

Episode 24 - The big secret of Rumi

This episode of RESTART unveils the single greatest secret of Mowlana Rumi's work—a truth so fundamental that any interpretation without it is worthless. We begin with one of Rumi's most shocking parables: a story that opens with the command to "kill your mother." We unpack the three mystical meanings of "mother"—as your parents' religion, as the clergy who guide you, and as your own ego—to reveal that the first step toward enlightenment is to destroy the internal and external authorities that keep you blind. This sets the stage for a revelation that has been suppressed for centuries.

Here, we reveal the master key that unlocks all of mysticism and shatters the foundation of every institutional religion: "In every age, a saint is standing." Rumi declares that there is *always* a living, present Perfect Human on Earth, and your only spiritual test is to find him in your own era. This episode proves that clinging to a prophet from the past is a failure of that test. The Mahdi, the Messiah, the true Guide—he is not a figure from history or the distant future; he is, as Rumi says, "both hidden and sitting right in front of you." This is the secret that governments and religions have spent billions to hide.

#RestartPodcast #The73rdPath #InEveryAgeASaintIsStanding #Sufism #Mysticism #Rumi
#TheGreatSecret #Theology #Deconstruction #SpiritualAwakening #Gnosticism
#HiddenKnowledge #HosseiniRestart #ThePerfectHuman #LivingImam #KillYourMother
#DaVinciCode

Episode 24 of Restart is presented to you, our dear and esteemed listeners of Radio Posto. The fact that Restart is being broadcast now, after 700 years, is a sign that at least 51 percent of the people in Iran are heartbroken, or at least one person's sigh has been answered. Otherwise, a program like this would be impossible to broadcast. Unless, of course, that "pretty one" a reference to a higher power or fate wants to do someone a favor, and if he wasn't doing a favor, this show wouldn't be on the air. And not just me, many other things too... Anyway, we are happy to be with you. Listen to our Thursday program on shaskool Plus program, about Turkey's Erdogan and the most dangerous ideology in Turkey after all these years, since Atatürk, and definitely pay attention to it. Today, we are going to talk about the great secret, a secret that must be revealed, in...

In the program about Rumi, I told you a phrase. I said if anyone is interpreting Rumi, or saying anything from Rumi, without the permission of the Perfect Human, just flush the toilet on them. Don't be afraid of anyone. I told you that directly. We've said many important things in this show. For example, we said that mysticism is not transferable. There's a lot of meaning in that. But today, many have asked: "Sir, they interpret the Masnavi, so who should we listen to?" Okay. Anyone who doesn't understand this secret I'm about to reveal today, and anyone who is interpreting the Masnavi and doesn't get this secret, it means they're talking bullshit, meaning they know nothing about Rumi. "I will not give up my quest until my desire is fulfilled," says

Hafez. You've only just realized that this refers to the perfect human. The puzzles of the mind and heart will open up, and I promise you, in one hour, we can draw a periodic table of religions so you can understand where Jesus's atomic number is. You will understand completely, completely. And this will begin. If someone doesn't reveal this secret, it means they understand nothing of Rumi. I don't know if I can do this in one episode or two, but I'll try my best.

Without any further talk, I'll jump straight into a story from Mowlana. Mowlana tells a story and says: "Go kill your mother." The mother in this Rumi story is divided into three parts: The mother can be interpreted as yourself, meaning your own mother in the story. "Kill your mother" can be interpreted as killing the religion of your parents. The second interpretation is that the mother is the rabbi, the priest, the Mobed, the religious authority, or any cleric from any religion in the world; this could be your mother. The third state is your ego. We are not going to interpret Rumi line by line in this program. Firstly, it would take too long, and that's not our perspective at all. What are we going to do? We are going to pour the essence of the thoughts of Rumi, Nietzsche, Attar, and Saadi down the throat of the listener tuning into this program, and I have no other goal. I haven't said anything from myself for you to agree or disagree with. Everything we have said is from Mowlana, Hafez, Saadi, and the great mystics. If you disagree with them, it means you, your mom, and Makarem [a high-ranking Ayatollah] are right, along with the mullah on your street corner or the rabbi on your street corner. So whatever you say, everyone will say Hosseini is right. Or if you think all these thousand, two thousand great mystics... "No, no, you're right, and Makarem is right," it means you truly know the state of your own spiritual power, and that has nothing to do with me.

