

"For days, my thought is this and all night my speech,
Why am I unaware of the state of my own heart?
From where have I come, for what purpose was my coming?
To where am I going, will you not finally show my homeland?"

This is Hosseini. restart of episode eighteen, and the outpouring of many of your questions, dear listeners, many of which relate to future programs, and many of which we will gradually explain later. Some of your questions, especially those who have seen "Night of Iran" and such, are a bit ahead of this program. For this reason, firstly, all our social media platforms, if they are responsive to you, the kids, two or three people are also helping to answer these social media messages. Then, if there is an important question, I really say to write it down, or sometimes I myself come onto the network and sit for an hour or two, truly read these, and answer them myself.

But the reset at 18:00, we are very happy that it has found so many listeners. This shows that the 'Perfect Human' has been stirred within you again. This itself is a big deal. Many questions have been asked about not praying and such, and many have asked this question, saying, "The main question this week was about this and the Reza Shah program." They asked why, for example, 'Perfect Humans', or Sufis, do not get involved in politics and do these things. Firstly, look, when you want to give your child an injection, from the perspective of a 'Perfect Human,' the entire planet Earth and the world's politicians are exactly like you wanting to give your child an injection. And this injection has to go into their arm. They want to inject it into their body. When they want to inject it into their body, the child cries. Now imagine all the neighbors gather and scream and cry, saying, "Don't give this child this injection!" But you tell that family and relatives and the child, "Look, I am vaccinating my child. This might make them cry for two minutes, it's not that important. Afterwards, they will understand that they need to be vaccinated, and I am doing the right thing." It's exactly the same in the world. For a hundred years, there's an injection being given to your backside. That one or two seconds, from the perspective of a 'Perfect Human' – now, if you are more of a politician, this injection has gone in deeper, a little more – it's not really that important, or if they gave you this injection in your arm. However, in two situations, generally, the people of Tasawwuf (Sufism) might enter politics, and they do so very rarely. In the two situations where they do, in the two conditions where this might happen to them and they enter politics:

One is when, as I said, 51% of the people have been punished. That is, 51% of the people, their 'Perfect Human' has been stirred, they have separated from religion and want to pursue Mysticism (Erfaan). When 51% of them truly understand in their hearts that they understand nothing, their hearts break. Now, it depends on different situations. For example, a child, a boy, might be working in a restaurant, washing floors, to earn some money so he can marry that girl. Someone else, because of having money, comes and takes this girl, his girlfriend, and that child's heart breaks while he is cleaning the floor. Now, it might be like this. Or the sigh of an old woman might suddenly grip. We don't know. This is the first situation where such a thing might happen.

And the second situation is when a Sufi or a Mystic (Aref) is killed. In the second situation, when a Sufi or a Mystic is killed, the dry and the wet burn together. Suddenly, 80,000 eyes pop out in Kerman. There is no more mercy because the 'Perfect Human' is in love with the Sufi. When a Sufi becomes a 'Perfect Human,' meaning that person who is up there, they show no mercy at

all. If a Mystic is killed or a Sufi is killed, they are jealous. The nature of the 'Perfect Human' is jealous. Meaning the world and its love are these 10 to 80 Mystics and these three, four, five Sufis who are around them. At that time, they show no mercy. It's not even within their control; the command is issued from somewhere that you should not show mercy. This has also happened among the Jews. During the catastrophe when Moses gets involved and a slaughter begins.

