

## Episode 51 - Cyrus - The Great Sufi

The greatest secret of the mystics is that reality is a joke, a "frivolous play." This episode of RESTART explores the "Valley of Nothingness," a paradoxical state where the mind-bending truth is revealed: "nothingness" is not an empty void, but the one all-encompassing reality from which all things emerge. The entire cosmos is a temporary, fleeting shadow, like a picture drawn on a board that can be erased in a moment.

We then unveil the mystical science behind this truth, decoding the language of zero and one. Discover why the Perfect Human is the ultimate "zero"—a spiritual black hole that absorbs all of creation—and why the divine essence is the ultimate "one," multiplying itself throughout the universe without changing. This episode uses the insights of Rumi and the laws of math to prove that all worldly achievements are merely "conventional matters," and that the true journey is to abandon the numbers and embrace the "nothingness" that is the source of everything.

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#RestartPodcast #The73rdPath #ValleyOfNothingness #Sufism #Mysticism #Rumi #Attar  
#Gnosticism #Theology #Philosophy #Deconstruction #SpiritualAwakening #HosseiniRestart  
#Metaphysics #ZeroAndOne #Nothingness #Consciousness #QuantumPhysics #Nonduality

Without our permission, Mr. Rouhani, you release a campaign for us, you release a charter over there! We didn't initial it. Twenty million Restartis didn't initiate it for you to release a charter. The real charter is the charter of Cyrus the Great Sufi, which will soon be corrected in the country. After program 100, we will shove such a charter down their throats that the world will look at Iran again. Seven, eight hundred thousand fifty-minute programs are being downloaded. This isn't a three-minute song that gets downloaded on a DVD, man. A fifty-minute program is being downloaded seven, eight hundred thousand times on Telegram alone. This means that Sufism and mysticism are from Iran, and it is the Iranian who possesses Sufism and mysticism. Don't take this as a joke. Because at exactly nine-thirty, all dear Restartis must sit down, and for one minute in the middle of a party, wherever you are, you Restartis must do this. Because afterward, we want to do other things to get to program 100 and beyond. We are doing all of this for program 100 and beyond. For about eight days I said something else; until you've done these things, the next step is useless. But anyway, there are only one or two more programs of Restart left where I'll be cursing like this and all that. Because after that, Phase Two of Restart begins. Meaning, in Phase Two, we will move towards the maximum absorption of the religious military and the Revolutionary Guards. The maximum absorption of these friends to whom we gave these curses as a freebie so they would come into the program and cram their souls' ears to listen to this program. And for this reason, for another day or two, another program or two, we have to give these curses to explain a secret, I mean a very important topic, that I want to explain not next week, but the week after.

In the Restart program, you will know why we said all these things. This is a very important point. In other words, why did we explain these "valleys" at all? In these valleys, over fifty or

sixty years, a thousand people might enter. They say fifty or sixty years depends on the physical age of the Perfect Human throughout history. It's like the other night, I don't know which Restarts keep sending this to me, Network X was sitting there saying, "Yes, our Perfect Human is the fourteen infallibles, and they are different from the Sufis' Perfect Human." First of all, there is only one Perfect Human in the entire universe, "and in every age, a guardian is present, the test is permanent until the Day of Judgment." And he always exists.