Dear listener who is hearing this program, it is the duty of each and every one of you to share this specific program. Why? Because in the afterlife, they will certainly grab you by the collar over this very Episode 24, and we shouldn't get all jealous about it. This means you must send this episode, or the next one—these two, or it might finish in this episode—to anyone you think might have their perfect human gland stirred. It's very important. Thanks to all the friends who are promoting it. Just please promote their Telegram too. Why? Because, maybe one or two might show up... you who...

Mowlana Jalaluddin Muhammad Rumi Balkhi Khorasani:

"In a rage, one killed his mother / With the slash of a dagger and the blow of a fist"

"Another told him, 'Out of your evil nature / Did you not recall the rights of motherhood?'"

The story begins with Rumi saying someone hit and killed his mom, and someone else asked him, "Why did you kill your mom? Don't you understand the right of a mother? A mother is the second god of your physical body, why did you kill her?" So you can understand how deep the subject is. I'll read the poem once, and let's see where Rumi's tricks are. Now I don't want to... and later I'll tell you if we wanted to explain this line by line, God and the Prophet as my witness, we'd need three episodes for just these few couplets, these thirty or forty lines of poetry.

"In a rage, one killed his mother / With the slash of a dagger and the blow of a fist"

"Another told him, 'Out of your evil nature / Did you not recall the rights of motherhood?'"

You were evil to have killed your mother. Understand the phrase "another one" precisely.

"Another one" in the first couplet and "another one" in the second couplet are pointing to the exact same thing. That is, the important point of the couplet is that they are the same. What does that mean? It means one person killed his mother, and he himself asked this question of himself. Why? Because it says, "In a rage, one killed his mother / With the slash of a dagger and

the blow of a fist." He could have said, "Then someone told him, 'Out of your evil nature.'" If he had said, "Then someone told him," it would mean it was a different person. I want to point out the important secrets in Rumi's words. In the first two couplets, one might think he didn't understand, that he couldn't find the right word. No, he very precisely says "one" killed his mother, and "that same one" asked himself the question. So both are within him. This is a very important message that you'll see later in the program.

"Hey, why did you kill your mother? Tell me! / What did she do in the end? Tell me, you ugly-faced one!"

"He said, 'She did a deed that, alas, was enough / I killed her so that the earth might be her concealer.'"

He says, why did you kill your mom? Tell me, why did you kill your mother? When he says "my mother," he means her. Why did he say it again? "She did a deed that, alas, was enough / I killed her so that the earth might be her concealer." He said she did something bad, so I killed her so the earth would conceal her, no... what does concealer mean? It means to cover her up. So she'd get off my back and I could be at peace.

"He said, 'Kill that person, O respected one!' / He replied, 'Then I would have to kill a man every day.'"

He said, "Sir, you can't just go around killing people in Thailand. You have to control your mom." In Thailand, this mom sleeps around with this guy, sleeps around with that guy. Should I go one day and say, "Why did you sleep with my mom?" then kill him, then go to the next one and say, "Why did you sleep with my mom?" No, I'll just kill my mom and settle the matter. This became a sexual example, but it's a spiritual example. He says, look here again, it says "He said," "He replied." It's as if they are both the same person.

"He said, 'Kill that person, O respected one! / Kill the one who did this deed.'"

"He replied, 'Then I would have to kill a man every day / I killed her and was saved from the blood of the people / I cut her throat from the throat of the people.'"

Instead of going and killing people, killing the outside world, I cut my own mother's throat to be at peace. Now, here you've jumped, and I'm unlocking level two.

"Your ego is that malevolent mother / Whose corruption is in every quarter."

He's saying, don't think I'm telling you to go kill your actual mom; I mean this (inside you) inside you that is pressuring you from every direction.

"Kill this one, for whose vile sake / You intend harm to a dear one every moment."

