Most fearing the unknown will cling to what they know, for they think, how often have we put our trust in that which is known to us, and been betrayed. If what is known to us cannot be trusted, how then can we be expected to trust what is unknown to us. And they will say to you, do not ask of us to believe in what we cannot see, as though we who see are blind!"

Then, she, by way of illustration, told this tale, "of a man, a mountaineer, who climbing the high peaks of the Himalayas, was caught in a violent storm that blew up suddenly as night was approaching. Realizing the great danger, he was trying to get off the mountain as quickly as possible, by lowering himself over the edge on a rope. Night came in swiftly, and he soon found himself in a darkness so dense, he could no longer see a single thing. Paralyzed by fear, he clung to the end of the rope. 'Lord God,' he cried into the dark, 'help me!' 'Let go of the rope,' answered The Lord. Again and again the man cried out to God, and always the same answer came back. 'Let go of the rope.' The man, dangling at the end of the rope could not see what lay below, so ignoring the commandment of God, he clung on to the rope. In the morning a search party found the man, still clinging to the rope, frozen to death, two feet off the ground!"

Then gave she still further reason. "It is said," she continued to explain, "that there are three things a man is advised to be wary of, for they have the ability to burn. Fire, a beautiful woman (or man), and the spiritual master." Now when she had spoken this, a certain man, asked of her, "I can easily understand the burning of fire. And I myself have known what it is to burn with lust for a woman, but of the spiritual master, I do not understand. What is it that is burnt in contact with the master?" "Just as steel is tempered by fire," she answered, "making it strong and pure, so too the disciple by the master. Beware," she warned, "for in meeting such a one as this, never will you be the same again."

And in hearing her, it was as if my own heart spoke to me, for I by these very steps had traveled. **First, in the seeing of the harsh realities of the life of the world: of birth and death, old age and disease. Then in the desire for knowledge of The Absolute Truth. And finally in the meeting with the spiritual master.** Each one leading me on to another, until in becoming the disciple of the master, all illusion, all that is troublesome to the heart, being burnt away by Love, so that I to truth returned.

Then did she speak the signs of wisdom, the possessions of the devotee of God, saying, **"The beginning of wisdom is humility, for in humility are we emptied out; and being empty: open. Whereas the heart filled with pride can hold nothing more. The full cannot be filled."**

And the next sign of which she spoke was **freedom from entanglement with family life**, saying, **"Wisdom lies in never allowing anyone or anything to stand in the way of Loving God. Know that, in this, the greatest challenge will come from your own family."** And when she had spoken, and before she could explain, a woman jumped up, asking, "In order to be a devotee of God, do you mean we must leave our families?" And the master answered, **"It is not meant for you to leave anything, only that you Love everything. But if you are filled full with the things of the world, where is the room for God?"** And the woman being dejected in seeing how distractions had kept her from the Lord, asked, "Is it possible to Love both God and family?" And the master answered, "Be not anxious, but know that **in Loving God, you are as a lamp lit. The light is not meant only to illuminate the lamp, but all that surrounds it. Only a fool will not know that we are all connected to each other. That everything we do and are affects us all.**"

Then she told this tale of a time *the fool* and some others set out to sea in a boat. "Now they hadn't gone far," she said, "when *the fool* began to bore a hole in the bottom of the boat. 'You idiot,' the others cried, 'you will drown us all!' 'What business is it of yours,' responded *the fool*, 'after all,' he said, 'I'm making the hole under my own seat.'"

