

Episode 49 - Understanding in this Realm

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.

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

Dear esteemed listeners, God willing, may you always be protected. We are discussing the secrets of the Valley of Oneness and seeing what is happening in this valley. Before this, I started explaining, very briefly and to the point, and asked you to please not interpret this topic politically. Dear friends, this program is truly not political. Although, this is very difficult for the Islamic Republic to accept. Look, the Islamic Republic has taken those who believe in the Unity of Being, from Montazeri onwards, and thrown them in prison and thousands... They say they have killed and imprisoned at least over two-thousand-and-something clerics who believed in the Unity of Being. And Taleghani, whom they got rid of in that manner—all of them believed in the Unity of Being, they weren't Sufis, they weren't Perfect Human.

What this means is that the Islamic Republic goes after the believers in the Unity of Being and gives them hell, let alone those who are followers of Sufism and Mysticism. Soon, the artists will also begin to mock the Sufis, Sufism, Mysticism, the Valley of Self-Sufficiency, and make fun of the different valleys. The clerics will soon want to ride this wave, and they are already starting to. This is how it has been throughout history. I mean, imagine that from the dawn of creation, whenever a government was formed, it joined hands with a group of people who came in the guise of religion and made life miserable for the rest of the world. This has been the case from the very beginning. They ride the wave. So what's their job? Their job is this: as long as people are foolish, it doesn't matter. Why shouldn't they take advantage of them? But when people become discerning, then they must be questioned. If they can't answer the questions people ask, well, they'll be ruined. And for this reason, throughout history, they have taken the deep

words and concepts of the people of Sufism and Mysticism and ridden this wave. They took sentences from them, attended classes, took courses, and learned to speak in a way that would allow them to ride this wave. In any case, it's all very good. This sifting that is happening will reveal in the future of Iran which artist attacked Sufism and Mysticism for money. These things will be categorized, and everything will become clear. You all understand the inner nature of a government. So, a government that has a problem with the Unity of Being, how do you think it can possibly get along with Sufism and Mysticism? Under no circumstances can it.

Truly, perhaps the worst, most powerful opposition outside the country right now, in the eyes of the Islamic Republic, is anyone who speaks about Sufism and Mysticism. From their perspective, this person is a traitor, a sellout, and a scumbag. The reason is that they are genuinely scared. The poor souls are truly afraid. There is no opposition stronger than Sufism and Mysticism. Especially now that we have millions upon millions of listeners. Well, you say, sir, with forty-eight programs, a single button, and the internet, they are doing something. And its effect is real because truth is behind it.

That's why it's dangerous. That's why I am asking the authorities, I think this is the last time, I am truly giving this friendly, behavioral ultimatum. If you threaten our mothers, if you pull that kind of crap, then I will truly pull your own pants over your head and make you understand that, first of all, I don't take orders from anyone. This program is one where I am revealing the hidden aspects of Rumi, Saadi, and Hafez. Now, if this program being broadcast causes the regime to change, that has nothing to do with me! It's like saying let's not send anyone to high school or university anymore. Why? Because people will become discerning, they will gain consciousness, and then they'll be dangerous. So, as of tomorrow, teaching philosophy is forbidden, teaching, I don't know, Sufism is forbidden, Rumi's poetry... Well, you motherfuckers! You yourselves have at least ten or fifteen stupid asses on the television of this very Islamic Republic of Iran, from channels one to five, and in the speeches they give behind the scenes, you've put out, believe me, truly more than fifty people who talk about...

Why are you upset? Because they are guided. They are supposed to talk about Rumi in terms of a children's tale, implying triviality. Here, we speak of the wisdom of Attar, Ferdowsi, and Hafez. You spent so much to crush Cyrus, you spent so much to crush the great Sufi named Cyrus, you spent so much to teach incorrect things about our history in schools, all of it wrong. So believe me, the reason for their fear of this program is not Hosseini, believe me, it's that this 'Restart' becomes a pandemic virus and it's over. Not just in Iran. The great sifting means that the eye of your heart will slowly open, and that is dangerous. You... I gave this little explanation so you would know, and I gave my final ultimatum to these friends, that if they cross the line, I swear by Hosseini's life, I will come after you on that same Shaskool-Plus show, of which I myself am the writer-director, and this Qalandar program will also be broadcast, I swear to God. And very late at night, I will unfortunately do what I must not do. This is the final ultimatum, and the very last ultimatum to you.

