

Episode 72 - The secret of the existence, the return of the Complete Human

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

Dear religious army and members of the IRGC, we all know that you receive a salary of five hundred, six hundred thousand, up to a million tomans to live, and you have the right to live. We also know that many of you, in your hearts, are with the people of Iran. Don't be afraid at all. What are you afraid of? If your hands are stained with blood, then flee, because in the future, those whose hands are stained with blood will be handed over to the independent judge, the Perfect Human. But if your hands are not stained with blood, do not be afraid at all. However, there is another group whose hands are not stained with blood, but who will fight to the last bullet for their interests, money, wealth, and the lobbying they do to keep the regime in power. Their national identity cards will be revoked. We are seeing a new layer in the constitution of our beloved Sufism where their identity cards will be completely revoked, be sure of it! You mock the restart listeners? You don't broadcast the news? Welcome to 72. Welcome to Restart.

Welcome

"We are from above, and upwards we shall go."

"We are from the sea, and to the sea we shall go"

"We are not from here, nor are we from there,"

"We are from nowhere, and to the nowhere we shall go.

"Have you not read, 'To God we belong, and to Him we shall return'?"

"So that you may know where you are going?"

Welcome to program 72 of Restart. Welcome to your own program, a program that you turned into a phenomenon with millions of listeners. By calling into live television programs, both inside and outside the country—though mostly outside now, it makes no difference—you are striving to make the news of Restart reach everyone's ears. You are drawing a line to make it clear who is

friend and who is foe. This was an important point. And now, we must give a special thanks to the restart listeners. Look, these individuals will certainly have a very special place in the future of our country.

These restart listeners, because of the very fact that they could turn two wires into a movement of millions, is a sign that they also know management and are intelligent. And well, thank God this is happening. In previous episodes of Restart, we briefly explained the Realm of Dominion, the Realm of Sovereignty, and the Realm of Power. We explained that the Realm of Power is a very strange and special realm that only the Perfect Human knows, or perhaps, with their permission, a Sufi on the path may experience it during their journey and witness things there. The Realm of Dominion is a realm that Aziz ad-Din Nasafi explained very simply. He said the Realm of Dominion is a realm that has everything, but you do not take anything that is in the Realm of Dominion with you. He drew a straight line and said, "Sir, whatever exists in the universe, when you enter the grave, you don't take it with you; it is the Realm of Dominion." You don't take your mother with you. She is of the Realm of Dominion. Do you take the planet Earth with you? No. It is of the Realm of Dominion. Do you take the sun? The galaxy? No. Do you take books with you? No. The religious treatise you used to read? What do you take? What are you going to take with you from this world? What do you take? Whatever you leave behind is called the Realm of Dominion, meaning it is a realm that is not yours. So it's clear that the substance of my body... Aziz ad-Din Nasafi then calls this the Realm of Compounds. The Realm of Compounds is a realm that, like my body, returns to the Realm of Dominion itself. Meaning, my body becomes dust, returns to the Earth, and goes into a plant. See how beautifully he has categorized it.

He says, so the Realm of Dominion is for your short-term stay. What does that mean? It means, let's say you've come to seek asylum in Germany. I am in Turkey, and you've come to my house for three days before you go to Germany to seek asylum. While you're in Turkey, having come to my place, would you take the money you have, a million dollars, and buy a house in Turkey? No, sir! Am I crazy to buy a house there? What does this mean? It means if you have a million dollars, when you come to my place in Turkey, you spend a thousand dollars of it in these two or three days you're with me. You go to the best restaurant, eat the best food. That's fine, do whatever you want. You help me with a hundred dollars for staying at my house, that's fine. It's very good. But you don't buy a house there. Why don't you buy a house there? Because you are certain about where you are going. You are going to Germany to seek asylum. That's it.