In the first situation, when people understand, when they have been punished, when they have realized they made a mistake, in this situation, only the dry burns, the wet does not burn. That is, nothing happens to the people; the one whose father needs to be brought out, gets brought out. And all of politics is not important. When you want to bring a Sufi into politics, all the people of Iran must gather and fall at their feet, kiss their big toe, cry, and plead. What would they even become? For example, become the president of, say, Italy? What would they do? What is its peak? This Mr. Rahmat Ali Shah, whom we mentioned to you, was one of the great Sufis. We spoke about him during Reza Shah's time. Now, suppose during Reza Shah's time, he says, "They would have beaten him." Well, his next-door neighbor wouldn't have known who he was. The 'Perfect Human' is more cunning than that. So that you know, next week I want to explain about Hafez, so that you know that Hafez literally worked his ass off for 35 years to understand the matter. The cunning 'Perfect Human' suddenly messes things up. You don't know where they are, their friends don't know where they are. Let me give a small example. Look, right now, this Rahmat Ali Shah, who was 200 years old, Reza Shah told him, "You will be king." The Jews also have Nebuchadnezzar, whom they know as Bakht-e Nasar. This Rahmat Ali Shah was one of the great Sufis. In these very dervishes, suddenly you see that the spiritual leader of dervishes, for example, Safi Ali Shah, is one of the Mystics. The Qadiriya is one of the Mystics. I don't know, for example, the Khaksar dervishes are one of the Mystics. Ahl-e Haqq are one of the Mystics. Yarsan are one of the Mystics. You absolutely cannot distinguish. To understand what it means, you really cannot. In the midst of Christianity, a Christian Sufi is placed in a priest's robe; in the midst of Judaism, a Jewish Sufi is placed in a priest's robe. So that we can understand. Look at Shibli and Hallaj. Hallaj is being hanged; until the last moment of his death, the government did not understand that Shibli was not a mullah. They understood from his words. Fozail Ayaz, Fozail Ayaz means the chief of thieves, was one of the Sufis, and no one knew. The story of Fozail Ayaz is explained by Attar in one line as follows: Fozail Ayaz was a thief, then his heart listened to 'Re-Start,' and his 'Perfect Human' was stirred. He went back and forth, back and forth, until he found a 'Perfect Human.' The 'Perfect Human' sent him to a certain Sufi and said, "Go and be trained by him." He went there. When he arrived there, Fozail Ayaz, as I said, repented. He said, "I made a mistake, I stole, I was very filthy. Forgive me." Crying, it ended, he repented, and then they took him there and stirred him. They literally put him through hell. In those three, four, five minutes, his heart, they had to plant the seed in that heart. They had to stir him. It's not easy. After that, the Sufi turned to Fozail Ayaz and said, "What is your profession, sir?" He said, "I am ashamed to say, sir." He said, "No, please tell me." He said, "I was a thief; I repented." He said, "You were wrong to repent." He said, "What?" He said, "You will go back to your thieving starting tomorrow." He said, "Sir, are you joking? We came to repent and be trained." He said, "No, you will go back to your thieving. It's a very good profession, income-generating. Where do you want to work to have so much income? Go back to your place." Fozail Ayaz returned and became the chief of thieves. He was a deputy of

thieves and went back into thieving. After a short while, they captured a caravan. The chief of thieves saw a beautiful girl in that caravan and wanted to rape her. Fozail Ayaz stepped forward and said, "Sir, we are not thieves of honor, my dear. We are thieves; we were supposed to become president, to eat. We are not supposed to kill anyone. We are not supposed to put anyone in prison. We are supposed to kill and eat, we are thieves. We are food thieves. We must take money for things. What do you have to do with other people's wives, whether they pull their scarf forward or not? What does her beauty have to do with you? What does it have to do with you?" The chief of thieves said, "No, everything here is ours. What do you mean?" They got into a fight. He hit and killed the chief of thieves. The rest of the thieves became his subordinates. From that day on, insurance was created. Meaning Fozail Ayaz's job was to go to caravans and say, "Sir, do you want to go to China? We will be like bodyguards; a group of 5 to 10 to 200 thieves gather and become bodyguards." He says, "Give us some money, and we will take you to Mecca and bring you back safely." He becomes Assyrian and remains in this position until the very end. But this time, in thieving, he kills people, not as an opponent of thieves.

If a 'Perfect Human' wants to deal with someone, don't think they are in the person's clothing so you would know who they are. Yes, this one is a dervish, that one is this, I don't know, that one is from the Ring of Mysticism, this one is that, this one is that. I don't know, this one is a Zoroastrian, this one is a Magian, this one is an infidel, an infidel. Sheikh Kharqani and Mahmud of Ghazni. Sultan Mahmud of Ghazni attacked India, captured it, put them through hell, brought money, brought gold. What does Sheikh Kharqani tell him? He says, "Do you remember?" Now, the story is long; if I want to explain it in one line, just know that when Sultan Mahmud returns, he takes some of his money to give to these poor people, to these mullahs, so that their voices are cut off, so they shut up. So they don't revolt and say, "Sir, so-and-so says these things." His minister says, "Everyone took money." He says, "Yes, sir. Except for one, two, three, four people." He says, "Who are they?" He says, "Oh, they are from the Mystics." He says, "Who?" For example, he said, "Sir, for example, so-and-so, Sheikh Kharqani." He says, "Go bring him; let me see him." He says, "Sir, he won't come. We can bring him by force. But if we tell him to get up and come see the Sultan, he says, 'Who the hell is the Sultan, Haji?'" He said, "What?" Meaning, are there such people? Indigo, yes sir, yes there are. Sultan Mahmud of Ghazni, dear listener, at that time, with weapons, with horses, and with force, there were 55 million people in India. Meaning he had to use force, beatings, he had to take a sword and kill. There were no atomic bombs to drop and kill the Indians. He won those wars. Look what a powerful man this person was. Sultan Mahmud says, "Go tell him that 'Obey Allah.'" This is a very important jab. He says, "Go tell this Mr. Sheikh Kharqani to come. If he says no, tell him the Sultan said, 'Obey Allah and obey the Messenger.'" Now I'll say it in Farsi so you understand. He says, "Go tell Sheikh Kharqani to obey, according to the Quranic verse, first God, then the Messenger, and then me, who is the Sultan, the 'Uli al-Amr,' meaning the guardian of the Muslims; obedience to me is obligatory. When I say come, you must come." Meaning, he jabs with these two things. One, he wants to throw a Quranic verse in the face of Sheikh Kharqani, the great Sufi. Two, it's a threat. He comes out. Kharqani says, "Please come in." He says, "The Sultan said, 'Either come, or remember that in the Quran, it says 'kahool' (meaning old, weak).'" He said, "Go tell your Sultan that I am so caught up and drowned in 'Obey Allah,' I don't have time to think about 'Obey the Messenger,' let alone reach 'Uli al-Amr,' Haji. We are still drowned in God; we haven't

