

Episode 33

Why did the great mystic Attar "deserve" to be killed by every person on Earth? Because he dared to reveal the secrets that dismantle reality itself. This episode of RESTART explores his most dangerous teachings, starting with the true story of creation. We reveal that the "Fall of Man" was not a sin but the first and most important revolution in history—a conscious rebellion by Adam, Eve, and a truth-seeking Satan against the blind, robotic obedience of paradise to begin the "Valley of Quest" for knowledge.

Prepare for a complete inversion of the story of good and evil. Through the genius of Attar, we uncover the ultimate secret: God commanded the angels to prostrate not to honor Adam, but as a trick to hide the divine soul He was breathing into him. Iblis (Satan) was the only one who refused to bow his head, not out of pride, but because he was the only one brave enough to want to see the truth. Discover why God's "curse" was the price for witnessing a divine treasure, why Satan accepted it as an act of love, and why the great Sufi Shibli, at the moment of his own death, burned with jealousy for the one who saw the secret.

#RestartPodcast #The73rdPath #Sufism #Mysticism #Attar #Gnosticism #Theology #Philosophy #Deconstruction #SpiritualAwakening #HosseiniRestart #Satan #ParadiseLost #AdamAndEve #SecretHistory #Metaphysics #ForbiddenKnowledge #ValleyOfQuest

Hello to you, dear listeners. My presentation, Radio "Pastoo," and program 33. Until the billions of dollars that our friends have worked hard for over thousands of years, they keep producing, yes, stuffing in material, and 33 "Restart" episodes have been broadcast, and they are truly upset. It's no problem, the poor things, when you spend billions of dollars, and one program comes along in thirty-three [episodes], well, everything just completely falls apart, and nothing can be done about it. "Restart" is not a program that belongs to me, or has a certain rhythm. "Restart" is not mine. "Shaskool Plus", yes, that one is mine, those are my thoughts, but "Restart" is a program being offered to you for free, and it is being presented to you from a gleaning of knowledge. In any case, I am, unfortunately, still Hosseini. This week we also have a fundraiser; our friends are collecting your financial contributions. Thank you for your kindness and affection, we'll see what happens. Welcome to 33, Welcome. Truly, Welcome.

Today we have two topics, as it is the Eid-e Ghadir for Muslims.

Because of a five, six-minute segment, I got a lot of messages saying, "Sir, you completely dismissed the Eid al-Adha and the Hajj." Now that you've somewhat dismissed this Eid al-Adha and these things, does that mean we have no Eid al-Adha during the year? Your view on Hajj is just that only fifty to a hundred or two hundred people can go to Hajj each year, and that too must be with the permission of the Perfect Human, because [the Kaaba] belongs to the Perfect Human. You have to explain the whole thing for us to fully get into it. And Eid-e Ghadir is also completely up in the air.

Dear listener, the reason is that Eid-e Ghadir actually belongs to the "Restart" program.

Meaning, until you become a "Restart-i" and understand Attar's Valley of Quest, we have no

Eid-e Ghadir. What does Eid-e Ghadir mean? It means that in every era, there is a standing guardian. Dear listener, Eid-e Ghadir does not belong to Islam, just like Hajj does not belong to Islam, just like prayer does not belong to Islam, just like fasting does not belong to Islam. All religions had them. Eid-e Ghadir has existed since the time of Zoroaster; it goes back further. Like the Mahdi, like the Hadi, like the Imam of the Age, it's not yours to be screaming and shouting about, sending messages. You bigoted Muslim kid. Your fanatics are a disaster, the rest of them. I mean, my own mom, my mom, she says her prayers now, she doesn't bother anyone. Or your mom comes and goes, she doesn't bother anyone. So, in every era, a guardian is present. The clear sign and thing is this "Restart" that is being presented to you. It existed before, the Mahdi also existed. These honorable Zoroastrians say if you sweep and clean for four days, the Imam of the Age will come. So this concept existed. Eid-e Ghadir is the same. When Jesus stood on the rock, he said, "My religion is in the hands of Peter," meaning 'rock'. He raised Peter's hand. He is saying, Christians, for the love of God, don't say it's all about books and tradition and prophets. Jesus said it, Jesus said it. Mr. Idiot! You handsome priest, come on, listen to Hosseini's "Restart" to understand, because Hosseini doesn't speak for himself; he speaks from Rumi and Attar, he speaks from Saadi, he speaks from Khwaju Kermani, from Iraqi Isfahani, from Socrates, Plato, he speaks from them. Jesus, by showing Peter, showed the path. He said don't think that later a government will be formed and a religion called Christianity and you'll say "it's me" and it's over. It's not over; it continues. After me, it's Peter. The same thing happened to Ali. Now, the only personality we want to explain in program 60 of "Restart" is Ali ibn Abi Talib. It's very interesting for you to know that he is not Ali ibn Abi Talib at all. His father's name isn't even Abi Talib. This is another lie they've fed you. Why didn't they say his father's real name? The mullahs rarely say it. Because the whole system is up in the air again.

