

Episode 44 - Sufi, Mystic

Welcome to the most dangerous stage of the mystical journey: Attar's "Valley of Self-Sufficiency," a state of consciousness so powerful it is known as the "Sufi-killer." To illustrate its perils, we explore the shocking parable of a renowned Sheikh who, in a test of ultimate submission, is commanded to cast off his holy robes and become a lowly dog-keeper for the love of a girl. This story serves as a gateway to understanding a reality where the entire universe is contained within the Perfect Human, who acts like a cosmic "Google" from which all things—good and evil, sacred and profane—are manifested based on what we seek.

This leads to the most radical reinterpretation in religious history. We reveal the secret of Iblis (Satan): he was not a simple villain, but the "greatest prophet," a being who spoke directly to God without an intermediary. His fall was not an act of simple pride, but a catastrophic failure within this very Valley of Self-Sufficiency, a tragedy born from an all-consuming love for God. This episode will force you to stop weeping for the saints and instead cry for the Devil—and for the part of yourself that, upon touching the divine, is most at risk of being destroyed by its light.

#RestartPodcast #The73rdPath #Sufism #Mysticism #Attar #Gnosticism #Theology #Philosophy #Deconstruction #SpiritualAwakening #HosseiniRestart #Iblis #Satan #ValleyOfSelfSufficiency #ThePerfectHuman #Rumi #Metaphysics #ForbiddenKnowledge #CryForTheDevil

Yes, we are happy to be with you on the "restart program, the forty fourth episode, with the valley of Self-Sufficiency. And well, if you'll permit me, let's begin this valley so that today we can finish this seventh valley.

There is another story in the valley of Self-Sufficiency that shatters the structure of many things. A story of one of the Attars, Attar of Nishapur, of whom it can be said with audacity—truly with audacity, when we say it's forbidden, I mean, it can be said with audacity that if anyone, if the world wanted to understand Attar, all the people on planet Earth would have to become him. Now, for you Persian speakers, you'd have to read books for five generations, read mystical texts to understand Attar, and for this reason, there's really no place for Attar seen in the world. I mean, comprehending him is difficult. It's like trying to explain algorithms to a one-month-old baby. The people of the world in relation to Attar are like that one-month-old baby who understands nothing about algorithms. What does a one-month-old baby understand about algorithms? Nothing. At most, if the baby becomes aware, becomes cultured, this question about Attar might cross its mind, and it might ask: "Mr. Attar, for example, what is a derivative?" In the end, Attar would be forced to say: "Sir, the milk you are drinking from your mother's breast is a derivative. This itself is a derivative. It means it has been transformed. Things are passing through your mother's breast, from I-don't-know-where of what-what and what things that are turning into this. Meaning, the filthiest, most disgusting pus in the mother turns into milk, which is now called a beverage—what things it turns into so people can use it."

Let's move on to the great Sufi. Sufis are different. Meaning, when we tell you about, for example, Naser Khosrow Qobadiani, Naser Khosrow's position from a mystical perspective is completely different from Attar's. And if we see Rumi saying such things about Attar, it's because Rumi's circle is the same size as Attar's circle, but he sees himself at the bend of an alley. He sees both me and you at the bend of an alley. "Attar traversed the seven cities of love, we are still at the bend of a single alley." These themselves are different. Meaning, don't think that, for example, no one, ever—no, certainly never and absolutely never—will reach the station of Attar. Hafez reached the level of expressing one's state, he is a great mystic. Saadi is a great mystic and has reached glorification. But the circle of some of these individuals is simply inaccessible in terms of photons and energy.

The story of Attar's valley of Self-Sufficiency says: "There was a Sheikh, robbed and renowned / whose heart was stolen by a dog-keeper's daughter." A girl who was a dog-keeper, meaning one who takes care of dogs. A girl, one of these dog-keepers. A Sheikh—when the word "Sheikh" appears, it means a Sufi. Throughout history, some people, sir, would also call the Perfect Human a Sheikh, but they would say, for example, The Perfect Sheikh. These are mystical terms, you see. For instance, they would even call Socrates a Sheikh. I mean, these things have happened throughout history. But here, the meaning of "There was a Sheikh, robed and renowned" is that there was a man like Rumi who was also famous, wearing the patched frock (kherghe). And the word kherghe also has different interpretations that have shifted and changed throughout history. Like a mystic by God which has now become a mystic by God. Everyone's become a mystic for us. A lot of them. Back then, too, many things like this happened throughout history.