This is planet Earth. The Realm of Dominion is a realm where you are sure you won't be for more than a few days. "For me, they made a cage out of my body." Why do you buy so many houses? Why do you strive so hard to live, to rule? Why do you torture so much just to remain? This is very simple if you understand what it means. It means, Hosseini, you must understand that in this world, this dominion that has billions and billions of stars and planets, exists so that you understand you are nothing. So that you understand you are nowhere in the universe. So that you understand you are not important. So that you understand you were never important. So that you think, and understand that planet Earth is like a small village where you've formed a government, and we think we're so clever, we imprison people, create political prisoners, and think we are ruling. You think you are a politician, you make accusations, write lies on websites, and you steal and betray just to eat one more bite of koubideh! Which you can't even eat!!!! You haven't understood the point. In the other world, where you will live for billions of years, you will

have nothing. Why? Because you spent all your money in this "Turkey." Now you'll have to be a beggar over there. I gave a very simple example for you to know. So, whatever exists in the world, when you die, you close your eyes, and the moon, the sun, and all of it die with you. Why? Because you are no longer there to see them. They exist, but you think they exist. Right? Once you die, you realize they don't. So death is a path with two possibilities: either you don't believe in God, which is fine, then go and study statistical thermodynamics. You'll understand that the matter is entirely different. If you want to understand what's going on scientifically, go see what happens in black holes. You'll get it. Go see what concepts exist in general and special relativity from Albert Einstein. You'll get it. If you don't believe in God, if you don't believe in the God of religions, then I'm your humble servant. I don't either. The God of religions is a sex film. God is a god who dances for himself, wears a short skirt. He lifts his skirt whenever he wants. He strikes whoever he pleases and doesn't strike whoever he doesn't. But if you believe in God, it means, "We are from above, and upwards we shall go." It means you are on a journey. Why are you spending your resources here?

Only an idiot buys a house in Turkey when he is on his way to seek political asylum in Germany. Only an idiot... The Sufi sentence says, "How can you possibly think that you are here to stay?" So the Realm of Dominion, all your posts and positions, and everything you have, stays here, and you leave. What goes with you? Another realm goes with you, and in that world, your body becomes the "Imaginal Body". What does that mean? It means you enter another category where you must live again. The only thing is, you don't know what it's like over there, what kind of life you're supposed to live. That's the only thing you don't know.

You don't know if you have to buy a car in the next world, buy a house, if you have a life, if you have an aunt... as I explained in previous programs, whatever you didn't know in your mother's womb, you saw outside. After death, you will see things that do not exist on this planet Earth, and its structure is completely different. This is the same state as before; we just don't pay attention to it.

... "Have you not read, 'To God we belong, and to Him we shall return'? So that you may know where you are going." It says you go and you return in a movement. This all relates to the same spiritual journey that has existed in Sufism throughout history. Incidentally, I'm very happy that a divan of Hafez has been published that has once again confirmed Restart. There was a lost ghazal in the divan of Hafez, from what I've heard, that has now been found, and that ghazal is: "Praise be to God that seeing you became possible". I don't know the exact verse now. It's as if you have gone and seen someone, as if you have seen a beautiful one. He says I thank God so much, it became possible to see you again. So, the Realm of Dominion always remains.

The Realm of Sovereignty has another story. If you'll allow me, I'll turn for a moment to this poem by Iraqi to draw a conclusion from it and understand what it contains, so we can at least finish the atmosphere of this poem.

> Love suddenly raised its banner,

"To shake together Being and Non-being.

The restless passion of love, so stirring,

Cast tumult and fire into the world.

In every mirror, beauty transforms,

Revealing his radiance at every moment.

At times he appears in the guise of Eve,

At times he rises in the form of Adam.

At times he gladdens the sorrowful heart,

At times he saddens the heart that was glad.

If he lays waste an entire world, what matters?

Love will not perish for the ruin of a dewdrop.

It shows that the being and non-being of the world

Are but a line between light and shadow.

If you read this illusory line,

You'll discern what is created from what is eternal.

Reveal the meaning of the word "to be,"

That you may know your own measure as well.

For all is He—whatever is, for sure—

The soul, the Beloved, the lover, the heart, and the faith.

O face like the sun that lights the world

,

In your expanse, creation is but a mirage.

Two worlds do not enter your sight—“

He says the face of this beautiful one, his cheek, is a sun that illuminates the world, like the sun, always shining. At every moment. "In your expanse, the universes are but a mirage." Whatever world has been created is telling that beautiful one that whatever is created is a mirage "How could sleep ever enter your eyes?"

He says you never sleep. Look, the force of gravity can never sleep, because if it slept for one second, we would all be dead. In the Realm of Dominion, the body of the Perfect Human sleeps, meaning it sleeps for two hours, three hours. In the Realm of Sovereignty, it does not sleep. The Realm of Sovereignty, the Realm of Power, and the Realm of Dominion exist right now within the Perfect Human. Meaning, all three are present. Why? Because I explained it once but didn't elaborate on the matter. Look, what was the path of attainment for Muhammad ibn Abdullah? How did Jesus attain it? First, he became a "restart listener," then he found the Perfect Human, then he listened to his instructions, and then slowly, he entered the spiritual journey, went on and on and on until he reached a point where he saw nothing but God.