Ali is the only religious-political figure. Why? Because Ali did five or six things that were very strange events throughout history. Firstly, Ferdowsi, who loves Iran, spoke of Ali; Saadi spoke of him; Rumi spoke of him; Hafez spoke of him; Khwaju Kermani spoke of him; Saghir Isfahani spoke of him; Sheikh Kharqan spoke of him; Bayazid Bastami spoke of him; everyone spoke of him. Everyone spoke. We have no one who hasn't spoken of Ali. It's very interesting for you, the listener, to know that although the Islamic Republic intensely hates Ali, it spends heavily to say that inside Iran, we love Ali—[they say this] outside of Iran. Why? Because look, right now, suppose I just want to explain one piece of this, I don't want this program to get political, just to give the explanation and the key. Look, we now have about 8 million, 7 to 10 million dervishes and people with a spiritual, mystical perspective among them. I mean, we have a lot. For example, Mohammad Ali Taheri is there, for example, Mr. Boroujerdi is there, for example, many clerics from the traditional clergy are there. Well, the government isn't a stupid government. Tomorrow morning, suppose the regime changes, do you think you can remove Ali from Iranian society? No. Do you know why? Because that dervish, the Ahl-e Haqq, this Shah-Maqsudi outside the country, the Nimatullahi-Gonabadi, the Safi-Ali-Shahi, the Komailieh, we have all these different dervishes, the Yarsan—they all celebrate Ali. So the Iranian government is scared too. Even if you change the government, rule as a secular, anti-Islam government, these people will still hold their celebrations for Ali. Their love is Ali. You can't just kill seven to ten million Iranians. This itself has political weight. What does that mean? It means the Islamic Republic is happy if anyone in the opposition outside the country insults Ali. Why happy? It

says, "There go 10 million of their supporters." And 99% of these 10 million are against the regime. This is a very deep point for you, a political kid listening to "Restart" and "Shaskool Plus," to know. 10 million people go up in smoke. Besides the reformists, besides the traditional people, besides them, besides ordinary Iranians, we have 7 to 10 million dervishes in Iran alone who show no mercy. Their love is Ali, and they bring their proof from Ferdowsi. They say whoever loved Iran praised Ali. Now, we need to explain who this Ali really is, what these books written about Ali are.

I told you once, we don't really have Shi'a. Shi'a refers to those who have recognized "Restart," meaning they have recognized their Perfect Human. These people are called Shi'a. The fact that we have seventy million Shi'a in Iran now, I don't understand what their Shi'ism means. Shi'a refers to the companions around Jesus, they become Shi'a; the companions around Moses become Shi'a. When Moses passed away, we no longer have Shi'a, unless another group recognizes [a new guide] afterwards. And it's very interesting, this has many political and social dimensions because Ali, for instance, the subsequent Sunni governments have a huge problem with him, not the Sunni people themselves. Because, after all, Ali killed many Muslims. If, for example, he killed a thousand, I'm giving an example, polytheists, or as they say, infidels, he killed eight thousand Muslims. And since he wasn't in the war with Persia, a fundamental problem for all Arabs was perhaps why a man of such heroism didn't enter a great war like the one with Persia. Imagine now, if America told me, "Hosseini, come on, let's export 'Restart' to Brazil too." Well, should I attack them? Do I have to attack first to take over Brazil? In "Restart," we see that such a thing never happened. Now, there's a lot in history that, as I said, will be presented to you, dear listeners, in programs 60-70 onwards of "Restart."

We were in the Valley of Quest in the last program, and we talked about the quest and said what kind of valley it is. It's the first valley, which begins the moment you listen to this program. It's the Valley of Quest until Gabriel descends upon Muhammad. It's the Valley of Quest until Moses sees the burning bush. The moment Jesus performs the Stoning of the Jamarat, meaning, as you say, he throws stones at Satan, that becomes the Valley of Quest. This valley is a very dangerous, very great, and deep valley. We spoke about it, the Valley of Quest from Attar of Nishapur. But Attar told a series of stories so that you and I can understand it in the simplest, most fool-proof way. We read one of his stories where we also explained his perspective on Satan. But I want to give an example, to open up this valley a bit more to see what the Valley of Quest is. In the previous story I explained, where Iblis did not prostrate to Adam, I want to open another small page for you to see how deep this matter is. Let's look at the Valley of Quest, Satan. In the previous story by Mr. Attar, another secret is revealed. And that secret is that Satan falls in the Valley of Quest. This is a very deep point! Meaning, he's saying here that Satan was not a person of Sufism and mysticism. Satan was a pious, ascetic Muslim. Now we'll review the story again, and you'll see he's right. First, before, as these religions that are talking say—and these are all stories, created, this Hossein ibn Ali and Moses and Noah and these are all stories so that you and I can understand some things. These are stories, examples for you and me to understand. So, Satan says that prostration... Well, before Satan, uh, prostrated, Attar reveals a great secret. He says before God commanded prostration, there was no Perfect Human for the others to prostrate to. So the Perfect Human is invented, found, right at that moment. Very interesting. Is born. These are very important points we want to talk about in future programs. They say he was invented by God. It's the first time that God