He says a famous and well-known Sheikh had his heart captured by a dog-keeper's daughter. One look, and the girl got him. He became: "So humbled in love for that beloved / that waves of blood surged from his heart like the sea." Suddenly this Sheikh, this Sufi, fell in love with this girl, and waves of blood were surging in his heart from love for this girl. She got him. "In hopes of seeing her face, he would sleep at night with the dogs in her alley." In order to see her face from her dark room's window, if a candle was lit, or to see her face when she came to the window in the morning, he would go and sleep among the dogs at night. Where would he sleep? A famous man like Rumi would go to sleep among the dogs.

The girl's mother became aware of it and said: "O Sheikh, how did your heart go astray?" When the girl's mother found out, well, this is a Sufi, and the mother had heard of his fame, so she's thrilled to see such a great, such a prominent Sufi has gone and slept naked among the dogs for the love of her daughter... She said: "O Sheikh, "how." She says: "O Sheikh, how did your heart go astray? What did you do to make your heart go astray?" "If an old man harbors this desire / our profession is nothing but dog-keeping." If the prayer leader... woe betide... so... that woman, the mother, said that if a man like you who is an elder—and by pir she means two things: both old and a Sufi; both an old man and a Sufi—she says if this lust for sex and lovemaking and carnality overcomes you, then woe betide us. "You must take on our color and keep dogs / after that, you may have the marriage and feast." Since it's like this, you have to become like us. Come and be a dog-keeper, come and walk the dogs. After you've been a dog-keeper, you've become our color. When you've been a dog-keeper... it's very conceptual, conceptual. "You must take on our color and keep dogs" has a deep meaning. It's like, for example, a girl who goes to a night party and... it's said that if it were today it would mean... at

night, first he goes, the father goes to a party, a girl is going... the boys and girls in these group sex parties that the Ministry of Intelligence has set up in Iran... she says, look, he's going somewhere to drink alcohol, to drink alcohol. She says, look, they're smoking hashish and stuff there. She says you have to come there. This "take on our color" means do whatever we do. Don't just imagine dog-keeping. Dog-keeping means you have to become like me. Now, you take my color, you'll understand. After you've taken my color, only then will I allow the marriage contract to be read and the matter settled.

"Since that Sheikh was not weak in love / he cast off his frock and briskly set to work." Here, Attar says this Sheikh had passed the Valley of Love well. He's explaining it within the valley of Self-Sufficiency. He says because he had passed the Valley of Love well, immediately, without hesitation, without a second's thought, he threw off his frock—meaning all his religious thoughts, all his thoughts of the path, his mystical thoughts, his fame-related thoughts—not all his clerical, priestly thoughts, no. He had gone through the tribulations, passed the Valley of Love, and reached this level in mysticism. Attar is explaining a very dangerous point. He says this famous man had passed the Valley of Seeking, all of it, and arrived at the valley of Self-Sufficiency. Now he's stuck in the valley of Self-Sufficiency. He threw off his frock, meaning Attar says he threw off all his thoughts of the path, and because he understood the Valley of Love and had passed it well, he cast his frock upon the water and briskly set to work. He quickly latched onto dog-keeping. "With a dog in hand, he went to the market / for nearly a year, this became his task." For about a year, or close to several years, he took this dog, held it in his hand, and would walk through the market doing this job. He had become a dog-keeper.