Kill this so you don't lay a hand on others.

"And for its sake, this beautiful world is tight for you / And for its sake, you are at war with God and with creation."

"You killed the inside you, you were freed from torment / For no enemy remained for you in the land."

He says every torment you suffer comes from this rabbi, this priest, this mullah, from this religious cleric, this is inside you. Now I'll point out where the story is going in the next level.

"If someone raises an objection to our words / On behalf of the prophets and saints.

"And the few companions who had killed inside you / Then why did they have enemies, themselves, and the envious?"

He says, do you know why these mullahs and rabbis and priests and religious people clash with the perfect human? Here he reveals the secret. He says they are jealous. They consider

themselves bigger, more important, they think they're something, and out of this jealousy, they don't want a certain subject to be opened up. Now, slowly you will see the subject completely opened up. Now, I don't want to get inside you. Remember, by inside you we mean a power, a being that manages your body. Inside you is the manager inside your body, giving orders to everything... you die, but this inside you remains alive to a certain extent. Your nails grow in the grave, your hair grows a little. You have no soul in the grave, but the body is growing. This is the manager. To destroy the inside you, the only way... after the stage where reason attacks the inside you and screws it up, love comes and screws up reason. That's another stage that Rumi talks about, it's not relevant right now.

He asks, do you know why they killed the prophets? We say no. He says it was because they were jealous.

"Listen, O seeker of means / Hear the answer to this objection and doubt."

He says, now do you want to understand what this is all about? Listen from this point on.

"Those deniers were their own enemies / They were striking wounds upon themselves."

"The enemy is one who intends to take your life / Not the fool who takes his own life."

He says, "Mr. Esteemed Mullah, Mr. Makarem, who clashes with the people of Sufism, you pretty boy! Dude, you are not an enemy of Sufism at all, you are digging the grave of your own idiot-ville." An enemy is one who draws a sword against you... The opponent of this person is his own stupid self. This reference by Rumi is both to the inner inside you and the outer inside you, which are beings, ghouls, that lead people towards the slaughterhouse, and the people think they are being guided. They don't know that this ghoul, this commander, is taking them to the slaughterhouse, that they are his flock of sheep. They don't know this. He's referring to both. Now, slowly in the next couplets, you'll see, "Oh my God, he's right," he's pointing to this exactly.

He says these people are their own enemies. An enemy is someone who strikes you with a sword from the front. The one who is striking himself with a sword, isn't he an idiot?

"The bat is an enemy of the sun / He is his own enemy, in disguise."

He says, "Sir, pay close attention," now he gives an example. He says the blind bat is not the enemy of the sun! The sun means the perfect human. The sun... the bat who is sitting in a small cave, in some, I don't know, four-by-five corner of a mosque, saying empty threats... This bat cannot be an enemy of the sun. The sun is shining. As soon as you ask this bat who its enemy is, it says, "The sun is my enemy," and goes to get its ass kicked by the sun. This bat, this creature, doesn't even know where it is.

"The sun's shining kills him / How could the sun ever torment him?"

He's saying the sunshine itself... because when the sunlight comes, this blind bat gets agitated, gets bothered, otherwise the sun has no real intention of screwing this bat over.

"An enemy is one from whom torment comes / Not like the lion who benefits from the sun."

"The anger of all disbelievers remains / From the rays of the prophets' essence."

He's saying these disbelievers, in relation to the perfect human or the people of mysticism and Sufism, are kicking their own asses, it has nothing to do with us. Now he keeps emphasizing... pay attention to what he is emphasizing. Now we'll go further and see.

"For the veil over the eye of that individual, that creation / The people have made their own eyes blind and crooked."

He says those who are a veil for the eyes of that person, for the perfect human, they are making their own eyes crooked and contorted. Like Mr. Gharaati [a cleric] who sits and puts on a show. He says, "If I do this," he's putting on a show. This act you're putting on contorts you, you are making yourself crooked and contorted. You're not landing any blow on him.

"Like the vengeful Indian slave / Out of spite, kills his own master."

