

## Episode 47 - The Secrets of the Realm of Prophets

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 truth. This is the valley where the illusion of the self is broken, and the one true reality is all that remains.

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

Anyway, we are in the valley of secrets, the valley of Oneness, and the valley of Oneness is a bit of a strange valley, a scary valley, a dangerous valley. And its entire message is that the whole universe is in Nothingness. And nothingness has nothing to do with emptiness. Emptiness means nihilism, absurdism. Nothingness is a different concept. In the program Shab-khiz Iran, I think it was the 32nd or 30th segment we had posted on YouTube—which, unfortunately, for some reason they shut down YouTube, which itself is a very important question that you will understand later. For the Restart program, with its millions of listeners, Telegram would probably have to lose billions of dollars to shut it down. They have to shut it down. We need to get in tune with Telegram's eventual shutdown. But before Telegram is shut down, so that we don't later say, "Oh no, we can't listen to the Restarts anymore"—joking, of course—this needs to be explained. In the Shab-khiz Iran episode we put on YouTube that was shut down, we explained there what zero means.

And most mathematical equations and such were brought forth by the people of Sufism. I am trying today to explain the valley of Oneness a bit more simply and colloquially, using the language of physics, mathematics, and chemistry, and to see what is supposed to happen in this valley. Last week, we explained that the entire valley of Oneness points to a concept where the rank of a Sufi begins. The minimum of the valley of Oneness is the Guardian Jurist. Its minimum! Meaning, right now, sixty people in the world is the maximum, for example. I don't want to lie, because this answer is really too dangerous for a disciple to be off by one or two. I'm

saying approximately, because there are many things I don't have information about and don't really know. Maybe it's forty-two, but a Perfect Human has, for example, twenty or thirty Sufis around them.

But there are a series of people they call "Servants of God". They are also under the umbrella of the Perfect Human. Right now, there might be two priests who are under the Perfect Human, and there are. There are two rabbis right now. Two of the clerics, meaning the clergy inside Iran, might also be there; they are, they definitely are. But there are a series of people whose relationship is directly with the Perfect Human. Meaning, face-to-face. In their own special lover's gaze. Its minimum is the Guardian Jurist; in this valley, its maximum is the Prophet. Meaning, all the prophets became prophets in this valley, and whoever fell, fell in this valley. Satan fell in this valley. Barsisa the Pious, whom Saadi speaks of, fell in this valley. There are many individuals to explain. It has something else too. Meaning, the valley of Oneness isn't just the word "Nothingness." Besides having, how should I put it, innovated physics, mathematics, and chemistry—meaning it has explained the discoveries of physics, chemistry, and mathematics for you—a mystic, for example, 1500 years ago, 2700 years ago, 3000 years ago, just laid out these laws for you so you would understand the subject. Why? Yes, what difference does it make? Look, all of you are in three dimensions, and an extra dimension, time, becomes the fourth dimension. The numbers zero and one are also used in computers, which are now, in a way, being transformed into a correct number. In a way. Meaning, when the world's computers want to increase their speed, they have to undergo their own specific changes. Now, if we have a computer five hundred years from now—and I doubt such knowledge will exist in the next five hundred years that can explain the Sufi perspective—I want to read to you, and then.

If we can invent a computer that can explain the concept of zero and one and make them one, meaning we take it out of the "primordial oneness" that Rumi talks about and design our computer space in such a way that zero and one come into being and zero and one become one with their concept, then the fifth dimension will emerge. When you find a Perfect Human, they give you something, and that something they give you creates a focus within you that, inside you, your zero and one become one. Meaning, your business with the concept of zero and the concept of one is settled. Here, in this movement you make, a focus is created that, for a short time, opens the fifth dimension for you.