completed 'Obey Allah,' how can we go and we haven't reached 'Obey the Messenger' to get to you?" Mahmud of Ghazni liked the answer, he liked it. Sultan Mahmud of Ghazni goes to Sheikh Kharqani's house to kiss his feet. Listen. Sultan Mahmud of Ghazni goes. At every door he reaches, Kharqani does not get up from his place. Sheikh Kharqani is sitting in his room, with only a mat spread out for him to come and sit. This idiot doesn't even go to welcome him. Sultan Mahmud enters and so on and says, "Yes, why do you have a problem with us, you don't take our money?" He says, "Your money is forbidden, why should I take your money? What money did you take? You went and took 500, I don't know, 5,000, 50,000, 100,000 young Iranians, you attacked other people's country. All these martyrs are asses." (I say this because Rumi says the martyr is this). "You went and attacked other people's country, you killed people, you killed 7,000 children, killed so-and-so, killed so-and-so." He said, "Sir, they were infidels." Meaning, look, even then everyone was looking for a point to find. Pay attention to the sentence: "Sir, we are Muslims, they were infidels. Is not the blood of an infidel permissible?" He said, "What? Who gave you permission to attack? Who taught you how to identify infidels? Do you remember you destroyed that idol temple?" He said, "Yes." He said, "Its leader was one of the Sufis, you idiot. Those who went to worship that idol saw God Himself in that idol. Who gave you permission to attack?" Mahmud of Ghazni, history records, bowed his head, he choked up. He said, "Now I made a mistake and so on. Please forgive us, for example. Now, please say a prayer for us." His heart broke. They talked for half an hour, and finally his heart broke. He bowed his head. Then, when he wanted to get up and leave, he said, "Now, do you mean this money?" He said, "No, we don't want money. Tell the king that sustenance is ordained." Mr. Sheikh Kharqani got up from his mat to guide him out. Mahmud of Ghazni was a funny person. He says, "Sir, we came, you didn't welcome us well, you didn't acknowledge us. We are leaving, and you came after us to make sure we leave." He said, "No, when you entered here, you saw yourself as Sultan Mahmud of Ghazni, your ego was too big. Now your heart is broken. I got up to see you off out of respect for that little broken heart of yours, for the Mysticism that you now understood." Important point: Sheikh Kharqani says there was a Sufi in that idol temple. The 'Perfect Human' is everywhere, Haji. Everywhere, everywhere. Even in a mullah. When Shibli wants to give mullahs a hard time, there were 7,000 mullahs, disciples, and things of Rumi. He doesn't start a war. They were Rumi's disciples. From behind, he sent Shams and raised Rumi against the mullahs, and they got into a conflict. We have many others. Now I remembered a story, I don't know whether to tell it or not. Meaning, for you to understand, yes, let me tell it, it's okay. It's two or three minutes, and then we'll go to the poem. It's very beautiful. One of those "messed up" stories. It is. In just 4 minutes, God does something that makes Moses dumbfounded, completely upside down. Moses, dear listener, 'Uli al-Azm' (one of the five greatest prophets). All priests, rabbis, and mullahs are not even the little toe of Moses. They themselves believe it. Now you think we only asked questions about Khidr and Moses that no one can answer. You think, for example, we asked about these things. It's full of stories. You can't answer any of them, to understand what a 'Perfect Human' is, I must explain this. So that you know, don't think that a 'Perfect Human' needs people, needs publicity to deal with someone. They mess things up in a second, Haji. Listen. It's like, let me tell you this first so you enjoy it. Yes, Moses, well, you know he turned 500 dragons, he threw his staff and it became a dragon. He picked up the dragon and it became a staff. He threw the staff again and it became a dragon. This frightened, he screamed at that woman, at that one, at that one, turned this one's mouth white, turned the

