

Episode 89 - The shape of the soul

Welcome to Restart. When 21 miners die while the IRGC profits from their labor, condolences are not enough. This episode opens with a declaration of war against the regime's indifference: the Restart Color Challenge. We call on our followers to paint the streets, mosques, and election headquarters in a vibrant act of defiance to honor the "martyrs of the mine" and slap the oppressors in the face.

The program then pivots from the streets to the cosmos, tackling one of mysticism's most profound secrets: "If I do not exist, God does not exist." Discover why humanity was created as the necessary witness to God's inventions and how the soul is divisible, allowing the Complete Human to "copy-paste" his presence across the world.

The core of this episode is an esoteric analysis of Rumi's parable of The King and the Handmaiden from the Masnavi. Uncover the story's true meaning: the King is the seeker, the Handmaiden is a worldly desire, and the physicians are the failed clergy and secular scientists. The only cure comes from the true guide sent by the Divine, revealing that the ultimate goal was never the initial object of affection, but the spiritual master himself.

#Restart #EmpireOfSufism #SeyyedMohammadHosseini #ColorChallenge #WorkerMartyrs
#SlapInTheFace #RestartChallenge #IRGCcrimes #Sufism #Mysticism
#IfIDoNotExistGodDoesNotExist #CompleteHuman #DivisibleSoul #CopyPasteSoul #Rumi
#Masnavi #KingAndHandmaiden #TrueBeloved #Limbo #Barzakh #Jabarut #SpiritualEvolution
#Cognition #Iran



Ninety percent of Iran's mines are in the hands of the IRGC and the religious army members, and then the officials offer their condolences. Twenty-one workers, mine workers, enter the mine to save their friends, and all of them die. And while they have their "defenders of the shrine" martyrs, helping Bashar al-Assad, they just offer dry, empty condolences. To slap the religious army members in the face, we restart followers, this week, will be painting the streets, the election headquarters, the walls of mosques, and anywhere we can. We'll buy paint, we'll splash it on the streets. This way, we will have defended the workers, slapped the religious army members in the face, and also said:

"If the ear is my ear and the wail is your wail, What will surely get nowhere is the scream."

Welcome to 89, my friend. Welcome to Restart.

The Restart challenge: coloring the streets. Throw the paint out from under your chadors. Throw it out of your car! Buy paint from other neighborhoods, and color other neighborhoods. It's the Color Challenge, for the week of the worker. The week of those who worked for forty years while

others ate and drank on their efforts. If the IRGC is the IRGC now, it's thanks to these very workers, and if the religious army member is the religious army member now, it's thanks to these very workers, and these workers were not insured. Their hands became calloused so that Iranians' money could go to Lebanon. This week is the week of the Color Challenge, so that the families of these 21 people know that our hearts will remain with them. Let them know we love them. It's a shame that fate has tied our hands behind our backs, otherwise, we would always have been ready to kiss their hands and feet. This time, in addition to those killed inside the mine, we will call these 21 people the martyrs of the mine. They were dedicated workers who went to save their friends and never returned. These safety regulations and all that are just a joke for you and me to laugh at. And from the Islamic Republic's point of view, the worker is the filthiest Iranian creature, one to be beaten down; they treat him like a slave and then offer him condolences. Because of the elections, the Islamic Republic was trying to bury this news, but we brought it up, and it started again. Like what? Like the news of the Plasco building fire. Like that Shariati street that was completely set on fire. Like the news that if you park your car near the election headquarters tomorrow, don't assume it will be safe when you get back.

Everyone has learned now, they've gotten smart. They pour gasoline in the gutter, and all the cars there catch fire. Now whoever did this has taught the rest; they are learning. This is the same parrot that Rumi explains. It teaches the way of dying, it teaches the ways of action. You go to an election headquarters, and when you come out, your car might not be there anymore! For the 3 to 5 percent of you who are traitors, it seems we really have to talk to you with a slap, we have to punch you in the mouth for you to get it. It's like you just don't understand the issue. It's true you are six, seven million strong, and you always fill your ridiculous 2000-person and 300-person pages and think you're important people. In every week's Color Challenge, take your photos. If you want to write "Restart," write it, these things are not important. In my opinion, just carry out this challenge on the streets, on the walls of mosques, and at election headquarters. Yes, you can even fill plastic bags and hurl them. Make paint bombs and do many other things. You can splash your paints on public buses, on school buses so they know.

