

# *The Religion of ♥ Love*

## *The Path Made Straight*

*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, sat down among the hours of my life and wept. For I had planted and sowed of the world, and the harvest I reaped was bitter, and its joys fleeting. And stones were more solace to me than men. For I was as an exile in the land of my birth, a stranger among my own people. And in vain sought I, The Path Made Straight, the path by which a man may come again to God. And when at last surrendering myself to God, I cried aloud, "Here is my life," the Lord, who in His mercy, makes men the messengers of God, made for me a meeting with such a one.

And the one I followed was known by the people as The Angel of Bengal. And she took me to a land where the fruit has no taste and trees are scarce, saying, "This land is made a market place by man, but what is sold here is of little value and what is bought here is paid for at too high a price." And this land she called the material world, saying, "All who enter suffer, for though everything is given, they abuse their abundance by too much wanting. They know not that this world is but a test and trial, a teaching, that real happiness lies with God alone. The path they have taken is crooked, so they have become crooked. Their way leads not to God, but to suffering. By God's mercy is The Path Made Straight and he who travels upon this path is made straight before God."

And it was in the rainy season there gathered a group together on the flatland. And it was there the disciples asked of her, "Speak to us of The Path Made Straight, by which a man may come again to God." And she answered, saying, "Many are the steps upon the path, and good the guide." And I also asked of her, "How we should begin?" And she answered me so. "In faith do we begin, and in the beginning by faith must act, but **greater than faith is truth! For it is not the same to believe in Love as it is to be in Love. Nor is it the same to believe in God and the spiritual world, as it is to be there and once again with God.**"

It is by the following of The Path Made Straight that what is now unknown will be made known and the invisible shall become visible."

And I asked again of her, "Where does one begin?" And she answered me, "Where a man desires, so begins The Path Made Straight. For **without desire is nothing made in Heaven or on Earth.**"

"If a man should gain all worldly gifts and be accounted much among men, but desire not God, nothing will be possible. And if a man should own nothing and be of no account to anyone, but desire God, so all things shall be made possible unto him. For God enters in only where we desire Him to enter in."

And a disciple asked, "We see the world and its suffering and are told over and over again the cure for suffering is God. Yet why is there so much indifference to spiritual life, so little desire for God?" And she answered him, "To a man with jaundice, sugarcane is bitter. As a diseased man has no appetite for the very food which will give him strength, nor the medicine which will cure him, so it is the nature of the illness that the more spiritually diseased a man, the less apparent is the appetite for God."

And she fell silent then and we waited. And before long she broke the silence, saying, "**The opposite of Love of God is not hatred of God, but indifference to God.**" And spoke a story, "of a spiritual master who was looking for a place to settle with his disciples and wandered from place to place. In one village the people threw stones at them. 'This is a good sign,' said he, 'here at least, the people are not indifferent!'" And there was a heavy set man who listening asked, "How should I know if I have desire for God?" And she answered him, "Fast for three days. At the end of three days have your wife prepare your favorite food. If you would rather hear of spiritual knowledge than eat, come back." And he looked worried then, and asked, "And if I find I have no desire?" "If you have no desire," she answered, "act as though you do. **A man who acts as a saint before he is a saint, becomes a saint!**"

And many came who wished to follow The Path Made Straight. But before beginning to teach, she told a cautionary tale, "of a young man who came to a prophet in the hours before dawn to pray with him, and speaking with pride, said, 'While I rise early to pray, my brothers being lazy, lie still asleep.' And the prophet seeing how pride made him speak against his own brothers, answered him, saying, 'Better for you, if you too had remained asleep!' Beware!" she warned, "When the soil is rich and the grain grows, so grow the weeds."

