

Episode 69 - The big secret of the creation, Shah Nimatullah Valli

For 700 years, a single, world-shattering couplet has been deliberately censored from the poetry of Hafez. This episode of RESTART unveils that secret to reveal a truth that redefines the entire cosmos: the creation of the universe was not an act of power, but an act of divine love. As Hafez wrote, "In eternity, the ray of Your beauty emanated... Love appeared and set fire to the entire world." This is the key to a complete reinterpretation of the roles of God, the angels, Satan, and humanity itself.

Discover the ultimate purpose of your existence. We reveal Hafez's most profound secret: God "desired a look, to see in the world His own image," and therefore created Adam (the Perfect Human) to be His **mirror**. In this divine drama, the angels are like eunuchs, incapable of the love required to appreciate God's beauty. Satan is the "uninitiated claimant" who, out of jealousy, insults the reflection in the mirror, not realizing he is insulting God Himself. This episode reveals your true purpose: you were created to be a mirror for the divine. RESTART is here to polish that mirror so you can finally reflect the light you were always meant to hold.

#RestartPodcast #The73rdPath #TheMirrorOfGod #Sufism #Mysticism #Rumi #Hafez
#Gnosticism #Theology #Philosophy #Deconstruction #SpiritualAwakening #HosseiniRestart
#CreationMyth #DivineLove #AdamAndEve #Satan #Angels #HiddenKnowledge

I've received hundreds of thousands of unanswered comments from Restartis on BBC, which showed me that if BBC introduces an opposition or a leader to us in the future, we should draw a line through them and bury BBC and that leader. We should challenge non-popular opposition groups and fill their holes so that the challenge of millions of Restartis is heard by the world, because I am also a Restarti. Welcome to 69. Welcome to the most dangerous program in seven hundred years. Welcome to Restart.

And I am the biggest 12-year-old spy of the Iranian nation outside the country. Life made me get thrown abroad like a ball, so that maybe I could at least perform a sufficient autopsy on the outside world for Iranians inside Iran. And if God wills, this very Restart program can form a great unity so that the tyrants of the world learn how to change their own regimes by themselves in the future, so that an outsider doesn't change it. Anyway, with this very Restart, you can understand the answer to every incident. Now you understand why I couldn't speak for twelve years. You must have understood by now that any network or anyone who has a problem with Restart—Restart's red line—why no one answers these 20 million, and a few other networks are still left, and one by one their chip must be exposed to you, not so we can be enemies with them, not so we feel bad that millions or billions of dollars have been spent on them.

Not so now... well, Passive Radio, which is this very Restart program, according to Google, Facebook, YouTube, Instagram, and Telegram statistics, has at least a thousand times more listeners than the BBC. We must advertise for them, not them for us. This was just a lesson for you and me to know why some topics have red lines, what their faction is, and there are a few

other networks from the Eight-Net program. I think many people will go up in smoke, and unfortunately, I must say these things because I am the biggest spy of the Iranian nation outside the country, and the minimum point of not being on any network is that I have the right to. Why? Because the most famous TV personality hasn't been able to be hired or at least told to "come and talk" on any TV competitions, TV shows, or news networks. This indicates that I am a free electron and I'm not a part of any foolish atom.

The Path of the Perfect Human

Moving on, the friend's words are sweeter. The program we explained last week was that God, in order to show Himself to the world of being and the world of non-being, did a very simple thing: He drew Himself into the soul in the mirror of the Perfect Human, not just any human, the Perfect Human, and breathed into it so that all the angels would know what God looks like, to some extent, they could recognize God. Look, the Kaaba you have, or Jerusalem, wherever the places of worship of any religion are, which we respect, it really makes no difference. If tomorrow the Sunni scholars in the country practice Sufism, they can go to Friday prayers; it's no problem. The people of Sufism have no problem with this stuff at all.

The Sufis say the same thing that we are saying now. If Sufism was closed in the country, now it's opening. Now, whoever wants to can go wherever they want, and we have no animosity with anyone, whether Shiite, Christian, or Jewish; it makes no difference to them. What is the Kaaba a symbol of? The house of God is inside the Kaaba. You say it's the house of God, is God inside it? No, Mr. Hossein, God is not inside it. It's a symbol that there is a being called the Perfect Human. This previous world was also like this; that is, in the midst of billions and billions of beings in the world of existence, a being was created that everyone protested against. You have read it yourselves in your religious books; the angels protested. Now, someone like our dear Mr. Satan, who we call the "stoned one", as you say, expressed his strong opposition, as we said in previous programs.