tells the world, "Prostrate to this Perfect Human," and Satan does not prostrate. Meaning, he is in the Valley of Quest. Now what does this mean? It means Satan is these very mullahs, Satan is these priests, these rabbis, these Magi, this clergy of the religions who have read books. Satan has also read books. Satan worshiped for three thousand years, prayed, fasted, gave religious tax. He truly made an effort. He was an ascetic, a worshipper, a Muslim. Mr. Satan was truly renowned among all the angels. In terms of greatness, understanding, humility, character, a cunning and experienced mystic, an encyclopedia-man too. I mean, three thousand times, a hundred thousand times, five hundred million times greater than an Ayatollah, not just any Ayatollah, like Ayatollah Bahjat. Negar, listen. So the mullah of that society, that era, is this very Mr. Satan. He's read all these books, said all these prayers, fasted all these fasts, done all this worship, cried so much, banged his head against the wall so much, and then the Perfect Human is invented, a being is created or made, created in a way, invented. Then He says, "Let's all prostrate." Satan, at the very beginning of the Valley of Quest, declares his opposition. This is another angle from which Attar wants to say, folks, all of this clergy, if they don't find the Perfect Human and prostrate, they are all doomed. Why? Because you first have to find the Perfect Human, prostrate to him, to be able to continue the path and the spiritual way. A very simple explanation. This is another angle.

But let's get to our poems and see what Mr. Attar of Nishapur will say in this poem. He says: "At the time of death, Shibli was a restless Shibli / Eyes closed, a heart full of expectation." I was sick last week, I misread one word, and three or four of you messaged me, "Yeah, you didn't know how to read the poem, you even read it during the interpretation." First of all, from day one I said I try not to read the poems. I read most of it here, and more correctly, so I can convey my feeling for free. Whether we said it wrong or not, it's not that important. Get the brain of the story. Don't shake that slippery head of yours, shake your thoughts. That thought is what's important, gorgeous. Listen. In this story, Attar reveals another secret. He connects the issue of Satan to a feminine feeling. Then he opens it up. In the midst of bewilderment, he says you tied the Zonnar [belt of an infidel] and from the ashes on your head... I read these parts where he was hitting his head and crying, and so on. That stuff. He was ready for people. Then someone came and said to him, a questioner came and said, "Sir, now that we are dying, why do you want to tie the Zonnar of blasphemy?" Attar is using an example. He says, "I doubted everything." He asks, "Why did you doubt?" Shibli says it. He asks, "Why did you doubt?" He says: "I am burning, what shall I do? What can I do? / As I melt from jealousy, what can I do?" The secret is in the next two couplets. From this, the very couplet I just read and the next one. "My soul, which closed its eyes to both worlds / Now burns with the jealousy of Iblis / Since the accursed address was bound for him / I fear this comparison being made to another." "Shibli remains scorched and thirsty-hearted / That He might give something else to someone else / If there is a difference from the King's hand / Between a stone and a jewel, you are not a man of the path." He says, "Do you know what I'm afraid of?" He says, "No." He says, "I remembered Satan. Satan's desire. Like a lover who was no longer there." It's an example. He says there was a moment when Satan looked and saw that he couldn't bear for God to take another wife. Attar reveals the secret here. He says Satan was in love with God. For a hundred thousand years he's been crying, he wants this beloved for himself, he wants this cheek for himself, he wants this beautiful one only for himself. Then Satan looks and sees that God loves someone else more. A feminine feeling, the feeling of jealousy, Satan's envy is aroused. He cries, saying,