Let's go to the Valley of Oneness and see what events have occurred and what conditions exist there. The Valley of Oneness is the only valley where understanding is forbidden. It's a crime. To understand in the Valley of Oneness is a crime. Because when you want to understand, it means you have free will. In the Valley of Oneness, free will is up in the air. In the Valley of Oneness, determinism is up in the air. In the Valley of Oneness, anytime your intellect is in the process of thinking, you are up in the air. In the Valley of Oneness, understanding means you

are still two. It means your outer world and your inner world are two separate things. When you want to understand something, you either want to understand it from a book, or from your environment, or from the world of your senses.

Two different creations. But in the Valley of Oneness, it's a bit... because the Valley of Oneness is the turning point, the beginning of a great movement, for this reason, even if you don't think about the world outside yourself and only think about your inner world, you have still seen two. Meaning, your own self is a veil to yourself. "Arise from your own midst." See what a dangerous valley this is, that whatever you think about is two, and however much you try to understand, you see two. For you to see one, the only way is to completely understand "Nothingness" in the Valley of Oneness. If you exercise any free will in the Valley of Oneness, you have destroyed and doomed yourself. Why? Because at that moment, your free will is seeking to gain control to give a little shake to something inside your brain's hypothalamus, or within your thoughts and understanding, or your intellect.

Starting next week, at nine-thirty sharp, which is 9:30 PM Iran time and 10 AM California time, the program will begin. Maybe for one minute of the program, no, definitely for one minute—when I start the program and make the announcement, you will close your eyes as we are going to practice this valley of "Nothingness" together. What is this valley of Nothingness? I will tell you, I will explain. It means starting next week, every day of the program, at 9:30 PM Iran time sharp, you can turn off the lights in your house and your room, close your eyes, and think about what I am about to say. That is, about the Valley of Nothingness. How can you think about it? When the lights are off and you've closed your eyes, for one minute we will all close our eyes together, and whatever comes to our mind is our veil. We will write it down. There, you will understand the Valley of Nothingness. What does that mean? It means when you close your eyes, if your mother comes to your mind, your mother is your veil; if money comes, it's your veil; if your bounced check comes to mind, it's your veil; if your mind wanders, it's your veil. If you think about your child, it's your veil. If we think of anything, if an image crosses our mind, it is our veil. We will practice for one minute starting next week at 9:30 PM sharp. That is 10 AM in California and 9:30 PM in Iran. You will start this week. Right at 9:30. Don't make excuses for me, so we can all do this at the same time. We will close our eyes. Turn off the lights in your room so your focus is stronger. You close your eyes and you think about not thinking. It's that simple. You think about not thinking about anything. For one minute, don't think. This itself is the greatest thought. Why? Because, "When the demon leaves, the angel shall enter." These filthy things in my mind and yours, this world around us, that is the demon. We have to kick this demon out. We must practice so that there is no demon in us, for the angel to come in. When air enters a place, it is no longer a vacuum. A vacuum is when there is no air. It's that simple. And that's why you will then understand how difficult a task it is.

Now, in Sufism and Mysticism, over sixty thousand years, what they give you and me for our understanding is something that starts right here with this focus. But what's the difference with an Indian ascetic? The Indian ascetic achieves this through perseverance and practice. Meaning? They practice. For example, I explained this last time. For instance, if you put your head under water, right now in your bathtub, and have someone stand over you with a stopwatch. Today you can hold your breath for fifteen seconds. Tomorrow it will be fifteen and a half seconds, then sixteen, seventeen, and if you continue like this, in two or three years you'll be under water for five minutes, seven minutes. That's the reason why many of those who used