I want to start a poem in Iraq and reveal a great secret. This secret helps you to know that Number One, anything you want to understand if it exists in that world or not, its form must exist in this world. Look, I explained it very simply. What does that mean? It means if someone describes something from that world to you and you are not a Sufi, what does that mean? It means that you haven't died right here and haven't practiced dying before you die, because when you die—here, in Sufism, those who can kill themselves and die and come back to life, they die and come back to life until the final death. Now, that's a different discussion. Until that death happens, only these people understand that world. And until you understand that world, because you couldn't kill yourself, then know that everything that exists in the higher realm must also exist in the current realm.

That is, you say the sun exists, planets exist. Where is the planet Earth in the universe? You say, "O Hosseini, the planet Earth is exactly the tip of a needle in the entire solar system." If we want to calculate the universe, the planet Earth is not even visible. Look, in general, the Perfect Human has given you control of one planet Earth. What a rascal we are, we are making six. Look at another planet Earth. Now, if you present two simple reasons to a tyrant, you'll laugh. For fifty minutes, we'll tell him, "Number One, will you stay, will you remain alive?" He says, "No, I'll die on a certain date." "Well, then why are you gathering all this money like a wolf? If you were to stay, if death didn't exist, if the Perfect Human wouldn't kill you, if you think you're a very important person, then go ahead, kill." It's logical.

Killing and torturing and arresting are only important when you can stay alive. You tell him, "Now you've gained all these positions and power. My dear, you can't take Pluto, you can't slap Neptune. You can't take the sun,"—the same phrase as Diogenes, the same phrase as Bahlul, the same phrase as Bayazid Bastami, the same phrase as the greatest mystics of the world, that "we take the sun," and you tell it not to come out tomorrow. When can you do anything? Nothing. In essence, the planet Earth, that you are a symbol, recites a verse that says, "The earth is your mother." The earth as a mother means that you are a symbol to know that you were given one planet Earth, look at the calamities you have brought upon the world. Woe betide you if you were made the commander-in-chief of, say, the solar system; then see what calamities you would bring upon people.

Now we want to grasp these things. So that world and this world must be similar. O lovers, this very subject is contained within it, but the great secret is here, which I will try to explain a little before I start Iraqi's poem, because the concept of this poem is very difficult. The poem is not that simple, and because if you are not, I have read one poem by Sheikh Mahmoud Shabestari, about 15, 16, 14, 15 verses, that is, fifteen verses, fifteen of his verses are incomprehensible. That is, you have to have a background of over fifty years, and that's 400 years from now.

Meaning, if you have a 50-year physics background 400 years from now, are a god of mathematics, a god of the laws of physics and chemistry, you will understand these fifteen verses. For example, so you know that these words are not literary words, like Azizuddin Nasafi, Azizuddin Nasafi.

He said one sentence that scientists will only understand 300 years from now. A very important point is coming: Azizuddin Nasafi said the soul and body are in the embryo. So the soul is in the embryo, but scientists say the soul doesn't exist. Why? Because they haven't yet understood the embryo. Why? Because you really can't understand the becoming of the embryo and its internal Big Bangs; we don't have the means yet. Absolute darkness, dark energy exists, what's happening? We don't know. Now I want to say that 260 years from now, 400 years from now, someone else will present Azizuddin Nasafi's words as Darwin's theory. This time they'll put it out again. Nasafi said both the body and soul are in the embryo. Who said that? Go see how many years ago. When will we understand? Go see how many years later. First, I will read Sheikh Mahmoud Shabestari's verse. I don't want to read the rest of the poems; it's not understandable to read them for a few years, it's a very difficult job. He says I read this once, I'm just repeating: "Existence in its perfection, is flowing."

The Nature of Love and Knowledge

My dear listener, we are going to read an Iraqi poem about love. I want to explain some backgrounds so that you, Hosseini, understand the subject better. "Existence in its perfection, is flowing,

Determinacies are conventional matters."

Conventional matters are not things. Being is a very single thing. The count does not exist in the world. Being is entirely an imaginary affair, a moment, and a game. They all reveal a great secret that you will now read in Iraqi's poem. Look, you have now fallen in love with a girl. Oh, yes, you can't say "I'm in love with her" at the very beginning. No, they'll make fun of you. They say there is only one way to prove that you are in love with this girl: live with her. That is, you have to go through love with her. First, you start by seeing a girl. You can't say, "I love this girl." "I'd die for this girl." They say you see this girl together. Then you talk.