And this being well understood by all, she spoke then another of the signs of wisdom: **cleanliness**; saying, "Of this there are two. **External cleanliness, easily achieved in the washing with water, soap, sand, or earth, and internal cleanliness, the purification of the mind, the engine of action and emotion, by The Chanting of the Holy Names of God.** Know this," she added in, "**that in calling God, you can't call God to you, but are you yourself to God recalled.**"

Then next she spoke of **ego**, saying, "**Wisdom is to know who you truly are. Ego is identity. False ego is to believe you are the body, which is temporary, whereas real ego is to realize your self, as a spiritual soul, which is eternal.** The body may change, but you remain. First, a child's body, and that was you. Then an adult body, and that is you too. And finally an aged body, and that too will be you. **Conscious and individual have you existed through all these changes, and conscious and individual will you continue to exist even after the death of the body.**"

Then she spoke on **tolerance** as another of the signs of wisdom, saying, "**So great is the Love of the devotee of God that he willingly tolerates anything to serve his Lord.** And one of the most difficult things he must tolerate is to be misunderstood." And we the disciples knew full well of what she spoke, for we had suffered much of this very thing.

So for us she told this tale, starting, "One fine day the circus came to town. All the people rushed to go, for they wished to see the famous lion tamer they had heard so much about. *The fool* went too. The lion tamer's act was indeed amazing, and the people marveled to see a single man controlling eight wild animals. From time to time the lions would give a mighty roar and growling show their teeth and claws, which only served to remind the audience of how dangerous the ferocious beasts were. The high point of the act came when the lion tamer placed a sugar cube on his tongue and put his head into the open jaws of the largest lion. The audience held its breath. Then at a signal from the lion tamer, the lion took the sugar cube from the tamer's tongue. At this, the audience went wild; shouting, clapping, stamping their feet. All except *the fool*. When the din died down, *the fool* was heard to say, 'What's so great about that? Even I could do it.' Everyone heard, and so, unfortunately, did the lion tamer, who came out into the audience and stood before *the fool*, 'So you think it's easy,' said the tamer to *the fool*. 'Yes,' answered *the fool*. 'And I suppose,' retorted the lion tamer, 'you think you could do it too.' 'Of course,' said *the fool*. 'After all, it's so simple even a lion can do it.'"

After she had finished the story, an older man said, "I am a follower of The Religion of Love and often have I heard you speak in stories so that the people can easily understand the message that you bring. And this story speaks clearly on how those who are foolish will never understand those who are wise. And," he said, "the wise would be foolish to expect it." Then he asked her to explain further, so she said, "*the fool* is what he is: a fool. The lion tamer though, is the devotee of God. The wild animals are the senses, which includes the mind. **It is the devotee's ability to control himself, by himself, which will make him successful in serving God.**"

And so she came to the next sign of wisdom: **self-control**; saying, "**The devotee of God given choice, has chosen God.**" And a man said, "I too would choose for God, but lack the ability of self-control. For the senses being strong, even the strongest may be overcome." "God is stronger still," said she. "Know that **in choosing God, God has chosen you, and the more your desire for God, the more, will God give to you, the ability to fulfill your desire.**"

And the next sign of wisdom was **non-violence**. And her teaching of non-violence was that not only does it mean **we are not to be the source of suffering, but that we are also to be the cure for suffering**. Knowing that **the core cause of suffering is ignorance**, the devotee of God makes his mission the giving of the knowledge that takes away the pain of the world.

Now in this time, a man came to her, that he might be heard by her, so to ask her blessing, and speaking with passion, said, "Though I am not a disciple, still have I read and reread all the teachings of The Religion of Love, the words now being so deeply engraved upon my mind that my tongue may easily recite them. Believing this to be the pure message of God, willingly would I sacrifice my life's blood and the life's blood of any other that all might believe." And the master looked up sharply, and said sternly, "No! You may have memorized the words of The Religion of Love, but you have missed the message of The Religion of Love. **The people will not believe because of our words, but because of our Love.**" And knowing him to be a man of blood, she said, "**By force of violence the knee may be made to bend and the head to bow, but the heart cannot be forced to Love, for Love forced is no longer Love. Do you not know? Can you not see,**" she said, "**force and violence in the name of God is the clear sign of a failed faith. The Religion of Love is not about the Love of power. The Religion of Love,**" she said, "**is about the power of Love.**"

And she soothed him down with this story, saying, "The sun and the north wind were having an argument over who was the most powerful, so they decided to have a contest. 'Do you see that man down there?' asked the north wind. 'The one walking with his coat on?' 'Yes,' said the sun. 'Well,' said the north wind, 'let us see which one of us can make him take his coat off.' 'All right,' agreed the sun. 'I'll go first,' said the wind confidently. Then the north wind began to blow his icy air upon the man. And harder and harder he blew. But the more violently he blew, the tighter the man wrapped his coat about him. 'You have failed,' said the sun. 'Now it's my turn.' The sun then sat high in the sky and beamed his radiant warmth upon the man. The man took off his coat."

