

Episode 46 - The Secrets of the Realm of Monotheism 2/2

The journey into the heart of mysticism leads to a state so profound it has no middle ground: Attar's "Valley of Unity." In this episode of RESTART, we explore this reality through a powerful parable where an old woman confronts the great scholar Bu Ali Sina. When he piously claims to only accept gifts from God, she shatters his worldview with a single question: "How many do you see, if you are not cross-eyed?" This is the ultimate challenge to all dualistic thought. If you still see a separation between yourself and God, the giver and the gift, or the worshipper and the worshipped, you are seeing double.

This valley reveals the devastating truth that renders all conventional religion obsolete. The prayer "You alone we worship" becomes a contradiction, because in Unity, there is no "You" separate from the "I." As Hafez declared, "You yourself are your own veil, arise from the midst." We explain the critical difference between the "One" (Vahid) and the all-encompassing "Oneness" (Ahad), proving that the entire structure of the clergy—who operate in a world of separation—collapses in the face of this non-dual reality. This is the valley where the illusion of the self is broken, and the one true reality is all that remains.

#RestartPodcast #The73rdPath #ValleyOfUnity #Sufism #Mysticism #Rumi #Attar #Gnosticism
#Theology #Philosophy #Deconstruction #SpiritualAwakening #HosseiniRestart #Tawhid
#Nonduality #Oneness #Advaita #BreakingTheSecondJug #Metaphysics

Hello to you, dear and esteemed listeners, all over the world and in every country where you are a Farsi-speaker. Program 46 of Restart is presented to you. The Secrets of the Valley of Unity. In advance, I truly apologize for starting these "valleys," especially from Unity onwards, which is very dangerous. We will make our effort so that you and I do not go astray by listening to this valley. I am genuinely trying my best to ensure no major incident happens until program 100, but if a deviation occurs from the beliefs you have held for these past few thousand years, please accept my apologies in spirit beforehand. In any case, the reality of the story is that Attar, Rumi, Saadi, Hafez, and all these great figures of mysticism and Sufism said things that are extremely dangerous.

In the Valley of Unity, Attar of Nishapur reveals many secrets, a path that all Sufis throughout history have walked, but with their own fingerprint. But the fact is that Attar of Nishapur, who in stature and measure is close to Rumi, and both are close to Sheikh Baha'i, and all three are close to Feyz Kashani—meaning they are in the same intellectual label—and if Attar says something that makes Rumi see himself lost in a back alley, it means we must keep the zipper on our mouths shut and not say a word, "so that the spirit may breathe for you and for me." In any case, let's not blame others for the fact that time and again in the poems of the great figures of Sufism and mysticism, a toilet is flushed on everything.

Last week, I gave a small explanation about the titles of Sufis throughout history, like Lisan al-Ghaib (The Tongue of the Unseen), Sheikh-e Ajal, and Feyz , for example, Feyz Kashani.

Today, I want to give a small explanation just about these titles. Yes, all Sufis have titles, and they are all valued, positioned, and... have their perspective and thoughts based on that title. For example, a person goes and sits before a Sufi, and then you see that the Sufi says nothing at all, or very little, two lines, two words. And when he comes out, because the outward appearance of Sufis is what's seen—Sufis are those who are around the Perfect Human, dear listener—he thinks to himself that this guy had nothing to say. That's not it at all. For example, some are like the acceleration of gravity. What does that mean? It means when you go and sit with someone, just the fact that you are listening, just the fact that your lips aren't flapping in the wind, just the fact that you don't die, is a sign of that Sufi's presence. Meaning, he doesn't even need to speak. You just have to sit and be silent and listen. Some Sufis are like this. Meaning, you have to pay attention to their titles. Then you might say, for instance, there was a Sufi in history who, whenever a guest came to his house, would stretch out his legs. He never gathered his legs. Kings would come, he'd stretch out his legs. Ministers would come, he'd stretch out his legs. The people would come, he'd stretch out his legs. Except when other Sufis came to see him, he always stretched out his legs. Manners and ethics... He said, "No, my dear, I have shortened my hand from the world so that I may lengthen my leg." What does this phrase, which you've heard a lot, mean? It means there is no need for pretense at all. Like Diogenes, when Alexander... Diogenes, who is asked by Alexander who has come with his horse and army, sitting in a corner, asks, "Diogenes, what do you want?" He says, "Nothing, just for the love of your mother, gets out of my sunlight. At least don't take this sunlight from us, you idiot." This is in the perspective of these Sufis, and each one—some are magnetic fields, some talk, some show bravery, some are truthful. These ones attack, they show no mercy to anyone. Their titles reveal them. Like Feyz Kashani. The moment you sat with Feyz Kashani, even if he said nothing, you would understand. Why? Because it's the same story of Khidr and Moses, I gave this same explanation, that Khidr told him, "Sir, be silent, do not speak." He said, "If I don't ask questions, how will you understand?" He said, "The very fact that you don't speak, you yourself will understand." "Do not breathe a word, so the spirit may breathe for you." This "for you, the spirit" means that the spirit within me has a magnetic field, and you will understand my words.