A few people in history reached that point. Meaning, a few people completed this spiritual journey and opened the Matrix. They journeyed and reached a place that I haven't yet mentioned in the stages, called "Annihilation". Annihilation has several states: annihilation in the world, annihilation in the Sheikh, annihilation in the Sufi. These annihilations have always been written about throughout history with different titles and colors. But these people, these few people, reach a point where their annihilation becomes only "in God", meaning they are annihilated only in God. The moment they reach this station, it stops. They say, "Okay, for instance, six people have reached this station." He asks, "Who is willing to take the risk to go back and save the people?" One of them returns, returning to the world of existence. He has great courage.

This person has reached a level where he takes a risk with himself, knowing that if he returns to planet Earth, it is not certain he will reach this station again. Why? Because when he returns to planet Earth, another intermediary must come into being... Well, we will explain these things to you in Program 100 and beyond. The overall conclusion is that one of them does this, he returns, and it's not certain he will survive. Meaning, for him to die, to kill himself, to be destroyed. Perhaps he will not reach these posts and positions again. He returns, comes out of his mother's womb again, says, "I will go live, I will go and try to save them."

They call this person the "Perfect Human". Meaning, someone who has achieved everything a person desires. He has reached it, it's in his hands, everything that everyone else is striving to

attain. It is here that the poet says this human, based on ignorance... he says it jokingly, he says because Adam didn't know what was happening, he accepted this divine trust. He says we asked, "Who wants to be the caliph of the people in the world of existence?" We asked the mountain. The mountain said, "For your mother's sake, don't come to us." We asked the plains, they said don't come. We asked the galaxy, it said don't come. We asked the Big Bang, it said don't come. He says why Adam... they say in their story, Prophet Adam... it doesn't matter. Prophet Adam is always Prophet Adam. He exists right now as well. We said to Adam, "Why do you want to go back?" The poet says Adam didn't know what a heavy thing he was about to carry on his shoulders. One of them returns. This one returns, with one side of his face towards "Hu" (هو, the Divine Essence), and the other side adapts "Hu" (هو) into "Allah" (الله), forming an idol that we call "There is no god but God" (الا الله). And it is not certain that he will return to that power, but he takes the risk because he loves you. This is one of the very simple secrets of a Perfect Human that we are explaining here so that you know what message exists in the mind of this Perfect Human.

Iraqi says again: "His secret from the tongue of every particle, you can hear it too, should I be the tattletale?"

He says, "I am not like you. I go to that world and come back; I don't have the patience to come and explain it to you. You have to understand this yourself, that everything exists there."

In any case, this being returns to planet Earth and begins for you and me. And then we go and kill his Sufi. A Sufi is sent, and he is killed. He wants no money from you, no position, no status. He has returned only for you. You yourself have a refrigerator in your house; if I want to take it outside, you scream "Thief! Thief!" and call 110 to have me arrested! You have a couple of bank accounts with, say, two million dollars in them. If I want to take it, you'll make my life hell. How did he let go of this money, position, and status that was given to him to come back and guide me and you? This itself is a big deal. This is what they call a guide, a mentor, an elder, and those they talk about, the saint,. It means this. Someone who comes to guide.

He has passed the stage of the Prophet, passed the stage of prophethood and messengership, and has reached Sufi-hood. The Sufi has gone, has fallen five hundred times, risen up, fallen again, risen up. He has endured so many hardships until he reached Mount Qaf. There, he has seen everything and knows that failure is possible. He takes the risk and returns. There were many who didn't return. Many don't return. Someone reaches there and gets bewildered. He simply cannot return.

"Two worlds do not enter your sight—

How then could sleep ever enter your eyes?

Before your face appeared, what was the world?

A shadow in the ruined dwelling of non-being.

From the equator, the sun of your countenance shone,

And shadows were tinted by the light of that sun.

When the sun lifted away the shadow,
What are we in between? Grasp this truth.

He is the First and the Last in every state,
The Manifest and the Hidden in every realm.

Whether a hundred, or a thousand—it is all but One;
For in reckoning, nothing comes but One.”