He gives a very ridiculous example that's very funny. He says there was a slave who had a boss, and he comes and says to his master, "You know what, I'm going to kick your ass now? Just watch, I'll create a thousand websites, you'll see what I do to you. Just watch what I do." Then he asks, "Okay, what will you do?" Then he says the slave, in order to hurt his master, throws himself off the roof and kills himself. Well, the master says, "You ass! You idiot! You're dead! You're dead!" He's so stupid he kills himself. His war with the master... his conflict is with himself, he kills himself because he doesn't have the courage to fight.

"Like the vengeful Indian slave / Out of spite, kills his own master."

"He falls headfirst from the roof of the house / To inflict a loss upon his master."

"If a patient becomes an enemy to the physician / Or if a child shows hostility to the teacher."

He says these idiots are like some of us who think we're sick and should fight with the doctor.

Why would you fight with the doctor?

"Or if a child shows hostility to the teacher."

Like a child who gets into a conflict with a teacher, a scholar, or a scientist.

"If a launderer gets angry at the sun..."

The actions of these people, dear listener, is what Rumi is describing. It will slowly open up and you'll understand what he means. He pulls back the curtain there. He says this mullah, this rabbi, this priest is like a clothes launderer, like those who wash clothes and put them in the sun to dry, and then they get into a fight with the sun. He says this launderer must be a real idiot to fight with the sun... when the sun is helping his clothes dry so he can earn money.

"If a fish gets angry at the water..."

Like a fish getting mad at water. What does that mean? Right where you are sitting, you are living and breathing, you are in the air; are you at war with the air? Why are you needlessly at war with the perfect human? He has nothing to do with you. Like the sun... Rumi, Hafez, and Saadi are saying he is broadcasting like the sun, it has no relation to you. You, in the air, why are you fighting for no reason? When you fight, you still don't realize that the next word won't leave your mouth unless this air exists. Like me in... like a fish in water... fighting with the water, saying, "Where am I, who am I, who are you?"

"Look, in the end, who suffers the loss? / When was the sun or the star ever harmed by it?"

He says, "Now listener, honestly, in all these things I've said," Rumi says, "what is he insisting on here? The sun, or the one who is... the bat, or the one who is washing clothes?"

"If God created you with an ugly face / Hey, don't also become ugly-tempered and foul-mouthed."

"If an enemy takes your shoe in a rocky place / If you have two horns, don't grow four."

He's asking, "Why are you adding to your own burden?" If God created you this crooked, don't also be foul-mouthed and a jerk. You are jealous that "I am less than so-and-so, my place in the stars is less." He says, "Do you know what your pain is? Do you know why you don't want to reveal this secret? The secret that Hosseini is about to tell and reveal? Because you are truly jealous." This Satan who was jealous... now he gives the example of Satan who was jealous...

you are jealous, you are stingy, your essence is flawed. The prospect of this subject being discovered threatens your livelihood, your whole shop...

"Envy itself is another defect and flaw / Indeed, it is the worst of all deficiencies."

He says this person is after being diminished, not knowing that envy itself is constantly diminishing him.

"That Bilis, meaning Iblis, out of shame and disgrace / Cast his own inferiority into a hundred debasements."

Then he points out that these cleric-like figures who forbid evil and enjoin good without the permission of the perfect human, they are their own inside you, they are themselves and the inside you within them, and they are like Iblis, like Satan.

"Out of envy, he wanted to be superior / What superiority? Rather, it was blood-spilling."

"His name was Bal-hakam, and he became Abu Jahl / Oh, how many able people became inept through envy."

He's also referring to Abu Jahl, whose real name was Abu al-Hakam, meaning "father of wisdom." He says because of his own jackassery, his name became Abu Jahl ("father of ignorance").

"In my search throughout the world, I have not seen / Any worthiness better than a good character."

"God made the prophets intermediaries for this reason / So that envies would become apparent among creation."

