

Episode 74 - Chaharshanbe Suri, the Festival of Sufism

A great historical secret has been hidden in plain sight, disguised as a simple folk festival. This episode of RESTART unveils the true, explosive origin of Chaharshanbe Suri (Wednesday Feast), revealing it not as a mere national tradition, but as the sacred **"Day of Health for the Perfect Human."** We journey back in time to prove that this celebration commemorates the day the great Iranian prophet Zoroaster—the true, historical figure behind the myth of Abraham—was thrown into a fire by a tyrannical government and emerged unharmed, proving the miraculous power of the living Guide.

This is a story of a grand conspiracy. Discover how Zoroastrian priests and other religious authorities deliberately distorted this holy day, turning a profound mystical event into a meaningless night of "playing with fire." They did this to suppress the ultimate secret: that a living Perfect Human with divine power exists in every era. This episode is a call to action for all Restarteers to reclaim their heritage. Learn the true Sufi rituals of this sacred night—from why only children should jump first, to praying for the health of the current Perfect Human, to the charitable act of spoon-banging. This Chaharshanbe Suri is not just a party; it is a spiritual uprising.

#RestartPodcast #The73rdPath #ChaharshanbeSuri #WednesdayFeast #Sufism #Mysticism
#Zoroastrianism #AncientIran #Gnosticism #Theology #Philosophy #Deconstruction
#SpiritualAwakening #HosseiniRestart #Zoroaster #Abraham #SecretHistory
#ForbiddenKnowledge #FireFestival #ReclaimYourHistory

The reason for the clergy's opposition to Wednesday Feast (Wednesday Feast) is not because it is a national celebration for Iranians, but because Wednesday Feast is the day of health for the Complete Human. Wednesday Feast is one of the biggest celebrations for the people of Sufism. This year, on Wednesday Feast, the Restarteers will shake Iran. Iran will be bombarded with firecrackers, and fire will be brought to Iran. Happy Health Day of the Complete Human, the great celebration of the people of Sufism, to each and every one of you. Welcome to seventy-four. Welcome to the most dangerous program in seven hundred years. Welcome to Restart. Welcome to the 74th episode of Restart. Let me tell you, Wednesday Feast is the day of health for the Complete Human. A celebration that the great Sufi, Ferdowsi, also referred to extensively. A celebration that, unfortunately, all religions try to keep silent and hidden from the public eye.

Wednesday Feast is precisely an indicator of the betrayal that the Zoroastrian priests committed against the Iranian nation, and this shows that they have nothing to do with religion. The clergy of every religion, in principle, has worked with governments to destroy our true history.

Wednesday Feast is one of the celebrations of the people of Sufism which, fifty years after the death of Zoroaster or (Abraham), was erased from the annals of Iran and turned into a national

day. They did this so that the great secret hidden in this day would not be revealed. But what day was Wednesday Feast?

Many of you Iranians should at least know this, when I say to throw history in the trash, this is why. Because history is fundamentally written by governments and the clergy of religions.

This year, on Wednesday Feast, the Restartees will shake Iran; they will carry out the sounds of firecrackers and the jumping over the fire in memory of the Complete Human.

Let's review the story from the beginning before we get to today's program.

When the government arrested Zoroaster or (Abraham), they decided to eliminate wisdom; the story is very simple.

Zoroaster or (Abraham), as you know, has no book now. When we ask Christians and Jews what the book of Abraham is, they say the Scrolls of Abraham. Then we ask, what are the Scrolls of Abraham? They don't know! I explained in previous episodes of Restart that he is the same as Zoroaster. Because two separate personalities have been created, while in fact, they are one and the same person.

The story of Zoroaster or (Abraham) is also completely clear. In order to compel people toward wisdom, to make them "Restartees," to initiate collective wisdom, to make you understand thought, to make you understand that one minute of thinking is equal to a thousand years of praying and bowing and going to churches, synagogues, and Zoroastrian temples, and to make you understand that thinking leads you to the true path and to "Hu" (هو), and to make you understand that if you don't think, you won't realize that everything in the universe is within you, Abraham performs a very simple act of wisdom.