Then you chat. Then you get married. Then you have children. That's when love becomes a concept. This sentence means "Existence in its perfection, is flowing." Hosseini's love for a girl. This can be understood only when you are in love. That is, it's a comedy for you to stand in Tehran and say, "I'm going to Mashhad." It's even more of a comedy to say, "I went to Mashhad." They say going to Mashhad begins when you set off towards Mashhad. You say, "I've passed Sabzevar." He's going to Mashhad, but he hasn't reached Mashhad yet. That is, you don't understand the measure of love. You have to be on the path of love's evolution to understand, it's that simple. So, the great secret in knowing God is here. The secret of creation is that the Sufis say God is not knowable. You have to be on the path of evolution and get to know Him. That is, you have to be in the story. You have to understand, that is, you have to come out of your mother's womb.

In this world, secondly, we die in the third heaven. You see the next heaven. The very fact that you are growing, means that no one can be born or not move from Tehran and say, "I'm in Mashhad," and the way to know the road to Mashhad is to move on the path of the road to Mashhad. Let's become Attar's Simurgh together and go to the beginning of love. Not that "we have gone to the beginning of love," we must "go into the beginning of love." Start from there. It's a very profound subject. So, can God be known? No. Can God be known on the planet Earth? No, sir. Where can God be known? God can be known in the mother's womb. Can God be known in the mother's womb? No, you have to know God in the mother's womb. After the mother's womb, you come to the planet Earth. There you get to know God a little bit again. Then, God willing, we will die with God's grace. Because death is the most beautiful thing in Sufism. And in the future country of Sufism, we won't have mourning. Mourning is the most ridiculous thing. You see exactly a woman at home. Then you see a black flag raised. At 9 AM, she's beating her chest, hitting herself on the head, "God." The neighbors say, "Oh, what's wrong?" She says, "My husband is gone." They say, "Well, the husband went to work." He's a dimwit, he'll come back. She says, "I'm mourning." He's gone. Everyone laughs and says, "Dude, he went to work, he'll be back." If you accept that when you die, you are alive afterward, mourning has no meaning. If you have gone, you will also go, God willing, it's not a reason to cry. You too, by the right of the Five Holy Ones, you will reach Him soon, God willing. Mourning is the most ridiculous thing. Whenever they say someone is crying, they are crying for themselves. They are dimwits. Why? Because when you die, the path doesn't get cut off until you are alive again.

You little brats, their mother gives birth, they don't die, they're alive, it starts again. You have to be to understand God until the last stage. That's why they say: "Love was meant to come, not to be learned." Meaning, in the name of God, the Merciful, the Compassionate, we came to the planet Earth to learn. No, he says you learned in your mother's womb, love was meant to come, meaning you came into it. So who is in love with someone now? Someone who is with them. If a boy in Singapore with his Libra, a boy in Italy, they can't just say they're in love with each other. It's not possible, is it? These are also examples so that we know. That's why in one verse, it completely explains: "Existence in its perfection, is flowing." What does that mean? It means the Perfect Human in his perfection has reached the Perfect Human, has reached in his path, and "Determinacies are conventional matters." Now, these are explanations that we will also explain in program 95 and later.

The Three Maturities

They should explain this too, look, we have age and maturity, kids. Because many issues have been raised, "Sir, we are crying a little bit, we wake up in the morning and cry, we are in turmoil. Ever since we listened to Restart, we have been a mess." All this is normal. It is logical within you. First of all, because your stature of the Perfect Human has moved a little. As this stature has moved, turmoil enters. You had a series of superstitions in your nature; this nature wants to throw out these superstitions, and a being named 'I' exists within you that doesn't want to let this angel come down. Why? Because "when you cast out the devil, the angel will enter." This 'I' doesn't want that. This is your Haman.

Look, let's review the story of Pharaoh, Haman, and Moses again, and we'll understand. Just assume the story is fictional, but its concept exists within you. What does that mean? It means this Perfect Human, you have understood the subject, this Perfect Human can only enter within you when your Pharaoh is killed. Who doesn't let your Pharaoh be killed? Haman and the ministers of this tyrant. Why? Because if this tyrant also wants to come, you remember it was written in history a few times that Pharaoh came to Moses. Haman brought back the faith. His entourage told Pharaoh, "Sir, no, wait, we'll come." We've been a father, wait. That is, in essence, why do the sycophants have a problem? Because they will have no job in the future. If this one leaves, they will have no job in the future, meaning because they have no stability, they have no understanding.