water red where the water struck. The result was that the Children of Israel, and 4560 thousand Children of Israel, crossed the river. He split it, and everyone was completely upside down. The water split and they passed through. Any ass would have to believe in this now. Anyone who doesn't believe is really an ass. He has done everything you can imagine. He opened a hole for Pharaoh, spat in it. He did everything to Pharaoh, dealt with everyone. Then to conclude the matter, to finish the story. When he crossed the river, he also drowned Pharaoh in the water. Meaning he also finished with the enemy. He completely changed the regime. Pharaoh's regime was completely turned upside down, something was injected, Pharaoh's life went up in smoke. He also killed Pharaoh. He went to the other side of the water. One night, he was sleeping and said, "Thank God." Now he's Batman, now Moses is Batman, he's Superman, he tore this one up, tore that one up. He thinks of himself as Superman, he thinks of himself as Batman. He really is Batman, more like Batman and Robin because his brother was also a prophet. He's more like Batman and Robin, the second one being Robin Haroun. Now Mr. Batman feels a moment of pride. Haji Batman, Moses, Moses feels pride. He says, "Oh my God, who are we? Look what happened, we saved 400,000," and truly he was happy with himself. As he sits down, a voice comes, "O Moses!" Moses says, "God, you've put us through hell. You don't even let us sleep in the middle of the night. Yes, tell me, my dear." He said, "We heard you became 'powdered,' we sent you to Khidr, you're still not trained, but you're also stuck here." He said, "Why, sir?" He said, "You found yourself Batman." He said, "No, I was happy. I was happy we saved people. I was happy we changed the regime. Three benefits, three benefits. I was happy." He said, "The ego has 700 heads. This ego of Mr. Moses goes to the heavens, and nothing kills the ego except the shadow of the firm grip of that ego-killer master." Meaning only that 'Perfect Human' can deal with your ego. Even I, who am God, cannot. By God, the way I see you. Now I'm joking. He said, "Please continue." He said, "Get up and go by the river, or go to that mountain, or stand up there and pray two units of prayer for someone." He said, "Excuse me, for whom?" He said, "For a great Sufi. You must get up and pray." He said, "Thank God, at your service, sir. We didn't know this Sufi. We knew that path. We saw Khidr. We saw these and that, and we also saw the 'Balam Baroo' with us, we knew these things. But this Sufi, may I ask who it is?" He said, "This Sufi is a woman." He said, "What? Can a woman Sufi also reach such a rank?" He said, "We are not a religion, you idiot, for positions not to be reached by men. No, my dear, these are just stories for you. Yes, she is a Sufi and a woman, and the interesting thing to know is that a thousand male Mystics are not worthy of this woman's little toe." Moses said, "Excuse me, meaning a thousand Mystics combined are not her little toe. Who is this?" He said, "This is Asiya, Pharaoh's wife. She was from the people of Tasawwuf." Moses was shocked. He said, "Our God, are you making fun of us? 500 dragons, come, send dragons, create dragons from yourself. Pharaoh's wife was from Tasawwuf and Mysticism? Meaning she was under the supervision of a 'Perfect Human'? We too are under the supervision of a 'Perfect Human.' What was in the middle? What was this war? What was this killing? What was this coming and going? She just needed to cyan her lipstick and get one kiss from this Pharaoh, and Pharaoh would have died upside down. Why did you waste so much of our time?" He said, "Her work is different. You became very Batman. I wanted to make you understand that if we were going to kill him, we wouldn't have needed you at all. We wouldn't have needed your uprising. Remember Shu'ayb told you we didn't need your uprising. We didn't need the people. It was just one kiss. Excellent. The whole of Pharaoh believed in Asiya so much that you were a child who

grew up with Asiya. She is beautiful and close to you." Obama is one of the people of Tasawwuf. Don't joke, Haji. You haven't peed anywhere yet for it to splash in your face. Then it will splash in your face, and you won't even be able to pray. Listen. The 'Perfect Human' is everywhere. Moreover, they don't need people. Didn't you see how we killed your day? The people of Tasawwuf say how they killed Nimrod? They put a mosquito in his nostril, Haji. Just as you were sleeping, you lie down, the air solidifies in your nose, and you die. Sit down, baba, sit down, baba, sit down, sit down. Listen, we are talking about the 'Perfect Human,' and we have given the explanations. Let's move on to 'Wahdat al-Wujud' (Unity of Existence) and the story of Unity of Existence. The poem is by Hatef Esfahani, and we were able to explain the first verse last week.

"The Beloved is unveiled, manifest through doors and walls, O those with insight."

This poem is about 'Unity of Existence.' People are supposed to know a little, should have some information about Unity of Existence.' Let's see what Unity of Existence means. What is the perspective of Unity of Existence,' and as I said, what is the thousands of years old dispute of priests, rabbis, mullahs, and so on, with this Unity of Existence.' This is not Ibn Arabi's Unity of Existence at all. Unity of Existence dates back to when Christians said Father, Son, Holy Spirit, a group of Christian Sufis rose against them, saying, "These are Unity of Existence.' You are talking about the number of existences." From the time when Zoroastrians divided black into two parts, "Spenta I don't know what, Spenta I don't know what." From the very moment they divided good and evil, such an event occurred, my beautiful one. This is from before what you think we are going to explain about Unity of Existence.' And I am going to explain Unity of Existence very simply, in one or two lines and so on. No, I will explain it very colloquially to see what it is.