to dive for pearls in the sea in the old days could stay underwater for ten, fifteen minutes, without air, without breathing. Breathing. One of the things Indian ascetics do is focus on this. When they do this, two or three valleys are comprehended by the subconscious. The accusation is comprehended by it. And that's why you've heard them say, for example, if the Indian ascetic's work is satanic, or if it's divine work... The definition of divine work, as I explained in previous programs, is clear and correct. It's because tonight you say, 'my house,' you go to the bathroom, you eat food, you interfere with me, in my space. Another person, or for example, the analogy is that in my house's refrigerator, you drink my milk, but someone else enters my house without my permission and even cleans my kitchen. If the police arrive, they will handcuff and take away the person who helped me, who did me a kindness, who cleaned my kitchen. Then that person asks, "Sir, his friend came and trashed the house and ruined the kitchen, you don't arrest him, but you arrest me for coming and cleaning his kitchen?" And the police responded: "The person who came and wrecked his kitchen and ate his food had permission to enter this house. You entered without permission. Your charge is theft." I don't accept that you went and cleaned his kitchen. I accept that you studied jurisprudence to commit theft, that you call yourself I-don't-know-what, a Source of Emulation. We accept that you studied, but because you stole, you are honorless, they will arrest you and screw you over. Why? Because you are entering the house of religion. The house of religion has only one door. And the key to that door is in the hand of the Perfect Human.

If he gives you the key and you enter, even if you are a scumbag like Hosseini, even if you are a drop of piss from a toilet, when someone is pissing in the ocean, and one of those drops is Hosseini's piss, because that drop of piss falls into the sea, and because the sea is a purifier, I, the drop of toilet piss that has entered the sea, am also pure. And you are not the dewdrop that becomes food for donkeys, cows, and hyenas, but you are seemingly cleaner than me. It's that simple. So, meddling in religion, under any circumstances, will get you wrecked. Why? Because you have been accused of theft. You enter as a thief and do this. This is what Rumi, Attar, Saadi, and Hafez are saying. That what was wrong, was wrong, was wrong, is this very thing. Whether it's Sheikh Baha'i, or a physicist, "whatever we studied was wrong, was wrong." Whatever we did was wrong, was wrong. Whatever we told people was wrong, was wrong. This is precisely the point.

So, to present any religious thought, you must have this key. If you don't have the key, there is no path of salvation for you. The words in Attar, Rumi, and Saadi are telling you and me to learn so that, God willing, we can find the Perfect Human, and when we find him, he gives us something so that we can do whatever we want, but we don't. That's a big difference. The Indian ascetic does whatever he can. He stops a train. Can an Indian ascetic really stop a train? He truly can. Truly. Can a Sufi also stop a train? Yes. But he doesn't. This is the difference between a Sufi and an Indian ascetic. The Sufi knows that if he performs this act right now, his child's financial situation will improve, he will become rich, he will be happy, and his faith won't even be harmed. But he does not touch that treasure. He does not open the door to that treasure. Why doesn't he do it? Because he knows what valley he is in and what he is doing. The Indian ascetic has to show something to attract people. And attracting people is also dangerous. In Mysticism and Sufism, even attracting people is dangerous. How do you want to attract them? With whose permission are you speaking? With whose permission are you doing this? How are you doing this? That's why it took 700 years for a program like this to come about.

I mean, I could have put this program out 50 years ago. Today is also the day of Shah Nimatullah Wali, it's his birthday. It's the 770th year of Shah Nimatullah Wali, and everything he has said until now has come true, and everything he has said until now has come true, and everything he has said until now has come true. Now, "When the fifth winter has passed, I see the sixth as a beautiful spring," and I do see it.

The emphasis on the words used in Sufism—for instance, in the words of people like Khayyam, like the 'nothingness' I explained, Attar, Rumi, Khwaju, Kermani, and on the other hand, Nezami Ganjavi, Jami, and others—every word they use has billions of photons behind it. I want to once again approach the Valley of Oneness, because it is a very strange and important valley. I mean... but I want to put a little emphasis here. Look, in the Valley of Quest, what does Attar say? I will just read the title and then we'll go through the valleys again to see what secret lies within this. It's like when I tell my husband, "I am going to my mom's house." I said this on "SHAB BEKHAIR IRAN" as well; when a wife tells her husband, "I am going to my mom's house," this sentence can lead to a fight and divorce, or the husband might kiss her and say, "Good for you for going."