He shatters all the idols in the idol house and places the axe on the shoulder of the great idol. The people had gone on an outing (Sizdah Be-dar), because (Sizdah Be-dar) does not belong to Zoroaster; it existed even before Zoroaster, which we will talk about later.

The people had left the city and the temple of the Noahites (as they all followed the religion of Noah and strongly believed they should, because he had saved many Restart followers and had brought about many earthquakes on earth, as well as climatic conditions and many other things that are behind the scenes and we will discuss later).

The people of that era did not think these idols were God. They didn't think that at all. Each idol was like the Well of Jamkaran, like the Imamzadehs, like the temples that exist now, like the churches and synagogues where everyone goes, pays for a ticket, cries, and so on. It was exactly like these, and the people of that time considered these idols as intermediaries between themselves and God. So, there were two types of idols in the time of Zoroaster or (Abraham). One idol was the government, meaning the Pharaoh of that era who had ideological prisons and oppressed the people. And there was another idol, which was this great idol that had in a way created the other idols, named (Jamkaran and the mullah of such-and-such city and the Friday prayer leader of such-and-such place, etc.). Exactly like what exists in Iran right now.

Zoroaster or (Abraham) enters the idol house, smashes all the idols, and hangs the axe on the shoulder of the biggest idol. The people return from their Sizdah Be-dar (outing outside the city), and the Ministry of Intelligence, knowing of Abraham's opposition since his youth and his constant questioning of every story—the Socratic word "why" was always on his lips—suspected Abraham. Furthermore, one of his friends had mentioned that he was at home while everyone else was out of the city.

They went and arrested Abraham and questioned him, saying, "Why did you break the idols?" And Abraham cried out in one voice, "I did not break any idol, but I saw the great idol breaking the others..."

And this very simple question turned the Zoroastrian republic of that time—or rather, the Noahite republic of that time—upside down, just like Islamism today. People poured out to hear what he was saying, and in unison, they shouted that the great idol doesn't move, the great idol doesn't speak, this idol doesn't get up from its place; someone else has broken it. This idol couldn't have done such a thing. And Zoroaster told them: "Sir, this well is just a hole. This Well of Jamkaran is a hole you keep going to and throwing money into. I swear to God, no one is there; shout, get a rope, and go down. No one is in it. How do you think the Imam of Time is in a well? How do you think this thing heals? This idol!"

So you are saying this idol doesn't move, and the idol didn't do this. So the conclusion you reach is that this idol can't even defend itself. If it gets slapped twice, it falls to the ground. With this question, wisdom shatters everything. They do not know that he is a messenger, commissioned by the Complete Human of that era to save the Iranians. The father of religions, Abraham. Or the same Zoroaster, is taken by the Ministry of Intelligence, placed in a catapult on a Wednesday, five days before Eid, and the catapult is launched, throwing Zoroaster into the fire. Unfortunately for them, the fire does not burn Zoroaster. He emerges from the fire. The Ministry of Intelligence is flustered. They decide to exile Abraham or Zoroaster, and the rest of the story is the same story of Abraham and Zoroaster, which if you mix them, you will understand everything. Wednesday, the day of health for the Complete Human, has very beautiful customs and rituals, which I will explain to you today for the first time in seven hundred years, so you can at least use them correctly.