Is it connected via Bluetooth? Two computers don't need to talk to each other, my mobile with yours. We connect via Bluetooth, I send a message. No words are needed, it's connected, it's connected on its own. It's just that now technology, thank God, is reaching the level of Sufism. Meaning, world science is just now reaching Sufism and the words of Saadi, Hafez, and Rumi, and God willing, in another 400-500 years, you will understand 5000-6000 years of the real science of Sufism, and these are its signs.

Let's get to the Valley of Unity. In the Valley of Unity, Attar of Nishapur does two very important things: first, he flushes the religion of all the world's religions down the toilet, and number two, he also flushes the religion of all religions down the toilet. It's very interesting. In the Valley of Unity, Attar says that anyone who speaks in a church, synagogue, or mosque... or of any religion, with whose permission do they speak? What do they have to say? What can they say? With whose permission do they speak? Attar declares that all clerics, except for those two or three who are under the Perfect Human, are monkeys chattering on pulpits. The world's priests, except for those two or three who are under the Perfect Human, are just chattering, and when they start talking, what do they talk about? How can they talk without having passed my valley,

Attar says, without having passed the Valley of Unity? What do they see that they speak of? There's that joke that's very interesting, I've said it in the programs. Someone says, "So-and-so is an infidel, he doesn't believe in God." From that perspective, you think you should kill him or at least that you disagree with him. The most intelligent of them, these idiots, their most intelligent ones say, "Jesus to his own religion, Moses to his own."

Over here they say that nonsense: "Jesus to his own religion, Moses to his own." What does that mean? The height of intelligence for these religious little idiots throughout the history of religions is to say, "Sir, so-and-so is an infidel, he doesn't believe in God, leave him alone, don't argue with him." But Attar doesn't say this. If someone says, "I don't believe in God," do you know God that you're arguing with him? Someone can go before a person who says "I don't believe in God" only if he himself has seen God. When you haven't seen God, you know nothing about God—what God is, who God is, if He wears colorful pants, if He's clothed, if He's not clothed, if He gives kisses, if He doesn't give kisses—which God are you defending, you idiot? He has no answer. Because he doesn't see a God. I want to start the poem. He doesn't see a God. The one who defends doesn't see a God. The most idiotic people are those who defend something they haven't seen. They defend something they don't understand.

The one who doesn't accept God and you who accept God and pray, you're both idiots. You should know this. Why? You pray so that adultery may strike your body, and the Perfect Human, if you had committed adultery, would forgive you, but if you have prayed without his permission, you have taken a shit on your soul, and if in your soul... there is no path of salvation for your soul. Attar says all of this. All of it, he is saying all of it, and all these Sufis have passed through these valleys, my dear, my beautiful one. It's not for nothing that Feyz suddenly comes and says, "Besides that beloved spirit, whatever we did, whatever we wrote, we said, it was wrong, wrong." Besides the love of Him and that Man, besides the love of the Perfect Human, it's all wrong. Feyz Kashani, for God's sake, a cleric by name who published so many books, threw them all in the trash. Someone who studied so much threw it in the trash. The answer to the question is very simple, and it is that Attar says: prayer or fasting or the religious tax or alms, with whose permission?