It's all about the stress and emphasis on each word, the way the word is uttered. I mean, if a woman speaks well, her husband becomes so compliant, she can do whatever she wants. But if that same woman expresses her rightful sentence in the wrong way, a fight breaks out and it ends in divorce. "I am going to Tehran" or "I am going to my mother's house" have different modes. "I am going to my mom's house." "I am going to my mom's house." "I am going to my mom's house." See how different it is? When a wife tells her husband, "I am going to my mom's house," it means, "You're not in charge, who the hell are you to stop me?" This will lead to a fight. But when she says, "I am going to my mom's house," it means, "My dear, I'm not going out to wander around, I'm not going behind some corner to talk to boys." "I am going to my mom's house" means "I'm not going to so-and-so's house," I'm going to "my mom's house." Then her husband says, "Okay, go and come back." "I am going to my mom's house, I am going," means, "You watch the kids, I am going alone." What a difference! Let's pay attention to the accents.

We went to Attar.

In the first valley, Attar says: "When you descend into the Valley of the Quest / A hundred troubles will appear before you at every moment." There is a meaning behind this. There is free will in it. It says, "When you descend," meaning, you go. Look, focus on the word. "When you descend into the Valley of the Quest," when you arrive at the Valley of Quest, the hardships begin. What does Attar say in the second valley? "After this, the Valley of Love appears / Whoever arrived there was drowned in fire." Meaning the Valley of Love appears, it comes into being. Meaning the Valley of Love is not a valley that... it appears, meaning it suddenly comes into existence, like in the movie The Matrix when something suddenly materializes in front of you, it's like that. In the third valley, he says: "After that, there will appear before your eyes / The Valley of Gnosis, a valley without head or tail." "There will appear to you," meaning, they will show you. Be precise. The Valley of Self-Sufficiency says: "After this, is the Valley of Self-Sufficiency / In it there is neither claim nor meaning." But in the fifth valley, Attar says: "After this, the Valley of Oneness comes to you." It comes. "After that, there will appear before your eyes," means someone is... look, in the Valley of Gnosis it says "there will appear to you," meaning someone wants to show you, as if a guide comes and shows you. "After that, there will appear before your eyes / The Valley of Gnosis, a valley without head or tail." It's as if someone

is showing you. In the Valley of Love, he says: "After this the Valley of Love appears / Whoever arrived there was drowned in fire." Meaning you have the free will to go. What does that mean? It means you're saying whoever gets there, gets there. This valley is a place you arrive at. Like arriving at your mom's house. You set off, you go from California to Japan, you arrive. There are very important points in this. The Valley of Quest says: "When you descend into the Valley of the Quest." It's as if you are entering a place, again, there's free will in it. But in the fifth valley, Oneness, this sentence isn't there. It says: "After this, the Valley of Oneness comes to you / The station of solitude and abstraction comes to you." Whether you want it or not, it comes to you. It's as if your house comes to you. As if Japan comes to your doorstep. It's a very tricky game. You are sitting, and it comes. You don't go. It's like a compulsory space is created for you. A determinism is created that is very unique. This was a very important point I wanted to make, that even if we want to discuss this word by word, piece by piece, there are incredibly deep concepts within it that are unimaginable.

But in this valley, we explained what the number one is, and what the number zero is. Now some have said, well, Mr. Hosseini, does the number two have a place in this? No. Look, the number two comes after one. This entire universe is being analyzed through zero and one. And like Satan. Is Satan in the one? No. I explained this once on "Goodnight Iran." Satan is at zero. Why? Because the Perfect Human is zero. Why is the Perfect Human a point? If the Perfect Human is in the zero, then Satan must also be in the zero. Why? Because Satan is in the Perfect Human. Gabriel is in the Perfect Human. And this is a very important point for you to know. Is Gabriel in the one? No. Gabriel is not in the one. Gabriel multiplied by one becomes Gabriel himself. But Gabriel multiplied by zero becomes zero, it becomes the Perfect Human. These are important points. So at that time when Jesus was walking towards finding the Perfect Human, the Satan that appeared was a Satan that came from within the Perfect Human. Meaning the demon that is exiting from him, a being is coming out from within. So when Gabriel descended upon Muhammad ibn Abdullah, from where did he descend? He descended from the Perfect Human. He descended from the zero. So Satan is at zero.