He has explained everything there and is explaining that this personality is taking shape.
Meaning, a being called the Perfect Human is taking shape in a world, in a Matrix-like space.
“ To behold the Beloved’s face with the eye of the soul is bliss—

Most of all, when it is seen freely, without price.
What joy, in the radiance of his visage,

To witness all that is hidden, unveiled.
Nowhere but in the mirror of his face

Can the reflection of his beauty be truly seen?
His fragrance is known only through himself,

His face can be seen only through himself.
To see the Friend’s countenance is pure delight—

Especially to gaze upon such a visage as that."

They ask Majnun, they say why... The Perfect Human of Majnun's era was not very beautiful. They say to him, "You are in love with Layli?" (Layli means that beautiful one). In Nezami's work, when he writes these things, this is what all these poems mean... They say to Majnun, "Sir, you should have fallen in love with someone beautiful. What is this you've fallen in love with?" He replies, "You must have the eyes of Majnun to understand her beauty." Whoever you are, the Ministry of Intelligence or anyone else, you must have the eyes of Majnun. To discover Layli, the Matrix must be opened for you to be able to see the beautiful one (the Perfect Human).

... It's not a bad idea to mention this. I remembered a story. One of the Sufis. The Perfect Human was in another country (he had sent a Sufi to Iran). One of the agents from the Ministry of Intelligence of that era (500-600 thousand years ago) was always cursing, beating, and insulting that Sufi. One day, this intelligence agent got tired. While he was harassing the Sufi, he said, "Can I ask a question?" The Sufi said, "Ask."

He said, "I curse you so much, I beat you, but you never get upset with me. You never say anything to me..." The Sufi said, "It's because I know you are not to blame. I am concerned with the one who is to blame, not you!" He asked, "Then who is to blame? I am cursing you, so who is the culprit?" The Sufi said, "Your mother, the camel, and the tree are to blame!!!" The intelligence agent asked, "Excuse me??" The Sufi said, "Your mother, the camel, and the tree are to blame..."

"That's why I love you, and there is nothing you can do."

He went home and told his mother, "I saw that Sufi today. I asked him why he says nothing when I bother him, and he said it's because I'm not to blame; my mother, the camel, and the tree are. What is this story about you, a camel, and a tree?"

The mother said, "You yourself said this Sufi is always lying. He must be lying again." He said, "No, mother, I am sure this Sufi is telling the truth. I know he is not lying. There must be a secret hidden in this. Tell me."

His mother said, "...the camel got lost on the road. Your father and I went looking for the camel, and we reached a fork in the road. I went right to look for the camel, and your father went left.

Under a tree, a young man was sleeping. I reached him and asked him, 'Have you seen our camel?' And then... that young man and I had a relationship, and you were born..."

He said, "So I understand, I see. It's all correct. Why is my nature opposed to him?" I was looking for this. Why do I senselessly go to his page and curse him? There are only two possibilities, man. Either you accept Restart or you don't. If you don't accept it, there's no fight.

Why are you cursing his mother and father? We have no fight with each other. He says, "My dear, go about your business." Or some say, "Sir, we are still investigating, we are listening."

Why are you cursing? He said his seed is illegitimate. This person... you attack, you arrest the Sufi? You attack, you beat the Sufi? Then he gets upset, and the Sufi goes to India. Then Hafez has to come, his divan has to be published, for me to go through all this trouble to find him. Now that he belongs to you, you want to harass this billion-dollar treasure.

What do you want to harass? Those who are attacking the Restart program, they should go look for their camel, mother, and tree to see what their mother, the camel, and the tree have done!

This is the reality of Restart, because Restart is not mine to give my opinions on. Man, this program belongs to another beautiful one. All the verses I'm reading are from the people of Sufism and Gnosticism, and Sufism is Gnosticism and Gnosticism is Sufism. Whoever separates these two words, punch them in the eye.

“ To behold the Beloved’s face with the eye of the soul is joy—

Most of all, when freely seen, unbought.

Sweet it is, in the clarity of his visage,

To see unveiled all that was hidden.

Nowhere but in the mirror of his face

Can the image of his beauty be revealed?

His fragrance is grasped only through himself,

His face is beheld only through himself.

To see the Friend’s countenance is delight—

Especially to gaze on such a visage.

And even if, in the radiance of his face,

You cannot see every hidden thing,

Still, what is, and was, and ever shall be,

May in his visage be seen, one by one.

In the curve of his tress—how wondrous it is

To suddenly find the lost heart again!"