A 94-year-old person still doesn't have politics. If you remove the principle from this fool, he has no job. Where should he go to work? These people don't let the dictator make a reform. This is a very important point that I just explained. At the moment of maturity, kids, three maturities happen. Number One, the maturity of 'I', a being within you. Kids, did you see at that age they don't want to? From 13,14, up to 18, 20, they all want to make their parents understand that they know more. This 'I' is like that, it wants to say, "I have knowledge." This 'I' is born, it has maturity, it is growing. So, during the time of maturity, three things happen. This is why kids are a little bratty. This is why you don't have the right to kill these kids, because three very strange forces are growing in that child at the same time. This child understands nothing. Number One, the 'I' is growing, that is, if I get into a fight with someone now, I look to make sure my coat doesn't get torn. Why should I fight? But a child at that age wants to show that "I am stronger than you," "I understand more than you." This 'I' is growing without him wanting it to. The stature of the Perfect Human grows. A statue moves in his body, he says, "Sir, where did you come from, or what was the reason for them coming?" This turmoil comes into being. But there is another maturity that you don't pay attention to, and that maturity is the maturity of the Original World. That is, another maturity comes into being that has nothing to do with you, with your 'I' or your Perfect Human. What does that mean? It means now a 17-year-old boy wants to fall in love.

Exactly the world around him, that is, the world outside of him, is also growing, reaching maturity. That is, that neighbor's girl who is 14 is supposed to become 17, she is also reaching maturity. Do you understand what happened exactly? That is, this 17-year-old boy, how is it difficult to be boyfriend and girlfriend with a 15-year-old girl? He is also at that age because that girl has also reached maturity. So the world of existence is in the process of maturity. A very important message comes to your mind at this point. Look, my 'I' reaches maturity, that is, within me, you call it the devil, whatever you want to call it. Now my 'I' has several arms. One is the

devil. Your devil, the devil of the religious people. One is the stature of the Perfect Human, which is an extraterrestrial and terrestrial being that comes into being in humans. One maturity, what does that mean? It means a 16-year-old child doesn't understand driving, the rules of driving, that's why he understands it at 17. That is, the child in the world of existence, which has nothing to do with himself, has reached maturity. He has understood something that he didn't understand at 11 years old. What do they call it? Mysticism? The knowledge of beings external to himself becomes mysticism. The child means child. So, in the terminology of Sufism, what? It means the Sufi, it means the Perfect Human within him, his stature moves. The devil within does not allow the stature of the Perfect Human to move, and on the outside, it also begins to grow. What does that mean? It means now he understands this is something. A one-month-old child doesn't understand this is something; a six-month-old child is growing, he understands this is something. He touches it once, he says, "Next time I won't touch this."

He learns to drive not because he has the stature of lust. Now he learns lust, now he learns looking. Now he likes his cousin's hair, which he never liked before. This maturity gives awareness, that is, his wisdom comes up, that is, he grows. So a human in the world, his surroundings are also growing. This is a very important point. All the problems are when in the maturity of the world, Hossein, it is destined for you. This has a lot of philosophy, which they said to see what it does. We go to Iraq about love:

> "We are in the hangover, where is the lip of the Sāqī? We are half-drunk, where is the flirtatious one?"

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He says, "Well, where is the beautiful one?"

> "Where is a glance to which we can bind our heart? Where is a face to which we can sacrifice our soul?"

He is always talking about that beautiful one:

> "From the ruby of the sweet-lipped beloved, let's make our refreshing soul fulfilled,

> So that this drunkenness does not release."

> "The half-drunk from this secret of the hangover,

> Let us bind our heart in the beloved's tresses,

> So that the last dark night comes today.

> From the sun from which it is, let us light up torment like a particle..."

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He says, "Where is that beautiful one that I would fall in love with?" And from a sun that is, it is, a particle of it is, perhaps the Perfect Human gives an explanation. He says, "From a sun from which it is, its particle, let us light up torment like a particle." Let's put my face outside, "When we become of the same color as the sun, perhaps at that moment we will make the confession, that the apparent and the hidden are all us. He says, "When we become of the same color as the sun, perhaps at that moment we will just confess." To become of the same color as the sun is like this weather. Right now, the outside weather is not rainy so you can't see the tree of your house. Air is a being that allows you to see. The same-colored ones. When the sun becomes the same color as the air, that is, this air that is outside right now, day and night are within it. When it becomes the same color, you are seeing the car, but it doesn't know this light is hitting that car, it's passing through this air to come to your face so you can see it. "When we become

of the same color as the sun," is a great secret. What does that mean? It means Hosseini, a donkey, a sheep.