And the dimensions open up six by six, up to the 18,000 worlds that exist within the Perfect Human. Everything that a Sufi must find in the universe is within the Perfect Human; it is defined in there. And that's why when you go into the universe, now a person, for example, Rumi, one night he goes and sleeps on Pluto, another night he's in, say, the Andromeda galaxy, and he wanders around and comes back and has a good time. These dimensions he enters and travels through, in the valley of Oneness, he reaches the conclusion that everything he sees is Nothing. For you to understand what Nothingness is, first let me read this poem and then begin the explanation. After this, Attar says about the valley of Oneness: "The stage of Unification and Abstraction shall come to you". I have also explained Unification and Abstraction). Now, I've generally said it's the Sufi perspective and that Tafrid, individual, individuality, means understanding the concept of the One and the Unique. Unification and Abstraction can also have this meaning.

"Though the couplets from this desert begin, / They all emerge from a single collar."

"Whether you see many numbers or few, / That One is singular on this path, in The One."

That same line of poetry that I said was dropped, we need to see what it means. Why did I say a cleric can't understand it? You could be the god of mathematics and you wouldn't understand. You have to be the god of physics to understand these two couplets. You have to be the god of chemistry to understand this. A cleric who thinks entirely about what's half a meter below people's waists, how can he understand this? He simply can't understand. And for this reason, it's a firm decree, just like when I said clerics cannot understand the principles of religion. Why can't they understand? Because you have to pass through five valleys to understand. When I firmly say here that they don't understand, it means they don't understand. And if you think for one percent that they do understand, you are the one who doesn't understand.

How firmly they speak! They don't understand. They are incapable of understanding.

"Since many a one is perpetually within another one, / That one within a one is, in totality, a single one."

He's explaining the science of mathematics. "Since many a one is perpetually within another one / That one within a one is, in totality, a single one." What does this concept mean? What the hell does it mean? You have to understand zero, you have to understand one. The honorable Mr. Attar states a very simple law. He says you reach a point in the valley of Oneness where you suddenly see all existent entities in the universe as bubbles on an ocean. At that moment, because the oxygen tank has been given to you by the Perfect Human, in an instant, you dive into the depths of the Perfect Human's ocean. Then you understand that the bubbles on the ocean, while they exist—meaning they are from that same ocean—have no meaning in and of themselves; they are nothing on their own. Let me give a simpler example.

A wave. It's true you can go surfing, you ride the wave at the shore. You can't ride on the ocean itself, it's wave-surfing. Then when you are on the wave, it's true that this wave exists, it rises and you see it, but after you enter the ocean, you strap on the tank, you go under, you understand that this wave doesn't exist. The wave belongs to the sea, to the ocean. Let's assume that tomorrow morning I create a museum in the middle of Tehran. What is the museum I create? The museum I create is this: I get up and produce ice from water. I carve the ice, and from the carved ice, I make a horse. From the carved ice, I make a Hosseini. From the carved ice, I make a bench. From the carved ice, I make a table. From the carved ice, I make a horse, a dog, a donkey, a penguin—I make all of them. And all of you come to see it.

And it's correct. You know why? Because you can put your laptop on it. You say this is a chair. The concept of a chair and the concept of a table, while both are made of wood, the concept of a table tells you that you can't sit on it. It acquires a concept. Meaning it acquires existence. This is very hard to understand. What does it mean? It means when you make a table, you command the table that this is its path, this is its way, these things go on it. No one on a chair... when you make a chair, the chair gives you a concept, it says you can sit on this. You can't lie down on a chair, you can't sleep on it. The chair itself understands. Meaning the chair obeys what you commanded it to be. It understands that people should sit on it. Now imagine you've entered my museum and you sit on the chair I made from ice. Well, it gives the concept of a chair, and you can sit on it comfortably. It gives the concept of a table, you can sit on it comfortably.