Wednesday Feast is the day that Zoroaster or Abraham emerged safely from the fire, and the Zoroastrian priests, to prevent people of later eras from realizing that a Complete Human exists in their own time—"For in every age, a saint is standing; the trial lasts until the Resurrection"—distorted this celebration and established it in society in another form. Fifty years after Zoroaster, the government came and said: "Let's go play with fire." Whereas the matter was never about playing with fire; it was a celebration that showed the Complete Human of that era had come out of the fire safely. The rules of Wednesday Feast are also very beautiful. When you light a fire on Wednesday Feast, it has a few rules:

The first rule is that only children who have not reached puberty have the right to jump over the fire. This means when a family lights a fire, the children who are pure jump over the fire first, and out of respect, parents, grandfathers, and grandmothers also jump over the fire. The celebration of the fire was originally like this: they would set up the fire and ask, "Who thinks they are a pure and good person enough to jump over the fire and emerge safely?" This is the story of the fire, and many did not dare to jump over the fire. Not because they couldn't, but because they would say, "We are not yet pure, we are not Restartees, we have not recognized the Complete Human." This was because they believed the fire became cool for Zoroaster or Abraham because Abraham or Zoroaster was a great Sufi in that history, and later Zoroaster or the same (Abraham) became a Complete Human, meaning he became the Complete Human of the age.

This means that when you light a fire on Wednesday Feast, you should do three things:

Number One: Only children have the right to jump because they are pure, and this shows that you should remember you are impure; you do not yet know the Complete Human.

Two: As the children are jumping, you tell them to make an intention to also become a Restartee, to know that in every era there is a Complete Human, and to remember that our Complete Human passed through fire and survived.

Number Three: They close their eyes and pray for the health of the Complete Human, that his body on this earth can endure the great soul of the universe.

Number Four: Grandfathers and grandmothers jump over the fire.

Number Five: Husbands and wives, or girls who are in love with a boy, or a boy who is in love with a girl, make an intention and ask the Complete Human of their era to help them reach their love.

Whenever one made an intention, they would jump over the fire. In the future of Sufism, we will celebrate Wednesday Feast grandly. A quarter of an hour of fire and firecrackers to let the whole world know that our celebration is thousands of years old and was created based on the thoughts of the Complete Human. And second, we will light the fire and say, "Who is the man or who is the woman who would jump over it, having committed no sin?" This is like the sentence of Christ who says, "Whoever has committed adultery can be stoned, provided that you have not sinned." Which one of you who wants to stone this woman has not sinned? If you have not sinned, cast a stone. And no one throws a stone. For this reason, we light the fire and say in our hearts, "Is God pleased with us?"

"Does our Complete Human love us? Will we die as Restarteers?" And we make an intention and jump over the fire. And after that is the celebration of Wednesday Feast, the celebration of spoon-banging. You must cover your face, go to people's doors, and knock. The homeowner has no right to see you and gives you financial help and aid in blessing of the day of Abraham and Zoroaster's salvation from the fire, in blessing of the salvation of the Complete Human, and they do not know who you are. Perhaps you are the next-door neighbor whose financial situation is not good. So, after that, spoon-banging begins, the great tradition of the people of Sufism, to serve and do good to others. If they give you a bowl, fill it and give it to them. By jumping over the fire, you say to the fire, "My yellowness is yours, O fire that wanted to kill my Complete Human, and your redness is mine."

Just as Zoroaster and Abraham took your redness from you. This is very great. I wanted to explain this so that we know that this year, in any case, the Restarteers will cause a commotion in the streets of Iran, and if the police prevent the Restarteers from lighting fires, they will certainly make their voices heard by the world with firecrackers. Happy Health Day of the Complete Human to you. That Wednesday, I shouldn't have to say this, but you must pray for the health of the Complete Human of your own era. But another thing you must do is for one minute—I request this even in the "Nothing" campaign—please make a prayer for the freedom of your country, for Iran and Iranians, and jump over the fire. This was something for you to know, that in the future, God willing, many things cannot be said in this program.