Now, he's still explaining in order to reveal the topic. So, listener, I want to say something that others have a problem with: because of envy. And he asks, why does God do this? To create a "tickle". A tickle means... It's a worm. It means to bring their jealousies out. A tickle, like being tickled, makes the envy burst out. The coming of the perfect human is for this purpose, so that the other cleric-like people... because the people don't do anything, the people don't know anything. It's the religions and the sects and the "war of seventy-two nations" that are fooling the people, and for this reason, he says one of the purposes of the perfect human is to create this tickle.

Now I say tickle... we understood what the topic is. The topic became the woman.

"For no one was ashamed of God / The envier of Truth was in no land."

"The one whom you considered your own equal / For that reason, you bore envy towards him."

He says, what is the problem with these people? " Their problem is that they say, "This guy also has two nostrils, one nose, and two eyes. What's the difference between him and us? What does it mean he's a perfect human? What does it mean he understands something? What about this guy that we look at him and don't understand a thing about him?" He says they see themselves as similar to him. The misery starts here, that besides being jealous, they also... or he says, "I've read fifty books." Or the old man has come and gone, Shams came and shook Rumi, "I can shake him. I understand. Why shouldn't I do it?" Now he's slowly opening it up. "When the greatness of the Messenger is established / Then envy does not come to anyone from accepting."

Here it gets tied up. This messenger, this person, this prophet... look, here he's using words like prophet and messenger, one by one, just like "one" and "the other one," those two words I mentioned, meaning they both mean the same thing. Meaning Mr. Makarem is telling himself,

"Kill your mother." He's telling Makarem, "Kill the mother within you, kill the envy within you." He's giving this example. Now as he's moving forward...

"Moqarrar shod" means it became definite. "Moqarrar shod" means it became 100%. "Moqarrar shod" means it became certain. "When the greatness of the Messenger is established," meaning the messenger has a greatness in him that people don't understand, "then envy does not come to anyone from accepting." This envy prevents him from accepting this. Why? Mr. Jealous! This whole problem of yours, all these people during Jesus's time, why did only a thousand understand, why didn't the rest understand? Sir, the rest don't know. Why do their clerics know? The big shots know, why don't they say it? They're jealous. He can't say it. From here, he rips the secret wide open, all at once. He says:

"Then see..." "Then" is a word that comes with "when". Pay close attention to the point. He says, "When the greatness of the Messenger is established" — meaning it's established that there is a perfect human, a messenger, a prophet — "Then envy does not come to anyone from accepting."

"So in every age, a saint is standing / The test is continuous until the Resurrection."

With this one couplet, he throws all religions up in the air. "So in every age, a saint is standing." He asks, "Do you know what the great secret is?" "No." He says, "In every age, there exists one perfect human." Mister! Your problem... So does this mean those who say, "We follow the religion of Jesus," are lying? Yes. Why? Because in the age after Jesus, there was a perfect human. And after that one, there was another perfect human. Rumi says this. He says so in every age, in every era, this test exists. Meaning in the age of Jesus when people didn't find Jesus, in the age of Peter people also didn't find Peter, and in the age of John, people didn't find John, and in the age of Moses, people didn't find Moses, and in the age before Moses, people didn't find Shuaib. He cracks the Da Vinci Code right here. He says even right now, this Jesus exists. "So in every age, a saint is standing / The test is continuous until the Resurrection." Don't think that now you follow the religion of Muhammad, you'll go to the other world and say, "God, if I were in the time of Husayn ibn Ali, I would have gone to war. If I were in the time of Jesus, I would have attacked and given my life." They... to God... He will say, "Shut up! Because in your own era there was also a Jesus, and you didn't recognize him." You are the same cow that was a cow in the era of Jesus and didn't recognize Jesus. And this test until the Resurrection...

Mowlana Jalaluddin, Saadi, Hafez, Ferdowsi, all the people of mysticism and Sufism, they say this test is always there, it's always present.