But only I know that if I raise the temperature of my museum, set it to 30 degrees Celsius, all of these things will become one entity called water. This is the difference between *ahad* (The One) and *vahed* (The Unique), as I've just explained. When it becomes water, you understand that

this is water. The ant that comes and sits on this chair, at most, understands the chair, but it doesn't know that it's all made of water. In the valley of Oneness, a person reaches a point where they suddenly see the foundation of the sun. From that foam—humanity is foam, galaxies are foam. What does he understand? The place where scientists are still stuck. The first second before the Big Bang. In our own terms—now, the Big Bang itself we have interpretations for. The Big Bang that these scientists talk about and the Big Bang that the people of Sufism talk about, the difference between them is like the difference between the entire universe and the fly at your doorstep—not even the fly, the right nostril of the fly at your doorstep. That's how different it is. Scientists understand nothing about the Big Bang.

The interval of the first four minutes is completely different from the first few seconds, and Attar is explaining this in this couplet. Completely different. So, for a disciple, a mystic, a person of Sufism, the essence of everything... because all these Sufis, these fifty, sixty people, have all gone through this stage, all of them. Just like you were saying Khayyam this and that. Khayyam, I posted it on Instagram, I posted it last night. Look, it's perfectly clear where Mr. Khayyam's valley is. So now I'm giving you codes so you can understand very easily. Meaning, when you want to find someone through whom—that, as you said, "doofus"—you can connect to the Imam of your time, you must first go and see if this cleric is a proponent of the Unity of Being or the Multiplicity of Being. If he believes in Multiplicity of Being, draw a line through him, kick him out. He understands nothing. Then you go search among the proponents of the Unity of Being and find him with the codes they give. The codes that are given, the word:

"You saw the world and all you saw is nothing / And that which you said and heard is nothing. You ran from one end of the horizon to the other, it is nothing / And that in which you hid at home is nothing."

Whether you stay home like Hafez and don't go out, or travel all the horizons like Saadi, whether you sit on your half-a-meter-by-half-a-meter bed, Khayyam says, or you ride a horse and travel the universe, you will understand it is nothing. Khayyam is explicitly saying, I have traveled these stages, he is a great Sufi. Khayyam was also defiant; he entered these thoughts with great difficulty. He was a scientist, he had knowledge, it was very hard for him. But when he reached Sufism, all his words became meaningful and his entire perspective... well, his equations are already known. Khayyam is truly one of the great Sufis that would make you tremble.

What does Hafez say?

"A secure place, and pure wine, and a compassionate friend / If this is perpetually available to you, what a success!

The world and the business of the world are all nothing upon nothing / A thousand times have I investigated this point."

It needs a master's explanation. All the poems, meaning Sufism, mysticism, when a poet says your lips, I adore your eyes, I'd die for your ears, your lips, I don't know what... this poem is sweet. This is a poet. When you can publish a book, a collection of Hafez's poetry... You filth! I cursed again, minus the swear. Let me tell you, there are secrets hidden in my curses, and later, in the context of another program, I'll say why they are hidden. Because I tried very hard not to curse, then you realized I am cursing. One reason is exactly this: you are not allowed to listen to this program with your family. You are allowed to listen on the condition that everyone remains silent.

Between the hammer and anvil bones of your ear and the sound of the program we are broadcasting, there should be no buffer between me and you. You must put it in your ear and listen. The reason curses are used in this program is precisely so that you listen to it alone; you don't listen to it in front of your dad. You learn the second lesson, which is that your dad is of no help to you; you will die in your own grave. Your father has no right to interfere in religion; your mother has no right to interfere. Now, you're listening to the program behind the wheel with your mom and dad, and your dad shakes his head or says "Ugh," or whatever he thinks, we don't have that kind of reaction in this space. The Restart program is a program that you, all alone, must sit and listen to. Why? You must understand that in your grave, no one will help you, not your mother, not your father, no one. So the path of religion is your personal path.