"Another Sufi, who was his soul-mate / seeing him thus, said: 'O Nobody...'" I swear to God, he says everything in one couplet. It existed. He says there was another Sufi who was his soul-mate, meaning his equal. He had passed all these valleys and understood them well. A Sufi means... the twenty-six sects that exist in the world today... the twenty-six sects that exist in the world today... no, it's better if we don't get the point, it's good to open it up. On planet Earth, a Perfect Human becomes whatever he thinks. Who threw Joseph in the well? His dad. Who brought him out of the well? His dad. Because his father was the Perfect Human. Who... in the well... his father? His dad. Who brought him out of the well and sold him for two dollars? His dad. Who sent Zuleikha after him to get a kiss, to get a smooch? His dad. Who tore Joseph's shirt from the back? His dad. Who made him the vizier of Egypt? His dad. Who... his father...? Everything is in the Perfect Human. Who killed Adam? The Perfect Human. Who creates lust? The Perfect Human. Who rapes a married woman? Gives the order to rape? The Perfect Human. Who commits murder? Who raises his capacity? The Perfect Human. Who kills those Africans? The Perfect Human. Who produces an Attar? The Perfect Human. Who sends Gabriel down to Muhammad? The Perfect Human. Who kills? The Perfect Human. Who gets killed? The Perfect Human. Hosseini... excuse me, you've turned us into bullshit. You mean to say that there's no difference between all those oppressors and me, who doesn't oppress? No, you haven't understood the point. You have to go back and listen to the restarts from the beginning. I explained this clearly in episodes 3 and 4. But if we hadn't passed through episodes 3, 4, 5, 7, 9, 10, and 12, you and I wouldn't have understood this.

It's in the hands of the Perfect Human. But you didn't get the point. The Perfect Human is this: it's Google. You search on Google, "donkey" comes up. "Dog" comes up. "Sex" comes up. "Gaffe" comes up. It comes up. "Rape" comes up. "Heaven" comes up. "California" comes up.

"A mother's love" comes up. It comes up. "Saadi" comes up. "Determinism and free will". Meaning, all these movements in the universe, from the spinning of an electron around a nucleus to the moon hitting the Earth and becoming a satellite... "Is it better to speak or for Him to create the moon? / Is it better to have sugar or for Him to create the sugar-maker?"... all the way to the universe that is spinning, is a subset of him. Your search has brought you to that station. Meaning, when you enter the Perfect Human, which is named Google, whatever you search... The problem is, it doesn't diminish the greatness of Google. When you type, for example, "Maryam," it comes up. It's irrelevant. Your choices within large systems... The Perfect Human means the moment a person becomes a Perfect Human, five or six of the world's great powers are given to him. One of them is that he is given "searching." Whatever you search for comes up. This search engine is not at fault. The fact that I spend two hours on my phone watching porn films is no different from you spending two hours looking at Hafez. The difference is that you read Hafez and understand it, and I am watching a film. But both are within the Perfect Human. Meaning, if you want sex, you will find it in the Perfect Human. They will bring you to a level of sex you won't believe. They'll take you to Las Vegas, five thousand beautiful girls will pour out. He does everything... the trickster of God does these things. A trickster. A trickster. Just as He is the Merciful and Compassionate, He is also a trickster. Everything. The attributes you've read about in your religious books throughout history. But it's this person that you still don't know. So it's your search. It has nothing to do with him. It doesn't detract from his greatness. They give him all the powers. From the very first day, the very first second, the intermolecular force, gravitational acceleration, the magnetic field, everything in the universe is a subset of him. Not planet Earth. The locust that knows something will eat it, that is him. Do you want to be his friend, to be alone with a girl somewhere and be able to kick her in the face, to rape her? You searched for it on Google, the universe has made you a torturer in Evin Prison. You are what you wanted, what you were looking for. You are it now. You're in it. Are you upset? If you know it crosses a certain king's mind to raise the water level on people, maybe they'll be saved or flee or start a movement, that thought was given to him by the same one. How was this thought given to him? Because he wanted it. "To want is to be able." So when He guides you to want, or when He guides him to want, this is the concept of (من يشاء) - He who wills). It means you don't understand. Either God guides whomever He wills... it has two meanings. It says God, whomever He wills, or God, whomever He wills, God wills to guide. It's difficult, logically. Where do we get it? A Sufi... they're all lying. Last time I said some say change, yes, change. Now, whatever... he just can't explain it with the measure of logical understanding anymore. A Sufi, if you torture a Sufi's child to say, for example, your father is such-and-such... if you torture his daughter to say such-and-such... you say it in the middle of Italy, you talk about a certain Sufi, you say it in the middle of America, you say it in the middle of Europe, if you torture... that Sufi that is twenty... there aren't more. Do you know where the Sufi is in Google? That "Images" tab at the top, that's the Sufi. Do you know what it means when it says "Images" at the top of Google? It means he has given the photos to someone. Each of these Sufis has a title. One of them absorbs and collects the photos. He himself is Google. Meaning, every photo in the world is inside him. He distributes them himself. A Sufi, around the Perfect Human, if we want to turn it into an analogy like Google, it's like that. That "Images," that's him. One of the Sufis around the Perfect Human has a title. For example, they say, sir, this one provides guidance. That means "Maps." The Google Maps. And they have no