"Sir, what was wrong with us? Weren't we enough for you to kiss our hand? Why on earth did you choose this one? Didn't I wash your clothes? Didn't I comb your hair? Didn't I love you? Didn't I make love to you? Didn't I kiss you? Wasn't I there for you? Wasn't I with you in poverty? In wealth? This and that? And you went and got another wife? Now that I'm old, now that my age has advanced, now that my hair is white, now that I'm an old woman, now that I'm seventy, you go and get a twenty-year-old girl and call her the Perfect Human and we all have to prostrate? And you make this one from a piece of filthy scum? You know us, how much... You made me. You made me beautiful, you made me from fire." He even reveals the secret, saying the reason for Satan's opposition was his excessive love for God. He loved God so much that he wasn't willing for God to take even one lip, one kiss, from another 'woman'. This is where Satan's opposition is raised. The vein of jealousy. "My soul, which closed its eyes to both worlds / At this moment, as I am dying, it burns with the jealousy of Iblis." Now why does Shibli say this? Because he says, "I entered the valley of the path, I entered the Valley of Quest, of Love, of Gnosis, I went through all these valleys, and now that I am dying, I am in love with that beautiful one, I am in love with God. Do you know what I'm afraid of?" He said, "No." He said, "I'm afraid of this." Shibli says. "I'm afraid that I'll die now, I'll go and see that God has another lover, and I'll rip God to shreds if I see him hanging out with another girl. I'll kill him in the middle of the night. I'm afraid I'll become like Satan, I'm afraid that like Satan, I won't accept another woman. If I don't accept, if this vein of jealousy pops out, I'll become like Satan, I'll fall in this valley." This is the secret Shibli is revealing. Meaning, Attar is speaking through Shibli, through this Sufi, saying "I can't bear to see it; I'm in love with my wife, I die in this world and see that some guy has taken my wife's heart, taken her at night. I can't bear to see it. I love my wife. I reached this station through this wife. I love God. I don't want to go and see Him walking arm-in-arm with someone else, see Him combing someone else's hair, see someone else's head on His lap. What if I too become scum like Satan, I object, I get into a conflict. I'd prefer Hell to that." Shibli cries. This is his secret. The secret is that in the Valley of Quest, you reach places, and after it's over, it's the valley of love, you are in love with that person, that being. Attar gives Shibli's answer in the next four couplets. "Shibli remains..." When he says "Shibli remains," he removes the poem from the state of Shibli, from Shibli's words. Now Attar is speaking, "I am speaking." "Shibli remains scorched and thirsty-hearted / That He might give something else to someone else." He says he's afraid that Shibli will die and see that God gives something else to someone else. "If there is a difference from the King's hand / Between a stone and a jewel, you are not a man of the path." By God, Attar just flushes it all down. Look, when this man was this great, look, you really can't, I'm telling you, talk about Attar. He tells the story of Bohlul. He says the king turned to his ministers. One of them, Mahmud of Ghazni, I think in Attar's poems, I think it's Mahmud of Ghazni, I don't know. He says Sultan Mahmud of Ghazni had brought a single jewel from India, very large. Its price was, for example, 150 billion dollars. They came to him and said, "Sir, this man, he's a Sufi," for example, I'm giving an example, because if I say Bohlul, they'll say he's from the time of Harun al-Rashid, I'm giving an example. That Sufi, I'm giving an example. They said, "Sir, this Sufi, this mystic who is here, be sure that he no longer has any affection for you." And he said, "Do you want me to show you his affection?" He is telling this story so that we understand the story. He says, "Yes, show us." He gathers the ministers, everyone, and also calls Bohlul or that mystic or that Sufi. Where does he put his hand? He puts his hand in his box. That single jewel, the one hundred and fifty, for

example, billion-dollar one, he pulls it out of the box, gives it to the grand vizier, gives it to the minister of roads and construction, gives it to the minister of guidance. He says, "man." He says, "Yes." He says, "Smash it on the ground." Then suddenly we became a group... "This hundred thousand... your joke was funny... yes, my lord, why should we break this? It's very valuable. We want to sell it, it's a big deal." Now some also say it was Ayaz, the Sufi Ayaz. Now, uh, he says, "No." He says, "Well, pass it to the minister of, uh, roads and transportation." The minister of roads and transportation says, "My lord, if we sell this, we can pave the roads, fix them. Our horses will travel more easily. My lord, it's very dangerous that he always speaks." It comes to the next minister, the next minister, no one does it. He gives it to Shibli, to Ayaz. Let's suppose it's Ayaz. Ayaz takes this stone, this gold, this thing he brought from India, and smashes it hard on the ground. You son of a blessed father! All the ministers stood there dumbfounded. The king turns to Ayaz, says, "man, why did you smash it? Do you know how much it's worth?" "Yes." "How much do you think? And you go and smash it?" He said, "I think it's worth over 200 billion dollars." He said, "So why did you smash it?" He said, "Because your word is worth four hundred, three hundred billion dollars to me. When you said 'smash it on the ground,' the value of your word is four hundred, three hundred billion. I'm still owed two hundred, three hundred billion. I gave this two hundred billion, I smashed it. To hell with it." The Sultan's word is important. When the command comes to you, "Prostrate, you idiot, prostrate." Don't say, "I am an interpreter of the Quran, I am this, I am that." You fool! Don't say, "I've read books, I've read books like a donkey, I've prayed, I've fasted, I've given khums." When you see the command of the Perfect Human, prostrate. Shut up, you ignoramus. This is God's word. From the very beginning, Satan. He kicked Satan out, who had two billion times, two hundred billion times more mystical consciousness than you, the consciousness of an Ayatollah Bahjat. He kicked him out with a kick. He threw a pretty one out because of you. This example you're giving is a story. I... Sir, what is this old man even saying? If you blow on him, he'll fall flat on his face. Does Shams-e Tabrizi have the face that I should go and listen to him? When the command to prostrate comes, it's worth five hundred billion dollars. The command is the book of love. It is to be received, with conscience. You fool! Not to be learned. You can't get anywhere by learning. It's these commands. I'm not saying this, I myself am a lover of religions. I'm more foolish than these words. I'm talking about Rumi, Attar, Saadi, these figures. "If there is a difference from the King's hand / Between a stone and a jewel, you are not a man of the path." He says if there is a difference in the king's hand, a stone or a jewel, he's referring to this very story. "A stone or a jewel, you are not a man of the path." He says what should be important to you is what the beautiful one gives you. Whether he gives a stone or gold, on this path it's not important at all what they give you. Whether they give stone or gold, it's not important. What's important is that the beautiful one has glanced at you. "Those who by a glance turn dust to gold / Might it be that they cast a sidelong glance at us?" The one who has looked at you, anyway. Do it. What he gives you, what he gives that one, is not important. "If you are cherished for a jewel, and shunned for a stone / Then the King has no business here." If you see the stone as a stone and the gold as gold, the kingship is of no use. This kingship of mysticism is of no use. Why? Because you see the difference in what is in his hand. Like that lady who was married for eight years, her husband came to the door, he knocked. Uh, her husband always used to see a watermelon, buy it, and come home. This time he bought nothing. The lady opened the door and said, "Huh? Hey, were your eyes always crossed?" "Yes." "Since the first day I proposed,