If you listen to Restart alone, it proceeds much more masterfully. Now, the good thing isn't just that there's cursing; the good thing isn't that boys and girls under 22, because the Islamic Republic has so much cursing in its TV series, have gotten used to it. Does a series with cursing not sell well? This is audience analysis. Does a movie with "motherfucker" curses in it not sell? You see, go look at your cinema. Now we are forced to... besides this, one reason is for you to listen to the material alone, so it enters through the hammer bone [of your ear] and sticks where it's supposed to stick. Mr. Hafez says the same thing. So the poem I read is exactly this. "A secure place, and pure wine, and a compassionate friend / If this is perpetually available to you, what a success!" If all these happen together and are continuous, back-to-back, it's a success. Meaning, that good time should give you pleasure. "The world and the business of the world are all nothing upon nothing / A thousand times have I investigated this point."

Investigation! The word tahqiq means that when they say the principles of religion are based on investigation, this is what it means. The word tahqiq means to take the Truth from the Truth. Meaning, Mr. Hafez, in this couplet, is saying exactly that from the Perfect Human, from the real Truth, I understood that "the world and the business of the world are all nothing upon nothing." investigated means to take the Truth from the Truth. Because there are many human-faced Satans, there is no Truth in them. No one is the Truth except for one person, and that is the one who is directly chosen by God, and they call him the Perfect Human. He is the Truth. Only the Truth. The rest are electrical outlets. The power source is one. Now, wherever in your city you stick a plug into any hole, you turn on the iron, you're connected without the power source. There is only one. Hafez said exactly this same sentence.

Hafez said exactly this. There are many others who are saying the same thing. Sheikh Mahmud Shabestari, one of the great Sufis. Sheikh Mahmud Shabestari says this:

"Existence flows through its own perfection / Determinations are but conventional matters."

meaning Shabestari says that the ice you see, the statues, these are determinations that are conventional; credit has been given to them. You cannot find their original concept. For example, take us to your math professor right now. Say, "Sir, Math Professor." He says, "Yes." You say, "Can you take me outside and show me 'two'?" He says, "'Two' doesn't exist." "Sir, don't joke! 'Two' doesn't exist?" "No." "'Four' doesn't exist. Show me four." He says, "'Four' doesn't exist." You say, "Excuse me, what? Are you making fun of the world's people? You've sat everyone down in classes, two times two is four." "Show me 'two'." He says, "No, I can show you two of something, I can't show you 'two' itself." This is called determination. He is beautifully explaining what the word ta'ayyon means. It means 'two' doesn't exist, but you are forced to listen. Meaning, two brothers in a house, you give one of them two kebab skewers and the other

one, they'll get into a fight. Both are eating kebab. How do you know this one has taken your share? From two, from one, from four, from two, from nine, from six. Did you notice? Meaning you created a law yourself, you screwed yourself over with your own law; you laid down a law to make a chair from ice, now you have to sit on it, you can't sleep on it. If you had made a bed, you could have slept.

I hope a Sufi gets permission from the Perfect Human to sit and do a two-hour program. Then you'll see, the whole world will sit on its knees like a dog, like a dog on its knees, they will prick up their ears in contemplation to understand. They understand nothing. The proof is we were seven hundred years behind, from Azizuddin Nasafi until Darwin came and put out Azizuddin Nasafi's theory. Now whether he stole it and put it out, or the poor guy read it and wanted to expand on it, it makes no difference. It's not important for a Sufi. For a Sufi who has traveled this whole path, the map is not very important. "Existence flows through its own perfection / Determinations are but conventional matters." See how Sheikh Mahmud Shabestari wrecks the world in two couplets. It's not that conventional matters exist; existence cannot be understood. The Unity of Being cannot be understood.