We said one Zoroaster is the same as Abraham, and everything fell into chaos. And for this reason, God willing, in the future of Sufism, the Sufis have very good celebrations for you that you are not aware of, and you do not know the past and background of your own celebrations. Therefore, know this. So, the Zoroastrians were vehemently opposed to Wednesday Feast. The mullahs are all opposed. The clergy is opposed because it wants to keep the secret—"For in

every age, a saint is standing; the trial lasts until the Resurrection"—that is, that a Complete Human exists in every age, from being revealed. Because you must make an intention before jumping over the fire to the Complete Human of your era.

I will now turn to Rumi.

If I were to explain this poem to you properly, like a good boy, it would take something like two to four years, if we had a program every night, just to explain these few lines."

> "We are from above, and to the above we go"

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

If a Sufi were to explain these poems to you, I swear it would take millions of years. In the poem I just read for you, Mr. Rumi, let me tell you, will leave all the world's scientists hanging for the next five million years. Rumi reveals a great secret whose interpretation requires immense knowledge. To understand these verses of Rumi, you must have a Ph.D. If you have only been to university, you will never understand these verses. If you don't understand physics, you will certainly not understand these verses; nor chemistry, nor mathematics. "We are from above, and to the above we go." Today we asked, "Sir, where is this 'above'?" In any case, no one knows where this "above" is. Could Rumi say something that is nonsense? No. He says, "We are from above, and to the above we go." We passed over this, giving a small explanation.

And unfortunately, because it's a bit scientific, I am opening up the back of Rumi's hypothalamus for you. The next line says, "We are from the sea, and to the sea we go." Here, Rumi reveals a great secret. He shows what existed before the Big Bang and condenses billions of years into one line, reminding scientists that if you are searching for the secret of creation, you have no more than two paths: either understand this line... Mr. Hawking, who later realized that general relativity would not work with Planck's constant because it created problems in black holes, you will die in twenty years and still not understand it for another twenty. This is the secret of the black hole, and to understand it, I said the only way is to know Persian, to know Rumi, and to read the Saadis, and even then, you will still understand nothing.

Unless you sit before the people of Sufism, meaning you must see the Sufis. Here he reveals a great secret. For me to explain this, let me start from another place. Let's start from the second phase of Rumi. Rumi explains the Big Bang this way. The people of Sufism go back to your father and mother. We see that in your father and mother, behind your mother's breast and behind your father, there were things that entered, and a zygote was formed. We have explained this part before. The moment a zygote is formed, a Big Bang happens. A massive explosion occurs there. Scientists are thinking from this point onward. A Big Bang happens there, and the cellular divisions of meiosis and mitosis begin.

I want to pass over this very quickly to get to the conclusion. A cell becomes two cells, two cells become four, four become eight. It continues like this, on and on, becoming billions of cells. And each cell, this is also interesting to know, creates a different part, possessing a different intelligence, a different thought, and a different perspective. These cells are all alike. The Big Bang explodes; a great event occurs. It begins to expand and produce a child. The child slowly grows. Where? In the mother's womb, it grows, grows, grows, gets bigger and bigger. What happens in this Big Bang? What does one cell turn into? Into a human being named Hosseini in his mother's womb. What's inside this human? Billions of veins, tissues, eyes, kidneys, and things that even scientists cannot create.

Where is the baby, dear listener? In a bag of water. So the Big Bang began to expand, became a baby, for nine months in the mother's womb. The moment the mother wants to give birth, this bag of water breaks, and the baby comes out. Now, everything that the baby is made of was a zygote that, after the Big Bang, comes out of the mother's womb into another world. The first line: "We are from above, and to the above we go." "Above" is not the ceiling above, nor the floor below, not left, not right. Rumi is explaining an evolutionary movement, and the baby lives in a bubble that is full of water. Rumi says, "We are from the sea, and to the sea we go." He says the universe is like a sea. My fellow countryman, if we want to explain this in one or two lines, it's this:

Look, when you go to the seashore, what do you see? You see waves, you see the sea, and you see foam. Rumi says that the Earth, the solar system, the stars in the solar system, its planets, the galaxies, everything that scientists will understand in another five million years—meaning they'll ride shuttles, go and understand the other eighty-five percent of the universe that we don't know about—Rumi says: the moment you get on a shuttle and go into space, you realize that everything God has created, from our perspective, everything you think exists, from the galaxies with their billions upon billions upon billions of stars and planets, is all inside a bubble. Just like a baby in a mother's womb. For those kids whose mothers really wanted to know about parallel universes and such, this is the discussion, this is exactly the story.