That's why the religious story of all faiths, which has unfortunately been stolen, they still don't get it and then they hurl vulgar insults at Mr. Darwin for having stolen the concepts or not, for having used the works of Aziz Nasafi, because we don't understand the subject, we have these problems. This is the beginning of the story. It says, God gave Satan respite as long as man exists. So it's clear Satan is somewhere within man. And it's that thing where everyone can prostrate to you, but you cannot prostrate to yourself. Why can't you prostrate to yourself? Because for something to want to prostrate to itself, you have to go outside of yourself to prostrate to yourself. So why didn't Satan prostrate to Adam? Because Satan is inside man himself. With what is he supposed to prostrate? The Satan of your self, of my self, with what can it prostrate? The stories are clear, it's that simple. So what's zero?

Everything besides "Him" هو is in this zero. And imagine their places. Ten divided by one is ten. One divided by ten is one-tenth. Those fractions that you see, which mystics and people of Sufism put out, which are so easily passed over, are this very concept. The difference between one divided by ten and ten divided by one is that when, in the form of a fraction, the numerator is larger and the denominator is one, it remains the same. But when the denominator is larger and the numerator is one, the larger the denominator, the smaller the value. This is very simple. What does it mean? It means the more jurisprudence you read, the more books you read, the

more of a scoundrel you are. In the fraction one-tenth, if you make the ten a twelve, it becomes smaller than one-tenth.

Meaning the more self-importance you have in this valley where the "one" is hidden, the larger it becomes. The bigger you think you are, the more you think you're hot stuff, the more knowledgeable you think you are, the more you think you know jurisprudence, that you're a Source of Emulation, that you've read a donkey's-load of books, "it's all me, me, me"—the bigger you see your own scoundrel self, because there is a "one" at the top, the smaller your thoughts become. You are dragging yourself through the mud. "Sir, excuse me, can I recite the Kumayl Supplication?" You drag yourself through the mud. "Sir, excuse me, can I pray without the permission of the Perfect Human?" You drag yourself through the mud. Why? Because you don't see that "one" up there. You see yourself as big. You deserve to be wrecked. It has to be switched. You have to come up. You can't just pull yourself up from a fraction like that.

Why? When can you pull yourself up? You will see this after this valley. You can pull yourself up from here. This fraction is clear. In the name of God, the Most Gracious, the Most Merciful (بسم الله الرحمن الرحيم). Man, I swear! One multiplied by zero is zero. Exactly right. Why? Because "He" (هو) also exists within the Perfect Human. So when God says I breathed into man, it means I did one-multiplied-by-zero and it became zero, which is the Perfect Human itself. Now... What's the difference between any Perfect Human and me? The difference is that my Satan is smaller, while the Perfect Human's Satan is stronger. Well, the Perfect Human's "one" is also stronger than my "one." Although on the surface we both are one, both have "He" (هو) within us, we all have a particle. The reason "His" (هو) has become so large is because "When the demon leaves, the angel shall enter." Meaning that the "one" of the Perfect Human becomes so large, when it is multiplied by itself, that Satan becomes tiny and leaves. Imagine you have a container that has a vacuum in it called Satan. When air enters it, it pushes with such force that the vacuum is forced out. The last bit of vacuum that leaves is the negation of Satan from the Perfect Human. This is it. These are important points within it.

Why is the Valley of Oneness a turning point? It's a turning point because in this valley, the principles of faith of Christianity, Judaism, Zoroastrianism, and Islam become clear. Because Attar's first and fifth valleys—that is, the first valley introduced—is called the principles of faith. Meaning you have only just now understood the principles of faith. Before this, you did not understand them. When you pass the fourth valley, the fifth valley comes on its own. Meaning, the principles of faith were something to be received, not something to be learned.