The Unity of Being must be gone to, seen. The opponents of the Unity of Being cannot understand. Opponents of the Unity of Being have a mental and psychological problem. Because they haven't seen anything. Opponents of the Unity of Being are people, beings of a lowly mode of thought. And it's fine. One is born a dog, another a puppy, another a donkey foal, it makes no difference. Another, a human child. If you don't understand the Unity of Being, it's because you haven't seen. "You have called the path of truth a myth." You say something, and you oppose it too. If you don't understand the Unity of Being, you can't even perform prayer because you can't recite "Say: He is Allah, the One" (قل هو الله احد -). You can't go to church. Why? Because Father, Son, Holy Spirit. Even if you understand the Unity of Being, you won't understand "Ali is God, God is Ali." If you understand the Unity of Being, you won't understand this. If you don't get it, you don't get it, you don't get it, you don't get it. There are those who do get it. "He who knows not, and knows not that he knows not / Shall remain in compound ignorance for all eternity." Rumi classifies the cows and the sheep well and beautifully. Beautifully. The valley of Oneness is the valley that proves that they do not know, and still, still, the people of the world know nothing. And it proves it well.

"Existence flows through its own perfection." So where does existence flow? Through its own perfection. Meaning when you reach the valley of Oneness, you are journeying in perfection, and you understand these things are flowing within it. "Determinations are but conventional matters." These things are conventional, man. They are defined. We doofuses came and created a red light, and these idiots have to stop behind it. Now why don't we go? Then we said, well, maybe some will go. Meaning we made a law called conventional existence, a determination, called a conventional determination. I'm explaining its literary meaning so it can be memorized more easily. We put a red light at an intersection and then we all said, "Shut up and wait behind this." "My mom is sick." "Shut up and wait." "My heart is failing." "Shut up and wait." Okay. Then we saw some people passed through these conventional determinations. Then we posted a policeman. We said... then we also created law enforcement so that whoever crosses, their head gets a fine. What does it mean? It means we made a chair, we made the law ourselves, and we abide by our own law. And if this law is broken, "When the curtain is lifted, what will it do!" We made the law ourselves. Who made this law? Ourselves. Meaning,

"Thanks, determination!". Meaning we screwed our own selves over. As I explained in the Shab-khiz programs, if you don't understand zero, you don't understand God, you don't understand the Perfect Human. If you don't understand zero, you don't understand anything. And I gave an example. Zero times one? Zero. Mr. Hosseini, two times zero? Zero. Nine times zero? Zero. Twenty-five million, three hundred fifty-four times zero? Zero. Sir, what is this zero that everything is inside it? Sir, two hundred million times zero means it has gone into zero? The answer to zero is this: a Perfect Human.

The dot under the letter (ـ) is that very point. You don't understand this. A Sufi, because the people of the world don't understand, came and created this. So that you would understand. Because zero was created, zero now has meaning in the world. If you remove zero, among mathematicians, everything goes up in the air. A shuttle, instead of going up, goes into a teapot. Strange! So what is the concept of zero? Why is one hundred times zero equal to zero? He doesn't know. Gentlemen, is one hundred bigger or two? One hundred. Two times zero equals zero. Doesn't one hundred times zero equal zero? Yes, gentlemen scientists? Professor? Haji? You're just like a cleric. Our problem with you is this. You stole the mathematical, physical, and chemical materials of the mystics and crammed them under your own name. Now we ask the cleric, why are there five principles of religion? He says, "I don't know." "I don't know where you read that." He doesn't remember where he read it.

We have a dispute. Sir, one hundred times zero is zero, and two times zero is also zero. Is two bigger or one hundred? Zero. Where does the other ninety-eight of it go? If two times zero is zero, where does the ninety-eight of the zero go? When one hundred times zero becomes zero, what difference does it make if you are ninety-eight or two? You're right, it makes no difference. What difference do you make? The pious man and the outcast from the Muslims, it makes no difference. It makes no difference if you are a donkey or... for that beautiful one that is zero, for that beautiful one that is merciful, compassionate, as you say, it makes no difference. Until when? Why? Because the paths to reaching zero are as numerous as the souls of humanity. However many human souls there are, multiply by zero, it becomes zero. So the paths to the heart of the Perfect Human are as numerous as the souls of humanity. What number multiplied by zero does not become zero?