"So in every age, a saint is standing," meaning a prophet is present, this perfect human is present. "The test is continuous until the Resurrection." Don't chase the past. God isn't so dumb as to call you and you say, "I wasn't around in Muhammad's time to strap on a sword and rip their pants off." He'll say, "Did you recognize the one in your own time?" You'll say, "No." That's why the elders used to tell you that when you go to the grave... the first Imam, the second Imam, the third Imam... it means this, it means who is it now? Who is the tenth? Do you recognize him now? In the next four couplets, Mowlana, so that people can't say "we didn't quite get it," makes it completely idiot-proof. He leaves no room for questions and says that religions depend on a few simple points: religions always say, "our same prophet and our same book." All religions have a book and a prophet. But only the people of Sufism and mysticism on planet Earth believe that there is always a prophet so that the people of that era and that time can find him, and if the people of that time do not find him in that era, they die just like in the pre-Islamic

age of ignorance in Arabia, like burying daughters alive. Those who after Jesus did not find Peter... or after Jesus, did not find Peter, were the same idiots who in the time of Jesus did not find Jesus, and were the same ones who in the time of John did not find John.

The secret Mowlana is revealing is that the Perfect Humans are in succession, one after another. "So in every age, a saint is standing / The test is continuous until the Resurrection."

"Whoever has a good character is saved / Whoever is glass-hearted is shattered."

Whoever listens to Restart, their perfect human gland...

"Whoever has a good character is saved," finds salvation. He gets on Noah's Ark, which is a metaphor. "Mr. Hosseini! Excuse me, if we recognize the perfect human, will we be saved?"

Yes. Even if you are asleep on the ship, as long as you are on it, the ship will go to its destination, you will arrive, they will wake you up and say, "Get off." These are the important secrets of this program.

Now he says after this "age, a saint is standing / The test is continuous until the Resurrection," he then says don't be heartbroken that "Restart is broadcast and some are enemies with it. Because he is "glass-hearted" . What does glass-hearted mean? In literature, a glass-hearted person is someone who has some stupid beliefs and is afraid they will break, is afraid to listen, is afraid to understand the point. He has beliefs. He believes something from two thousand years ago will save him now. Then Rumi says, how do you ask him a question? He says no, you just think in your own flowery way. He says your question is the very one you want to ask. So if they were supposed to think about the past, then why Jesus after John? Why not leave John and cling to Zechariah? Why didn't you leave Zechariah? No, everyone has their own era.

Now, so that no one can say another word, in the next couplet, he officially declares:

"The Mahdi and the Hadi (the guide and the guide) is he, O seeker of the path / Both hidden and sitting right in front of you."

From the other side a dove comes, a girl comes... You idiot! He says "Mahdi and Hadi" is he. Who is he? "So in every age, a saint is standing." You thought Mahdi and Hadi are just words that came for you? The Jews say the Messiah (Mahdi) will come. So the Messiah and... Rumi doesn't say that, he says "Mahdi and Hadi." Now Rumi doesn't deny the return of Jesus at all... Jesus will come one day. He doesn't deny it. The Mahdi will come in five thousand years.

What's it to you? Rumi says that. He says, "What's it to you? You have a question right now." The Mahdi himself said, "Sir, whoever says they've seen me, smack them and screw them up." Rumi says it's not like that at all, my good boy.

"The Mahdi and the Hadi is he, O seeker of the path / Both hidden and sitting right in front of you."

What is hidden? It means people don't recognize him. Where is he? Sitting right in front of you. He says he has to be in front of you. Sir! This person must be in front of you. What... myths...

"Excuse all seventy-two nations for their wars / Since they saw not the truth, they took the road of myth." What are you clinging to the past for, thinking Jesus will help you? How the hell is Jesus going to help you?

"He is like the light, and intellect is his Gabriel / And that saint, who is less than him, is his lamp."

Here he opens the secret a little more. He asks, "Do you know who told Muhammad to go to the cave of Hira?" "No, sir." "Yes. The perfect human told him." "Do you know who sent Gabriel?"

"No, sir." "The perfect human sent him." The perfect human who is the direct successor of God,

only one person on Earth in any given era, Rumi says, has a connection with God, and only one person. Anyone who tells you, "I can connect you to God," has spoken bullshit. Because they have no proof. He goes and talks with him. "Hey Rabbi! Please, have you received a revelation from God? My respects to you. Has God called you? My respects to you. Have you seen God? My respects to you. Did Moses come to your door and tell you? My respects... So why do these people follow you?" He doesn't know, the people themselves are idiots. What's it to me? Rumi says. I haven't read anything from myself yet, dear listener.