What are the other dimensions? It means there is a sea. Rumi says there is a sea. This ridiculous Earth is inside a sealed bag called the solar system, with its own laws, which is inside the Milky Way galaxy. These are all connected by intermolecular forces, magnetic fields, gravity, and many other things. If you understand the entire universe, it becomes a bubble, and the sea we look at has billions of bubbles in it. This means there are billions of universes like our own. This is what Rumi and the people of Sufism say. You didn't understand what happened at all; I didn't either. Everything that exists in the universe is that bubble. Where is the Complete Human? He is the sea, the pretty one, Mr. Hosseini. Truly, a baby in a mother's womb has several billion cells. Are millions of babies being born in a bubble? So from this...

From the bubble, we conclude:

Number One: What is the structure of the bubble?

Number Two: After the Big Bang, the universe is expanding.

Number Three: If you go into the universe, light changes its position in the curvature of time.

Four: If you could see the entire universe, Rumi says it's one bubble, everything God created is one bubble, and the distance between this bubble and another bubble, which is another universe, is billions and billions and billions... To go from this one to that one, you need a wormhole, meaning you need something else to enter it. Where are you at, man? The same thing I said the other day, I swear by "Hu," if God turns his face the other way, he'll lose track of where Earth is; he has to put his finger on it.

He's drawn a map and said, "Folks, remember this spot is Earth." If he turns away, he'll lose it; he won't find it on the map again. How many universes do we have? Billions, billions, billions of universes, man. All of these are inside one person; that's his greatness. All of these are in an ocean, and that ocean is just a drop from a great ocean called "Hu." Scientists, after all this effort, are just now proposing the bubble theory. They've just figured out where dark energy is, and the secret to understanding this bubble lies through black holes, which I explained in the

Shab Bekheir Iran programs. To understand this bubble, you must know that a circle's shape is only produced in a black hole, and for less than a billionth of a second, and that is called Truth. And to understand a black hole, first, you have to learn not to be eaten by the black hole. Meaning when you go sit with a Sufi, be careful not to be eaten by him, because when he eats, everything gets eaten. A Sufi is just one of those who are around the Complete Human. Well, these things are to be seen, man, not to be told: Rumi, Hafez, Saadi, Fayz Kashani. Now, what I find interesting is when some singer comes and sits down to sing Rumi for me. In the future of Sufism, no one will dare to sing Rumi. Rumi, Fayz Kashani, and Attar—in the future of Sufism, they won't let any singer sing them. Rumi's credit is a multi-billion dollar credit you're attaching to your name. And some are really funny; first, they write the singer's name, then they write "Poem by Rumi." You've taken our celebrations from us, you've taken everything from the people of Sufism, for God's sake!

Leave Rumi, Saadi, and Hafez alone! For God's sake! Just leave them be. You release a song—with whose permission do you sing first? Again, every verse, every poem of Rumi has its own harmony, its own melody. You only understand Rumi's poetry when you understand the secret of the melodic line upon which Rumi recited that poem. And if you understand that melodic line and recite Rumi's poem on it, people will faint. They won't be able to walk down the street. You release a poem, and it just goes on like that.