You guys don't even have a Perfect Human. You idiot, now you sit on air and give me theories? You don't even know the Perfect Human, buddy. You are exactly what Saadi says: "Eating, sleeping, anger, and lust, are chaos, ignorance, and darkness. An animal has no news of the world of humanity." This is Saadi calling the cleric a lazy ass with watermelon juice. When you put a turban on your head and eat like a donkey, take money from the nation, take charity, and start eating without working, your head fills up with nonsense. "Eating, sleeping, anger, and lust." He's talking directly to you. Why? Because you took money and didn't work. You are not that young man who goes to a coffee shop and washes the floor to earn some money to take his girlfriend to the cinema. You just sit somewhere, and your alfalfa has gotten plentiful. You know, when your alfalfa becomes plentiful and you eat alfalfa-laced biscuits and don't work, your Perfect Human is also different. You were exactly right on air. You know why? Because you just ate and slept. When you keep eating and sleeping, eating and sleeping bring anger. Then it brings lust, it brings chaos, it brings ignorance and darkness. Then you go on air and say that yes, his mother gave birth and said "Ya Ali," or a dragon came from this side, or I don't know what the hell happened to what. Or "don't hug children under sixty, mothers want to have sex with sixty-year-old children." Your alfalfa has increased, huh? What? In the future country of Sufism, we will cut off your alfalfa. We won't have a cleric who doesn't work. How can a cleric not work, you idiot? How do you know the Perfect Human? Which Perfect Human in the last hundred thousand years hasn't worked? Ali-ibn-Abi-Talib, or illia son of Imran—his real name is illia son of Imran. His original name is illia, illia the son of Imran. Your Ali-ibn-Abi-Talib or our ilia son of Imran, he dug wells, he made toilet wells. His job was well-digging. Agricultural wells, he did that kind of work. His wife, who is your (fatemata zahra), was a maid in people's houses. Her job was servitude. Servitude, the calluses on her arms were worn down. And you, you son of a bitch, have just eaten and look nothing like them. You see? Of course your Perfect Human is different. Your Perfect Human is some happy-go-lucky guy floating in the air. In that same Quran you read, it says Solomon, with all his power, wove baskets to eat. To eat food. He ate munchies. Not like you who went to sit in the seminary of Qom, I don't know what goes on at night with four or five boys in a room together, we have no idea. It wasn't like that. There are a few clergy connected to the Perfect Human who still understand the concept of the Unity of Being. They must be different. They exist, good boy, they must be different. We will buy your alfalfa in the future. The country of the Sufi is coming, the country of Sufism is coming, the country of Cyrus is coming. You don't know what Cyrus's laws are. Maybe they will explain it to you, then we'll see. And that's why we are roaring.

The barking has increased. I can only curse for one or two more programs. After that, I want the structure to change, to move towards pure action. The barking has increased. The sound of this barking comes from the bones that the governments have thrown in front of them. When they throw a bone, you keep eating this bone and keep barking. We can't do anything about it. Moses was a shepherd. Dear listener, dear Christians, know that Jesus never in his life took

people's money and ate it. Jesus was a laundryman. He would go from city to city washing people's clothes so he could seek the Perfect Human. (Mohammad ib abdullah) had properties and was a merchant. He didn't have his own money, no capital. With the capital that was there, he would work with it and receive a salary. Moses was a shepherd, he was a shepherd for fourteen years. Sheep, he would get up at four in the morning and take the sheep out. Which one of these guys? Which one of them sat at home and freeloaded off people's money to become so fat and thick-necked and arrogant as to come on air and gobble boastfully? Nobody. Nobody. A laundryman like Jesus. Which of you are like him?

We're gonna cut off your alfalfa, my friend. The program has been downloaded seven hundred thousand times. When we reach a million, it means we are twenty million. You see? And I'm just talking about Telegram, I haven't mentioned the other places. Right now we have ten, eleven million real listeners. Really, really. Go ask on the streets, they'll tell you. Do you know why we have listeners? Because you can't take Sufism and mysticism away from an Iranian. Because the Iranian have exported Sufism and mysticism to the world. Iranian means Persian-speaking. The Afghan is the same way, the Persian-speaker, the Tajik is the same way. It's also in Iraq, in Turkey, in the south. It's the cradle of civilization, consciousness, and culture. The future of Iran, which is Cyrus—the constitutional laws of Cyrus, one of the constitutional laws of Cyrus is on those two tablets you found, and he translates it into four languages. Understand something, the essence is the laws of Cyrus, which you don't know. One of Cyrus's laws, contrary to all religions... in religions, a woman is a carrot. What is a woman in religion? What is she? A carrot. A very attractive carrot that they eat whenever they feel like it. She can't become a chief rabbi, she can't become a Hujjat-al-Islam cleric, she can't become anything. It's only in Sufism that a woman reaches the station of a Sufi, where other Sufis go and kiss her hands and feet. The station of a woman. A woman, you know what? It means if in Iran a mother is corrupt, all her children will become corrupt. The upbringing of a society depends on the mother. That's why in the future of Iran's Sufism, for women, ladies who sit inside the house, wash dishes, do laundry, and also raise their children, the government is obliged to pay them one-fourth to one-third of the average salary in that society. Meaning, because a woman is at home raising a child, the government, not her husband, the government must pay her. The money you give to Lebanon and places like that... if the salary is 600,000 tomans, you must pay 150,000 to 200,000 tomans to that lady who is raising the child, so that the woman doesn't have to go out at night and can raise her child. The future is in the hands of children, and children are in the hands of mothers. You have left the mothers hanging in the air. This is the law.