"So in every age, a saint is standing / The test is continuous until the Resurrection."

"So the Imam... whoever has a good character is saved / Whoever is glass-hearted is shattered."

Restart... Mysticism is not transferable. The paths to reach the perfect human are as numerous as the souls of humankind. It's not transferable.

Now the secrets open up even more:

"So the living, standing Imam is that saint/ Whether from the lineage of Omar or from Ali." With this, he throws all of Shia and Sunni up in the air. He says, "So the 'Living Imam'." Meaning alive. He says this Imam you speak of, this perfect human, this Elder, this Prophet... have you heard us say "old and prophet"? You swear by the Elder and the Prophet. Do you know why you say "by the Elder and the Prophet"? He wants to make it understood that the Elder is the Prophet. When you say, "May you reach old age," it means to reach the Elder. "By the Elder and the Prophet," this example from Rumi and the people of Sufism has just passed from mouth to mouth in society. The examples of Saadi, Hafez, and Rumi are circulating mouth to mouth just like this. This is why. "I swear by the Elder and the Prophet," means the Elder is the Prophet.

He says, "So the living, standing Imam is that saint." Rumi says the only person who is a perfect human is the one who exists in your era. Respect the others, have respect for the others, love them all. Jesus was a good guy, Moses was a good guy, they were all good people. They won't help you. You are now in your own exam, your own entrance exam. This new one gives you the questions. "So the living, standing Imam is that saint." Do you know who that wali is, listener? The "living, standing Imam." Do you know what a living, standing Imam is? It means definite, standing, clear, he must be alive. "Whether from the lineage of Omar, or from Ali." You can't even tell whose lineage he is from. It's not important at all if he is from the lineage of Ishmael or the lineage of Isaac. He says the very fact that the Jews said he is not from the lineage of Isaac, therefore he can't be... this is the conflict he creates. He says the living Imam is the Imam... the perfect human... The only one who has a connection is the one who is from God. Whether from the lineage of Omar, or Ali, or Isaac, or Ishmael.

"The Mahdi and the Hadi is he, O seeker of the path / Both hidden and sitting right in front of you."

"He is like the light, and intellect, his Gabriel / And that saint, he who is less than him, is his lamp..."

Should I continue? So why don't they say this secret? What's the issue, sir? "Hello Mr. Hosseini! We had heard that there were 124,000 prophets. Is that true?" If humans have been on Earth for a hundred thousand years, that means one prophet has come every year. This 124,000 prophets you've heard of means exactly this. So now I understand why governments, regimes, people... might know who the perfect human is and spend billions of dollars on propaganda in

religions so that he is not recognized. Now I understand why he can't be killed. Yes, they can't kill him. Do you know why? Because they kill him tonight, and the next perfect human rises up five seconds later, no, one second later. He says, "I am the perfect human." When they killed Rasputin... Jesus said, "I am he!" His torture in hell... did they cut up Jesus? Peter said, "I am he! I bring the dead back to life." Shuaib left, Moses came, and so on in succession. There is no way of salvation left for you in this matter, O listener.