connection to each other. This Map shows the way. It's connected to the world, the real world. It says from where to awaken for the Perfect Human. It brings up the Images. Go look at Google, at the top, they are all Sufis. And their nature is all like Google. If we look, Google has allowed all the photos of the world to be collected in its Sufi. One has the YouTube videos... one contains the videos, he distributes them, he is kind, he has love. Another one, no, he shouts. One has truth, he is truthful, dangerous, he kills, he takes, he hits, he shows no mercy, he rips them a new one and leaves. All of them. All of them in the world had a title. Down to the mystics. The mystics were the same, a subset of a tongue and a title. Hafez, The Great/Honorable Sheikh). Sheikh-e Ajal means death was in his own hands. Death was in his hands. He killed himself. Look at this station.

That thing I said, I told you, whoever wants anything in this ocean of Sufism will get it. Free will. The choice is yours. What you choose, what you become is up to you, where you go is up to you. You made a choice, you chose, you clicked. This is why I say watch episodes four and five to see how connected they are. Yes. They might think he doesn't have his own thoughts. No, it just goes this way. Everything is in the hands of that beautiful one, and that beautiful one has everything in his hands. He himself has everything in his hands. It's... a competition. He's just given a rectangle, made a circle, made something and said whoever has any question, come inside this. Whoever has a question about themselves, come inside this. Because "Whatever exists in the world is not outside of you."

"Whatever exists in the world is not outside of you." Naser Khosrow Qobadiani says: "Oh wonder, my enemy is myself / I am headstrong, what can I do about my enemy?" He says my enemy is me. Why should I complain about the enemy? "My enemy is this unkind body of mine / it has tied its skirt's hem to my hem. Woe is me from this ill-natured enemy, from whom / my shirt is never empty. They would tear the garment from him, and he who tore the garment, was I myself." He says this very sentence. He says I see myself in the garment of God. Pharaoh is in me, Satan is in me, everything is in me. He says it within himself. This is what he says. Oh wonder! Your enemy is me. I'm looking for an enemy. Now, because the Moses of the Perfect Human is great, the Pharaoh of his time must also have greater filth. Why? Because every action has a reaction. Very simple, Newton is explaining it. Very simple. Every action has a reaction.

Hosseini's Pharaoh is a weak person. Why? Because his Satan is weak. Why? Because he himself is weak. The stronger you become, the bigger the circle of Satan gets. Iblis gets bigger. In fact, Iblis is the greatest prophet in history. We haven't looked at it from this angle again. We'll come back and explain Iblis. Mr. Iblis... who the hell was Gabriel to speak with Iblis? Come on, Hosseini, don't joke. The Gabriel who is one of the great divine angels? No man, don't joke. Iblis was a one who speaks to God, man. The station of Iblis is that of one who speaks to God. Meaning he reached a station where he spoke directly to God, without an intermediary. Without Gabriel. We saw it in the Quran, you've read it yourselves. Read it in the Bible, the Torah. It says it directly. What was it that Iblis didn't know? He's telling a story here that we'll get to in two more lines. I'm explaining this because I have to read it. What was it that Iblis didn't know? He himself wrote the word "awareness," that he had it, he knew what was going on. He had the right to question God. Where does Gabriel even have the right to question? Go read all your books. You haven't read them. Does Muhammad ibn Abdullah read questions? Does Gabriel even read? He asks the Perfect Human. Because in Joseph's time, the Perfect Human was his