The secret of zero has sent the motherfucker of mathematics flying in other places. Whether it's in the numerator or the denominator of a fraction makes a huge difference. Where the zero is makes a huge difference. In Sufism, where the point is, where the accent mark is in literature, where psychology is, whether it's in physics or chemistry, in mathematics or not, if you want to kill the enemy, if you turn your missile one degree this way or that, turn its head this way, give it one degree that way, it will hit Iran instead of Japan. "Existence flows through its own perfection." Meaning a thousand. A thousand? Are you a thousand? Are you not a thousand? "Yes, Mr. Hosseini, I am a thousand. God is a thousand in me. I am a thousand dollars right now." "Sir, Sony, go to the store and see, I am a thousand dollars. Give me away, hand me over, and you'll see how much you can buy." But this son of a bitch is lying. This one is two dollars. Go give it to the store, I swear to God they won't even give you one extra bottle of water. I don't know why. I, who am a thousand, get multiplied by zero and become zero. This one, who is two, gets multiplied by zero and becomes zero.

"I am one hundred million dollars. Go buy a villa with me, you'll see." "Mr. Hosseini, I, multiplied by zero, becomes zero, and he also becomes zero. Why?" Because "Existence flows through its

own perfection / Determinations are but conventional matters." "Conventional matters do not exist." They don't exist. "The number is many, but the enumerated is one thing / The world has no existence but a virtual one / Its affair is entirely frivolity and play." "Mr. Hosseini, all these clerics and priests and others made us understand that the world was not created for frivolity and play. But this one is saying the opposite! He says, 'The world has no existence but a virtual one / Its affair is entirely frivolity and play.' He's saying everything in reverse." Yes, it's all in reverse, man. It's all in reverse. Why? Because this station is a station of seeing. Jesus, in this very station, it's written in the Gospel that Satan came to tempt Jesus. You know why? Because in this station, he reached a level where he understood he was God, "Be, and it is" (كن فيكون). Jesus, in stage five, understood that he could do whatever he wanted. Satan appeared. He said, "Haji!" Jesus said, "Yes." He said, "Don't you say you are in the valley of Oneness?" He said, "Yes." "We also fell here." He said, "Yes." He said, "Throw yourself off this mountain." Jesus said, "I will not do that." He said, "Look, why won't you do it? If God exists, if the valley of Oneness exists, throw yourself down and you'll survive." He said, "I cannot test the Perfect Human. The Perfect Human tests me, He tests me, not I Him." He slapped him in the face. "My station and measure are that I am a Sufi, just starting out. I haven't even become a Sufi yet. At the end of the valley of Oneness, I will just become a Sufi. I cannot do this." Yes, he did. Jesus remained here. Barsisa the Pious fell here. Many others, many others. The Perfect Human can test me. Okay, so what comes after Oneness? The most subsequent principles of religion start here.

In the valley of Oneness, after Oneness, is Prophethood (نبوة -). If you are a Sunni listening to this, you'd say there are three principles of religion: Oneness, Prophethood, and the Hereafter (معاد -). Shia Muslims say Oneness, Justice (عدل -), Prophethood, Imamate, and the Hereafter. So in this valley, when you understand Oneness, in this very valley you reach Prophethood and in this very valley you reach the Hereafter. Meaning both Shia and Sunni, we reach the Hereafter. Meaning you find the way back. Meaning sixty people are traveling this path at this speed to reach perfection. When they reach perfection there, one of them has the right to return, to have a "return", a comeback, to become a guide for the rest of humanity and the universe. That one is called the Perfect Human. All the Sufis who pass this stage, all the Sufis pass this stage of Oneness and Prophethood... The principles of religion start from here. Meaning Oneness, here you become a Prophet, you become a Messenger. You don't become a Perfect Human. In your own terms, we say a Saint. You don't become a Saint. Here you become a Guardian Jurist. What does that mean? It means you can talk about religious law. You still can't legislate.