So you who go and sit in a mosque and cry for Husayn, who is your Husayn now? Do you know why you cry for Husayn? Now I will open up more secrets next week that... Now you ask questions about the Quran... it's unspecified. The government, the governments of the world, kill the perfect human tonight, tomorrow a perfect human pops up in the middle of Italy. Because Rumi says it's not clear if he's from the lineage of Omar or Ali. The core is not known. These games you've started are just a business you've set up. They find that one and kill him, another one pops up in the middle of Japan. "So in every age, a saint is standing." This is a law. God has set a law by this name. Now, among the Muslims, they've heard this, the pretty boys have heard it, and they say: "واعتصموا به حبل الله" (And hold firmly to the rope of Allah). It says to grab hold of the rope, the divine rope. Do you know what rope means? No, you don't. A rope means that whenever you cut it... suppose I drop a rope from the tenth floor. If some idiot on the second floor cuts this rope, do you have a rope to climb up anymore? Imagine I throw a rope down from the tenth floor, and on the fourth floor of the building I cut the rope, do you have a rope to climb up? "No, sir." The rope has fallen down. The fourth floor is the religion of Moses, it says the rope is cut. The third floor is the religion of Jesus, it says the rope is cut. The second floor is the religion of Muhammad, it says the rope is cut. Everyone wants the cut rope... A rope means that every particle of it is connected to the previous one. The very definition of a rope is this. It means that there is a rope, a string, a chain, one after another, a series. It's a rope, they are stuck together, like the beads of a rosary, for example. They are connected by a thread, a rope. Wherever you cut it and say there is no prophet after this, this rope is severed, no one can be saved.

I am only presenting to you the thoughts of Rumi, Saadi, Anton Chekhov, Tolstoy, Hafez, Khwaju Kermani, Saghir Isfahani, Baba Taher Hamadani, and all the people of Sufism. From three thousand years ago until now. For three thousand years, a being has existed in the world, Rumi says, called the perfect human. Whenever he is killed or dies, which he doesn't, I will explain more in the next couplets, there is another point in it, another secret in the next couplets, if he dies, the next one will rise. And that's why after Jesus, twelve people are famous. It has no relation. These Perfect Humans of each era have also produced their own Sufis. At one time, they produced Socrates and Plato in that history. That's why everyone writes poetry about the perfect human. In the eighth century, they produced Hafez, in the seventh century they produced Rumi and Saadi, they produced Attar, in the following centuries they produced Abd al-Rahman Jami, they produced different people that the whole world is captivated by.

The great secret is this: "So in every age, a saint is standing / The test is continuous until the Resurrection." So whenever you go to church and cry for Jesus, remember that your test is your era, Rumi says. And you are crying for nothing, and if you were in the time of Jesus, you would have been in a village, kissing a girl, drinking wine, dancing with a dancer and a table, you would have been watching a movie, you would have been praying, you would have been of another religion, and you would not have found Jesus. The reason? The reason is that now, to

find such a being, because this being is also not introduceable, damn it, the tragedy is that... listener, this is also one of its secrets. This being must be seen. Meaning you have to beat your head against the wall and cry from morning till night, they have to come and show him to you. Until they show him, it is of no use. Why? Because what does Sanai say? He says: "O you who are unaware of burning and being burnt / Love is something to be arrived at, not to be learned." The secret of the perfect human and the ranks of the perfect human and what is in the perfect human that makes him this way, and the channel through which the perfect human is connected to God and other things, we will present to you next week. There are still fifteen couplets left. In these few couplets, Rumi reveals a great secret, a secret that all people of mysticism... "Grab the chain of one's hair..." This is where Hafez says: "I will not give up my quest until my soul departs / Either the soul reaches the Beloved, or the soul departs from the body." Saadi says the same thing, Rumi says the same thing, and all mystics throughout these hundred thousand years say the same thing. "Mr.! Your problem... Does Aristotle say the same thing?" No, that ignorant fool wouldn't say such a thing. Aristotle talks about books and tradition. He says, "Sir, after... this holy book will save you." Which, by the way, in the programs in the next two weeks, we will define the Quran, the Gospel, the Torah, we will define it all, and where its secret lies. This was one of the pillars of the secrets. There are three or four more important secrets. Look, I've said these things so you know, don't think I'll hit episode twenty and say them. No, I'm saying them right now so you know what knots are just now... this is just your entry into the perfect human... I'm sending you. The perfect human of Mowlana Jalaluddin Muhammad Rumi Balkhi Khorasani, and Saadi, and Hafez, not the perfect human of any idiot in a mosque or a church, or a synagogue, or in the Abrahamic or non-Abrahamic religions. Religions mean din. Din means someone who has a small book and a prophet who was a good person but says only him and doesn't believe in the rest. Because they all accept the previous prophets, but they do not accept the next one, they do not. Thank you very much.. Enough farewell.