A sophist named Cyrus. Any lady who wants to go out and work, well, she gets a full salary, she's insured, her situation is different. Right now in Baku it's like this. And well, there you can give your opinion that "where should women go?" This is for Westerners. It's the Westerners who send women to become, for example, governors. Why should a woman be a governor? The choice is hers, if she wants to work, she goes out. And her situation is different too. If a man works and a woman also works, the societal rights, the salaries, are in a joint account. Their salaries are different. This is unrelated to other issues. The conditions are completely different, the laws are different. And the lady who is sitting at home raising two children to deliver to society, the government must pay her. Who should pay her?

A man goes and earns 600,000, 700,000 tomans, he comes home and can't make ends meet, he has problems. And the lady has to work eight hundred [hours a month] in the house. Every

lady in Iran works eight hundred [hours] in the house. Why is she working? Where does she get the means to do this work? She works this much, how does society function? This. These are the laws that have been laid down, they're thousands of years old, huh? What? But why did I explain these valleys? These valleys that no more than a thousand people will enter. And out of these thousand, maybe fifteen, twenty, thirty people can traverse the valleys sixty, seventy, eighty, ninety percent. No, the reality of the story is that we explained these valleys, a drop from an ocean, so that you the listener, you my beauty, you who are listening to Restart, by the millions, know the difference between a Sufi and a cleric, understand the difference between a Sufi and the clergy. To understand that, man, what valleys exist. We poured out a drop. For the sake of revealing it. In truth, Restart poured it out. I am a nobody. I am revealing what was hidden behind the curtain of Rumi, Attar, and Hafez. Why didn't the commentators who came in these seven hundred years say it? Because they all came from the governments. Now, thanks to the Eternal Wisdom, even the British government is putting out commentators on Rumi for me. They all go to university there with idiots and publish on Rumi. Zahedi publishes a commentary on Attar. They won't open the curtain. The only thing I am doing is that we have brought out what's behind the curtain of Attar's thoughts, and it has exploded so much. It has exploded for this reason. We must see what's behind. So why am I explaining these valleys? For you to see the distance. Now when you see the distance, when you turn on Iranian television and see a little cleric on the pulpit talking like a monkey, with a hundred people sitting below, this is a comedy film, you should laugh. I don't know why you watch it, why you change the channel. When you see a cleric, you should sit and laugh. You should laugh even more at the ones below. Because those idiots don't understand these valleys at all. Meaning, they don't even know that a Sufi has traversed eighteen thousand worlds, while this guy can't even pull his own snot up, and he's gone up on the pulpit to speak. These drops were dripped so you understand the whole structure. When you see a Sufi, you don't suddenly jump, you see man, where these guys are, where Attar has gone, where Saadi has gone, where Rumi has gone. See what vast oceans they are.

And the valleys haven't even been fully explained. We read everything from Attar's poetry, and we just said, "Sir, this is what Attar means." That's it. We just knew it, without even having understood it. The valleys I explained, we only came to know of them. We wanted to know. You must understand this distance, and after seven hundred years, you and I must understand that, "Sir, we are in the Valley of Quest." We must understand what valleys exist. Because tomorrow is not certain. Maybe you who are listening to all these programs, tomorrow one of you will become one of the greatest Sufis. It's not known. Here, they can give you the crown of kingship overnight. What? Overnight. Suddenly, at four in the morning, you woke up, you suddenly cried, your heart suddenly broke, and suddenly they give it to you. Suddenly a flood comes into you. You don't even understand where it came from. Love was something that arrives. It comes, my dear love. Don't keep chasing it. Religion means you go chasing love. You keep running after a girl, you keep going to this church, that church, this mosque, that mosque. This love was something that arrives. It's sudden, meaning you don't need to go. Sit where you are, and it will come. How does it come? Your heart must be broken. How does your heart get broken? You don't understand. You don't understand anything. I should tell you, the difference between you and a cleric is huge. This is my pain right now. Meaning, look at the difference between a Sufi like Attar—I made you understand over fifty programs, billion, billion, billion, billion times how

different he is from a cleric, from a clergyman. Now, I explained the difference between this clergyman and you in the Valley of Unity. You came saying "Hosseini," I came saying "Restart." You came saying "Restart," [then I said] we know nothing, we are ignorant. Say, "Let's listen and enjoy it." We sat. Meaning we have no malice, no complexes, no ego. That idiot considers himself a source of emulation. He will never listen to this. He listens only to curse. Don't you see the propaganda has changed recently? This program has become so popular, recently the Facebook, Instagram, and Telegram pages of the Ministry of Intelligence have pulled a new trick. They come and say, "Yeah, when our government is in the hands of these scumbags, it's obvious our commentator on Rumi becomes this Hosseini."