A man called just the other night, what am I supposed to say to him? "Sir, we go to the mourning ceremony for Imam Hussein and our hearts open up." The mourning ceremony for Imam Hussein opens your heart? You don't know where the heart is, you don't know what a mourning ceremony is, and you don't know who Imam Hussein is. You've entered a mosque where someone up there is talking, talking, talking in the name of religion. Then I ask you, "Sir... would you give me your mother tonight so I can perform heart surgery on her?" You'd say, "Mr. Hosseini, show me your medical degree." I, this dishonorable bastard, understand this, but I don't understand that. Does he have permission to speak? What gives him permission to speak? In the old days, just so you know, in the old days, all these... go to these proponents of the Unity of Being, the real clerics who are under the Perfect Human, if you can find them, if you find four or five, they all say only Hosseini is right. But in the old days, a cleric was not allowed to speak on the pulpit.

He wouldn't add or subtract a single line. He wouldn't add or subtract a single line. He wouldn't add or subtract a single line. He wasn't like [the preacher] Falsafi who would open his mouth and just spread it all out. He's not like Makarem Shirazi who spreads it all out, or others. No. Only in Islam? Man, they've screwed us... Sunni Muslim, Shia Muslim, Christian, Jew, Baha'i,

Zoroastrian, Buddhist, the religions that will come later, they've screwed everyone over from the very beginning. With whose permission are you speaking? Give me fifty million. Give me fifty million Toman. Will you? You say, "No, write a check." You want proof. See, when it comes to money you want proof, but when it comes to religion you don't want proof. They're all lies. That's it. He can't.

We begin the valley. "Let us begin to see where it goes, my home does not show its end." Attar tells the tale of an old woman who goes to Bu Ali. Now, Bu Ali is a symbol of the sagacious perspective. We can say that by Bu Ali, perhaps he means Abu Ali Sina, and Abu Ali was, in any case, among those who were people of wisdom. What does that mean? It means he wasn't a cleric or a priest, a rabbi; meaning, Bu Ali Sina didn't have a source of emulation. Rather, Bu Ali Sina was one of the few people who always searched for the Perfect Human at the end of his life, and many say he finally found him, which he did. But he was among the people who thought. Meaning, if you read his books, most of it comes from thought, and the path to knowing God is truly through thought. The rest is all nonsense. Now we will begin the poem together. Whether it's about Bu Ali Sina or not, it doesn't matter. It's about a person that he's explaining here in the poem.

"That old woman went to Bu Ali / took a paper of gold, saying, 'Take this from me.'"

Now, a paper of gold, we can say it's a golden banknote, or something that had very good value. She gave it to him.

"The Sheikh said: 'I have a vow that I / will not take anything from anyone but God'"

Bu Ali said, "Dear mother, I have sworn to only ask for things from God." He didn't say anything bad. See, with one word from Attar, everything falls apart. Pay close attention. An old woman has brought some gold to a Sheikh named Bu Ali, Sheikh Abu Ali Sina, and then Abu Ali Sina or Bu Ali tells her, "I have decided not to take anything from anyone but God." On the surface, you see he hasn't said anything wrong. "I only want from God." Attar destroys him.

"The old woman said at once..." When he says "at once", it means instantly, it means in that very moment, it means she didn't even think, it means she had already thought, it means she understood what he was going to say, it means she knew what to say, it means she grabbed Abu Ali Sina by the collar in that very moment, it means she applied pressure on Abu Ali Sina's most sensitive point, it means without thought and without hesitation, it was as if this old woman knew the Valley of Unity.

"The Sheikh said: 'I have a vow that I / will not take anything from anyone but God'"

"The old woman at once said: 'O Bu Ali / From where did you get this? Truly.'"

He said, "What did you say?" Abu Ali Sina said, "I said that from God, without God, I don't want to ask help from anyone." She said, "What does that mean?" He said, "Well, it means 'You alone we worship, and You alone we ask for help' (إِلَّاكَ نَعْبُدُ وَإِلَّاكَ نَسْتَعِينُ)." The old woman flushes the toilet on Bu Ali. She says, "Do you even know what 'I ask for Your help' and 'I worship You' and 'I ask for Your help' means?" Bu Ali says, "No." She says, "But you, idiot, O cross-eyed Bu Ali, you dunce."

"The old woman at once said: 'O Bu Ali / From where did you get this, then? You cross-eyed fool!'"

"On this path, you are not a man of binding and unbinding / How many do you see, if you are not cross-eyed?"

She said, "You... in this path... a path where if you consider yourself a man of this path, tying and untying knots is not in your hands. You are seeing the tying of knots and the knot itself, meaning you are not a man of this path. 'On this path, you are not a man of binding and unbinding.'"