Anyway, moving on, unfortunately, the state of the country is such that we have to spend a few minutes of Restart's precious time on childish politics, a little kid's game, a toddler's game, the marble game of politics. We are truly sorry. Really, look where we are. We have to dedicate 5-6 minutes of a program—which might never be repeated—about greats like Rumi, Saadi, and Hafez, to this ridiculous politics that is all about money, power, and killing people. This is Restart 89. In the previous program, we explained that if God does not exist, I do not exist, and if I do not exist, God certainly does not exist.

This is very clear and obvious, and this word is not a word of blasphemy. Look, imagine I just invented a refrigerator. I am a great inventor, a creator. I am compassionate, I am merciful. I forgive, I do everything. Ninety-nine percent of God's essence is of no use to anyone, just throw it in the trash can, it's useless except for the *Hu* that exists within the objects and beings of the universe. Meaning, it exists in living beings and non-living beings. What do they do? It's true they move, but what benefit does God's grace have for them? Now, I am an inventor, I make a refrigerator, I make a samovar, I make a stove, I make a television, I make a movie, I make bread, I make rice, I make *Ghormeh Sabzi*, I plant herbs, I plant apples, I plant pears.

I do all these things, and then I also produce a few robots or a few computers that open the fridge and clean it themselves, clean the stove themselves, throw out the leftover food themselves—they do all these things. I am still Hosseini, and these objects I have created are all robots. For someone to come and understand what inventions I have made, what great things I have done, the best thing is to have a child, so that when my son grows up he'll say, "Oh my God! My dad has 50 billion, what a garden he has, what a house he has, what a fridge, what a car, how kind he is, what a good father, how hard he works."

All these concepts I possess find meaning with the birth of my child. Meaning, a human must be present in this space where I have placed my inventions. Mankind was the same for God. There are angels who are in a state of bowing; you've read it in your religions. Well, good for the one who is bowing. There are angels in prostration, that's great. These are magnetic fields, angels, the acceleration of gravity, centrifugal force—all these are angels. We also accept that angels exist. But God created man to tell him what He has created. The essence of understanding the things God created existed only in mankind. That is why man was created, to know God better. This is mysticism, meaning, the cognition of a being who has done great things in the universe that others have not.

No dog, no monkey has ever thought about Pluto. If you think we are of the same generation as monkeys, know that no monkey has ever thought about Pluto. At most, if it has looked at the moon and the sun, it has thought a little. No donkey has ever thought about Pluto, or Neptune, or the Milky Way galaxy. Except for you and me who are listening to this program. We are after understanding something, and for this reason, the mystics and the Sufis say, "Know thyself, to know thy God" and to know that beautiful one. Knowing God is very difficult, meaning God, His cognition is very difficult. So, as we explained in the previous program, we have several gods. One of the gods is named Allah, the God of mankind, the God of the universe, the God of that which God created is within it. They call that one the **Complete Human**. We have a *Rabb*, it's explained in the religious books themselves, it says (رب العالمين), meaning the teacher of the worlds. He is a nurturer. See, *Hu* cannot be a nurturer! *Rabb* comes from the word *murabbi*, (in farsi it's similar to the teacher in english.) meaning one who raises or trains.