father. In Muhammad's time, Muhammad hasn't yet reached Perfect Humanhood. He is still a Sufi, a seeker. He is still walking the path. In Moses' time, the Perfect Human was someone else. That's why he was seeking the path and saw Khidr. He said: "Mr. Moses, don't talk, be quiet. Don't say anything and I will give you knowledge." Moses threw a tantrum, he laughed. To transfer two sentences from this mobile phone to that side, you need a wire, you have to go into Bluetooth and do this. How will you give it to me? He said: "I'll give it to you through that same Bluetooth." He said: "If I don't ask questions, how will I understand? How will I know what my question is for you to give me the answer?" He said: "Forget it, you noble one. I'll connect you, I'll give you a tap, and transfer the information." And we see he defines knowledge there. He says knowledge is not literacy. Knowledge means shut up. Zip it, don't utter a word. Until He utters a word in your place. Soul to soul. Zip up that filth, and it will be given to you. "Love was something to be come by, not to be learned." If it could be learned, then Moses would have had the right to question Khidr, a story I told in the last program. It's not. He has no right to question. No right to speak. No right to say a single word. He zips it, and knowledge is given to him. Why is little knowledge given to him? Because he keeps talking in the middle of it. It's interesting that Moses didn't even ask a question that time. He said all the questions in his heart, they crossed his mind, they crossed his head. "Man, why is he telling us to go fix this wall? It's their house's wall, we fix it, and we don't even get paid." It crossed his heart, his mind. You again ask: "Sir, what we think..." Don't think. Don't personalize the story... The valley of Self-Sufficiency, because I want to finish it, I'm explaining. It's dangerous, it's a Sufi-killer. Not for an ordinary person like you and me. Not for some jurisprudence and principles. Abulfazl Do you know what that means? It means you're bad yourself. It means, O jackass. "O meddler," means jackass. "How long will you read this knowledge and these principles, O jackass, O meddler?" says Sheikh Baha'i. Do you know that everything we've read, everything we've heard is wrong? Do you know where the error is? What do you understand from a few elementary hadiths? And the more you understand, in the searching of the Perfect Human, the more jurisprudence he teaches you. You son of a bitch, you have to go, because you don't know, sit on your knees and say: "Sir, I was wrong. I was wrong." You have to curse your own mother and father. "I don't understand, help me, take my hand." Pride has taken you over, you can't. We've reached this point. A friend, so-and-so, a teacher in the middle of Italy or in a town in Iran, a teacher, has become a Sufi for me. You have to reach a point where a Sufi comes and kills you. He flushes the toilet, and you get upset. What must we do to understand the subject... let me put it in simple terms. Look, imagine on planet Earth everyone runs a ten-second dash. Now imagine, or they run two kilometers in, say, two minutes. Now imagine a person appears who runs this two-kilometer distance in one second. Well, the race is over. The first-place team has gone and come back, they are given the prizes. The first year, they praise him a lot: "Bravo, you ran in one second, everyone else took two minutes." The second year, they again say it was very good, thank you very much, they give the prizes. The third year, they give him the prizes again. The fourth year, the fifth year, they form a committee and say: "Gentlemen, this guy is possessed in the race. He always runs two kilometers in one second, while everyone else has to run for two minutes. Well, he always comes in first. Damn it all. What should we do?" We have two options: either we kill him, slap a doping accusation on him, take him to the Ministry of Intelligence, and then we'll solve it. The gap is huge. The gap between a Sufi and all these little mullahs and little rabbis and little priests is so vast that there's no way other than to kill them.

Truly, I swear to God, if I come to power, the first person I'll kill is a Sufi. He's that much of a bastard. I... the gap is huge, he's ruined the race. For how many years can they keep giving him the first prize? You can't. What's the solution? Let's distort his poems. Let's mess up Rumi's book. Let's make people not understand what these mystics are saying, what the people of Sufism are saying. If they understand, it's over. It comes from way up high... you've gone to four programs, you get stuck in the bathroom. Two thoughts, and 15 million Iranians are listening. There's no escape. It has turned people's entire religion on its head. A Christian is listening to this program, a Jew is listening, a Baha'i is listening, a dervish is listening, a Shia and Sunni Muslim is listening. Mine doesn't cut it anymore. He puts four structures together. The speed of a Sufi is very high. They get killed. There's no way but to kill them. And he does it by force. Nothing. Because the race... he was sitting in the corner, it was a job. It's a race. In one second, we grab him and kill him. The subject is very deep.