You are not the man for this. "How many do you see, if you are not cross-eyed?" If you aren't cross-eyed, why do you see multiple things? Pay attention. How he questions the Unity of Being, the principles of religion, the pillars of religion, the pillar of faith, the whole thing in a few couplets. Pay attention.

"For the man, in his sight, there is no 'other' there / For one who is there, his Kaaba is not a temple either."

In the Valley of Unity, a man doesn't see two things: there, he doesn't see a Kaaba, he doesn't see a temple. When you see a Kaaba and a temple, it means you are not a man. It means you are not a man of this path.

"From Him, you hear the words revealed / By Him, his existence remains steadfast / Other than Him, no one sees the path for a moment / Other than Him, no one knows the path eternally."

She caught him. Now here I can tell the story like this: he was giving a speech, he considered himself a man of Sufism, he was speaking without His permission. An old woman came up from the front of the pulpit, grabbed his wrist, and said, "Come here." She said, "Take this money." He said, "I don't take money from anyone but God." She said, "Shut your mouth."

It's obvious you haven't been to the Valley of Unity. He said, "Why?" She said, 'Because 'Other than Him, no one sees the path for a moment / Other than Him, no one knows the path eternally.' When you think that I am giving you this money, it means you have not passed this valley. Get down from that dishonorable pulpit." She said, "How can you think that I am giving this money? If I am giving money, it means God is giving it to you. If I am cutting off your head, it means God is cutting off your head." He said, "My soul?" She said, "Yes, my dear." She said, "How do you see two things? Do you think God's money and my money are different? Is God's heaven and my heaven different? Is God's hell and my hell different? How do you see these two things? Do you have double vision? Are your eyes crossed?"

In the Valley of Unity, Hafez says the same thing. He says: "Hafez, you yourself are your own veil."

"You yourself are your own veil, arise from the midst." Get the hell out, Hafez, let there be only one. Do you know what this means? Let's open it up. It means when you say, "إياك نعبد" ("You worship"), as long as you say "إياك نعبد", it means you haven't passed the Valley of Unity, you are not a Sufi. Because you see another. It means "I ask help from you." "إياك نستعين." Did the whole prayer just go up in smoke? Yes. "Iyyaka na'budu," I worship You, means you're cross-eyed, your eyes are crooked. It means you are seeing two. It means besides yourself, you are seeing another from whom you are asking for help. "Hafez, you yourself are your own veil." In the Valley of Unity, Hafez says: "Hafez, you didn't understand until now, now understand. You yourself are your own veil, rise up from the midst." Because "Iyyaka na'budu," you must worship yourself. Either you are God, or God is in you. The Valley of Unity means you are God and God is you, and it is one. There cannot be two for you to say, "إياك نعبد و إياك نستعين"

This isn't mine, this is yours. A "me" and a "you." At the door, we explained the story again in the Valley of Unity, he knocked on the door and a voice asked, "Who is it?" He said, "It is I." He asked again, "Who is it?" a second time, after ten years. He said, "It is You." The voice replied,

"Here, there is no 'I' and 'You,' all is 'We.'" This is the Valley of Unity. He questioned the principles of religion, he questioned the pillars of religion too. In the Valley of Unity, for every verse of your prayer that you recite, you go to hell. In the Valley of Unity, anyone who starts speaking in a church or synagogue saying "Father, Son, Holy Spirit," every Christian prayer they recite, is a connection to hell. The deeper they go, the more the stench, the deeper the mire. Because in the Valley of Unity, you must see—this is a very important point. Meaning, Attar is questioning Muhammad ibn Abdullah. He says if you see that one day Muhammad ibn Abdullah, there's a story where they say some Jews came and asked Muhammad a question, and Muhammad said, "I'll tell you tomorrow." He didn't say anything wrong. He said, "I'm busy now, I'll tell you tomorrow." He didn't say it the next day, nor the day after, not in the first week. All the clerics know this story.