When someone trains another, it implies time. That's the same "three, one, three." Meaning in the dimension of time, meaning "one." Time is the most important element. The name of "one," of time, is called *limbo*. We'll explain this again another time. So "three, one, three"—the 313 companions of the Imam of Time as you call them—means length, width, and height, the world we are in now, and after that, they enter a world called *limbo*, the world of time, they become fully cognizant of time. And after time, three other dimensions exist, where the restart followers will open their eyes in one fell swoop. Meaning, one who knows the **Complete Human**, one who becomes a Restarti, one who understands and knows, when he opens his eyes, he doesn't enter this *limbo* they talk about. He directly enters a place where *limbo* becomes his textbook.

It becomes the ABCs that he has to be taught. His eyes open in the fourth dimension. The fourth dimension of Attar, Rumi, Saadi, Hafez. *limbo* refers to a place that is temporal, where you must go to open your eyes again, in that great ocean that you see, in later dimensions. This dimension of time is an unknown dimension, and it's the strangest dimension in all of this, and

this time contains billions of dimensions, and we're currently stuck in four or five layers of it and have lost our minds. Mr. Hosseini, what do you mean? Do you mean by knowing a **Complete Human** we become restart followers and when we die we emerge from the fifth dimension, while others emerge in the fourth dimension? The dimension of time? In the world of *limbo*? Yes, that's exactly how it is. First of all, the soul is divisible. If you don't know, now you know. Rumi explained all of this, Saadi explained it, but we didn't pay attention. The soul is divisible.

Do you know what that means? No, you don't. The **Complete Human**, the moment he reaches (فنا في الله) meaning (annihilation in God), in Attar's view, his soul divides right there. A piece of his soul stays there, the rest returns to planet Earth. Meaning, a piece of his soul is over there, it's not from here at all, but it's all one soul. Meaning the soul itself has a structure, it's not like the human body. So when the **Complete Human** returns, then the souls of this **Complete Human** can become droplets and be distributed among billions and billions of humans. Meaning, Hosseini right now can progress in Restart to a point where his soul breaks into fifty thousand pieces. This is one of the secrets of the soul that they still don't know about here: the division of the soul. It means I can make fifty million copy-pastes of myself, but my own soul is in them. Meaning, the moment a form of me is in Italy, and a form of me is in Germany, and a form of me is in France, it is in contact with my soul. A piece of my soul, a quantity of my soul is there. That's why even if I had five hundred girlfriends, they wouldn't realize I've changed. They'd think I am myself. Copy-paste isn't just physical, it's not a copy. The human soul has the capacity for universal divisions. This means the **Complete Human** can be everywhere. Complete Humans have always been this way. Jesus himself performed this copy-paste several times. The person who has performed the most copy-pastes in human history is Ilya son of Imran [a name for Imam Ali]. No one has been able to do it as much as Ilya son of Imran, a fact that even Sunnis and Shias have heard. On a single day, over 60 people claimed that Ali, or this same Ilya son of Imran, was at their house the previous night! Meaning Ali was with 60 people simultaneously. This is copy-paste. Throughout history, this copy-paste has always existed. Why does this happen? It is scientific. Meaning, the soul can be everywhere at once.

So let's review the story once more. When you know the **Complete Human**, this knowledge must be done through the light of the **Complete Human**, not his appearance. The first stage of Restart is that I recognize the **Complete Human**. After I recognize the **Complete Human**, what happens? Then he gives me something, and that thing he gives me is my own effect. When I do that thing he gives me, the power of my soul increases so much that I can even divide it. It reaches a degree where the **Complete Human**... (the light of the **Complete Human**)... let me say something. This light isn't just light. You know that light has time and mass. Light belongs to the world of material and the world of spiritual ; light does not belong to the world of *power*.

Even in the world of *realm of the spiritual*, it is subject to change. Meaning, light in the world of *realm of the spiritual* has extreme curvature. It has so much curvature that they don't call it light anymore. *Nur ala Nur* meaning:(Light upon Light) becomes something else entirely in its form. On Earth, it takes seven minutes for light from the sun to reach us, meaning it's up in the air! It's useless and we don't understand anything from it. Now, whether your speed increases or not, it's the same way that light can pass through glass, so I can also pass through. I just have to adjust my bodily divisions in a way that we can stand next to each other without the glass killing

me or me breaking the glass. So, the **Complete Human** that you recognize, what does he give you in appearance? He gives you something. That thing he gives you transforms you from the external form of the **Complete Human**—that which is lips, mouth, teeth, beard, eyes, ears, and eyebrows—into a **Complete Human** in a larger game. You find and understand something that makes you grasp the meaning of the word Allah.