"After this, the Valley of Oneness comes to you." Meaning, after this, the principles of faith come to you. So love was something to be received, the principles of faith were something to be received, not learned. So jurisprudence is something to be received, not learned. Now if someone says, "I am the Supreme Jurist, for example in Japan," he must be asked, "What do you understand? You who don't even understand the Unity of Being, how do you understand these things?" Why? Because he must define the principles of faith. So they ask him, "Sir, what do these principles of faith mean? What do you mean by jurisprudence?" He says jurisprudence is not about coming to jurisprudence, it's about understanding it. Jurisprudence is something to be understood. When they say someone is a jurist, it means he has understood it. It is not knowledge-based, it is understanding-based. Two times two is four, but the understanding of what two is, and the other two is, and multiplication is, and what four is, that's called... mathematics. That can be memorized. But if we add logarithms and algorithms to it, up and

down, we can't calculate it so easily anymore. We'll need a calculator or we have to sit and think to get the right answer. So where do the principles of faith begin? Oneness.

After that... the Shia say, Oneness, then Justice. Okay. Meaning Shia is Justice. The Sunnis say there is no Justice, they say it is the traditions. The Shias say no. After you have understood Oneness, you enter into Justice. And they are correct, by the way. I should tell you, the Shia are also saying it correctly, because they were good thieves. Both the Sunnis were good thieves, God bless them, and the Shia moochers too, really... both of them stole well. The Shia say after you understand Oneness, you enter Justice. What is Justice? They say Justice is what Hosseini said. Meaning? Justice is not that all the animals on planet Earth should eat ghormeh sabzi [a popular Persian stew]. Justice is that the donkey eats grass, and the lion eats the donkey. That is Justice. Justice means spin motion. It means the atom is in its place. Justice means... Justice means entropy, which is compressing and stuffing. Entropy. Justice means... Justice means maximum disorder, so that when you go up, you can see order. Justice means...

Justice means you have to be Mendeleev to understand that this table had a law. Before Mendeleev, they didn't think about where iron belonged. When Mendeleev's table was created, they understood that a mystic had come and arranged them based on their atomic number. For that reason, like Shah Nimatullah Wali did in the science of chemistry, he said five, ten, six or seven of these boxes are empty and will soon be filled. And they were filled at that very time. And he said there is not one more box, nor one less. The very thing I said is in its place and it turned out to be correct, and the scientists discovered them and said Krypton is here, Xenon is there, Radon is there, Boron, Aluminum, Gallium, Indium, Titanium are here. Fluorine, Chlorine, Bromine, Iodine, Astatine are here. He arranged them all, said this is where they are. He became the Shah Nimatullah Wali of chemistry, Mendeleev. He said, "I don't know, all the elements that exist in the universe, there is a sequence, an order to them." Everyone opposed him, Aristotle and those little clerics, "Oh sir, don't say that, everything is chaos." He said, "No, everything has an order."

It is true that a donkey's leg is lame in Italy, while in Africa two lions are eating a zebra, tearing it apart, but this is connected to the fly whose baby has just been born, and they've brought baby shower gifts for it, I don't know, they're having an engagement party now, and at the head of the table sits the king of mosquitoes, sucking the blood of the people. This very mosquito that is sucking people's blood is related to that creature on the other side. The valley, it is the valley of nothingness, it's a labyrinth. Our time is up. It's the valley of nothingness, it's a labyrinth, it's the Valley of Oneness. Understanding is forbidden in it, it's prohibited. Because it comes, and nothing can be done. May the rhyme also work out. Well, anyway, it's alright. The story moved on, next is the old woman... I had read up to the bottom, I wanted to read the rest, but God willing, we will do that in another program. For the moon of a face with which I long for a rose garden...

"O, Sun of Beauty, emerge for a moment from the clouds!"

"O, Sun of Beauty, emerge for a moment from the clouds!"

This means, O, Imam of the Age [Mahdi], who they say is always behind a cloud, show yourself.

"O, Sun of Beauty, emerge for a moment from the clouds / For I long for that radiant, shining face."

This program is not political. Vaccination has never been political. But if a government has produced a virus and a microbe to mock religion—meaning it has produced a virus and microbe

called the little clerics and their like, so that people become idiots in matters of religion—now Sufism and Mysticism have come to vaccinate the people against that microbe... Yes, well, they call this political. They say, "Sir, we took the money, spent billions of dollars, created a microbe to ration out to people, and now you..." He's right, from that perspective. When science and wisdom are stirred, when awareness comes, foolishness and fanaticism are pushed aside. For the moon of a face with which I long for a rose garden. Until two weeks from now.