He didn't say it for ten days. The Jews spread it around the city, twisting it, saying, "Look, if you have a relationship with God, how come you can't tell us?" A verse came down. The clerics say a verse came down saying that, sir, why... God Almighty didn't answer because you didn't say "If God wills." It's a famous verse in the Quran of the Muslims. Meaning, you should have said, "If God wills, I will tell you tomorrow." You just said, "I will tell you." This shows that at the moment this verse came down, Muhammad ibn Abdullah was not a Sufi. Attar says that when you say Insha'Allah, you must have passed the Valley of Unity, and only then do you understand that you should no longer say Insha'Allah. Why? Because there is no Insha'Allah. Whatever you will, becomes, "Be, and it is" (كُنْ فَيَكُونُ). Mysticism and Sufism, that idiot who understands nothing, that Sufi sitting in the corner, doesn't he understand what this means? If he says "Be, and it is," it becomes. Meaning if he wants, in that very moment, whatever he wants, happens.

Regime change and, I don't know, screwing you over and the world... Are you kidding? Yourself? That Sufi is mocking you. Buddy, he's mocking all of you. I told you, this change belongs to them, as a joke... You all, Jews and Christians, you attach this to yourselves, that the messiah says we don't change. We have to say what our religion is. Whether you say it or not. You don't even know the concept of change. Change means I can rip you to shreds, but I don't. Change is that right now Obama could screw me over and not imprison me, that is the change. The change in the prison, the change in his intellectual justice. Change is when you go and grab a Sufi by the collar somewhere in the world, and the Sufi can make the world "be, and it is" and just smiles at you. This is changing. It means he's silenced you, he's laughing, he's made a fool of you.

So Muhammad ibn Abdullah was a seeker. Meaning, like you and me, he was in the Valley of Quest. Then Gabriel descended upon him. Then he continued on the path, reaching a point where he was told, "You have no right to say that I..." You went on the pulpit and spoke for yourself, saying "I will tell you tomorrow." You must say Insha'Allah. If the Perfect Human wills it. If the Perfect Human doesn't do it, I have nothing to say. I hope I can say it. And after that, he reaches the rank of a Sufi. All the things he was taught are reversed. At the rank of a Sufi, if you say Insha'Allah, you're out of line. Why? Because it means you haven't passed the Valley of Unity. Now, they might say Insha'Allah verbally. Sufis play tricks. But then there are the labels of brainless schmucks and spies and whatnot who play nonsensical games. I said they play nonsensical games. Look at it this way all over the world. Like Galileo, who they say drew with his foot, at the end he drew with his foot that, by God, the earth is round, these churches are talking nonsense. But anyway, he accepts it, it's fine.

He opens the poem. The old woman tells him, how did you get on a pulpit when you don't understand the Valley of Unity, when you think that God is different from you, that you see two. "Other than Him, no one sees the path for a moment / Other than Him, no one knows the path eternally / He is in it, from it, and with it / And beyond all three, this is good."

The old woman gives a great lesson to Bu Ali Sina. In one couplet, the honorable Mr. Attar, through the tongue of an old woman, teaches you and me the definition of God. He defines God this way in the Valley of Unity. That is why (زَب) means trainer, means guide, means elder, means pole, means Imam of the Age, means Mahdi, means Christ, means Mashiach, means prophet, means nabi. But (هُوَ), which is the essence of God, he defines like this: "He is in it, from it, and with it / And beyond all three, this is good." He tells Bu Ali that in everything you see in existence, before it, in it, and after it, you must see God. If you don't see Him before it, you haven't passed Unity. Did you see God in Hosseini? In a donkey? In a cow? In a dog? Meaning, you saw. A small example: when there is no light in the house, light comes, you see me. Television, you see a dog. I...

This is the Valley of Unity. But if you want to pass the Valley of Unity well, "And beyond all three, this is good."

Jesus is the father, the father of all. Which one of your mothers was he with to be the father of all, buddy? What the hell is this "father of all"? Which mother, which child? What child did he produce? If Jesus is your father, who is your mother? I hope you were born of Jesus? Father, son... He's the son? Jesus is the son of God? Okay, no problem. He's the son of God. What does a son of God look like? Have you seen him? Did you check to see which God's child he is? Which father produced this child? Which Holy Spirit was with Mary for a child to come out? The Father is one, the Perfect Human. Who is the Son? The Perfect Human. Who is the Holy Spirit? The Perfect Human. That place where it tells Muhammad to say Insha'Allah, it's the Perfect Human who has come and said, without our permission what... you spoke? You can't go on the pulpit, buddy. You haven't reached Sufism yet. You are not a Sufi.

"Whoever is not lost in the sea of unity, even if he were Adam, he did not become a man."