didn't you see my crossed eye?" She said, "No." He said, "Do you know why you didn't see it?" She said, "No." He said, "Because when I came through the door, you were looking at my hands to see what I bought. You never looked at my face with love." It's an example. This is an important point. He says the one who looks at the king's hand to see if it holds a stone or a gem or gold, he himself is the fool. Whatever he gives, take it. He is what's important. The one who gave it to you. Don't consider the stone and the jewel his enemies. No, the stone and the jewel, you take them from the king, be happy, don't be sad. "If your beloved, drunk, strikes you with a stone / It is better than bringing a jewel from another." If he kicks you, if the drunken beloved, the beautiful one, bothers you a little, messes you up, taking a stone from him is much better than taking a jewel and gold and gems from this dictator, from that government, from the pope of your neighborhood, from the pope of your country, from so-and-so mullah. For the sake of money, for the sake of things. This is very important. "A man must always, from a quest, be in anticipation / At every moment, sacrifice his soul on the path / Not for a moment should he be still from the quest / Nor for an instant is rest possible for him." He defends Shibli. He says this is a man of the path, this man who has strived so much in mysticism and all, here where he is about to die, he has doubted, he is afraid. He says, what if this isn't real, what if we've been wrong all this time.

"If one falls from the quest, one is an apostate / On this path, they are countless." He says if at this time of quest, he falls, falls to the ground, he is an apostate on this path without a quest. Two, three, four secrets about Satan were revealed. One is that Satan was in love with God, and didn't want him to take another wife or another friend. He did it out of love, out of jealousy, out of envy. This is very logical. No man who is in love with his wife, no boy who is in love with his girlfriend, will let his girlfriend mess around. This is called honor. This isn't blasphemy. Satan didn't do a bad thing. Satan couldn't. His nature didn't allow it. The fire of envy was lit in him, he said, "I don't want you to love anyone but me." The earthly version of this exists, between a girlfriend, a boyfriend, between your mom and you. It's mostly referred to in the context of mother and child, because it's more natural, more real, more real.

Mr. Attar once again tells another tale. I want to go through this one quickly, I just want to explain the Valley of Quest to you so you see, so we can at least really finish the Valley of Quest. "A passerby was sifting through the soil." He says he saw someone digging in the soil, digging, piling it up. Meaning, a crazy person. Majnun, meaning a crazy person. "He said, 'Oh Majnun, what are you looking for?' / He said, 'I am seeking Layla for certain.'" He said he's digging in the soil. He said, "What is he doing?" "Sifting" means he is investigating the soil. Imagine, for example, in the middle of your garden someone is moving the soil around. "Sifting" means searching for Layla. Then he asked, "What are you looking for?" He said, "That Layla." "He said, 'How can you find Layla in the soil? / Sometimes one must in the dark earth, in the pure. sometimes one must) for coherence. "This jewel cannot be seen in the soil.'" "He said, 'I seek her wherever she may be / Perchance I might get my hand on the hem of her skirt somewhere.'" He said, "I will search wherever it occurs to my mind to find her, and it makes no difference to me." This is a very important point! Meaning, even if it's illogical, his heart wants to search. This has very different messages, a very different perspective in the Valley of Quest. Again, the honorable Mr. Attar opens another story. This story too, unfortunately, is another one of the dangerous stories. Meaning, he keeps untying another knot in the Valley of Quest. "The Sheikh of Mehneh was in a state of great contraction / He went to the desert, eyes full of blood,