Pay attention. This air that we are, "There is no dweller in the house except us" (ليس في الدار غيرنا ديار). Now I'm saying this. For God's sake, do not take it as disrespect. Because again, those who have religion are not sensitive about this topic. In the previous program, we explained, "Is God in dung?" Yes. Religious people say, "Sir, don't say dung, God is greater than to be in dung." God in a donkey. "Don't say that, sir," they were killed for this. What is in the Sufis so far? He's explaining it in these two verses, he says, "Sir, take Hosseini, a foal and a locust and dung and a dog and anything, put them on a camel, and take them to the sun." "From a sun from which it is, its particle, let us light up torment like a particle, when we become of the same color as the sun." He says, "Put these on a camel. The sun..."

"The sun's light is correct from which we... you will want a thousand, Every scattered one that gathers, A face and speech will sit on its tongue."

"If Iraqi were to close his tongue, this secret would not have become apparent,
That everything that exists is Him for sure,
The soul and the beloved and the heart and the religion."

He is explaining very clearly. He says to know the Perfect Human, you cannot find his first and last name. You must first be a seeker, you must first find the Perfect Human. The Perfect Human should give you something. Just as it is in this Original World. In the Original World, when you go to the Perfect Human, you get to know the Perfect Human. When you know the Perfect Human, because the Perfect Human is within God, and only that which is within God can know God, meaning one drop of God is this very Perfect Human. It is a part of God, and it is this very Perfect Human. The tree is not a part of the sea, the weed is not a part of the sea, the stone is not a part of the sea.

That's why, to you, the sea, if you pick up a stone, it goes into the sea. Only a drop of water is a part of the sea. Take a cup of water from the sea, and say, "This drop is from the sea," and this drop's name is the Perfect Human, in which all the existing characteristics are in this drop. In your God of Gods, that is, the original God, there exists the sea. This is also you, oh, and that is also there and oh. We take a drop of the sea to the lab. We discover something from it that the whole sea is made of. The Perfect Human is like this, that is, it has the scent, color, property, all the chemical reactions existing in God are placed in this. And any scientist who comes to this drop is called the Perfect Human. Any scientist, any scholar, any scientist, any Sufi, meaning who? Meaning Rumi and Saadi and not even the scientists who come to have a different opinion.

They too are a sub-group of Sufism in a way, most of them. But so any scholarly scientist like Sheikh Mahmoud Shabestari, like Saadi and Hafez, will take this drop, take it to the lab, and check it, saying, "Sir, this is the very sea." But they take a stone to the lab. They say, "This is not the sea." So the only way to know God is one being, the Perfect Human and no one else, and we are all in the Perfect Human and no one else, and God is in all beings and no one else. God is in the dog, the dog is not God, but God is in the dog. This is a famous phrase of the Sufis, they were killed for this. Hallaj, this very phrase that Iraqi is throwing, which is also very upsetting, "There is no dweller in the house except us" (ليس في الدار غيرنا ديار). This phrase belongs to Mansur Hallaj. Hallaj used to say, (انا الحق), I am the Truth.

Now first, I'm telling you one thing about this 'I', it's very important and you might not hear it anywhere else later. Here he says, "There is no dweller in the house except us" (ليس في الدار غيرنا) (دیار). I will open this up to see what it says. Shah Nematollah Vali says:

"When our beginning became our end, the hidden secret became manifest.

When the compass joined together, the point occurred in the circle."

He says when you turn the compass, it sticks. It's only when the rotation is complete that you realize there is a point in it, the center point of the circle. Until you turn the compass, you don't see the circle.

"Whoever rose, passed from his own self, and whoever sat with us, became of us."

He says whoever left, whoever didn't become a Restarti, whoever left, he's gone. Whoever sat with us became of us, meaning he became a drop in a sea named 'I'. I am reading a unique ode of Shah Nematollah Vali Nuruddin:

"That bubble which was from this sea, eventually again became this sea."

He says, "Don't be afraid that the bubble won't be there. You see that bubble on the water? It is this sea."

"When it appeared again, our lesson was revealed before us.

If Muhammad became hidden from sight, Nematollah became apparent."