... So "We are from the sea, and to the sea we go" means, Rumi says, the sea is a being called the Complete Human, and don't be surprised at all because in a human, a baby, for nine months, there are billions of cells. If you think about the circulation of an electron around a nucleus, if you understand the atomic bomb, you'll understand that every corner and every spatial or hierarchical point has its own significance. In this very human being that is created, this very human being that we are emerging as, like a mosquito and an elephant, where the mosquito has things the elephant doesn't—see what it is. The mosquito can also fly, which the fool elephant cannot. These are very important points to know about what he's saying. So "We are from the sea," Mr. Scientist, "to the sea we go." So the entire universe, everything that is created, is one sea, with bubbles. In that bubble are all the galaxies, and you and I, God willing, are in it, passing through. What is it like? He explains in the next verse:

"We are not from there, and not from here"

"We are from the placeless, and to the placeless we go"

Seeing how much greatness exists in the nature of you and me, Rumi shouts, "My dear Hosseini, pay attention to me." Rumi says, "Sir, pay attention for a moment!" He is explaining the secret of creation in a few verses. "We are from above, and to the above we go." Going up is not up and down; going up is the zygote turning into a baby, the baby coming out of another's womb. One kisses another, a zygote is formed, the zygote is produced in a bubble of water, and it comes out of the womb of the one who was kissed. This is "from above we are, and to the above we go." So after death, it's the same. When you die, the shape of the universe changes because the dimensions are removed; the shape of the universe is something else. You see this vast universe, and then there you see, "Oh my God! It's nothing at all."

So this "Nothing" campaign means nothing, it means, man, we are nothing, I swear to God, we are nothing. Hosseini just clicks on, having read four philosophy books, writes two books and gives theories, and then thinks he's a very important person. These are paths to be seen, not

paths to be talked about, that Hosseini will never understand, will never understand, will never understand. Hawking, Hawking is stuck at Planck's constant, man, everything falls apart for him. Hawking! I'm talking about your current state. I don't want to talk about Albert Einstein, because two or three of these scientists were people of Sufism; we'll reveal that later. What are you even talking about? What are you and I even talking about, man?

> "From above we are, and to the above we go"

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

> "We are not from there, and not from here"

> "We are from the placeless, and to the placeless we go"

> "(There is no god) is in pursuit of (except God)"

> "Like (No), we too go to (Except)"

He says (لا اله) exists, meaning there is no idol. These are ridiculous idols—this one's a ruler, this one's rich, this one has a government, this one has political prisoners. Sir, this is not an idol. You want to understand an idol? Go see "Allah," see the Alif and Lam on . Rumi says, how can you say "لا اله" exists? No idol exists (الا) the pretty one, the Complete Human and the pretty one. He says we, like the "لا" in "لا اله"—that no pretty one exists, they're all scoundrels—are moving towards "الا الله," meaning only this "الا الله," except for this pretty one. So, "We are from the sea" means we are from the Complete Human. I'll interpret the poem again—I'm not interpreting, I'm explaining.

We are from the Complete Human... meaning "We are from above, and to the above we go" and we go towards the Complete Human. "We are from the sea," we are from the Complete Human, we are the universe, and "to the sea we go," we return again to our origin, which is human. "We are not from there, and not from here" means we have no place, we have no time. "We are not from there, and not from here" means physics is up in the air, mathematics, chemistry, all of it is gone. Science and literacy are gone. "We are not from there, and not from here." "We are from the placeless," we have no place. To understand what this means, you have to see it. The whole universe is the "Nothing" campaign. Take the whole universe; where are you going to sit? We are not from Iran, I am not in America. Let's remove America and see where I am. You have to show me a place to sit. He says, "We are from the placeless," meaning we have no place. Mr. Hosseini, you're right. Does that mean anyone on Earth has a place, Neptune has a place? He can sit. "We are from the placeless" means we have no place to sit. He is saying very important things, he is explaining the levels after death!

"We are from the placeless," we have no place, and "to the placeless we go." This means we have a vessel called "placeless" and we sit in this "placeless" and go. Meaning, place in placelessness. How else can he explain relativity? We have no place, we are placeless. We are on Earth but not on Earth, because we are placeless and to the placeless we go. We too go to "Allah." We go by the attraction of the truth to "Allah."