Then you realize it is the greatest idol in history. This is where you go crazy. You scream like Rumi: "My Shams and...!" He sees a drop of that in Shams. That's where Hallaj shouts: (انا الحق) "I am the Truth! I am God!" That's where Jesus says: "I am who I am, I give life, I cause death." Why? Because that drop is within him. And he's right, he's not lying. That's where Ilya son of Imran says: "No one dares to throw me into hell." Because *Hu* cannot throw itself into hell. Because a drop of *Hu* is in me. If he throws me into hell, he has thrown himself into hell. So this hell is a place where there is no room for *Hu*. This cognition of the **Complete Human** is evolutionary. I wanted to say this so you understand it. Meaning, how much have you changed from the first night Restart was broadcast until now?

The tears you shed, drop by drop, these weren't tears for a girlfriend or boyfriend. They weren't tears because of poverty, destitution, and misery. There are pictures of people with billions of dollars who are crying. This tear is the tear of self-shattering. "It is a mistake to break the mirror." You are breaking yourself, you are shaking yourself up to understand the matter. So, the biggest secret in Restart—we are slowly approaching episode one hundred. The biggest secret for you as a Restarti is first to gain cognition of the **Complete Human**. You know now, you've understood that he exists, but how do we find him? This is very difficult. Let's go to Rumi, let's see what solution Rumi suggests and what he expresses about knowing the **Complete Human**.

Look, at the beginning of the Masnavi-ye Ma'navi, Book One, Part One, there's a prologue. I don't want to read the whole prologue, but I will read a few couplets. This prologue, well, if you wanted to read it, if you gave it to a Sufi to explain, I think he would have to explain it every night for six or seven months if he could do justice to the topic. He says:

"Listen to this reed as it tells a story, Complaining of separations. Saying, 'Ever since they cut me from the reed bed, My lament has caused man and woman to moan. I want a heart torn to shreds by parting, So I may explain the pain of this longing.'"

When you read this poem, you reach a very strange conclusion. He says:

"It is the fire of love that fell into the reed, It is the ferment of love that fell into the wine. The reed is a friend to all who have been severed from a friend, Its melodies have torn our veils away."

He explains that the reed needs two things. The reed itself, it also needs the air inside it, and it needs my lip. Meaning your lip, the reed's lip. So long as there is a player not from me. That *Hu* which has been placed in me by Allah, who is the **Complete Human**, a passion and an uproar

is created within it, that inside me, my wail, my scream goes into this reed, and my voice is adapted for the crowd, and the lamenting crowd knows that this sound is our sound, but this time it has been turned into music. Into "Do Re Mi Fa Sol La Si," with a different style, a different analogy, a different perspective. Now tell this scientist, where is the "Do Re Mi Fa Sol La Si"? He'll say, "You don't know." He divided the scream into seven parts. The scream becomes "Do Re Mi Fa Sol La Si."

Here, right from the prologue, we will say this from episode one hundred onwards. Only because it's related to today's program, I'll say this. Our dear Master Rumi explains beautifully here that he wants to tell you something, wants to reveal a secret, and wants to convey a message. "I know not everyone will understand, I know many are fools and will not get it. I know that:"

"How long will you be a slave to silver and gold? If you have a chain, break it and be free."

"I know you are after money, power, and position. I know why you are a religious army member. I know what you're after in the IRGC. I know that when you are perhaps killing someone, it's not in your heart. But what can you do? You've messed up all your mental structures for the sake of money, gold, and power, and you are committing oppression. I know these things, but:"

"If I were paired with a harmonious lip, Like the reed, I would say all that can be said."