He says, "Don't be afraid that Jesus is gone, Muhammad is not there, Moses is not there. What am I anyway, you are a Nematollahi, but you say the Divan is not there." The official Divan of Shah Nematollah Vali was announced. Because I told you, some Sufis throughout history, some also played with the Divan. A known Perfect Human, Shah Nematollah Vali, like in the era of Attar and Hafez and Rumi and them, became known. That is, Rumi's father is a political refugee in Rome. He's a political refugee. He takes his child by the hand, on the head of Muhammad Khwarazmshah, he officially says, "I will not return until the regime changes," and he takes his child by the hand and goes to Rome while Attar stays. And later they see each other, Attar gives a book to Rumi, and then the story of Attar. "When it appeared again, our lesson was revealed before us. If Muhammad became hidden from sight, Nematollah became apparent." I will say in a fluent language,

"Everyone who, like us, spoke with love,

That all are apparent and the beloved is hidden."

Let's pay attention. He says "spoke with the language of love." When love comes, it means Mansur Hallaj. One of the symbols of love is Mansur Hallaj. Look at the sentence, "He will say in a fluent language, everyone who, like us, spoke with love, all are apparent and the beloved is hidden." Here, what does Sheikh Mahmoud Shabestari say? What do Iraqis say? Iraqi says, "There is no dweller in the house except us" (ليس في الدار غيرنا) (دیار). The reason is that an Iraqi is one of the Sufis. He says (غيرنا), meaning "except us," but Shah Nematollah says, meaning "except Him." He doesn't mix himself in. This is the truth, Shah Nematollah, because he refers to the Perfect Human. That "this is my Sufi," but because Iraqi is a Sufi himself, he says "ghayrunā," meaning "us." These are secrets. So I will read it once: "And the hidden are all us." Iraqi says. And this is instead of the subject that Shah Nematollah says.

It is a very important point itself. Now here he says again, these are in time, they must have an explanation in Albert Einstein's theories. You cannot interpret it by saying, "My good boy, who are you, sit down and read this book." It's not with a book, it's not for reading. You must go into it, you must understand it. So the way to reach Sufism is in Sufism, not reading jurisprudence

and such, it's not reading. Why? Because you must go. "In the name of God, the Merciful, the Compassionate." I am in Tehran, I am reading about the path from Tehran to Mashhad. Shams comes, grabs Rumi by the collar, he doesn't say he tore all his books, he goes. He says, "Sir, Mr. Rumi, to reach Mashhad, we must set off, pull up your pants, and start going." Sufism is coming, going, and the way. Seeing is this, it is not for reading, not for memorizing. He's explaining it very clearly. Love is also the same. Love must go into it. Love is this. I said last time it's a plant that wraps around a tree until it kills it. That's why Rumi says, "The loves that were based on color, were not love, sir, they had to be a disgrace." This love that is in the world is a ridiculous love, the most comedic love. This love that boys and girls and mothers and fathers have for each other, it's not divine, it's earthly love. Divine love, for you to understand God, one billionth of divine love is placed in the mother, and the love of a mother for her child is not a matter of witnessing or not being, this inner love of the mother, a particle of this divine love is hidden in the mother. So the child...

...the mother. Now we understand how I was born? Now we understand how you talk to dad? Until you have a child yourself, what do you know of the world of creation, of a father's rights? Now he understands the father. So the child is in the embryo. He knows the Perfect Human. Yes, it's true in the mother's womb, he doesn't know, but he is in the stomach of the Perfect Human. He understands in that second world, and then when he is born, the child understands the Perfect Human again. He sees it, but he doesn't understand. He thinks that this face and these eyes and eyebrows and neck and nose and mouth and walnut are like himself. He doesn't know that billions and billions of universes are in this Perfect Human, who understands this.

When he dies, the heart opens so that you can see the soul. You didn't understand.

What is behind this beautiful lock of hair, what is behind this? Why? Because you are a child who has been born. You see your mom, but you don't understand your mom. You don't even know her name. Little by little you learn names, you grow up, you grow up and you are still 10 years old. You become, you still don't understand. Then you understand music. Then you understand mom and dad. Then you reach maturity. You become a mother yourself. So to know the Perfect Human, a mother must become a mother. That's why here when the drop goes into the sea. Now if this drop, Hosseini, is urine, like urine in the sea, it doesn't matter. But you are a drop of dew that is under a leaf that becomes the food of donkeys and dogs and wolves. We are proud of being urine, even if we are like urine that is doing this in the sea. Because our salvation is that we connect, and the purifying power of the sea is so high that it cleanses scum like me. I entrust you to the real and beautiful sea of the universe. I entrust you to the Perfect Human in whom the world exists, and there is only one way to understand him: die. All of you, accept the soul, and to understand it, you only, only, only have to die. Goodbye.