"The Beloved is unveiled, manifest through doors and walls, O those with insight."

Meaning 'Uli al-Absar' (those with insight) are those who see. Not 'Ilm al-Yaqin' (knowledge of certainty), but 'Ain al-Yaqin' (eye of certainty). Meaning they see. Dear listener, knowledge of certainty means certainty attained through knowledge. eye of certainty means you must be family. You must be intimate. For example, knowledge of certainty, means that I am sitting here right now, and whether you are a girl or a boy listener, I know you have a mother. This is knowledge of certainty.' Why? Because I know that when you are sitting there listening to my program, you must have come out of a mother's womb. This is knowledge of certainty. eye of certainty means I know who your mother is. Two very different subjects. From the perspective of DNA and the mother's womb and so on, I understand that anyone listening to my program must have come out of a mother's womb. But to know who your mother is, that is eye of certainty.' Meaning I see. For this reason, I must be your family, or your sister, or your brother, to see who this is. This is called eye of certainty So, Beloved, meaning God, is unveiled, manifest through doors and walls, seen only by those with insight.

Now, "You seek a candle, yet the sun of day is bright, and you are in dark night."

He says, "My beautiful one, are you looking for a candle? The sun is the proof of the sun." What are you looking for? "The day is bright, and you are in dark night." You yourself are dark. No one, for God's sake, has turned off the light. The goods are in their place. Your mother is also there. Everyone is eating. You yourself are dark. You yourself are black. You yourself have a problem. Your heart's eye is closed. You yourself are extinguished.

"If from your own darkness you find a way, all the world is the dawning of lights."

He says, "If from your own darkness, you free yourself, you will see that all the world is the dawning of lights."

"Like a blind man, seeking a guide and a staff for this bright and smooth path."

It is written 'Korosh' but read 'Koor-vash' (like a blind person). 'Koor-vash Qa'ed' means he says, like the blind who feel their way, they go left, when it's dark, they touch the wall and go. He says, "Like these blind people, you are clinging to the wall and going to open a door, and you are looking for a staff to make your way on this bright day." The path is bright, it's smooth. You don't want to see. For me to explain this to you, I must use an example that everyone knows what it means.

So, what do these people say? The proponents of 'Kathrat al-Wujud' (Multiplicity of Existence) are the meddling mullahs, rabbis, and priests in the spiritual path (Tariqat), not the priests, rabbis, and mullahs who are explaining the religious law (Sharia) to you. Meaning, he says, "I went to college." Look, the priest says, "I went to college." Man!, you go to a dentist or a doctor. Not everyone has time to study medicine from beginning to end to extract their own teeth. They don't go to a doctor. Why do you go to a dentist? You say, "This person studied for, 8, 7 years. Now I don't need to study this. For this reason, I pay money and get my tooth fixed." The priest who says, "I went to college and studied," or the mullah who says, "I studied," is actually very good. Instead of you reading all those mullah books, he went and read them, and he also came from college. You ask, "Excuse me, what about the first and second doubts in prayer?" He explains that too. Well, it's good to ask in Sharia. Unless he interferes in Tariqat.

Take a piece of paper and write on it, "I want to explain Unity of Existence with two examples." What is their dispute? The mullahs, priests, rabbis, these people say, "God created everything." From now on, I want to explain it using the behavior of Maurice Matt Lenge and Nietzsche. Pay attention. These people say, "God created everything." What does that mean? It means God is in one place, one thing, and created everything. One thing became two things. The proponents of Unity of Existence say, "No. God created everything from Himself." It is one. Do you understand what happened? In the first case, they also do something else. This is also from Zoroastrianism. It makes no difference. In the first case, they also play another trick because there is money in these tricks. If you remove these tricks, there is no money in it. Remember to read Surah Hashr, verse 23, to the people. Because it's important, he says, pay attention.