Then she spoke of **renunciation**, the most feared of all the signs, saying, "**Do not worry on what you will give up, lamenting on your loss. Think only of what you will take up: the gift you gain.**" And she compared the devotee of God to a man in Love, saying, "**The devotee of God is as a man in Love, for when a man is in Love, gladly will he give up anything and everything to be with the one he Loves.**"

Next was **the desire to live in a solitary place, detached from the general mass of people.** "The purpose of the leaving," she said, "is in the returning, for the world has need of inspiration, and is longing for Love. Go then. Take yourself out into a desert, where the stars sit on the edge of the earth; or to a high mountain cave; or a room with a door; to any silent solitary place that you may meet with God, and be refreshed by Love. **Go,**" she said, "**but only that you might return restored.**"

Then she named **steadfast determination in the service of God** as a sign of wisdom, and giving me as example, said, "In steadfast determination has Razzaque Khan met every obstacle, and by the grace of God, every obstacle has overcome." And I answered her, that all might hear, saying, "In the service of God, gladly would I give my life." And she stopped me, saying, "**Do not give your life in the service of God, but live your life in the service of God. To die for a cause is courageous. To live for a cause is far greater still.**"

And a man marveled, saying, "In this city are many pandits, their beards grown grey. And grey hair we take to be a sign of wisdom." And she interrupted him to say that grey hair was a sign, not of wisdom, but only of age. Then he spoke again. "When the pandits, the learned ones, speak to us on the truths of God, their words are so complicated, none can understand. It is in The Religion of Love that we find the truths of God spoken with such simplicity, that all can understand." And she agreeing, counted **simplicity** as another of the signs of wisdom. "**The truth is simple,**" she said. "**It is we who are complicated.**"

And so we came to the last of the signs of wisdom, **even-mindedness in pleasant and unpleasant circumstances.** "One who surrenders to God is even-minded in all circumstances," she said, "for he no longer sees good or bad, but only God. He knows not the two of duality, only the one of God. God in all things. All things in God. And God all good."

And in conclusion, she said, "Having heard all the signs of wisdom, know that in becoming the devotee of God these signs will be made manifest automatically. On their own these signs are only as so many zeros. Many zeros are meaningless, until you put a one in front of them. The one being God."

"Wisdom," she said, "is in knowing that the purpose of life is to become again the devotee - The Beloved Lover - the servant - of God: and in the transcendental service of God - serving all."

Then, that all should be clear on this, she told "of a man who had died and was transported to another dimension and so found himself living in a beautiful home. As soon as he arrived, a servant appeared and asked the man if there was anything he desired. The man said he was hungry, and no sooner was this said then a feast of all his favorite foods was set before him. And as he ate the platters and bowls were constantly replenished, till being fully satiated he could eat no more. Being bored, the man then asked the servant to provide some entertainment, and this too was done. But after a while, the man became bored again, and calling the servant, started to ask, and then embarrassed, stopped. The servant, understanding, now provided an endless array of the most luscious women, all eager to do what ever the man desired. And he was able to indulge in every fantasy, and enjoy with the women over and over and over again. Now as time passed and he enjoyed all these pleasures again and again and again and again, they began to pall, and he fell into a deep depression. So he called his servant to him, and said, 'You who have satisfied my every desire, I now desire that you provide me with some meaningful work.' At this, the servant said, 'Anything else you may desire, I can do, but this I cannot.' And the man became upset, and said, 'To live with no purpose is meaningless. I might as well be in hell!' At this the servant smiled, and said, 'And where do you think you are? This is hell.'"



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