He says in the midst of his tresses, this broken heart of yours, the heart that makes you choke up. The heart... he says the lost heart that should be seeking its owner, Majnun, the heart that seeks its Layli, you see these things there.

" Within the mirror of the world, at last,

You may behold with the eye of the soul—

For surely all that is, is none but He:

The soul, the Beloved, the lover, the heart, and the faith."

He has put the word "certainty" in there so there is no joking around. Like Malek o-Sho'ara Bahar who used to say whoever doesn't consider Sa'di a prophet, kill him. He says it jokingly, "kill him." This "kill" means to crush his personality; he understands nothing.

"O Lord, how sweet is that sugar-lipped ruby!

O Lord, how delightful is that tender face!

To taste the joy of breath with her lips—how fair!

To see her beauty paired with beauty itself—how sweet!

From the amber-scented line of her down, to read

Words of her sugar-lipped ruby—how sweet!

And if you doubt my word—

Kiss her lips, and see how sweet it is!"

Now he is explaining Layli to the people. He says, "If you don't accept that he is beautiful, plant a kiss on his lip and see how sweet it is..."

"To read from his amber-scented down, how sweet is the speech of that sugary ruby lip?"

He reveals the secret again. He says, "I explained what the Realm of Dominion is for. Yes, Mr. Hosseini, nobody knows what will happen in the end!!"

...This explanation is in the Realm of Dominion. He says someone who has the Realm of Dominion within him, the Realm of Sovereignty within him, the Realm of Power within him,

Gabriel within him, Michael within him, Israfel within him. There is no angel in the world that is not within him. Everything that God created... "Hu" , change the name of God and put "Hu" (هو). Whatever that "Hu" has created is within him. The fact that "the world cannot be contained in him, is in my heart." What is my heart? When he takes hold of me, I see him, he shakes me. The heart is shaken by the Realm of Power, which pours the entire universe into the heart of Hafez. Hafez keeps reciting poetry, crying, he goes and sees the realms.
"He who cannot be contained by the whole world,

How delightful it is when He dwells within a grieving heart!"

A sorrowful heart is exactly what you restart listeners are doing now. You don't know? You're confused? Your heart is in turmoil, you cry. You wake up in the morning, you go to sleep at night, you're dazed and lost, you don't know what to do. TV series no longer entertain you, food no longer gives you pleasure. This is the sorrowful heart. A sorrowful heart is always like this. "How can a sorrowful mind compose fresh poetry? / We have said one point of this meaning, and that is all."

"To scatter at His threshold's door,

A lover's soul held in his sleeve—how sweet!

In this world I see none but Him;

How sweet that my heart today is thus!

For truly, all that exists is He—

The soul, the beloved, the heart, the faith.

And for the one without a heart, when love caresses him,

His very soul becomes the mirror of Love's own radiance".

Now he explains, he says when "Those who turn dust into gold with a glance, would it be that they cast a sidelong glance at us." He says when he casts a glance at you, when you become a restart listener, when your heart breaks, and you see "Ya Hu", he gives you a gift. He says the heartless one, meaning someone who has no heart. This heartlessness... These are all important points themselves... a dark heart means just like the camel and the tree in that story. A dark heart is someone who cannot see at all...

" When love caresses the one without a heart,

His very soul becomes Love's own place of radiance."

He says the original seed of you, that tree, that seed that must be planted in your heart, when you see him, he plants it in there. When he has planted it there, "his soul becomes the stage for His own manifestation." It's very simple. It means you bought a game from the internet, you installed it on your computer, it opens, and the games start to play. Now, whatever you say to your mother: "But mother, how can a TV or a flash drive like this contain such a game, with, for example, five hundred stages, several thousand hours long?" You say: "Mother, this is scientific. You are old-fashioned, you're not in the loop. It exists, it can be in here."

He says the seed that he plants, it then opens up, and you see, Oh my God! There's a game in front of you that you're playing stage by stage. He opens the games for you. Meaning, he allows you to buy games without paying fifty dollars. In your heart, just with love, with two drops of love that he poured into your heart, he opens the games for you.

"When love caresses the one without a heart,

His very soul becomes Love's own place of radiance."

"His heart, love brings to life through sorrow;

His body melts away with grief."

He says now suddenly you see everything hurts. He's dizzy. We say, "What hurts?" "Does your tooth hurt?" He says, "Yes, my tooth also hurts..." If someone understands this pain, can they describe it? They can't describe it. They can't, because if their tooth hurts, no one can go and truly describe the state of a toothache. They have to go and get dental work done to go and understand that pain.