So, mullahs, rabbis, priests, and religious people, now Buddhists, Hindus, all religions and all denominations that think religions think that they must guide people. Everything says God created everything. Okay. Now, everything that was created is divided into two parts. Look at the mullahism trick. So God became separate. Everything created became separate. It became two. Now he says everything that was created is divided into two parts: good, bad. The bad is infused with Satan. The good are us mullahs and priests and rabbis whom you must pay money to, come kiss our hands, so we can save you. This became three parts. Pay attention. One is God, another is you and I and the entire universe called 'Hadith' (contingent being). This is called 'Mumkin al-Wujud' (contingent existence). These mullahs call it contingent existence.. 'contingent existence means it happened. It might have come into existence. 'Mumtahn al-Wujud' means an impossible impossibility. 'Wajib al-Wujud' (necessary existence) means God. So it became three. Pay attention. The same Father, Son, Holy Spirit. Pay attention to the subject. Meaning: necessary existence means God Himself, the essence of God, which is separate. The mullahs say, "Let's not bring it into any category, sir. Let's finish it. This is

separate. Its essence, shut up, you son of a bitch, don't talk about this." Hosseini says, "Yes, sir." He says, "This is God, this is up here." We say, "Okay." Then what? He says, "Accident." Then we say, "Accident." Then what? He says, "Mumkin al-Wujud." We say, "What is this?" He says, "Everything God created." We say, "Thank you. We much." So what, is it over? He says, "No, you didn't understand it correctly." We say, "Please explain." 'Mumkin al-Wujud' is divided into two parts. 'Mumkin al-Wujud' that is in Satan, 'Mumkin al-Wujud' that is not in Satan.

What does Unity of Existence say? It says, "No, it's not like that. It's the 'reflection of the Beloved's face,' mam." The mullah says, "What does that mean, sir?" Yes. The people of Tasawwuf say, "Oh, you idiot, what explanation can I give you? This is to be seen, not to be told." The mullah falls at his feet. "For the sake of your mother, explain. For the sake of the Quran, explain. For the sake of God, explain." Crying, crying, crying. When he explains, they seize him and hang him. He says, "I cannot explain. It is to be seen."

You start prayer: 'Allahu Akbar.' What does 'Allahu Akbar' mean? What is God greater than? Is God greater than a butt? Greater than a head? Is His nose bigger? Is His width greater? Is His length greater? What is God greater than? You see a snake 40 meters long, 100 kilos, and you say 'Allahu Akbar.' What is this? What does it mean? It means other snakes were 2 meters. You saw something. When you start and say 'Allahu Akbar,' it means polytheism (shirk). It means disbelief (kufr). If you see 'Allahu Akbar,' it is 'Ain al-Yaqin,' it is not disbelief. You see and say 'Allahu Akbar.' If you don't see, you are backbiting. They put something in your body. It starts from there. The proponents of 'Wahdat al-Wujud' say it's not like that at all.

Do you know what 'reflection of the Beloved's face' means? 'Reflection of the Beloved's face' means right now, go stand in front of a mirror. What is in the mirror? You are in the mirror. The mirror is you. The image is virtual. The image is real. If the image is virtual, why does it put its hand in its nose? It also puts its hand in its nose. Why is something stuck to your face? It also says light hit you. Light, meaning God, hit you. The reflection of the Beloved's face has fallen into it. All that Rumi and Attar are saying is this. Meaning the entire world is the reflection of the Beloved's face. Meaning it is the Beloved itself. But it is the reflection of the Beloved's face. I want to expand on the topic. I also want to explain it simply so that all boys and girls, even those under 10, understand the topic. Please take a piece of paper and write "God" on it. As simple as that. On the right, write "dog, donkey, toilet." On the right, write; on the left, write "God." Okay. Two messages in this very word. When they say a philosopher who is in 'Wahdat al-Wujud' versus a philosopher who is like that son of a bitch Aristotle, their difference is this. Listen and you will understand. A philosopher is a logical, wise person. What does that mean? It means they sit with reasoning. My own field was physics. What does that mean? It means I myself now have many theories about physics that I still have. I don't speak nonsense. About mathematics, the "Good Night Iranians" remember. I said God is in zero. In one-thousands. Don't see Him as one anywhere. He's in zero. Now, "Good Night Iranians," pay attention, I want to explain this here. Pick up your pen, dear listener. Don't write anything at first. Before this, I told you to write "God." On the right, write "dog, toilet, donkey-donkey." Now pick up your pen again and put it on the paper. Don't move it. Now lift it. You see a dot. That means God. I want to give an example. We are giving an example. Don't say tomorrow, "Haji Hosseini said God is a dot." No, this dot becomes God. Now I will explain. When you wrote God, this dot wrote God. Meaning God must be composed of thousands of dots. 10,000 dots stuck together became God. Now you lift your hand and take the dot again and write "donkey." Write "donkey" again. In any language, in any