Look, we've made it so that the Ministry of Intelligence creates a page and curses its own motherfucking self. It's truly a comedy. I mean, it's gotten to a point where to discredit me, they are forced to call their own officials motherfuckers. This program is very powerful to have caused this. "Yeah, the government has fallen into the hands of these scumbags, so this guy became a commentator too." Meaning, he himself, the Ministry of Intelligence has a page, and it calls its own motherfucker, just to be able to discredit me. They think I'm also a supporter of this program. So, we explained these valleys for this reason, to tell a young person the distance between me and you, and the valleys. You must understand the depth of the tragedy. You must understand the depth of the religion that has been shoved down your throat. You must understand that Muhammad does not belong to them. Muhammad belongs to Sufism and mysticism.

You must know that Christ does not belong to them. Christ belongs to Sufism and mysticism. Christ washed the rags of men and women from city to city to find the Perfect Human. Work. "Go and work, and do not ask what work is, for work is the capital of eternity." No person of Sufism can be without a job. Any person of Sufism who did not have a job, meaning does not work, man, just pull the flush. If a person of Sufism and mysticism can work... this becomes religion. In Sufism and mysticism, everyone must have work, have a job. They are working. Now, if someone doesn't get up at four in the morning to go to work and come home at six in the evening, do they have time to come on air and blabber for an hour and a half, two hours, below the pulpit, above the pulpit? No, by God.

Yeah, they don't. They sit, have a cup of tea, and go to sleep. Which farmer have you seen who works fifteen hours a day and then comes at night and can't even talk to his wife for four minutes? How does this cleric have this energy? O Khaled! You Newton that was created for you! What force or power do you have?. He has an acceleration all his own. Where did you get this energy to come on television for two hours and speak from the pulpit? This energy is from free money, that alfalfa they brought and poured in front of you. We will cut it off. We will cut it off. And peace be upon you and God's mercy and blessings (والسلام عليكم و رحمت الله و بركاته). Why will we cut it off? Because "When the victory of Allah has come and the conquest, And you see the people entering into the religion of Allah in multitudes" (إذَا جاءَ نصْرُ اللهِ وَالْفُتْحُ، وَرَأَيْتَ النَّاسَ يَنْخُلُونَ فِي ) (جَنِينَ اللهِ أَفْوَاجًا). Group by group, they are entering Restart. After program 100, such a stew has been cooked for you that every bean of it will crash down on your heads inside the walls. The way there was terror for you, there will be terror for you. Restarting is dangerous. Downloading fifty minutes. Believe me. I remember that message you sent, remember? You remember it too. "Yeah, the delusional Ahmad and the delusional Hosseini and the artists release a two-minute clip, and it gets thirty-three thousand downloads." And this one will get a million, a million

downloads. And it happened the next day. Now that it has happened, you're the delusional one. The nation of Iran is great. No, my dear. So that's why we gave these small explanations, so you know about the valleys, the distance between a Sufi and the one you now go and obey. Why? Because you don't know the first condition of a jurist. Now when... because this is scheduled to end soon, then I will say in the Valley of Quest, the Valley of Quest opens again. This time for us, so you know the distance is this. Meaning, the one who practices jurisprudence and says "I am a jurist" or "I know jurisprudence," his first condition is to be obedient to the command of the Master. You idiot, do you get it? Mowla means the Perfect Human, meaning the Prophet, meaning the Saint, meaning the Elder, meaning the Guide, meaning the Pole, meaning the Imam of the Age, meaning the Mahdi, meaning the Hadi, meaning the Messiah, meaning Christ. All are titles of the Mowla. It's one person. This man has always existed throughout history, my beauty.