**"THOUGH YOU MAY BECOME  
PROFICIENT UPON THE PATH,  
BECOMING A SCHOLAR OF SCRIPTURE,  
PRAYING ALOUD,  
AND GIVING MUCH IN CHARITY,  
IF YOU DEVELOP NOT LOVE OF GOD,  
AND THE KINDNESS TO OTHERS  
WHICH PROVES THIS LOVE,  
THOUGH YOU WALK UPON  
THE PATH OF GOD,  
YOU WILL BE TRAVELING  
IN THE OPPOSITE DIRECTION,  
AWAY FROM GOD!"**

Then how she made us laugh, telling, "There was a preacher grown proud of his knowledge of scripture and his ability in speech. And into his congregation there came a woman to hear. And as he spoke she sat gazing up at him adoringly, and tears streamed down her cheeks. And the preacher noticing the affect he was having on her, said to himself, 'Look how well I speak. The woman is moved to tears by my eloquence.' And he became even more puffed up. And so it happened, by the grace of God, that one day the two met in the village square. And the preacher said, 'I see you were very much moved the other day by my preaching. What was it that moved you so? My advanced spirituality? My beautiful speech? What?' And she explained, 'Well actually, the truth is, that I had a goat, who I Loved very dearly, and last month he died, and I miss him so, and when you speak, and your beard moves up and down just as his did, you look so like him, I am unable to control myself, and so I cry.'"

And long we remained on the flatland, and many came, and many questions were asked, and all questions asked and unasked were answered.

And a woman from a nearby village asked, "You often say the goal is Love of God, yet many say they already Love God." And she answered her, "Yes, many will say, but few will do." And as we were sitting in a field and nearby was a lamb grazing, she asked of her, "How many legs has that lamb if you say the tail is a leg?" And the woman answered, "Five." And she answered back, "No, four. Just by saying something does not make it so. Many say they Love God, but they are like a wife who tells her husband, I Love you, but when the husband asks from her a favor refuses him. A wife like that is soon divorced and so too are those who only speak of Love of God, but do not do the will of God."

It was early one morning when she had gone into a field to pray, that some of us fell to arguing among ourselves over the rules and regulations of religion, for we were all of different religions and could not agree. For in one religion meat was forbidden, and in another religion it was allowed. In one religion a man might have only one wife, and in another many. And so it went. What was lawful unto one religion was unlawful unto another. And she taught us, saying, "You know the letter of the law. Now understand the heart of the law. For laws are but steps upon The Path Made Straight."

**"ALL LAWS LEAD TO LOVE.  
AND LOVE ALONE  
FULFILLS ALL LAW."**

And she counseled us, saying,

**"IN KNOWLEDGE,  
HAVE LOVE FOR GOD,  
FOR EVERYTHING CREATED BY GOD,  
FOR ALL THE CREATURES OF THE EARTH,  
FOR YOUR FELLOW MAN,  
AND FOR YOURSELF.  
BE THEREFORE MERCIFUL  
AND CAUSE NO UNNECESSARY PAIN  
BY ANY WORD OR DEED."**

And when the rains ended, we did not stay upon the flatland but traveled abroad, and everywhere we went, she taught, saying,

**"NOW A NEW TIME IS COME,  
BRINGING LIGHT IN DARKNESS,  
THE PATH MADE STRAIGHT,  
AND RELIGION UNDIVIDED.  
FOR THERE IS ONE GOD,  
WITH UNLIMITED NAMES.  
SO TOO IS THERE BUT ONE RELIGION,  
AND THAT RELIGION IS LOVE."**

And we went down into a harsh land where there was much anger between the faiths, anger even up to killing. And when she taught there, some men came late into the place where she was speaking, and only to cause trouble. And though knowing nothing of the message that she spoke, still they wished to stop her, and causing a great commotion in the crowd, publicly they accused her, saying, "She has come among us to destroy religion!" But she was unafraid and spoke strongly, saying, "Nothing have I said here that is not in your own scripture, nor do I speak my own words, but God's alone. So if you have complaint with what I say, complain not to me, but to God!"

And I feared for her life then and took her away. And the road we came in on, we could not go out on. For we were warned that an attack was planned, and knowing they had already killed one man, and injured others, we went carefully in the dark, doubling back upon ourselves, until we came to the house where we were staying, and went up onto the roof, the disciples and some others who had followed, and I and some of the men looked down upon the roads and fields keeping guard.