He says the other Sufi who was his soul-mate, his equal: "Another Sufi, who was his soul-mate / seeing him thus, said: 'O Nobody!'" "O Nobody". This is the valley of Self-Sufficiency. He's not making a sarcastic jab at him. He's telling him "O Nobody," meaning you are very great. Last week I explained "nothing". He says: "Another Sufi, who was his soul-mate / his equal, seeing him thus, said: O Nobody! / O great man, man, you are so grand. O Nobody!" This is a high station, a very high station, a very high station. "For thirty years you were a man among men / why did you do this, and never do this again." He said: "O ignorant one, don't prolong the tale / for if you lift the curtain on this story / The Almighty knows these secrets..." He said: "Man, for thirty years you were a man, a man among men, a Sufi, what a station you reached. What is this you've done? What is this dog-keeping? What is this being in love with this girl? What is this sleeping with dogs here? What is this walking a dog? What is this going to parties? Why are you dancing? The beautiful ones should dance. That was another topic. Why are you in the middle? You're not the beautiful one. The beautiful ones dance in another corner." The Sema dance is not a bandari dance. It's in madness, drunk, the beautiful one sits and you dance. The dance of the Sufis is like a chicken with its head cut off. "Not 'give the other side, butt up, chest out.'" "Why you?" He said: "O ignorant one, don't prolong the tale / for if you lift the curtain on this story." The Sufi told him this, when... "You beautiful one, don't advise me, for 'if that curtain were to fall, what things would fall.'" As Hafez says: "When that curtain falls, what things will fall." If this curtain is opened... "The Almighty knows these secrets / He will make this very thing happen to you."

They open another secret. He says: "Do not taunt the drunkards." Hey. "You're a Sufi, we're Sufis too. But don't enter my domain. Let us have our fun right here, otherwise God will retaliate and screw your father over too. Let one father get screwed over in this mess. You don't get involved in this. Don't enter the 'Images' system. You search the 'Videos.' That's your job, the videos are there. Your other job, be the 'Map.'" He said: "O ignorant one, don't prolong the tale, for if you lift the curtain on this story / The Almighty knows these secrets / May He make this very thing happen to you." "When he sees, your taunt connects to him / He will place the dog from my hand into your hand." He places the dog from my hand into your hand. In time, He will take this task from me and make you the dog-keeper. He will give this path to you. You search, He gives this search to you. "Let us do a search, let's go do our work." "How much more should I say? This heart of mine is full of pain and blood, and not one man came. I have spoken much in vain / and not one among you became a seeker of secrets. If you become knowers of the