God, do not take these two programs from me where I am supposed to curse. God willing. With God's hope. In the other two programs, the structure will change, and we'll have fun. Yes. Let's finish the Valley of Unity so that next week I can present to you, at your service, two more valleys and say, let's jump over the Valley of Bewilderment and the Valley of Annihilation very briefly and effectively, to get to where? To get to the topic I want to tell you about, which all clerics know, these valleys had to be mentioned a little so we could talk about this important topic. This important topic can only be discussed when these valleys are mentioned a little. For now, just to know, not to understand. "After this, the Valley of Unity will come to you, the station of solitude and abstraction will come to you." Mr. Attar has a story here. I'll read a few of its verses, but I'll explain the story a bit for you so you know what he's saying:

"He said it was a fortunate and blessed day, the day of the review of Mahmud's army. He went to a desert with elephants and troops, there was a high place, and the king went there. Ayaz and Hasan also went with him on the road, all three were reviewing in the meadow."

He says with elephants and troops and the army and all that, Mahmud, he means Mahmud, Sultan Mahmud of Ghazni. Because Sultan Mahmud of Ghazni and Ayaz are famous, of course. Ayaz was one of the Sufis of that era. He says Mahmud, Hasan, and Ayaz. Attar tells the story in three words: three people, one of whom is Sultan Mahmud of Ghazni, one is Ayaz the Sufi, and another was just there in the middle. He says Hasan. The point is important. He says these three, the army was standing, from I don't know what—there was a high place, like a hill, the Sultan and these other two went up there. So the army is below the feet of the elephant riders, a hundred thousand troops and all that, and these three are up there.

"The eye of the world had never seen such an army, no one had seen another army greater than that." He says there was so much army that no one could see anything but the army. From up there, what an army it was. "Then the renowned king opened his tongue, and said to his special Ayaz, 'O son. All these elephants and this army are mine, I am all yours, you are my sultan.'" Sultan Mahmud turned to Ayaz and said, "Sir, you see all this army?" He said, "Yes, your highness." He said, "You see the elephants?" He said, "Yes, your highness." He said, "You see the troops?" He said, "Yes, your highness." He said, "I want to give it all to you." He said, "Okay?" He said, "You be my sultan. I want you to be my sultan."

"Although the renowned king said these words, Ayaz was completely indifferent to the king's will."

"He did not serve at this moment, nor did he even say to himself, 'The king has said this to me.'"

He said the king said, "King Ayaz, I want everything you see to be your servant, I'll be your servant, you be my sultan." He says Hasan, in this group of three, glanced at Ayaz and saw that Ayaz wasn't thanking him, nor was he—I mean, it's a huge thing to say. He's thinking, Ayaz should now say, "Your highness, what are you saying?" or "My dear highness, please give your command, what is this?" or "Your highness, how kind of you." Then he says, "Although the renowned king said these words, Ayaz was completely free of these words." It wasn't even important to him. "Hasan became agitated and said, 'O slave, your king shows you such great respect.'" He says Hasan turned to Ayaz and said, "Man, where are you? The king is complimenting you and you're just standing there stiff, not paying attention, not even looking." "You are so plain, so disrespectful, you don't bend your back or offer any service." He says, "You don't bow or show any service." Give a bow, say thanks.

"When Ayaz finally heard this address, he said, 'There are two corresponding answers to this.'" As soon as Ayaz heard Hasan saying this, he said, "There are two answers to this." "One answer is that if this servant serves before the king, or falls to the dust in humility before him, or speaks pleadingly before him, all of it, whether more or less than the king, would be to place oneself opposite him. The servant is his and the honor is his, who am I? All command is his command. What the victorious king does every day, and this generosity he showed Ayaz today, if they set two worlds better than this on fire, I don't know if they would match. Where do I appear in this arena? I am with him, where can I appear?"

Ayaz said that whatever... There are only two possibilities. This ass-kissing of mine and this thanks of mine show one of two things: either I say this out of sincerity, saying, "Your highness, thank you very much," which means I've considered myself his equal. If I say, "Your highness, thank you," it means being a king suits me too. "Thanks for giving it." Is that logical? Or no, I'm a little lower than you. Or falling at his feet and kissing his hands is useless. Here the king pauses, he's looking at him. Ayaz says there is a very important secret in this that I cannot say because there is an outsider here. "The king, because in that private space there was neither us nor I, if Hasan were there, Hasan would become useless." He says that Hasan is extra here, man. He's a pain in the neck, being here, I can't say it. "So the king quickly sent Hasan away, Hasan went near the ranks of that army." The king told Hasan, "Go join that army." What does that mean? It means Hasan, who had come to the special three-person place, was told by the commander-in-chief of the armed forces, "You asshole, go stand in the middle of this army." He went into the middle of the army, meaning where did he go? This is a very important point. It means he went into the army when the king told Ayaz, the Sufi, "All of these are your servants." Meaning, he went to become his servant.