Yet I saw my spiritual master was undisturbed and sat quietly enjoying the night air. And when we were all together, she spoke, and I saw her face shone radiant white in the moonlight, and heard her say, "To the good, hearing the word of God is like a cool drink of water in the blazing heat of the desert. To the innocent, it is as the gentle rain which gives growth to the parched soil. But to the unbelievers and evil doers, hearing the word of God, is as a fearful poison!" And she spoke to us of **Hearing. The first and most important step upon The Path Made Straight**, saying, "Man must hear the word of God, as spoken by the devotee of God. And this hearing will act just like the voice of the mother, which calling, wakes the child from troubled sleep. For we are as children, and though we appear awake, in truth, we sleep, and our dreams are filled with illusion and nightmares."

And a man made comment, saying, "You say hearing is the first and most important step upon the path, yet it does not seem to me a difficult thing to do. I myself take a great interest in spiritual matters and have listened to many masters as they passed through my village with no difficulty at all." And she answered, "Yes, but **listening is not hearing.**" And so that he might understand better, told, of a time we traveled through a hot country and came to a place where thousands had gathered to hear. And she wished them to also understand the difference between listening and hearing, and so said, "Now we have traveled a long way, and I have spoken many hours and I am hot and thirsty and would like to drink some water." And the people sat and listened and all eyes were upon her. And to test them further, she asked of them, "Could they Hear?" and "Yes," they said. And she asked again, even to the back rows, and all said yes. But she said, "No, no one had truly heard, for no one had offered her water." And she turned back to the man, and said, "**Hearing the word of God, and not doing the will of God, is not considered hearing. Hearing means obeying.**"

And as we traveled we saw the world in all its cruelty, the degradation, war, and pestilence. And so she surprised us by saying, "Blessed are we who live in this dark age of quarrel and hypocrisy." And seeing our amazement, she explained, "**Blessed are we, for in this age, God gives Himself to us in the simplest and easiest practice of all. The chanting of God's Holy Names.**"

And so spoke the next step upon The Path Made Straight, "**The chanting of The Holy Names of God.**" And she taught us, saying, "**The Lord and His Name are non-different. When you say The Name of God, The Lord is actually present in His Name.**" And seeing our confusion, said, "This is difficult to understand because in the material world the name of an object and the object itself are different. Just by saying the word water we cannot quench our thirst. But The Lord's Name is transcendental to material law, and by saying The Name of God, The Lord being present in His Name, we can actually associate with God Himself." And she asked further, "What happens when we associate with someone? We become like them, do we not? If we associate with thieves, eventually we will steal, and if we associate with The Supreme Lord, in His Holy Name, all the dirt of ignorance, all that is troublesome to the heart, is cleansed away and our true spiritual self is manifest."

And a man asked, "But which Name of God, for you have taught that there is only one God, but that He has unlimited Names?" And she answered, "**All the Names of God are good, for all His Names are God.**" And another asked, "Is one way of chanting God's Name better than another?" And she answered again, "There are not any hard and fast rules for chanting, for **it's not in the way of chanting nor in the words of chanting, but the Love, in the chanting.**" And she begged us, "Take this gift and give it freely, as it is given freely unto you, and spread this message to every town and village."

And one who stood on the outskirts and heard this with amazement, said, "Many masters have come and gone, and they too have spoken of this, but they have said it in secret, and kept it only among their initiates, and only after money was given." And she shook her head sadly and came back, for she had been leaving, and sat down again to tell this tale so that all present should understand, saying, "There was a master such as this, who had a young disciple, and after initiating him, gave him in secret, the knowledge of the power of the chanting of God's Holy Names, saying, '**In this practice is the easiest way of liberation from material suffering, the simplest way to come again to God.**' But he forbade him to speak of this, saying, 'Tell no one what you have learned here.' But no sooner had the young disciple left the presence of his spiritual master, he immediately began to chant The Lord's Names aloud, telling everyone he met, the secret power in the chanting of The Holy Name of God."

"And when it came to the attention of the spiritual master, he called his young disciple to him, and angrily asked, 'How have you disobeyed the direct order of your spiritual master?' And the young disciple fell at the feet of his master in floods of tears, for his master was most dear to him, and cried, 'My master, please forgive me, but when I knew the chanting of The Holy Names of God could so easily give liberation and I saw how the people suffer, I said to myself, even if I must endure the flames of hell eternally, still must I give this gift to all.' And the master saw deep into the heart of the disciple and lifting him up, embraced him, and with tears in his eyes, said, 'God Bless you, for you are the real spiritual master.'"