heart split in two." The Sheikh of Mehneh, who I think is Abu Sa'id Abu'l-Khayr. Anyway, "The Sheikh of Mehneh was in a state of great contraction." He says a state of spiritual contraction had come over him, or one of the spiritual states had come over him. "He went to the desert, eyes full of blood, heart split in two / He saw an old villager from afar / Tying a cow, and light was pouring from him." As this Sheikh of Mehneh was walking, he saw a villager coming from afar, and uh, light was pouring from him. He has a cow tied up, and light is coming out of the cow. "The Sheikh went towards him and greeted him / He explained to him the state of his contraction in full." The Sheikh went to that mystic man, that Sufi. He went to this old man. He said, "Sir, I have found a new spiritual state, a new feeling, what should I do?" "When the old man heard, he said, 'Oh Bu Sa'id / From the carpet's fringe to the Glorious Throne / If they fill all of this with millet seeds / Not just once, but a hundred times over / ... / And if a bird were to take one millet seed every thousand years / ... / And after all that time, the bird clears the world a hundred times over / Still, no scent of His door will have reached your soul / For Bu Sa'id, that would still be too soon / Seekers must have immense patience / A patient seeker is not found in everyone.'" Here, he explains the category of patience. I just want to pass through it quickly so you know. Meaning, in essence, he goes to that Sheikh of Mehneh, he goes to that old man from whom light is pouring out, and says, "Sir, a state of contraction has come over me, I've become hopeless, I don't know, on this path, it's all become doubt, there are problems, so on and so forth." And then he, the old man, tells him, "My dear, my beautiful one, a downside of this path is that you also have to be patient." "Seekers must have immense patience / A patient seeker is not found in everyone." "Until the quest appears within / The musk pod will not appear in the navel's blood." If you are not this seeker, meaning, the quest is not a valley where you are now, this is a very important point. The quest is not a valley where you are now looking for the Perfect Human, you find him and say, "I have arrived." This is saying precisely that whenever you find the Perfect Human, you are a seeker again. The quest is just like that, it continues with you moment by moment. "When the quest goes out from within / Even if he is the whole sky, he will go into blood / Whoever lacks the quest, he is carrion / He is not alive, he is the image of a wall / Whoever lacks the quest, can he be a man? God forbid, he is a lifeless form." This is explaining, it's very clear. Anyone who is not in the Valley of Quest is not a man. He's like a wall. Like the picture of your mother on the wall; it's your mother's picture, not your mother herself. "Whoever lacks the quest, is carrion." He's like carrion. Meaning, he says, there is also a poem that says: "Carrion, carrion is anyone who is not slain in the slaughterhouse of love." Iraqi says this. Iraqi explains precisely in this Valley of Quest. He says: "In the slaughterhouse of love, they slay none but the beautiful / Fox-like ones with ugly tempers, they do not slay / If you are a sincere lover, do not fear being slain / Carrion is he who is not slain." Meaning, if they don't kill you, you become carrion. Carrion means the 99.9 percent who go to the cemetery, are buried, and die. The dead mean them. It means my grandfather who passed away, my grandmother who passed away, they buried her, this becomes carrion. Meaning, it is a dead body that went into the soil for the worms to eat. Meaning, it waited for death. Meaning, it stood by until they came to take its soul. It did not take its own soul. It did not kill itself. You didn't understand "Die, die," you didn't understand "you are all soul-accepting." And it stood by, waiting to die. "In the slaughterhouse of love, they slay none but the beautiful / Fox-like ones with ugly tempers, they do not slay / If you are a sincere lover, know this point / Carrion is he who is not slain." "If you attain a treasure, a jewel / You must be even warmer in your quest." If you see you've found

something here, you should become happier, warmer. Not that you wrap yourself up, thinking you've found something and it's over. It's not over. This Valley of Quest, Attar says, is over your head like it was for Shibli until the moment of your death. Every moment you understand something new. When you connect to 55 billion volts of electricity, anyone who touches you, an ant touches you, it explodes, it turns to dust. Another person touches you, they turn to dust. When the voltage of electricity goes very high, it's not like whoever touches it gets pressed. Getting pressed is for this 220 volts and this 300 volts and 400 volts, it presses you. But when the voltage goes very high, an ant turns to dust in one-hundredth of a second, and with this physique, you turn to dust in one-hundredth of a second. He says: "He who became content with treasure and jewels / Became trapped by that very treasure and jewel / Whoever on the path lagged behind for something / That thing became his idol, and he, its worshipper." This is also a very important point, that he says whoever was given something, took it, is now an idol-worshipper. That's a huge statement! Look now at the religions, the idol-worshippers are before the Valley of Quest. They've grabbed onto Jesus, and they won't let go. Even Jesus, who belongs to the Shi'a, Jesus, Moses belongs to the Shi'a, and Shi'a not in Iran, not in Iraq, Shi'a, these people aren't Shi'a, they are Muslims by name, they are all Muslims. Shi'a means you recognize the Perfect Human. This is called Shi'a. Jesus belongs to the Shi'a. He says they've grabbed onto this and won't let go. Do you know why they won't let go? Why? This very thing becomes idol-worship. When in your family you only love your grandfather, you put his picture on the wall, this is now idol-worship. But if you know that your grandfather is also your grandmother, is also your aunt, is also your uncle, is also, all humans are loved together, they loved each other and all that, then you don't fall in love with just one. Becoming one means you are an idol-worshipper. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (In the name of God, the Most Gracious, the Most Merciful), meaning if we fall in love with God, are we idol-worshippers? Worse than idol-worshippers. Aha! بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, huh?