So they became two people. The king told him, "Well, now tell me your secret. What is this secret?"

"In the radiance of that one glance, my existence is annihilated, from head to toe. From the modesty of the king's sun, time itself is completely removed from the path. When no name or existence of me remains, how can I fall into prostration before you in service? If you see someone at that moment, it is not me, it is the King of the world himself. Whether you do one favor or a hundred, you do it from your Lord to yourself." Meaning, you do it to yourself. "The shadow that disappears in the sun, from it, can any service come forth in any way? Your Ayaz is a shadow in your alley, lost in the sun of your face."

He reveals the secret for Ayaz to Sultan Mahmud. It's a very important secret. That's why a small explanation must be given for it. He says, "I am a shadow of your sun, my king." Now, this Sultan Mahmud is a reference to the Sultan, as if the Sufi is speaking to the Perfect Human. Meaning, it has a mystical perspective in it. He's talking to the door so the wall will hear. Meaning, he's talking to earthly people so that you understand its spiritual meaning. He says that the Perfect Human is like the sun. What does the shadow mean? The secret is in the shadow. The shadow has two meanings. Wherever you look at a shadow in the world, it has two meanings. Number one, it shows that something exists. Even the shadow of a staff shows that a staff must exist. Two, number two, it shows that a sun must also exist, a light must exist for this shadow to be cast. So the shadow teaches you and me two things: number one, it says a being exists that has this shadow. If there is no being, there is no shadow. Number two, behind this being is a great sun. And if that sun isn't there, again this being has no shadow. Now he says, "I am the shadow of this being. I am the shadow of your sun, and that sun that is shining, I am its shadow." Meaning, "I do not feel existence within you. If you go, the shadow is gone. When you tell me that this whole army is yours, I cannot thank you because when you give something or take something, it is yours, not mine for me to be happy or sad about it. I get sad when you take something from me only when I think it's mine." They tell me, "Mr. Hosseini, yes, you are the commander-in-chief of the navy." "Yes, sir." "Now, Mr. Hosseini, you are no longer the commander of the navy." "Yes, sir." Neither the first deserves thanks, nor the second, sadness. One becomes sad when I think the navy is mine. When I think about the nation, I am the guardian of the nation, I am the head of the people's affairs... Why do you get sad when they take the post from you? Because you think it's yours. And Ayaz says I am one of those who, no matter what you give me in the world, I won't be happy, and if you take it, I won't be sad. Because I am not an owner in the presence of a sun like the Perfect Human. He reveals this very important message and says the universe is like a shadow. Huh? Yes. Attar says everything you see in the universe from the Big Bang until now is a shadow. So there must be a being behind it, right Mr. Hasan? Yes. Attar says the world is a shadow. The shadow is seen. So light hits a being, and a shadow is created. In short, Attar says a God named "He" (هُوَ) exists and is light. Not the earthly light you and I have. No. Light. The universe is a shadow of the Perfect Human that light has fallen upon. That's his whole point in one line. Meaning, God has hit a being called the Perfect Human, and its shadow is you and me and the universe and Pluto and all that. And this shadow, whenever the Perfect Human goes, the shadow goes. If he sleeps, it's asleep. Whatever he does, all of it is a shadow of his existence. This is in the story I told, although I wanted to finish the discussion on Unity so you know that his perspective is very different. The next valley is the Valley of Bewilderment, which, well, that's obvious, its definition is clear. The Valley of Unity, the lesson that Attar gives you and me from the Valley of Unity as knowledge, not understanding, is that he wants to make you and me understand that when you enter the Valley of Unity, you will understand the exact words you say in praise of God. And before you enter the Valley of Unity, whatever you say is imitation, meaning you're a monkey. Meaning when you say (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), you are exactly a monkey saying this until you understand it. The moment you understand it, you understand both the بِسْمِ اللَّهِ and His Compassion and His Mercy. This is something to be seen. The whole mysticism of the Valley of Unity is that it wants to teach Hosseini, number one, the principles of religion starting from here. All the Shi'a and Sunni clergy are liars. So you ask how many principles of religion there are,