It's personal. The pain is yours. It's personal. "Sir Seyed, my tooth hurts, and my head hurts too." Someone on the other side says, "Don't lie, it's impossible." You say, "It is possible, really my tooth hurts, and my head hurts." Someone comes and says, "Let's go eat Chelow Kabab Koubideh." You say, "I'm not hungry at all. When I have a toothache, I can't eat at all." It is a corner of love.

"He brings his heart to life with sorrow, and melts his body with grief."

"He makes him so preoccupied with himself, that he pays no heed even to the beloved."

He says he does something to this person in whose heart the seed has been planted, the restart listener, that the beloved and everything else is up in the air. He doesn't even pay attention to the beloved.

"When he empties the house of strangers, then love begins with itself."

When he has emptied his house of strangers, thrown everyone out, he understands that a "There is no god but God" (لا اله الا الله) exists, that something exists. When you throw out the idols, into the trash, you understand that (الا الله) no god but Allah exists, meaning there is one other idol. You must not throw this one out. Only then does its greatness become apparent. If you move past position, money, and status, you then understand that, sir, there is someone

else. His eyes become Majnun, he sees Layli. His eyes become a telescope, he sees the universe. His eyes become a microscope, he sees inside the food he has eaten. His eyes are opened.

“She adorns her face with the tresses of her hair,
And with beauty, she polishes her radiant cheek.

On her lips she counts her kisses,
And with her face she plays the games of love.

When she takes possession of the whole inner being,
Suddenly she bursts forth from within to without.

With ‘Iraqi she casts a coquettish glance,
And gently soothes his heart with tenderness.

Until, drunk with ecstasy, he departs from himself,
And casts this utterance into the world.”

He does something that makes me, Iraqi, flirt. He has given my heart a feeling that has made me drunk from this world. I am leaving, but to the world, he casts this word. But he throws one sentence out like a bullet into the ocean for you to catch, and that sentence is: "For All is He, whatever exists, and for certain; the soul and the beloved of the soul, the heart, the charmer, and the faith."

When they look at history, it's all jumbled. Looking at history, you don't know why Hafez suddenly appeared, why suddenly a Rumi appeared. How did the Platos suddenly appear? How did the Aristotles, who were like little mullahs, appear? How did this... why did war suddenly break out here, and murder there? Why did that one end up in prison? Why was that one's life ruined? You look at history, it's full of entropy, full of disorder, but there is an order within it that you notice when you place this piece. But another question, sir, how is it that Hafez says this sweet lip, the speech of so-and-so... Sir, why does Iraqi say, "I hold your lip to my eye, my love"? Why does Ferdowsi scream? Why does Jami scream? These people are from two hundred years before, five hundred years before, sixty years before, sixty years after. Where is

the secret? So in every era, a Saint is present. Meaning, there has always been a Perfect Human. All these poems and the people of Sufism were composed for the beautiful one of their own time.

When you place the Perfect Human, when you place his seal, you see the whole puzzle comes together correctly. So why did the Mongols attack us then? Because the father of one of the Sufis, that is, Rumi's father, left the country. He said, "I am going to become a refugee, unless the regime changes, then I will return." Then the story of Kerman becomes clear. You come back and see Hafez is captivated by the beautiful one of Rumi's era, no sir, Hafez himself is captivated by the beautiful Layli of his own era. And right now, the same thing has happened. Meaning, a group of people are caught in the curl of that beautiful one's tress, and they can't save themselves, nor can they do anything. Whatever that beautiful one says, they just listen. Why? Because the beautiful one is a doctor, a physician; he knows what to give you. You've gone to the beautiful one, you say, "Your Holiness, I want to go to the churches, I was a Christian."

"Beautiful one, what should I do?" He says, "For now, go once a day, go once a week." Then you go twice a week. Then you say, "I went twice, I've been up in the air for fifty years." He says, "Sir, we told you to take two ampicillin shots a day, you took eleven!" And my mother sits, just like your mother sits, sending a thousand prayers: "O Allah, bless Muhammad and the family of Muhammad, O Allah, bless Muhammad and the family of Muhammad." She just keeps taking ampicillin, just like that. Then she goes to the doctor. The doctor says, "Your Holiness, there's no way, we either have to kill your mother or tie her hands behind her back. She must not take this ampicillin!" She sends prayers and she's happy about it. Why? Because you look at God in such a way that God is standing up there, and she sends prayers, and God says, "Well done!" Without crying and screaming and shouting and understanding the concept and letting your intellect be shaken and realizing, religion is up in the air.