path's secrets / then you will become aware of my words." To understand my words, why I became a dog-keeper, you must become a knower of the path's secrets. You must pass this valley. You haven't reached this valley yet. And he's right. Some Sufis, like for example Rumi, reach the Sufi and the valley in this way. Some have to see the valley. Even right now there might be two Sufis who, before they reach Attar's valley of Self-Sufficiency, know and understand. To... everyone must arrive, to understand. "If you become knowers of the path's secrets / then you will become aware of my words. If I say more than this on the path, many / of you are asleep, where is the leader for anyone?" If I explain more than this, your structure will collapse. It's become very dangerous here. A Sufi is telling a Sufi. Do you know why they say this to each other? It's like that judge I told you about last time. Someone had gone... a Shahrati... because someone had stolen his horse's name. Then another Shahrati came before the judge, and said: "Your honor." He said: "Yes." He said: "Sir, this name is mine. This man has come and stolen my name." He said: "Do you have a witness?" He said: "Yes." He said: "Go bring him." He went and brought another Shahrati... "Sir, this person... Shahrati. Sir, say that he stole my horse." He said: "Yes sir, his horse is a bay." He said: "Bring another one." Bring another one. He brought thirty. The man got angry, the Shahrati. He said: "Sir, are you mocking me? You, I'm saying four witnesses are enough, we have thirty witnesses." "You Shahratis all think alike, you are all of one heart, you are all of one tongue, you all understand each other. You are all one and the same. In defense, you are like a flint stone, solid. These witnesses you bring are worthless. Because all of you have passed this valley of love and this... and knowledge and seeking and... bring an ordinary person so we can accept it." What does a witness mean? It means all the Shahratis are one person and they are all one body, beautiful. They become one body. They are not four bodies. He says if you bring ten thousand, a hundred thousand Shahratis, since you all count as one body, you count as one witness. His message is very devilish. "If I say more than this on the path, many / of you are asleep, where is the leader for anyone?" You can't understand anything from it. A Sufi is telling a Sufi so that you and I understand. They are taunting each other. "So that Shibli and you and I understand the issue." Who was Samiri? He says he was one of the great mystics. Samiri, whom they keep calling the "Samiri's calf, Samiri's calf." Who was Samiri? Before the river, the sea was parted, before Moses parted it... "This gentleman has business with you." Moses said: "Who?" "Those gentlemen standing over there." Samiri is earlier. Moses saw Gabriel. The earth itself was aware of hearts. Samiri... estighna... you go to sleep at night, do you understand when the weld of the universe goes through menopause? Do you like it? You go to sleep at night, do you understand what mom is telling dad in bed? Do you like it? You like that girl? You go to sleep at night, the girl is saying they should lift the curtain for this Hosseini... Do you get it? Do you like it? You sleep, they show you the past, the universe. Do you like it? You sleep, they take you into the future? Do you like it? Did you like it? You didn't like it, they gave you more. It's infinite. Infinite within infinite. So infinite that we can't describe the un-describable infinite. Because you're in nothingness. You liked it, you were gone. Just gone. You like thinking you're somebody? You think you understand something? To say you have knowledge? Hosseini? Yes? What a good program this is? You think the program is yours? Whatever, think whatever. Whatever you think. You liked it, you were gone.

The valley of Self-Sufficiency is here. You reach a point where you see yourself in God's place, which I want to explain in the programs from 100 onwards, so I don't want to get into it any more

than this. For now, the valley of Self-Sufficiency brings people to a place where they become God. What does that mean? They say "كن فيكون" - (Be, and it is). Huh? Yes, of course. The guy doesn't even get up. He's sitting, and tea comes to him, which I want to explain later when we talk about the valleys. Yes. Samiri was destroyed in this state. He was destroyed. Saadi tells the most beautiful story in the valley of Self-Sufficiency, about Barsisa the ascetic, he explains it beautifully. The valley of Self-Sufficiency is a Sufi-killer. It's very dangerous. And it gives words to the Sufi according to his understanding and capacity. It's very dangerous and sad. Suddenly, the Samiris here become the "Samiri's calf." Meaning, let's see what his power was, that this man took dust with the gold that, according to the Jewish religion, they had taken from their countrymen and fled, and he makes a calf that speaks. The calf has power. This power, he liked, was destroyed. And many others collapsed too. He himself collapsed too. In any case, the greatest in history and the prophet that... the prophetic party, the whole party and all that is very different. One of the greatest prophets in history, honest, dignified, with understanding, with wisdom... the greatest prophet who understood so much, knew about everything, had truly passed several valleys and fell flat on his face and became world-famous, his name is Iblis. The one who was an expert in everything, knew everything. Without Gabriel, he was a- (كَلِيمَ اللَّهِ). He spoke directly with God. He fell flat on his face. In this valley. Iblis, a great prophet. Iblis, the man who knows everything, who knows what is in God's heart. He says: "You created me from fire and him from mud. You preferred me." And he was right. The command came: get out. Here there is no "me" and "you." You knocked on the door, we said who is it? You said, "It is I." Out. There is no "I" here. Everything is "Us." He was defeated. If you are going to cry, don't cry for Hussein, you idiot. Don't cry for Christ, you idiot. Don't cry for Mr. Zechariah, you idiot. Cry for Iblis, who reached that great station and was so beautiful and sweet and kind, and was destroyed. Cry for the Iblis that is inside you, you idiot. Cry for yourself, you idiot.

I leave you to the God of Iblis, meaning the Perfect Human. Until the next program, farewell.