"We are Noah's ark in the storm of the soul"

"Inevitably, we go without hand or foot"

We are Noah's ark. When Noah's ark is in a storm, it has no hands or feet. The ark has no hands or feet.

It entrusts its heart to the sea and goes. When the storm comes, not the sailor, not the captain, everyone is up in the air; the ship itself is up in the air. The wave carries it; it entrusts itself to the sea and goes, helpless. The ship's command is in the hands of the sea. If it wants to keep you alive, it does. If it wants to kill you, it does. If it wants the government in your hands, it takes it away in three seconds. If it wants to give it to you, it does in one second. The soul that is in you now, as you sit there spouting nonsense and acting like a dictator, it pulls that soul out and kills you. If it wants, it gives you a soul. When a baby's zygote doesn't form, the pretty one is watching over it. The pretty one has to give it. That's why they don't know where the soul comes from, where it goes. Because the soul must be given by the Complete Human of the era; he has now given souls to everyone.

In this era, if the current Complete Human goes, the next Complete Human gives souls to the next newborns. "We are Noah's ark," all of us are Noah's ark. We are all like Noah's ark in the storm of the soul. He is explaining the magnitude of the Complete Human's soul. We are in it, inevitably, we go without hand or foot. Now, if I want to come back to it later, to explain the evolution within it.

"Like a wave, we raised our head from ourselves"

"And again, we go to watch within ourselves"

You see this universe; the pretty one comes up like a wave and sees. A wave is arrogant; when its head comes up, it sees everything, it sees itself, it thinks it's a very important person, the wave. That's how it is. When the sea rises, it comes up four meters higher, right? It thinks it's much more important than the sea.

It comes up, yes, people come to it, some cluck, some birds come, it likes it. That's how a wave is; it likes it, thinks it's very big, it's conceited, like Hosseini. Then it sleeps in the sea. The sea says, "You belong to me, you'll come back. Don't talk so much, don't think you're somebody," and it produces foam. That foam is the universe. So the sea produces a wave, the wave hits, produces foam, a bubble. Each one of those bubbles is a universe. This is the secret of creation. All the people of Sufism have talked about it.

"Have you read, 'Indeed, to Him we belong and to Him we shall return'?"

"So that you may know where you are going"

Which we will discuss in the next program. Anyway, thank you for listening to this program. I don't know whether to entrust you now to the bubble, to the mother of the bubble, to the bubble next door, which is a universe in itself.

...and the Complete Human is the only being that belongs to all these universes. Meaning, the Complete Human that exists now is not from that galaxy, not from this place in this bubble, but he also belongs to the bubble next door. He's the pretty one, man. Why? Because he's the only being who has permission from God. He's the Mahdi, man, he's the Hadi, he's the Christ, he's the Pir, he's the Qutb, he's the Imam, he's the Nabi, he's the Rasul, it's only him. God has put his seal under it, meaning "Hu" has told him, "Everything is yours," and he has the right to make decisions in the universe, and he decides, and God generally does not interfere in his manager's management, unless the cry of an oppressed person rises, and yes, many other things. We will bombard the streets of Iran with firecrackers and fire.

We will make it rain so that the world, from the priests and churches and mosques, knows that this celebration of Sufism cannot be erased. If you try to bring it back after a thousand years, it will take another seven hundred years of effort to establish it. Happy Health Day of the Complete Human to you. Before jumping, make an intention for the health of that pretty one, and make an intention for your wishes to come true. It is a very important day for wishes to come true. If you love a girl, if you love a boy, for one minute, for thirty seconds, think about the freedom of the country, and God willing, with the hope of "Hu" and the permission of the Complete Human, the country of Sufism will be established in the future, and we'll all have a good time, God willing. I entrust you to the pretty one who, in our bubble, is currently the Complete Human. Forget about the other bubbles. Farewell, fellow countryman.