Whoever is not lost in the sea of unity... to reach the valley of the Unity of Being, one must get lost in the sea. This is the same sentence from Hafez, "Arise from the midst."

"Every person of art and every person of flaw / Has a sun within the unseen of the unseen."

He says when you enter the Valley of Unity, you then realize that the reason you see oppression is because oppression is institutionalized within you. It's in your eyes. What does that mean? It means the light has hit your oppression, and so you see oppression.

How do you see from this room to... Do you throw a wheel on the line? Come on the line... no..

The point is that a normal person sees nothing, but a Sufi, with their spiritual "microscope," can see things others cannot. Why? Because you're not a Sufi. If you were a Sufi, you'd see with a microscope. If you were a Sufi, a telescope is on you, you'd see. You struggle, you've exhausted yourselves for several thousand years to get here where a microscope has been invented so we can see something. That too was mostly invented for war. That telescope that was invented was for ships, to go and screw over the next ships. Meaning your science hasn't even come out of mysticism and Sufism. It wasn't like that, my dear. Your science came about to go and screw the motherfucker of this other one. Then something came out of it, and slowly it's made available to the public. Meaning first the wireless radio and telephone were made so this soldier could tell that soldier to shoot that dishonorable bastard in the head. That one from

there radioed back "motherfucker so-and-so." Then slowly, the mobile phone came into the hands of the people. So you can use it too. Don't think the mobile phone was made for you to use.

What science, buddy? That is a religious reward. This is all reward. It's this reward that makes the idiot Hosseini think he understands a lot. He's a doctor, a doctor. Everyone who wants responsibility wants to become a doctor. Why? Because the reward is this science. Science is only in the hands of the Sufis around the Perfect Human. Don't even think about the Perfect Human himself, buddy. We're moving forward slowly.

Even eating Ghormeh Sabzi [a Persian stew], the dishonorable bastard, is bad. What is it? Do you eat grass? This is really a good point. What should we say? He eats grass. He doesn't hit his body with Ghormeh Sabzi because Ghormeh Sabzi isn't tasty and he doesn't eat it. But justice is that the donkey eats grass, the lion doesn't eat the donkey. I'm mixing everything up. "Every person of art and every person of flaw / Has a sun within the unseen / In the end, there will be a day that that sun / Will take itself and remove its veil."

He says, Mr. Bu Ali, he says, for your grandmother's sake, he says a day will come when this sun comes, and when that sun comes, that water pitcher goes. Who is the water pitcher? The water pitcher is him. The fact that he himself is the (sun), meaning these scholars. This matter of the sun and the water pitcher, they actually named that thing a water pitcher. You still don't know. I don't want to reveal this secret but I have to. The difference between the Perfect Human and all the clerics and priests and all that is why Iranians called it a water pitcher. Meaning, that one is the water pitcher. One person is the sun, named the Perfect Human, the rest are water pitchers that you use to wash yourself. Buddy, did you not get the whole point? The subject is precisely there. It's about that place. To eat and sleep and so on. They created the word water pitcher for this reason. So whenever you hear the word water pitcher, remember the movie (The Lizard)... no, it's not the lizard. The lizard has great majesty. That is a water pitcher. Yes, water pitcher means the scholars, not the real scholars.

It means it's a water pitcher. You will reach it, you will certainly understand good and evil. So the secret of good and evil is in the Perfect Human. This is what he is saying. Meaning if you see that Hurr, and a donkey, and a womanizer, and a pederast and so on suddenly go into Hussein's army and become Hurr ibn Yazid al-Riyahi, with all that prayer and fasting and religious tax and alms, it all goes up in smoke. The reason is that there is no sun. When the sun comes, you will see that good and evil are not as they appear to you and me. The reality is seen in that sun. When the sun comes, it will be seen. Then when the curtain is lifted, what things they will do. Hafez's "when he lifts the curtain," is right here where he now says he doesn't lift his gaze from the face, he must lift his soul, lift his face, then you will understand good and bad. That's why in the next world, about which some of these little cleric-scholars give theories like schmucks, we don't know who is good and who is bad, the reason is that he's a prayer-performer, a faster, etc., etc. You say that. You, about Ibn Muljam, who truly never once womanized, not once, no one can accuse this Ibn Muljam of womanizing. No one, no one can accuse him of not performing the night prayer. The best companion of the honorable Mr. Christ was that same Judas. He was his best companion. He understood more than all of them. His steadfastness was greater than all of them, and he was the greatest traitor. He says, so he defines good and bad again here. Every couplet of it, he has slimmed it down. Our time is up. It

must be finished. For next week, because a lot is left. Each couplet of this poem by Attar destroys the structure.