and the cleric has no answer. Attar says, "I have the answer." It starts from here. Number two, whatever you say before the Valley of Unity is just knowledge. You only know it, you don't understand it. And until you understand, Hosseini has no information about the greatness of the Perfect Human, nor about the Sufi around the Perfect Human, nor about the power of the Perfect Human, nor about the kindness and attributes of the Perfect Human, about nothing. So when you say the Perfect Human is compassionate, it's blasphemy. Your execution order is issued. The Perfect Human stamps it right there. You know why? Because the Perfect Human says deficiency and exaggeration are punishable by death. Not that he wants to kill, he means it mystically. What does it mean? "What do you see me as?" Whatever you see me as, if you exaggerate a little more, or a little less, they will tear you apart. Meaning, if in the station of a king, a sultan, you praise me a little less than I am, I will say, "Why? Didn't you understand?" It's like you go into an army and say to the general, "How's it going, sergeant?" He'll grab you by the collar and say, "Come here." They'll say, "Hey, what sergeant? Greetings, Supreme Leader." He'll grab your collar again and say, "Sir, I'm a general, not the Supreme Leader." They'll pull your crotch over your head. Here on this very earthly world, the so-called supreme leader can pull someone's crotch over their head. He can do that. Why? He can grab his collar, why? Because you must call a general a general, and a major general a major general. On this planet, it's a couple of slaps, a couple of kicks, and a couple of prison sentences. In spirituality, it's not like that at all. As fast as water, if you say one word too high, one word too low, your crotch is pulled over your head, as Saadi explains at the beginning of the story. You go up in the air and don't come back down. Well, what do you see the Perfect Human as? That you say Compassionate, Merciful. What do you see compassion as? If in your head compassion is him bringing your baby's pacifier for you, you've brought him down. "In the name of God, in the name of the Perfect Human who is compassionate." If your thought is to buy two houses, you've brought him down. If your thought is for him to put the entire planet in your name, you've brought him down. If your thought is for him to make you the king of the entire universe, you've brought him down.

What thought are you going to have? That's why I tell you it's forbidden. This thing I wrote, I go back to the sixth and seventh prohibitions. This is exactly it: when you stand for prayer, it's as if you are kissing your pillow. Meaning if a gnostic, a Sufi, opens the door while I'm praying, as he enters you say "Yallah." He feels embarrassed. He enters thinking we are having sex. Why? Because he says you have something in front of you that you don't see, you have no feeling for it, and you don't understand the words either, to say Compassionate, Merciful. When you say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, it's as if a boy in his room gives his pillow a kiss. Then he says to the pillow, "My beauty, what a woman you are. How beautiful your breasts are. What a fairy, what a tail, what amazing legs." Then the Sufi has to come in and say, "Mr. Pillow, sir, do you see something in front of you?" He says, "No." You say, "So you're kissing a pillow." I gave these explanations so you would be in the loop about that story. So every word that comes out of your mouth has only two possibilities: either it's garbage or it's blasphemy. Pure blasphemy. And that's if... let alone sitting there reciting the Kumayl Supplication for me, you idiot. By God, I don't care. But I am really explaining Attar so you know it's Attar who is saying this. Hosseini too, you too, all those who do these things are up in the air. Attar is saying this with tears. Any word that comes out of your mouth concerning God that you do not understand is blasphemy. You must call a general a general. This was the whole point of the Valley of Unity, for you to know that

therefore no one in Iran has the principles of religion. Therefore, the people of the world do not have the principles of religion. "When was hearing like seeing?" Let alone the little clerics and clergymen who speak. Nobody has the principles of religion, so nobody can worship. Nobody can speak with God.

Because God must be seen, understood, and then spoken of. Otherwise, what does بسم الله الرحمن الرحيم mean? Which compassion, which mercy, and which بسم الله الرحيم? And all of it is blasphemy. And be sure that we will pay the price for it in the other world. I entrust you to the God of the Perfect Human. To the God that he has seen. He himself is spreading his light for you, so that we may be a shadow of him. The God that only he has seen. No one else has seen. Not even the Sufis have seen it. The God that only he understands. I entrust you to the understandable Compassion and Mercy of the Perfect Human, not the Compassion and Mercy that you and I open our mouths for and carelessly utter. Until next week.