And in our travels we came to the sea and walked along the shore at sunset. And one of the disciples, asked of her, "Speak to us of **prayer**, for we know it as a step upon The Path." And she laughed aloud, saying, "It is said, **one prays better in Hell than in Heaven!** Most people remember God only when troubles come. For who remembers God when life is sweet? And what are their prayers, but the prayers of beggars. For they wish to make God their order-supplier, demanding of Him, give me this and give me that. They are like the so called friend one only sees when he is in trouble and comes to borrow money. But the devotee of God is different, and so different are his prayers. For the devotee knows who he is. **He knows that he is not man nor woman, American nor Indian, Hindu nor Muslim, Christian nor Jew. But that he is eternally spirit soul, the servant - the Beloved - Lover of God, and prays therefore, oh my Lord, how may I serve you. That is his prayer and his life.**"

And as she spoke she saw a rich man who had many servants of his own had joined us, and understood that what she said displeased him, and so said, "Most people in this world do not wish to be a servant. They live in the illusion that they can be masters. And though everyone is always serving something, whether it is the government, family, or even their own stomachs, still they will persist in the idea they can lord it over others. In truth, **they wish to be God, not to serve God.** This is the original sin which brings man to the world. And it is this that keeps him in the world."

And the same devotee asked, "How often shall a man pray?" And she answered, "**Establish regular prayer** and then as you progress along The Path your days and nights will fill with prayer, until you **pray unceasingly, never for one moment forgetting God.**" And **remembering God** she counted as a step upon The Path. And as we listened, night came quickly, and the trees lay black against the orange sky, as she told us of an ancient queen who used to pray, "My dear Lord, always keep putting me into difficulties so that I may never forget You even for a single moment."

And as it was late and night upon us, we boarded a boat, but when we had gone out but half an hour, a storm came up and fierce winds churned the waters and the boat pitched about upon the black waves. And some of the disciples grew frightened. And she spoke, soothing them, and then said, "**Many will come to spiritual life, and some in difficult times will want to go away. But spiritual life is the only boat by which a man may cross over the ocean of material sorrows. Even if the boat is sometimes rocky, do not leave the boat and go again into those dangerous waters.**" And the storm which had come upon us so suddenly, just as suddenly died down. And she looked into the calm waters, saying, "After the fisherman has mercifully worked to free the fish and put him back in the water, it is a foolish fish indeed who jumps back into the net."

And soon we came to an island and there spent the night. In the morning we traveled on, for she wished to speak to as many people as could hear.

And far into the North we traveled, for there was a great festival, and the religious leaders had asked that she should come and speak. But when we arrived we saw that with the Lord they were worshiping others than God. And she spoke to the religious leaders who had invited us saying, "Your own scriptures speak against such a thing. You also must speak!" But they would not. And she became angry, saying, "You think it is good to give the people festivals where others than God are worshiped, saying, our fathers worshiped in this way and their fathers before them. But I tell you, **worship is for God alone. There is no God but God, and only He is worthy of Worship!**"

And they wished her not to speak of these things in such a way. And she asked them, "Then would you have me speak as a politician, promising everything and giving nothing, as you do?" And they feared her then, and said, "We cannot allow you to speak here, for you may incite the people, and we as leaders must keep the peace at all costs." And she answered them back, "The cost is too high if the truth is lost. For **worship is a step upon The Path**, and you who call yourselves leaders are really misleaders. For where are you leading? Surely not to God! For you are not spiritual men as you pretend, but worldly ones. In ignorance do worldly men carve idols of desires unlimited. And you who should know better, pass on this ignorance like a contagious disease. **You want religion but you don't want God! The idols you worship are money, power, name and fame.** In truth you serve not God but yourselves! This you call religion, and when one comes speaking the truth of God, this you call irreligion. You know not the truth and when you hear it you can not bear it." And she left them then and did not go back. And it would be many months before we gathered together again upon the flatland. And disciples from near and far came to her, wishing to make a festival in her honor as was the custom. But she refused the honor, saying, "All honor is God's."