place, with any thought, with any perspective, this pen writes, it is composed of that same dot. So the dot becomes God. Is God in the donkey or not? It is composed of God Himself. Meaning when we draw the dot, we move up, go right, come left, it becomes 'Kh' (the first letter of "khar" - donkey). You put a dot above it. Everything you write on paper has this dot in it. Now do you understand why they say the whole Quran is in a trash can? The very first page. If you throw the first page in the trash, it's 'Bismillahi ar-Rahmani ar-Rahim.' Throw 'Bismillahi ar-Rahmani ar-Rahim' in the trash, it's the dot under the 'Ba.' This is what they mean. Words. Don't be too proud of yourself. Cling to the speaking Quran. The paper Quran. The first person who tore up your Quran was Ali, Haji, are you joking? You yourself say, "I am Shia," I don't know who you are, but listen. So, number one, everything that is written becomes. What do the mullahs say? They say, "Sir, it's true that the dot is 'Kh.'" You are right. Even a donkey is written from a dot. But for God's sake, you wrote God on this side and donkey on that side. Don't write with the dot anymore." We say, "Sir, a donkey is full of dots. How can I not write? Whatever I do with this dot, it's the same." Now, if you continue the dot straight, it becomes a line. If you turn it, it becomes a circle. If you turn it, it becomes a type of curve, perhaps referring to an arc or spiral. So geometry, mathematics, everything you see started from this dot. We say, let's assume this dot is God. Everything is full of God. Well, you can't understand this. With this example, I hope you at least understood. It's called 'Wahdat al-Wujud.(Unity of Existence') Meaning it's in these things. Now you also understand another point from this word you wrote on the paper, dear listener. What do you understand? Well, now this is clear. That's why Rumi says wave and sea. He says, you see the wave is from the sea. Haji, if there is no sea, there is no wave. The world is a wave on the sea. Everything God created is a wave on the sea. It's a state of the sea that it is a wave.

Second situation, suppose you wrote God. An ant is sitting on top of you. Meaning on top of this paper that Hosseini just told you to put in front of you. It says God. An ant is sitting. I want to explain it from Descartes' perspective. He says an ant is sitting there. Okay. This ant, as soon as it looks, sees God. Because you wrote God. It sees God. It goes to the other ants. "O ants, O believers, O Christians." All the people rush. "Yes?" It says, "I saw God." They say, "What did you see?" It says, "I saw this God. Just now God came, I saw." One of the ants who has two more classes of education, whose field is physics and chemistry, is a doctor and so on, comes and says, "No, sir, what did you see?" It says, "It says God here. This is God." It says, "No, baba, this is not God. Do you see that black, long thing, the tip of the pen? It's an illusion." It says, "Yes." It says, "That wrote this, you idiot." The mullah sitting there laughs heartily. The priest laughs. We say, "Why are they laughing?" He says, "Sir, this God written here was not Him. It's not even the tip of the pen, you idiot. See whose hand the pen is in." See the 'Hand of God'. He sees whose hand it is. He sees it's that person's hand. He says that hand is writing this. Hopkins jumps in and says, "Haji, are you making fun of us? This hand belongs to a body. This God that is written, this body wrote it. This person wrote it for them." Nietzsche, Hegel, Marx, Descartes, Kant hit themselves on the head because these people, firstly, the people who saw God there, accept Him, they are followers. They saw that same God." I seek forgiveness from God". Don't say that. Don't curse God. Don't go here. Like when I said gravitational acceleration. Now, gravitational acceleration. When you go to the toilet, if there is no gravitational acceleration, nothing will come out of your 'Dinger Blue,' Haji. It's coming out with gravitational acceleration. Air is in it, gravity is in it. Now you keep saying 'Astaghfirullah.' It's in