You can't rule. You can't become president. You can't explain the path of knowing God to people. You just understand the shari'ah. You just understand that a shari'ah exists. What shari'ah? This shari'ah that says we should flog people? No. The country of Sufism starts from here. Now, imagine a Sufi has passed this valley and wants to come and create the country of Sufism. The subject is completely different. Everything is different. All movements within it change. They took the original shari'ah of Sufism in the world and turned it into religion, turned religion into shari'ah, and fed it to the people. Truly, the hand of the country of Sufism... "Sir, I am a religious soldier." Is it wrong to be a religious military? Did I do something wrong? No. "I'm a kid from the Ministry of Intelligence, from the CIA." Is it a bad thing? No. But Sufism asks a question. In the future, in the country of Sufism, will we have a Ministry of Intelligence? We



will, one hundred percent. You can live your lives. So where is the problem? Sufism asks, at the time of decision-making, did you decide for the sake of the nation or for your government? In the name of God, the Most Gracious, the Most Merciful. For the government, you're screwed. Meaning you sold out the interests of your nation. Meaning out of fear of the government, out of fear of being killed like a dog, of being fired, of becoming miserable, you sold your nation to your government. Tomorrow, Hosseini becomes the leader of Iran, becomes the king of Iran. Well then, "Ah, Hosseini! For your sake." You have no right to do it for my sake! You must do this for the sake of your nation. The Ministry of Intelligence means someone who... for the interests of their nation... sees that the people are important. That is why in Sufism, in the country of Sufism, you have no right to curse Khomeini. Khomeini is the collective wisdom of the Iranian nation. You can curse Hashemi, you can curse Khamenei, you can curse officials, you can curse everything, curse whoever you want in the universe, go ahead and curse, it's fine. You cannot curse Khomeini. Khomeini is the manifestation of Iran's collective wisdom. Meaning the Iranian nation decided for this man to be, for better or for worse. If it was bad, you were disciplined. Good.

You should have a statue of Khomeini on your bed. People must understand what a screw-up they brought upon themselves. Whether good or bad, understand what you did. Are you running away from your responsibility? Don't run from your responsibility, man. You have to accept it. I'll put up his statues so you fester with resentment, so you see, so you see the scene with your own eyes. It's your collective wisdom, you chose it yourself. The only person you cannot curse from a Sufi perspective is Khomeini. The people together decided for Khomeini to be, and that's final. If Khomeini was a blunder, it means the Iranian nation was a blunder. The fact that you didn't understand economics, means you didn't understand. What does it mean? "Sir, can you give a small explanation?" He said, "Sir, the community of residents, we will make water free." You accepted? You voted for him for this very reason. You accepted. You said it's like Ahmadinejad's subsidies. Okay, Mr. Khomeini didn't know economics, that's fine. What about you? You didn't know either. If you had known, you would have said, "Mr... can there be subsidies? Sir, can it be made free? What are you giving away? We have to take money from the world, arrange it, regulate taxes to regulate the economy." Economics itself is a science and knowledge, it's very important. Insulting Khomeini is insulting the Iranian nation. You will not forget this. Learn. Learn. In Sufism, the law is that...

All people in the future of Sufism, except for those who have killed people... if you were in the IRGC and killed people, if you were a Basiji and killed people, they would tear you a new one. Now, as for tearing you a new one, neither I nor you can determine that. An independent judge who comes on behalf of the Perfect Human, he will determine what the custom of society should be. "If you dealt a blow, drink a blow in return." He will understand. Meaning, now in Iran, maybe there are two thousand people who have committed murder. The rest of you, what are you afraid of? Why shouldn't you be afraid of Sufism? If the government of Iran were to change from Islamic to, say, a Zoroastrian government, you should have been afraid. Because then all hell would break loose again. If the government were to change from Islamic to a Christian government, all hell would break loose, you should have been afraid. If the government is going to become Baha'i, all hell...