Here he reveals another important secret. Meaning the secret, a very important point, he says the Valley of Quest is an infinite valley in terms of numbers. Meaning, valley one, of Attar's seven cities of love, its first valley is infinite. Infinite. Do you know what it's like? It's like, imagine right now the city of Iran, the whole country of Iran, you all gather, they want to lift weights. The mullahs have gathered, your rabbis, the Magi, everyone has gathered. Then the Sufi has come, he has journeyed through the Valleys of Quest, he has arrived. Your mullah, "Excuse me, what is your last name?" He says, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, I am Makarem Shirazi." We say, "Bravo, what a physique, what height, what a tail, what legs, praise be to God. Come forward, let's see." He says, "Yes." He says this weight, the clean and jerk, I don't know, they lift it. The clean and jerk, he doesn't know what the world record is, but he turns to this mullah and then says, "How many books have you read?" He says, "I've read a hundred million books, I've read all the books, I'm an interpreter of the Quran, a memorizer of the Quran, a memorizer of the Bible, a memorizer of the Torah." He says, "Okay, lift this weight." Then he lifts this weight, puts it on his chest, does one clean and jerk, six hundred kilos. Then this mystic comes, puts the weight on his chest, lifts it once, twenty-five thousand kilos. Then the guy says, "Sir, was his first lift 25,000 kilos?" He says, "Yes, sir." He says, "Whoa, whoa, whoa." He says, "Sir, excuse me, what does this mean? Our world champion lifts 600 kilos in total, he's a monster at this, how did you lift 25,000 kilos on the first try?" Hey! What is the Valley of Quest? Wonder! He says then they arrest this Imam Mahdi for doping. For doping. Throughout history, they arrest the Zecharias, they saw

them in half inside trees. All of them were arrested for doping. Why? Because that guy can't see past his own crotch, until he's given the Valley of Quest a tumble, he doesn't get it. Then he sees that on the first try, the greatest pope in the world, the greatest mullah in the world, the greatest rabbi in the world lifted 600 kilos, he says, "No, not 700 kilos, not 900 kilos." With a thousand kilos, you got a gymnastics score on the first try! "Because they did not see the truth, they took the path of fable." Then they told them, "These people do magic and sorcery. They are sorcerers." They are sorcerers and they were killed for the crime of sorcery. Okay, I wanted to, wow! There are still two more very important stories left and I'll just tell the story, I don't care about the poem anymore. He says Mahmud of Ghazni one night, Mahmud was without his army, he saw a dust-sifter on the road. All of this is in the Valley of Quest. The story is this, the whole story is that a man, a dust-sifter, one day was collecting this dust, piling it up. Then Sultan Mahmud of Ghazni is passing by, this guy keeps piling it up, from morning till night in this sun he has to shovel a hundred times to pile up the dust somewhere. He came into this dust, uh, Mahmud of Ghazni throws his golden armband into this dust. This man finds it. Mahmud also says, "Let him take it and eat, have fun, be happy." Then he calls the guy over, says, "Call him." He says, "Yes, sir." He says, "Sir, the day before yesterday here, weren't you sifting dust?" He said, "Yes." He said, "Didn't you find a piece of gold?" He said, "Yes." He said, "That's worth four hundred, five hundred million dollars. Man, sell it, go buy yourself a villa in the Canary Islands, for thirty-five million dollars, girls, whatever." He says, "Sit down, drink your arrack, enjoy yourself. Why would you come to work another day?" Then he says, "No. Look, beautiful, I reached this money through this very path. I found this jewel through this very path." "And I will not cease from my quest until my heart's desire is fulfilled / Either the soul reaches the Beloved, or the soul departs the body." The quest is not that it's a stage of quest where they give you a piece of gold and you get happy. The Perfect Human himself, the child has cancer. It's not like it's over when it's good, if it were like that, Muhammad would be on cloud nine. Muhammad saw Gabriel on the first day, it's over then. You know, you see a jinn, do you get happy? What has Mr. Ayatollah Bahjat seen now? Let him come and say he went out on the street, someone said the Imam of the Age sends his greetings. Then they also sent a taxi for him. I don't know. Now, he says further on that, "Sir, you have found the quest." Muhammad ibn Abdullah went into the cave of Hira, Gabriel came. From the day of judgment, he says no. He says he goes. There, whatever they give you, if you become content, you take it, you're on cloud nine. That itself is then, an idol. Here, the more you go forward, in the previous story I said the Valley of Quest has its own quest. It's an infinite path. The further you go, the more they give you. If you become satisfied with the little bit they give you, you're on cloud nine. "Really, you saw Gabriel, you saw God's Gabriel, oh I saw this, it has wings. Wow." Okay, you saw it, the next morning you're back at work. The next morning. "Be a man on this path until the end of the work / Do not turn your head from the path until you reach the banquet table." Don't let it go. "I will not let go of the quest until my soul departs." Meaning, the quest lasts until the moment of death. So the Valley of Quest, this is just its first stage, lifting a 25,000-kilo weight in one go, this is in the quest, its first valley. This is also a secret story.