And it was this day she spoke another step upon The Path, **charity**, saying, "**Charity is Love made concrete.** Care for the body which is temporary and the soul which is eternal." And we went among the poorest of the poor providing schools that the children might learn, and healing the sick, and into disasters, cyclones, and floods, did we go. And when we were working in a refugee camp, a man asked, "You have taught that **material help can only make the prisoner more comfortable in his prison, but that spiritual help is the key that can free him.** If this is so, why do you do social work?" And she answered him thus. "This body is a tool, and just as a workman keeps his tools in good repair so they may serve him, so we keep the body in good repair so that we may serve God."

And another asked, "It is the custom of religion to give money to the poor in charity, but I own nothing and am so poor that after I have fed my family there is nothing left to give." And she asked him, **"Is not a man more than what he owns? For surely a man is not what he owns, but what he is.** Give then the greatest charity, the gift of God. **For God Loves best those who tell others about Him.**" And she told all, **"Go and preach for God. Share His message with anyone you Love. And Love everyone!"** And when she looked at us her eyes were filled with Love and sorrow, and she said, "Know that many came before you with this same message and where they gave Love they received hate and where they gave truth received lies in return. Yet these things for them were not obstacles, but stepping stones upon The Path Made Straight, the path by which a man may come again to God."

And so we traveled from place to place. And in one place the people in their house of worship did not welcome the believing women. And she asked, **"Why is it that only half the believers of God are welcome in The House of God, when God Himself welcomes all?"**

And we left that place for we were not all welcome there. Nor were we all welcome at another, for they stopped us, saying, "Only those being of a certain people may enter here." And she left saying, **"Any man may worship God who is a devotee of God. A man is not a devotee because he is born in a family of devotees, but by his actions is he made a devotee.** A man born the son of a doctor is not automatically a doctor. Only if he practices and passes all the tests may he be called doctor." And we left that place for we were not all welcome there either.

And to many houses of worship did we go and nowhere were all of us welcome. For they said to some, "Your ways are not our ways." And to others, "Your words of worship are not our words of worship."

And we left, and she said, "As we are not all welcome to worship God under the roofs of men, so let us worship God under the skies of God." And in a field, under the starry sky we stayed, and she taught us, saying, "**You will be called the servants of The Servants of God. And your religion shall be the eternal religion at the heart of all religions - LOVE. For what the prophets, saints, and sadhus speak, is nothing new. That all were the Beloved Lovers of God, before the world was made.**"

And she said, "**Worship the One God, whose Names are known in all the languages of all the lands. Honor equally all The Messengers of God. And obey The Message of God.**"

Then she told us a tale for our times, saying, "In the beginning, The Lord God sent down a great feast for the nations of the world, for they were hungry and great was their thirst. And He appointed certain men to serve it out. But the men who were chosen became proud of their position and so began to argue over whose pots were best for the serving. And so long did they argue amongst themselves that the food became cold and the people went hungry. And there were some, who becoming angry, broke the pots, saying, 'these pots are the cause of our hunger and thirst.' But when they broke the pots, the food fell onto the dirt and was ruined, and the precious water flowed away into the ground, and was lost." After hearing her tale we could well understand that the food and drink she spoke of, to be pure spiritual knowledge, as given by God. And the pots all the different religions. And how clearly and sadly saw we the foolishness of man. And she said, "**There are as many ways to live in this world as there are people. And as many ways to worship God as there are souls. As each is The Servant of God, and so serves the Lord in his own way. And as each is The Beloved Lover of God, so too is that Love unique.**"

And at dawn, before the beginning of day, time was torn asunder, and the future shown us, when she prophesied, **"In the holy city there will arise a house of worship for the whole world. And therein shall be worshiped The Lord God. And in all the languages of all the lands shall His Name be called. And all His Messengers honored and all His Holy Books read and revered. And there shall be no front door, and no back door, nor first, nor last, but that into every door all may enter equally. And this house and these people shall be mother to many."**

And she told us, "Go and find these people and bring them together, for they are scattered and lonely and suffer much. Bring them this message and comfort them. Be as the good guide unto them, and lead them on The Path Made Straight, the path by which a man may come again to God."

So once more have I, Razzaque Khan, written as I promised, but only in part. For much was given and more must I tell.



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