He says if you sit and listen to my words, in this Masnavi, in this thing that is divine revelation, in this thing that is being given to you, I will tell you. I will reveal that:

"All is the Beloved, and the lover is but a veil. The Beloved is living, and the lover is dead."

He's explaining it beautifully. All the people of the world are dead, you are dead too. He's explaining.

"Do you know why the mirror is not a tattletale? Because the rust has not been cleared from its face."

"Do you know why you don't understand my words?" Rumi hasn't even started yet, and it's mostly curses and spitting on our honor.

"O, cure for our arrogance and our honor! O, you who are our Plato and our Galen!"

He beautifully names the Sufis here. In this poem, he explains clearly. He says that beautiful one, he says that beautiful one is everything, he is the origin, he is our honor. "O, you, my Plato, my Galen." So he clearly declares that Plato and Galen were also great restart followers of history and great Sufis, meaning the same as philosophers. He states it clearly, and at the end, he explains, "Look, I'm saying my piece, I know you don't understand. Don't worry at all. Your

station in *Jabarutis* elsewhere. Some of you are after money, power, and this world, which is all very well. In our Sufi view, the most ridiculous Sufi perspective that some people explain is to cling to the next world. Actually, Sufis say whoever clings to the next world is a fool. You have a nose to breathe, you have money, drive the best Mercedes. You understand? Sufis say people should enjoy themselves. Are you kidding? This world *is* that world. The heart with the beloved, the hands to work. Meaning work, yes, work, live, have fun."

Why? Because prayer is the most impure thing. "Mr. Hosseini, is prayer impure?" In previous Restarts, I said, without permission, prayer is the most impure thing, it's like adultery. All the mystics have said it. Rumi, Saadi, and Hafez said it. Let alone deriving pleasure from prayer! He says, "Now, do you know, you who have become a bit of a Restart follower and understand some things, what your problem is that you can't properly grasp this Masnavi that I want to write?" You say, "No, tell me." Rumi says: ("Because the rust has not been cleared from its face. Do you know why the mirror is not a tattletale?") "Do you know why your inner self doesn't snitch to you? To make you understand, 'Man, it's inside you! Man, everything is within you, the world is you.'" You say, "No, I don't understand." He says it must be cleaned, it's not polished, and that's why you can't see. I am now speaking very freely from the mouth of Rumi, I haven't said anything of my own. Exactly after this part, where he divides people into several groups—destroyed, 100% destroyed, 20% destroyed, and so on—he explains the number of the destroyed and introduces himself as the terminator, the destroyer.

After this comes the next part. His first poem is important. He begins. It has a prologue. His first poem says something, reveals a secret that is the most important of all. Meaning, before this, he said he wants to say something. Now that he wants to say something so important, the beginning must be very important. Let's see what the first part of his story is about at all. Meaning if you, the headline, the title... we don't understand Rumi, you and I. We really don't understand Rumi. When you read Rumi, you have to read the heading above it to understand what the topic is. Meaning if someone seven hundred years ago, these people who teach Sufism and *mysticism*, if they had also read the heading, they would have told people, like fools, at least what was written above it, and everyone would have become a Restarti. Everyone would have prostrated. They would have prostrated. Anyone who does not prostrate to the **Complete Human** is definitely hell-bound. They prostrate to the **Complete Human**. I didn't say this, *Hu* said it. All religions have heard this. He created Adam, then said, "Prostrate." Except for Iblis, who thought he was a rabbi, thought he was a mullah, thought he knew a lot. He had read books, he was a scholar in their words. He thought he was a Zoroastrian priest. Except for Iblis, everyone prostrated. The first story reveals the secret, but so that I, Hosseini, the dumb-ass, can get it, and you, the listener, can understand it perfectly, he explains:

"Listen, O friends, to this story, It is, in truth, the very essence of our current state."

This story that I want to tell you is the critique of the state of today's restart followers and the universe, whenever this program is being broadcast.

"There was a king in a time before this, