

It's 11:08 AM in California. This is Radio Pastoo..

Unfortunately, I'm still Hosseini, and this is the fifteenth episode of Restart. The fact that 100,000 people have heard this on our Telegram alone means our numbers of 300, 400, 1000 people are being met, and this is only the fifteenth episode. Unfortunately, the further we go, the more dangerous the depth of Restart will become. Before the show, I was listening to last week's episode, and I was out of breath. By God, I don't know why when this Restart program starts—believe me, it's the first program where I'm out of breath. It's not up to me. I mean, I keep taking deep breaths, but I don't know, this stress is just in me. And I'm dazed for about fifteen minutes after.

Today, we're going to talk about the Unity of Being (Wahdat al-Wujud), about the 1400-year-old fight of the mystics—the people of Sufism (Tasawwuf) and Gnosticism (Erfan)—with Islam. And the 2000-year-old fight of the mystics with Christianity, and the 25,000-year-old fight of the mystics with Judaism. Go further back. Noah, Abraham, whoever, go back further. Go back 20,000 years, from the time Darwin's mommy was a monkey that our species came from, as he says. This fight has been going on; it's not new. This fight is 1400 years old, meaning whenever a religion appeared and came into being, governments and the clergy joined hands, and the fight with the people of Sufism began. Then they named them Islamic Sufis, Christian Sufis. I mean, when Shakespeare was talking, he was among the Sufis who had problems. They gave Socrates poison, they gave Plato poison, what was their problem? Tolstoy had problems, Anton Chekhov had problems, the handsome Nietzsche had problems, who was an atheist and all that, all the way to Rumi, Attar, Saadi—all of them had this problem.

So what is Restart doing? It's explaining that, look, what is this 1400-year-old fight really about? For now, since Islam is in Iran, what's this 1400-year-old argument? Why won't the clergy talk about it? First, you need to know what the fight is over. How can there be a fight for tens of thousands of years, and you, as the listener, don't even know what the problem is?

Yes, we were supposed to find recordings of talks being given to the seminarians at the Fayziyya seminary in Qom. Unfortunately, no matter how much I searched, I couldn't find them. I said last week I'd play the audio this week. But it's okay. We found something from the head of the Fayziyya of Qom. If you search on Google for "Ayatollah Makarem Shirazi's attack on the foundations of philosophy," it'll come up. Meaning, if they type the words "Makarem Shirazi" and "Wahdat al-Wujud," this gentleman will pop right up. The root of the word Makarem isn't from karam; this guy is more worm than karam. It's more like that. When I attack someone, I attack them very strongly and I attack them correctly. Truly, if I've attacked anyone in my life, I've done it correctly. Why is it that out of all the clergy, all the Christian priests, all the Muslim clerics, we don't insult them? Why don't we? Because they aren't criminals. Bertrand Russell says those who don't understand the truth are fools, idiots, ignorant; they don't get it, they're morons. But those who understand the truth and don't act on it are motherfucking criminals. These guys are the motherfuckers. This is the height of motherfuckery. Mr. Makarem is in the second category. Meaning, he understands perfectly well, he knows, he knows where the truth is, and he's attacking it. It's very different.

Let's listen attentively to the speech of the honorable Ayatollah Makarem Shirazi. And I've intentionally put this video in to show it to the Supreme Leader and say, "Sir, what is this dishonorable bastard (bi-namoos) doing in the middle of all this?" If you, Mr. Khamenei, recite Rumi, "The salt water up to the head..." or that salt water poem he recited just last week, if

you're mentioning the mystics, what is this dishonorable bastard doing here? Why don't you deal with him? You talk about Rumi, but you give us this guy who is a fucking insult to Rumi. Take this video to the Supreme Leader's office and say, "Salam Alaikum." The video of Seyed Hossein... take the radio there in the hopes that he'll shove a rod into Mr. Makarem's body and call him and say, "Hey, jackass, what are you talking about? We're talking about Rumi, so why are you cussing out Rumi's mother and father?" It's either with him or without him. Make up your mind. This is our fight.

The fight is that Mr. Makarem has \$450 million in discovered cash alone, not including other assets... things... he has 45,500 websites, each with 10 people working on them just to attack the Unity of Being, Unity of Being, Unity of Being. This isn't some new thing we're fighting about. From the very first mystic who was able to write on goatskin, he wrote this, and it continues to this day. Jackass. Let's listen closely. Wherever I signal, and it might be a bit off, I'll move my hand, we'll stop and see what this gentleman is saying. Let's listen. Go ahead.

Ayatollah Makarem Shirazi's Speech Clip

> Another example was the proponents of the Unity of Being (Wahdat al-Wujud), who brought God down and made Him one with contingent beings. Those others [idolaters] raised idols up; these people brought God down. Since the issue of the Unity of Being is a complex matter, and I don't recall it ever being sufficiently interpreted for the seminarians and scholars, I thought I would speak to you for one or two sessions about the issue of the Unity of Being so that it is clear.

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Hosseini's Commentary (Part 1)

Okay, so for starters, he said that even the seminarians don't understand a thing about the Unity of Being and that it's never been discussed for them. Meaning, the seminarians who come out into the streets screaming, these kids who think they are so devout and faithful, it hasn't even been explained to them. My mistake was thinking that, of course, it's explained to the high-ranking seminarians, the ones who are going to get positions. But it hasn't been explained to these guys. So the seminarians are jackasses, too. The core of a multi-thousand-year-old conflict is not even understood by the seminarians at the Fayziyya of Qom. Well, this is the evidence from Mr. Makarem Shirazi himself. Listener, go ahead.

Ayatollah Makarem Shirazi's Speech Clip

> We don't say La ilaha illa Hu, we say La shay'a illa Hu (There is no thing but He). No thing exists besides Him. The Sufis state this meaning explicitly in their words. For instance, some of the leaders of the Sufis would sometimes say...

> Yes

Subhani ma a'dhama sha'ni. How great is my station, and I am the Glorious Lord. Fi jubbati ghayr Allah (In my cloak is nothing but God). Then they bring... these are ecstatic utterances...

Hosseini's Commentary (Part 2)

Yes. He says, "some of these Sufis." First of all, Mr. Makarem, it's not "some." All Sufis throughout history say this. Socrates says this, Mr. Makarem. It has nothing to do with the "Sufis" you're thinking of. All Sufis have branches. Socrates says that whatever I say is from God, and I say it, and I express it, and I say:

"We, with a glance, transmute dust into gold,
With the corner of an eye, we cure a hundred pains."

We do this. Pay attention. Let me fix the sentence. All mystics and people of Sufism say, "We, with a glance, transmute dust into gold," meaning only we can turn dust into gold, "With the corner of an eye, we cure a hundred pains." They are saying this directly. Go higher. Where's Jesus? Go read the whole Gospel. Jesus says, "I am doing this. I bring the dead to life. I..." And you still don't even get the topic. I'm just getting started slowly. The program hasn't even begun where you'll see where the fight starts. It really starts around episode 27, 28. Because in 27, 28, I'm going to interpret the daily prayer, and then we'll understand what dishonorable lies they're telling.

Just so the listeners know what the show is building up to, so you all know, I haven't even interpreted the prayer yet. If I interpret the prayer, it will become a book passed from hand to hand. From the very beginning of the prayer, they are telling dishonorable lies. Anyone who recites it and anyone who recites it without the permission of the Perfect Human must answer for it. We have questions, and they must answer. And no Shia cleric and no Sunni cleric can answer.

Testimony means you are somewhere and you have seen something. Meaning, right now if I go to a judge, he asks, "Sir, do you testify that this person is not a thief, that this person said this?" You say, "I was present there, and I saw it." When you start the prayer, in the call to prayer, what are you saying? You say, "Ashhadu an la ilaha illallah." "I testify that there is no god but God." You dishonorable bastard, where were you that you are giving this testimony? Where did you see that there is no god but Him? Where did you see it? "Ashhadu anna Muhammadan rasulullah." "I testify that Muhammad is the messenger of God." Were you sleeping next to Gabriel, you jackass, to be saying this? Were you in the cave of Hira to see Gabriel come down to be saying this? What did you see? The very start of your prayer is questionable. You say, "I testify that Muhammad is the messenger from God." Where were you when Gabriel was revealed to Muhammad? You just close your eyes, you in jackass-ville, and give your theories. You testify.

Hafez says—listen to Hafez—he says, "Last night, I saw." He's not bullshitting, he says, "I saw that the angels knocked on the tavern door, they kneaded Adam's clay and filled the cup." He saw. He's saying, "I saw," you idiot. He says, "Last night, I saw." It's not about noise and commotion and ecstasy, my friend. Here, besides the people of Sufism and Erfan, who sees? Our whole fight is about this: Sir, if you don't see anything, you have no damn right to talk. To those listeners I told about the stories of Attar, right now in the middle of these two or three minutes left of this jackass-ville's words, I'll refer to Attar of Nishapur. When I told you not to read Tadhkirat al-Awliya (Memorial of the Saints) and not to read, um, Kashkul of Sheikh Baha'i and such, it's because you don't know what the story is even saying. You don't know the depth of the story, and you'll understand something else from it.

For this very reason, performing the prayer is a sin. Performing the prayer is a sin for this reason. Why, my beautiful grandmother? Do you know why it's a sin without the permission of the Perfect Human? For two reasons. What does sin mean? It means one day you enter America, and they arrest you and say, "Why did you bring \$100,000 with you?" Financial issues... you're not supposed to bring that much money. They take the money and say, "Here, you have to come to court." Then there's another situation where the police raid the place, grab you, and don't let you go. That's when you're trafficking drugs. These two are different. Sin means that when you perform the prayer, you are committing a crime. Meaning, they'll catch

you, grab you by the collar. You're committing a crime. Praying without the permission of the Perfect Human is a crime. The mystics are saying this; it's a crime. Meaning they'll get you. You'll die, they'll get you. Don't you remember as a kid they'd say the first Imam, the second Imam will question you in the grave? It's them, it's them, it's them, but in a different way, my beautiful grandmother. I'm telling you because I love you, otherwise, I wouldn't tell your grandfather because your grandfather is always drinking. The respected grandmother prays more.

Now, Attar has a story about Shibli and Hallaj. Pay attention: seeing, thinking, look. They want to kill Hallaj. Before that, Hallaj... now this guy is also talking about Hallaj. He says... he says Shibli, one of the people of Sufism, was an infiltrator among the clergy. Meaning, he was a cleric, and the other clerics didn't know he was an infiltrator for the Sufis. He says, "Sir, in the mosque, the grand vizier says, 'Bring this Hallaj.'" Shibli goes there; they want to kill Hallaj. Shibli says, "Sir, bring this Hallaj, let him come and explain, and you can ask your questions. I swear you won't say the next thing you're planning to." You don't understand the Unity of Being, you just want to issue verdicts. They say, "Fine." They invite Hallaj. At 4 o'clock, by force, whenever he arrives, as he enters through the door—you've seen in the old days when someone entered, the gentlemen, the old men, an old man would enter, everyone would say "Ya Allah" and suddenly stand up, get on their feet, "Ya Allah." When Hallaj enters, Shibli slaps his own thigh and says, "Ya Allah!" so the others will stand up. He's showing respect so that the viziers will also stand for Hallaj. The rest of them, being jackasses, are sitting and don't know who... who... has entered, they don't know his spiritual gravitas. They just look at his post. Those who are in a political mindset just look at the post. They can't understand gravitas. When he enters, he says, "Ya Allah!" Hallaj turns around and leaves the mosque. The viziers say, "Where did he go?" He says, "I don't know, it seems he got upset." "Who upset him?" Shibli says, "I think I upset him, I don't know." They send the intelligence agency after him. They say, "Sir, the viziers are sitting, and you just up and leave?" He says, "My problem is with this gentleman, Shibli, not with you." They ask, "What's your problem?" Shibli says, "What did I say?" He says... Hallaj says, "You said, 'Ya Allah.'"

From here, look at the interpretation of the story. He says, "I said 'Ya Allah'." Hallaj says, "I didn't say anything. 'Ya Allah' means 'Oh Allah,' let's stand up to show respect." Hallaj said, "The 'Ya Allah' you say has two possibilities. Either you saw Allah, or you did not see Allah. If Allah is present here, meaning you see God in this gathering and you say 'Ya Allah,' it means you're calling God by his first name, and I get upset. If I call your king 'Moe' right now, wouldn't he be upset? If I say, for instance, 'Omie'? If you see God and you called him by a nickname, it means you're seeing something and you have a lot of nerve to call such a great majesty by a nickname. The second state of saying 'Ya Allah' is that you don't see God here. You're some backward cleric who doesn't get it, you don't see. You pray, you see nothing. You go to church, you see nothing. Your entire lineage goes to church and sees nothing. The second state means you don't see God, yet you say 'Jesus'. In that case, please do not gossip about God behind His back, because I'm sensitive about that. And if you don't see God, but you bring up His name in front of me, it means you're talking about someone who is absent... you're talking about someone absent, and that is gossip."

There's a huge message in this. Attar is saying in one story that 99% of people are gossiping about God. If God tears them a new one in the afterlife, don't be surprised. If you see God, then

fine, with one Bismillah (In the name of God), with one Allahu Akbar (God is Greater), the matter is finished. If you don't see, you're gossiping.

Look, some people say, "Sir, why are you mocking?" What am I mocking? Where does the Quran... which Quran? What does the Quran look like? What the hell do you understand? Usually, when the guy says, "You're mocking God," first of all, who is your god that I'm mocking? When I mock someone, it's because you know something and you see something, and I'm mocking that. You go into the mosque and pray, which jackass do you see in front of you for me to mock? Do you even see anything for me to... for me to mock it and for you to get upset? What are you upset about? Is he fat, chubby, what? Does God have a mole on his ass or not? Where is he? What does your god look like? I'm mocking your imaginary god. Because you have nothing to say to scientists, scholars, and people of reason, that's why people of reason mock you. Because you don't have a god at all. I mock when... if I mock your father, you get upset, and you have the right. Now, imagine I mock the son of Shamble-Baloot. You'd say, "I don't have a son named Shamble-Baloot for you to mock..." You have to answer. Right. When I'm mocking, you should say, "Hosseini's right, I don't see anything in the mosque for him to be mocking or not." If I mock Mahmoud Ghasemi, Akbar, Michael Jackson, you'd say, "What's it to me?" You really should say, "What's it to me?" When I'm mocking your god, you should say, "What's it to me? Hosseini is right, I don't have a god, I don't see anything." This is the message of Attar's story. He's saying, sir, you either see, or you don't see. And he's only saying that the people of Sufism and Erfan see. The rest don't see, and they are gossiping. And when the others see them, they say, and they kill them.

Let's continue with the speech of the honorable... continue.

Ayatollah Makarem Shirazi's Speech Clip (Continued)

> ...these are words they say when they get "heated." They say this is the reality of monotheism (Tawhid). The reality of monotheism is this. There is nothing in the universe besides God. And sometimes they call it hidden secrets. Don't say this to that person, they'll declare you an infidel. The... the "unspoken secret" of the Sufis is this. The Unity of Being is nothing else. One of the poets, regarding Mansur Hallaj... you know Mansur Hallaj, because he said Ana'l-Haqq or Ana Allah, they sentenced him to death and hanged him and... he was one of the leaders of the Sufis. Then one of the poets in...

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Hosseini's Commentary (Part 3)

Jackass. First of all, Hallaj is not one of the "leaders of the Sufis." Rumi, whose love... thousands of verses... I'm correcting you so you understand that the Perfect Human is bigger than you think. A cleric like you, you're not even Rumi's pinky finger. Rumi was a cleric. He says, "I was a pious scholar," he was a cleric. One of the clerics. For the Perfect Human to deal with him, he sent an old man who had no literacy. In Erfan, literacy is not the criterion, and it's not evolutionary. I explained this in a previous Restart. Hey Makarem, if you listen, you'll understand.

First of all, "leaders of the Sufis"... why are you insulting the leaders of the Sufis? The leaders of the Sufis... Mr. Rumi was in love with Shams. Shams himself was attached to the chain of someone else, crying. Later, Rumi realized that they themselves are caught up in someone else. Hallaj was caught up in someone else. He is not a "leader of the Sufis." He is from Sufism... he is a Sufi, but not Sufi-ism. A Perfect Human has 10-15 Sufis, and each of those

Sufis, and then 50, 60, 70, 100 mystics (arif). Hallaj's rank is that of a Sufi, not a Perfect Human. Just so you know, he's not one of their "leaders." Go ahead.

Ayatollah Makarem Shirazi's Speech Clip (Continued)

> ...he says about him. "That friend, for whom the gallows' top became high, his only crime was to reveal the secrets." The reason Mansur went to the gallows was that he revealed the secrets. He said Ana'l-Haqq or Ana Allah.

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Hosseini's Commentary (Part 4)

Mr. Makarem... no, first of all, Mr. Mansur, the honorable Mr. Mansur. Mr. Makarem, see, this is why I insulted you. For this word you used... we say "Mansur." Is he your cousin that you just say "Mansur"? Speak properly. When you say Mansur, you should say... if the mystics say "Mansur," it's something else. Say "Mr. Mansur" or "the honorable Mr. Hallaj," or speak like that. Be very polite. The reason I told you you're not from generosity but from worm was for this very reason. Do not use first names, please. Never do this on the pulpit again. Those old days are over, man. You have no idea. When Restart came, it meant a rare event in the real world happened. Listen. We'll pull you down. We're like that. If we want to pull someone down, we pull them down. Go ahead.

Ayatollah Makarem Shirazi's Speech Clip (Continued)

> He openly expressed the secret of the Unity of Being (Wahdat al-Wujud). And their poets have expressions. I have a piece from those poems, apparently a tarji'-band from Hatef Esfahani, that reflects the meaning of the Unity of Being very beautifully in its verses. It is poetry that is very strong from a literary standpoint. But it has openly expressed the Unity of Being in various phrases and metaphors. He says the Friend... the Friend means God. "The unveiled Friend is manifest from the door and the wall, O people of vision." God is visible from the door and the wall. Okay, up to here we can say these are the signs of God's existence. Then he says, "Open your eye to the rose garden and see, the reflection of clear water in the flower and the thorn." The clear water is God. The flower and thorn are contingent beings. "From the colorless water, a hundred thousand colors, behold the tulip and rose in this garden." The water that was colorless is in all these flowers. Now, it's either union or indwelling. "A hundred thousand colors, behold the tulip and rose in this garden." "If you grasp their secret, you will know, that this is the secret of all secrets." "That one exists, and there is naught but He, He is One, there is no god but He..."

Hosseini's Commentary (Part 5)

I love you, man. Search for "Makarem Shirazi's severe attack on the Unity of Being" on the internet, and it'll come up. The most interesting part is that he has memorized the poem. If you watch him, he's reciting the poem from memory. Why did you memorize this poem? Why do you memorize the poems of these classless people? Unless you want to use it somewhere else. When I was a kid, my dad used to tell me, "Son, don't memorize the poetry of Rumi, Attar, and others. Whenever you want, just pick it up and read from it." I asked why. He said, "When you recite it, you want to show off, to say 'I understand.' Right there, egoism begins." Forget the authors' names, just understand the concept.

Yes. So, there are two very major problems here. One is that he has completely misunderstood the poem. In the poem, a single word exists that is critical for this reason. He says... at the end of the poem, he says... I want to tell you the exact word so you can appreciate it. Yes. He says,

"...that water is clear and so on..." "If you grasp their secret, you will know, that this is the secret of all secrets." "Ke yeki hast o hich nist joz u, Wahdahu la ilaha illa hu." He completely misunderstood the poem. First of all, the poem isn't like that. The poem is like this:

"Ke yeki hast o hich nist joz u."

(That a Oneness exists, and there is naught but He.)

This will remain as evidence that you understand nothing. Did you get it? It's not one, man. It's the difference between a Oneness/ a Unity and one. The difference between Ahad and Wahid. In the same prayer you recite, you say, "Qul huwallahu Ahad." (Say, He is God, the One and Only/the Unique). Ahad. Not One. Jackass. Who is it? Even when we were kids, they used to say... they'd say... then they ruined it on purpose. "Once upon a time, there was one, there wasn't one, besides God there was no one." (Yeki bood, yeki nabood, gheyr az khoda hichki nabood). They'd say it's a meaningless phrase. It has meaning. It says, "There was a Oneness, there wasn't a one, besides God there was no one." This is the poem. "There was a Oneness, there wasn't a one." Meaning God is Ahad (Unique/a Unity), He is not yek (the number one), not Wahid. "There was a Oneness, there wasn't a one, besides God there was no one." You completely misunderstood the poem. "That a Oneness exists, and there is naught but He, He is One, there is no god but He." You saw that he clearly named Hafez Esfahani, very easy. And today we're supposed to talk about the Unity of Being and see what this fight is all about. Now, let's assume God sends 50 more religions. First of all, God doesn't send religions. No... I called God and talked to him, he said, "My dear Muhammad, I will never send anything." Nothing. When he doesn't send a religion, the religion itself has an interpretation. If you want to see the real religion, you have to go back to the past. The program on the Unity of Being, now I say go back to Adam, go back to Abraham. How do you want to understand religion? How are you supposed to understand? The Unity of Being program, four or five episodes, we go up a level each time. Meaning, we explain a little more. Because you need to know about the Unity of Being—now, what's the problem if people understand the Unity of Being? They won't go to church anymore, they won't go to mosque anymore, they won't give money anymore. Why? Because in the Plurality of Being (Kathrat al-Wujud), Satan is God's opposite. Pay attention. What does the Plurality of Being mean? I want to explain it in very simple, common terms. In... the argument is this. In the Plurality of Being, Satan is God's opposite. That's why heaven and hell can be sold. Because Satan is God's opposite.

Then Sheikh Kharaqani, Abu Sa'id Abu'l-Khayr, Esfahani, Khwaju Kermani, Baba Taher Hamadani, all of them say what? They say that Satan says, "Let's say we tempted Adam and Eve. But who tempted us?" Idiot, if this temptation came from somewhere, it must have hit me too. Who taught me temptation? It's a question. It's Satan's question to Jesus. He says, "Oh Jesus, whatever you say, I'm your humble servant. But ask God. I tempted Adam and Eve. This story that has been forced upon society. I accept, I'll take the blame. But ask God, who tempted me?" Someone must have tempted me to be such a donkey to do such a thing. The entire foundation of the story goes up in smoke. When the mystics tell this story, the whole basis of Satan goes... dangling in the air... just think. Think for a moment. Satan... "Who tempted me?" Who tempted Satan? Was temptation inherent in Satan himself? Well, if it was, then God is to blame. It has nothing to do with Satan. There was temptation inside him. There was temptation inside. Meaning, I have a mouth now, and I'm cussing up a storm. Then if a tree, for example, well, trees have a language, but let's not get into that. A tree doesn't have a mouth, it doesn't

cuss. So does that show the tree is more intelligent than me? No. If it had a mouth, it would cuss even worse. This puts Satan into question.

So, the Unity of Being, where does the fight start? It's so beautiful. I speak so beautifully, you'll understand the Unity of Being so well that we leave no way out for some people to be saved. So, in the Plurality of Being, which the religions talk about—of course, atheists are also part of the Plurality of Being camp, but in a different style. But the difference between an atheist and them is that the atheist is closer to us. Why? Because the atheist respects Saadi, Hafez, Rumi, Goethe, Nietzsche. Second, they want to understand. We're on the same team. At least they listen. The ones who just pray don't need to listen. Where would they turn to listen? It's like that thing... Bertrand Russell. Bertrand Russell says... what does he say? He says, they ask why people, for example, pray, they go there, they understand nothing, they say nothing? He says it's because he doesn't want to show the bottom of his shoe that has walked this path, to show the blister on his foot, and then have to say, "My foot has a blister from the paths I've taken, and my path was wrong." A blister on your foot from the wrong path puts you into question. Bertrand Russell says it. He says it so well. An assassin on the "straight path" whose foot gets a blister. You're just walking like a carrot in the middle of the desert. Everything, prayer, fasting, you think it's all correct. You get to the other side, and no one's held accountable. Your foot is blistered too. He says, why don't they talk about the blister... they're afraid. Because he'd have to say, "My blister is from the wrong path."

The Unity of Being, its whole fight is over this. It says, what do the pluralists say? The religions. Satan is... on the other... he tempts you. They put God on one side and Satan on the other side. Because the money is in this, man. The money is in you having to go confess, you having to go give your religious tax (khums), you having to go say "I screwed up, forgive me." You have to go somewhere. This becomes the Plurality of Being. What do the mystics say? They say, sir, God tempted Satan. Straight line, uniform, don't be afraid. Everything is in God. Everything has come out of Him. Then in those two lines of poetry about salt water and water and so on, um, it explains this beautifully. It says that a tree, why is a pear tree a pear tree? Isn't it that the air is constant for all the trees in this orchard and the water is also colorless and constant? Meaning, water comes to these billions of trees, and air reaches these billions. Why is this one a pear, and that one an apple? It's revealing the secret of the Perfect Human. It says the difference between a pear tree and an apple tree is in the seed. If you plant an apple seed, an apple grows. A pear seed, a pear grows. The water is the same. If you go into a barren desert and turn on the water, and there's air, weeds will grow, not trees. The thorn next to the flower is using the same water and the same air, and this one is a thorn, and that one is a flower. What does this mean? It means, sir, if you recognize the Perfect Human, he plants a seed in your heart, in your core, that when this water of the Unity of Being makes it grow, you might be a pear, but you will reach perfection, and Hosseini might be an apple and reach perfection, and you might be a vegetable and reach perfection. It is for this reason that Hallaj says, "The paths to God are as numerous as the souls of men." Meaning, the seed is different. And the beauty of this garden is all of these things, and to separate one tree from this garden, it's no longer that garden. Wahdahu... this is what it's saying. This. Now I'll come back later to Plato, Socrates, and Nietzsche who explain the Unity of Being, and you'll understand, "Oh my god, what are these guys saying?" What is Victor Hugo saying? What is William Shakespeare saying? All the priests

have a problem with Victor Hugo. What problem do we have with this guy? What's really the problem with him?

Today I'm going to read poetry. I'm going to read the poem by Hatef Esfahani and explain more about the Unity of Being, and in the next part, probably, since we won't have time to finish, but in the next part, um, I will finish this poem. The poem is about... it's a tarji'-band from Hatef Esfahani, from his collection of poems. I was maybe 11, 12 years old, my dad would read it to me, and that's when he explained the skewer thing that I once explained in one of the Shab Bekheir Iran programs, which the Shab Bekheir Iran kids are kind enough to, and then, my God, I see you're sharing it on Facebook. You're not paying? You don't have money to give. Many of them have really hit the mark. It doesn't matter. We'll go wherever we can. But the fact that you share this, it means you exist. It means you are a supporter. And this isn't Shab Bekheir Iran, for the program to be socio-political. This program is the most dangerous program, and it's truly an event that I myself don't know why I'm in the middle of it... it's like that guy, he says... they were saying, "My God, what a hero, he jumped from 500 meters above Niagara Falls." After he came down, the reporters came and said, "Sir, kudos to you, you're so brave." He said, "Well, they pushed me." It's the same here. We were pushed into this. Now, why? I don't know.

Okay, we're getting to the poem.

"O, you for whom my heart and soul are a sacrifice."

At the beginning of this poem, Hatef talks about the Perfect Human. About the eyebrow of this Perfect Human, his eye, just like the others. Like the others, and he's explaining Restart. He says there was a guy, a young Muslim kid who was worried about his prayers... his concentration... he was in the Restart mindset, searching for how to start over. And he knows there is a being called the Perfect Human. Meaning he's listened to the 15 episodes, he's understood such a being exists. Now what this is, is supposed to slowly become clear in the upcoming programs.

"O, you for whom my heart and soul are a sacrifice,
And for your path, both this and that are an offering.
My heart sacrificed to you, for you are the beloved,
My soul offered to you, for you are the soulmate.
To free the heart from your hand is difficult,
To lay down the soul at your feet is easy.
The path to union with you is a perilous path,
The pain of your love is a pain with no cure.
Servants with souls and hearts in hand,
Eyes on your command and ears on your order.
If you desire peace, here is my heart,
And if you desire war, here is my soul."

You want to make peace, Perfect Human, my heart is yours. You want to fight, I'll give my life.
Who should I attack? Which zealot should I skewer? You just tell me who.

"Last night, from the fervor of love and the pull of yearning,
I was rushing to every side, bewildered.
In the end, the yearning to see you
Pulled my reins towards the tavern of the Magi."

He's saying, beautiful, I was searching for you so much, to see you sooner, that this rein... enan means rein. My rein, last night, from the love and pull of you, took me where? To the tavern. The tavern of the Magi. So look, now he's gone into the tavern of the Magi, a Muslim kid has gone into the tavern of the Magi. Pay attention to where the subject starts.