Important topic. Let's see, I just want to explain this word 'gold' to you, for your body, so you know how deep it is. Meaning, if tomorrow you listened to "Restart," you slept at night, someone came through the wall, "I've understood it now." You're destroyed. What did you understand, huh, Hajji? "I had a dream last night, Christ came, Moses came, Jesus came, man, everyone

came and hugged me, they said we'll give you paradise now." Oh, chest puffed out. "I'm going to paradise now." Yes, you will go to paradise. Paradise is for fools. A fool is someone who spits upwards and it lands on his face. Hajji, someone who was in a place, is not a fool to go back to the same place again. You were in paradise, they kicked you out. You want to go back there again? You want to go back and sit in the first grade of elementary school again? You go up, to a higher class, Hajji. You have to go higher, you have to go one class forward. The more they give you, be silent. "Tie the feet and... whoever has secrets, silence them." They sew his mouth shut so they can give him more. Here is a great sea of mysticism. Here they don't give it drop by drop. They open a mouth and shove it down your throat. They shove a fish in front of you, you play with walnuts for yourself. The story of playing with walnuts. Go grind your kashk and that's it. This is its story. "Yeah, I'm, I've understood this now. Yeah, I saw this at night." Bravo to this Hosseini program, "Restart" was very good, it shook us. We understood what the Perfect Human means. No. You understood what the Perfect Human means, but you haven't reached him. This is just the beginning, man. You are just standing there. It's just the beginning. You are just "Restarted." You've just begun to go in here.

Rabia, one of the great Sufis, says a beautiful thing. All the men, let me read this, and it's over. Finished. A great Sufi, beautiful, beautiful, truly beautiful. A woman this beautiful is rarely found in the world. Rabia, one of the great Sufis that truly many mystics, even Attar, Rumi, Saadi, many of them talk about her, meaning it was everyone's dream to somehow, somehow kiss her big toe. See how high her station was. "A selfless one was saying before God." He says a selfless person who had come out of himself. This is a very important point. Meaning, Attar's point in these two couplets that I want to read and end the program with, Attar's point is not about the wretched Makarem and the rabbi and the mullah. He says "a selfless one," meaning he was in the Valley of Quest, he had become "Restart-i," meaning he is in mysticism, he has become "selfless," meaning he has lost his self, he has become drunk, he has danced for himself. Rabia is answering a selfless one, one who is without self. Not answering Makarem. She has no conversation with Makarem, they don't debate, there is no room for debate at all. They just don't understand, a donkey doesn't understand sweets and candy at all. "A selfless one was saying before God / 'Oh Lord, open a door for me.'" A selfless one who was crying, was in mysticism, had listened to "Restart," had gone into the quest, he sat down crying and wailing, "Oh God, show me the way, open a door for me." "Rabia happened to be sitting there." He says Rabia was sitting in that corner. "She said, 'Oh heedless one, when was this door ever closed?'" He says: "Oh God, open a door for me." Rabia just turns her head from behind, says, "Beautiful, 'open a door,' meaning there is a closed door that must be opened? This door is always open, you fool." You just don't get it. "You are your own veil, Hafez, arise from the midst." Otherwise, the door is always open. The same topic today, to explain the Valley of Quest a little, to the extent of my own understanding, and uh, the Valley of Quest in mysticism and Sufism, when you sit next to a great Sufi, then you will understand what the cauldrons of the quests of mysticism are. Just as I gave the program 60-70, probably your whole structure of creation will change again. For this reason, I ask you not to pay much attention to books and such. Governments have written these to destroy this one or curse that one, or it's a political game. The signs of it are that they wrote the books thirty years ago. Don't pay much attention to this. There is a very simple couplet. The beautiful Sufis, the Perfect Human, the beautiful Sufis. We'll leave it until next week and another "Restart."