it, Haji, it's in it. Listen. Why do these proponents of 'Wahdat al-Wujud' like this mullah say what? They say that God is so pure that impurity cannot be in Him. Like that dot, when you wrote God, don't write donkey with that same pen. Throw it away and pick up another pen. We say, "Sir, it's all from the dot, Haji." Nietzsche and Hegel and these people come in and say, "Sir, why don't you pay attention at all? Let's talk a little scientifically. This person doesn't write himself. There is a mind up there, a brain up there, and this brain is writing." Yazid, do you know why? The reason is that if you tell him to write "Shangare Bare" now, he can't write it. Do you know why? He says, "No." He says, "Because he doesn't understand the meaning an unfamiliar concept or word in his mind." He understands whatever he understands. And let's check this person, maybe the scribe is in his ear and someone else is telling him what to write. Maybe that one is writing. Tell Hosseini to come. He is a letter writer, for example, a secretary in court. Someone is whispering in his ear, and he is writing. Ha, Nietzsche and Hegel and these people come in, along with Mulla Sadra and others, arguing in the middle that "this is the intellect. This is the primary intellect. This is this person's intellect that is writing, and whatever is in that intellect, he understands and writes." The Mystics say it's not like that. The reason his intellect doesn't write "ni ni" (meaning an unclear or irrelevant sound) is because if he has a stroke, he can't write anymore. He has a soul called 'Kashf' (unveiling), called 'Shuhud' (witnessing). This person has a soul. This person's soul is writing. Not this person himself, not this person's intellect. The human intellect writes nothing. The soul is writing this scene. It is writing this content. I am writing. Let's go to the eye to understand the topic better. Look, that's why it's a very important point when they say, "Sit and contemplate." One hour of contemplation is equal to billions of thousands of years. At least, so I don't spoil the exact Hadith. 100 years of worship. Meaning 100 years, dollar, dollar, dollar, dollar. Go bang your head against the wall. Go to church and make the sign of the cross for yourself. Listen to this. One hour of contemplation is equal to a thousand acts of worship. Look. Look, I tell you now, "Do you see me?" You say, "Yes." I say, "Do you see your mother?" You say, "Yes." I say, "How do you see?" You say, "Light hits my mother's image, and my mother comes inverted at the back of the retina, and so on, passes through the cornea and so on, and a network projects an image, and I see." I say, "Okay, that's correct." You say, "Yes." I say, "Right now, I draw you and leave your eyes open. Do you see your mother?" You say, "No." You say, "Did mom leave?" You say, "No." We say, "Then why don't you see?" You say, "Well, I'm dead." We say, "Well, think." So your eye sees nothing. Your eye is a device that sees something. Your soul sees your mother. Not your eye. If you have a stroke, you see nothing. If you die, you see nothing. Sir, all these reciters of the Quran, Torah, Gospel. All these books you've read in your head. At the moment of death, what an ass. Do you remember? This is a hard drive. Your intellect is a hard drive. Go now to the bedside of this mullah who recently died, I don't even want to mention his name. Go to his bedside and ask him two religious questions, he doesn't know how to answer. Because in the last second, in death, in a coma, he understands nothing. This means his hard drive doesn't help him. Meaning the hard drive, meaning your brain, goes into the grave and is covered and eaten by worms. This 'I' (man) existing, this philosophy of Kant, Descartes, Nietzsche, in a way, now these are different discussions. They say your eye sees nothing. Your eye does not see your mother. It's the 'I' that is in you. The soul that is in you. It sees. This is the dispute of 'Kashf' and 'Shuhud.' The Mystics, the people of Tasawwuf, their argument is that they see something and then speak. The rest are in chaos.

The poem I read at the beginning of the program, go search for it on Google, you won't find it. You will never find it. Why? Because it has two very dangerous verses. Rumi, in this next verse, one of the things he did, what does 'tahrif' (distortion/alteration) mean? It means you keep searching on the first page of Google, "Days my thought is this and all night my speech." 50 to 500 sites come up; they have written the first four verses but not the rest. Where are the two very important verses that they haven't written? Which two verses? They are afraid of these two verses that I will now read. They are afraid. He says:

"For days, my thought is this and all night my speech,
Why am I unaware of the state of my own heart?
From where have I come, for what purpose was my coming?
To where am I going, will you not finally show my homeland?"

(Which we will explain some day later, we don't care about that now.) The last two verses Rumi says:

"Do not think that I compose poetry by myself,
For when I am conscious and awake, I do not utter a single breath."

"For days, my thought is this and all night my speech,
Why am I unaware of the state of my own heart?

Do not think that I compose poetry by myself,
For when I am conscious and awake, I do not utter a single breath."

They are afraid of this verse. Because Rumi, just like Socrates, says, "This is revelation from above. When I am conscious and awake, I cannot compose poetry." They are doing this so that this verse is not revealed.

"O Shams of Tabriz, if you show your face to me,
This dead body will surely shatter."

There is so much in this. So much that is 100,000 years old, not from Islam. Not from Christianity. Not from Judaism. 100,000 years, Haji. They kept stealing Sufis, raising their chest flags, flags, flags, crying, crying, crying. They built an idol. They created a religion, which I hope to read these three or four verses next week. So far, we have read:

"The Beloved is unveiled, manifest through doors and walls, O those with insight.
You seek a candle, yet the sun of day is bright, and you are in dark night.

If from your own darkness you find a way, all the world is the dawning of lights.

Like a blind man, seeking a guide and a staff for this bright and smooth path."

There are seven or eight more verses left about 'Wahdat al-Wujud.' I tried to speak very normally so that the philosophy doesn't become... Oh, oh my God. If there's time, Surah Hashr, now that I've explained 'Wahdat al-Wujud,' what do verses 21-23 of Surah Hashr say? I said there that they say God created everything and Satan is on one side. When God created everything, then God is on one side, and everything He created is on the other side. Yes, Surah Hashr, verse 23. Well, 'Huwa al-ladhi'... No, let's leave this for next week. We can't because this is a topic in itself. It has many messages. Many messages because I want to finish it next week. Share us. Promote us. Thanks for being here, and with the 'Re-Start' program, I entrust you to the 'Perfect Human.' Not the God of the 'Perfect Human.' Because if I entrust you to the God of the 'Perfect Human,' you will go up in the air. Forget it. Just grasp the 'Perfect Human' so you don't get destroyed. We are grateful. We are devoted. Farewell. Farewell.