Well, go see your leader, go see your king. Sir, you can't see him, it's very difficult. And how do you think? He speaks the words of Muhammad to Muhammad. He says, "How do you think that all of you have sons and God has daughters or is in pieces? Like that?" How do you want to go see an actor, to see a president? You can't see them. Then suddenly, with that absurd face, you stand in prayer on the prayer mat, thinking you see me? How do you think that it takes you twenty years to see your president, but you see me in a flash? You can't drink water at night without the president's permission. You can't go into your neighbor's house. Without the permission of the Perfect Human, you suddenly perform miracles. You come and send prayers for me? It's a question, he's asking Hosseini a question.

He doesn't have anything to do with the others, he's asking Hosseini. He tells you, "Sir, so you're a Muslim now? Fine, my dear, being a Muslim is okay. You must reach a certain level, they must give you my permission to go to Mecca. That's fine. You need an Oscar for Mecca, it must be an Oscar." Meaning, in general, for example, only four people can go to Mecca each year. Now, do you want to get an Oscar? A political Oscar like the ones they are getting now, or no? Do you want to get a mystical one? He says, "Yes, I will get a mystical one." Then yes, he goes for the Umrah pilgrimage himself, just like that. Then the Perfect Human goes and says, "Sir, why did God destroy me in the next world?" He says, "Well, at four in the morning, God was sleeping in his shorts, and you went and knocked on the door, knock, knock, knock. God, open the door, O Allah, bless Muhammad and the family of Muhammad."

God says, "Sir, I was sleeping. I have a representative, I have a caliph, I have a Commander of the Faithful, I have a Perfect Human, I have Jesus, I have Moses, I have a Muhammad. Go get permission from him." Then, sure! Suddenly we are sleeping in our shorts, and you've woken up the whole family. God says he woke up the children. Knock, knock, knock. Do you really go to the president's house at four in the morning and knock, knock, knock? Are you an idiot, Hosseini? No, by God, they'd ruin you. They've poured so much onto one page, without permission, the guy can't broadcast the news of Restart on his network. They've poured millions and millions into it, he can't broadcast it, he doesn't allow the news of Restart's promotion to be broadcast. He doesn't give permission. And what do you think about God? It's very interesting and very beautiful, very strange...

We gave small explanations so that later we can slowly unpack them. "He flirts with the Iraqi, caressing his heart with kindness until, in ecstasy, he departs from himself and casts this word upon the world." What word? "That All is He, whatever exists, for certain." For certain, Mr. Hosseini! I am Iraqi, the greatest Sufi of that era. Mr. Hosseini, All is He, whatever exists, I am certain of it, I am certain, Mr. Hosseini. It's not a probability, this is no joke. Certainty, All is He, whatever exists, for certain. The soul is Him, the beloved of the soul is Him, the charmer is Him, the heart is Him, the faith, the faith, the faith. The seventy-two nations are Him. For All is He, whatever exists, for certain; the soul and the beloved of the soul, the heart, the charmer, and the faith. I entrust you to the beautiful one who took a risk, who returned to save me and you from money and position and status and the beautiful houris of paradise and those things your religion has told you about.

In the next world, standing before God, he said, "I will go back." He asked, "Who is willing to return to save the creation?" He raised his hand. He knew he might not return, he knew he might be lost on this path. He risked his life, his love, his efforts, the stages of his spiritual journey, things that if you and I had even a fraction of, we would not let go. I entrust you to that beautiful one who took a risk, who returned to guide me and you, and we, in turn, beat and killed his Sufi. I entrust you to the beautiful one that if he did not exist, and if he had not returned, we would all be lost. I entrust you to the beautiful one that the angels looked at askance, saying, "He has the heart of a lion. How can you go back? We who are Gabriel cannot return. How do you want to save the creation? A creation that is after TV series and movies? A creation that thinks of everything except where it came from and that it will not be on this Earth for more than a few days? A creation that thinks of sex and money and power and position, how does he want to save them? What has he created?" I entrust you to the beautiful one who returns for me and you, so that perhaps some of them, meaning me and you, some of us, may understand him and become restart listeners. Farewell.