So I want to do a little summary so that next week we can continue the program. In the Valley of Unity, the principles of religion are questioned. I once asked in previous programs: five thousand years will pass, and the answer to this question will not be given, and no one can answer it except people who are in communication with the Perfect Human. They cannot answer such a question. Where are the principles of religion written? We confronted you with the clerics and said, tell the people of Iran where the principles of religion are written. Is it written in the Quran? There are five principles of religion. How do you know? For three thousand years, your fight with the Sunnis, the Shias...

The first of the principles of religion is written as Unity. Coincidentally, one must strive in the Valley of Unity. The fifth valley is the Valley of Unity. It's a valley that when you understand the Valley of Unity, which you and I are now beginning to understand a little, that is the beginning of the principles of religion. So anyone who says "I am Shia" or "I am Sunni," it's that same poem by Sheikh Baha'i who says "Thank God, I am neither a Sunni nor a Shia donkey." He says it again. Why? Because the principles of religion of all Muslims are up in the air. The principles of religion of all Christians are up in the air. They know nothing about the cross, nothing about the cross that is supposed to be their path to salvation. The churches know this. They just pop into churches, mumble some stuff in the churches, and come out. Someone up there is mumbling. Close your eyes. See something. Then you close your eyes and you can't see anything at all because there must be light to see something. Have faith. So, for the principles of religion, in the Valley of Unity, you must pass the Valley of Unity to say, "I am a Muslim, I am a believer, I understand the principles of religion." So Unity is the first lesson of the principles of religion. In your prayer, do you have the Valley of Unity? The surah that you people recite, my beauties, with whose permission do you recite it? Man, I have a question. Right now, isn't your mother, God forbid, with cancer, isn't she sick? Well, bring her to me, let me prescribe some medicine for her to take. I'll mix some dung into some things and give it to her to eat. I'll even give good medicine. I'll give medicine for the kidneys. Mr. Hosseini has a cold, are you giving him kidney medicine? He has, I don't know, a headache, are you giving him kidney medicine? Well, everything will be ruined. How do you recite this chapter? You recite the chapter of Unity. The name of your chapter is Unity, buddy. They named it Unity, meaning don't recite it. Meaning a Sufi came to a mosque and saw people praying like cows, he said, "O people," they said, "understand." "Sir, this chapter 'Say, He is Allah, the One' (قل هو الله احد), do you know its name?" They said no. He said, "It's the Chapter of Unity, you schmuck, the fifth valley."

"Say, He is Allah, the One (احد)," says God is One, not singular (واحد). "Allah, the Eternal Refuge (الله الصمد)," He is full of everything, He is everything. Meaning before it and after it, everything is Him. How do you see this? And you speak? You see nothing, and you speak. You go into prostration, "God is the Greatest (الله اكبر)." This very arrogance of yours... well, this leads to your child going to prison, somewhere they've taught him the naked chapter well, he becomes a Hitler. You say why did you take him, don't take him naked there. Sir, that descendant of the Prophet, my son, my daughter, you don't know what's going on now, is a memorizer of the Quran. Which Quran? The Quran is within the Perfect Human. The Torah is in the Perfect Human. The Gospel is in the Perfect Human. He tells Muhammad to say Insha'Allah; if you say it, he'll screw you over. He tells the Secretary of the Navy to say, "send the problem,"

then the Air Force should think he told me to send something too. Who did he tell? What did he tell? Who said it? Your principles of religion are up in the air, your pillars of religion are up in the air, you are entirely up in the air. Without the permission of the Perfect one, you are entirely up in the air. I entrust you to that beautiful idol—not the only idol on planet earth, the end of Alif Lam, Ilah which is an idol—the only idol to whom prostration is mandatory, and anything other than it is annihilation. I entrust you to the only existing idol in the history of the world at this time, the Perfect Human, Sufism TV, the Prophet, your Imam of the Age. Beautiful and delightful, an idol that is truly the only idol, and the idol is him, and he is the idol. Greetings to you.