"May the evil eye be distant," — this part is cool. He says, "May the evil eye be distant, I saw a secluded place." This "may the evil eye be distant" part is very... look, every line of this truly has an interpretation. I don't want to talk too much about it now. "May the evil eye be distant," because he's about to describe a place. He says, it's like... for example, he's going to a drinking party, you have to imagine it like this. He says, "May the evil eye be distant," for example, he's seeing some scenes.

"May the evil eye be distant, I saw a secluded place,
Lit by the light of Truth, not by fires.

On every side, I saw a fire like the one that night,
Moses, son of Imran, saw on Mount Sinai."

He says I went into the tavern of the Magi, I saw fire everywhere. And damn it, the fire wasn't from fire, it was the light of God, and it was the same light that Moses saw.

"An old Pir [elder] there, tending the fire,
Around the Pir, with reverence, the young Magi.
All with silvery chins and rosy cheeks,
All with sweet tongues and small mouths.
Oud and harp and flute and drum and lyre,
Candle and sweets and flower and wine and basil."
Everything was there. He's describing the houris of paradise.

"A moon-faced, musk-haired Saki [cupbearer],
A witty, sweet-toned minstrel.
The Magus and the Magus's son, the Mobed and the Dastur,
All stood ready to serve him."

Now look, he's started from the Sabians, gone to Mani and Mazdak and Zoroaster and the Magi, he's describing all of them. The tavern and all of it.

"I, ashamed of my Muslim faith,
Hid myself in a corner there."

He says I suddenly saw what fervor and love these people have. And I'm a Muslim, a Muslim kid, I became ashamed. I was thinking, "Wow, look at the things they see that we don't." I went and hid behind something.

"The Pir asked, 'Who is this?' I said: 'A restless and wandering lover.'"

That Pir in the middle, his eye saw me, and he said, "Who's that jackass over there?" They said, "Sir, he is a restless, wandering lover." He's dazed. Who's saying this? The Magus, the Magus's son, the head of the tavern, all those that the clerics... this is a symbol of that way of thinking. All those they consider infidels and kill. The Sabians, them. "The Pir asked, 'Who is this?' They said: 'A restless and wandering lover.'"

"He said: 'Give him a cup of pure wine,
Even though this guest be uninvited.'"

He said, "Give him a cup of our wine too, even though he's an uninvited guest."

"The fire-worshipping, fire-handed Saki."

It has two beautiful meanings explained in one line. Fire-worshipping and fire-handed. What does that mean? It means some said Zoroastrians are fire-worshippers, some said they are fire-handed. They're not fire-worshippers. The fire is in their hands, it's another symbol. He states both possibilities.

"The fire-worshipping, fire-handed Saki,

Poured into the goblet a burning fire.

When I drank it, neither reason nor sense remained,

Both disbelief and faith were burnt away by it."

What happened? He says the Saki of this gathering, who the Pir ordered, came and poured a single sip. I drank it, and both disbelief and faith... went up in smoke. Disbelief and faith. He doesn't just say faith, he doesn't just say disbelief. When he drinks this liquor, in such a place, his disbelief should go up in smoke, right? He's seen something. He's drunk from the cup. He says no. Disbelief and faith both went dangling in the air.

"When I drank it, neither reason nor sense remained,

Both disbelief and faith were burnt away by it.

I fell down drunk, and in that drunkenness,

With a tongue that cannot be described,

I heard this word from all my limbs,

From every vein and artery:

That a Oneness exists, and there is naught but He,

Wahdahu la ilaha illa Hu."

He says all my limbs, in one voice, said one sentence to me, which I still haven't interpreted.

Remember this sentence is important. Meaning, he said all that, and attached it to this sentence. I'm going to interpret this sentence in the...

(That a Oneness exists, and there is naught but He, He is One, there is no god but He.)

(That a Oneness exists, and there is naught but He, He is One, there is no god but He.)

He's speaking English so the English-speaking cleric won't understand the topic. You all understand. 53 minutes. I'm gradually getting happy. I love you all. Don't forget to promote. If you don't have money, secretly... you don't want to promote on Facebook? Secretly email it to your friends. Secretly. Whatever you do, do it secretly. Secretly. It doesn't matter. I love you guys.