If the government is going to become Jewish, all hell would leap into two airs. In every part of religion, it will mess you up. The shari'ah, one says this, the other says that pretty thing, that one

is set to flog you. Why are you afraid of Sufism? Sufism has nothing to do with you. Everything stays in its place. That Sufi has passed that valley. Don't joke. The kingship of the world isn't even the shoelace on his boot. He doesn't have the mood for it. The feeling and state for it. You should pray, we should sit and cry, listen to the broadcast of the program, fall at his feet, all of us fall at his feet so that for the world, at least, God willing, because of Iran's antiquity—it's a heavy burden, we have several thousand years of culture, consciousness, and religion—we truly have the right to be ruled by a Sufi. It's my country's right. For our understanding to go up. Let the world learn from us.

You should also learn that right now, many of America's laws are from Iranian Sufism and you don't know it. That's why America is a bit closer to Sufism. I mean, look, Restart is broadcast in England. Right now, my ass would have been grass. Which godforsaken prison would I be in now? A semi-truck would have had to run over me by now. It's broadcast here. Because...

America from here... if the government of Iran were supposed to turn into such-and-such a government, be afraid. It has nothing to do with Sufism. You, anyone, cannot commit murder. The soul belongs to the Perfect Human. You cannot kill people. Murder is the worst kind of thinking in Sufism. They will tear you a new one. I wanted to explain these one by one as well. Well, I don't think we'll have time. It's okay. I just wanted to give a little explanation and for you to know that, sir, this valley of Oneness is very...

Very, very, very beautiful. This "Since many a one is perpetually within another one / That one within a one is, in totality, a single one," explains Ahad (احد - The One) here and explains all mathematical equations right here, in this very place, how... From now on, God willing, next week, Monday at 9:30 PM Iran time, we will present it to you. The overall conclusion is that you and I, in any case, because these valleys are to be seen, the beginning of this valley and the end of this valley is the valley of Prophethood. All the prophets became prophets here. So what does a prophet mean? It means he brings a message. Where does he bring this message from? From the Perfect Human. Now do we understand what the subject is? So Shams Tabrizi is a prophet. It's true that he produced the Divan-e Shams, it's true that Mr. Rumi, I don't know, produced the Masnavi-ye Ma'navi, produced the Masnavi of Rumi, but he is a prophet. And all... you say we have 124,000 prophets, this is what they mean. Meaning he is a messenger. He is a Prophet. Pay attention, he is not a Sufi. Sir, a Sufi is higher than a Nabi. You beautiful one, just listen, please. The limit of prophethood is the Sufi.

And he is not the Perfect Human either. No Nabi is a Perfect Human. Every Perfect Human is a Nabi. This is a very important point that was made this way later on, and further on, after a hundred, it will be opened up more. So the conclusion is that in this valley, you become a Nabi. Meaning you become an Attar, you become a Rumi. You have the right to write books, the right to speak, to explain. This too is a prophet. Meaning he does such a thing with the permission of the Perfect Human, and all the Sufis around the Perfect Human are messengers and prophets and Nabis. They cannot speak a single word to themselves. Not one word. If a Sufi speaks the smallest word from himself, a call will come: "Get up and move aside, O Muhammad! You did not say 'God willing' ." If I want to... insha'Allah means if Allah wills, meaning that beautiful bush, meaning the Perfect Human. So a Nabi does not add a word from himself. A Sufi is the same. He is connected to a place from which he speaks. This is what a prophet and a Nabi mean. So I entrust you to a prophet like Sheikh Mahmud Shabestari, a prophet-Nabi named Khayyam, I entrust you to a prophet like Ferdowsi, I entrust you to the great prophet Rumi, the great prophet

Shams Tabrizi, prophets who came for the rich culture of Iran over several thousand years. Until next week, farewell.

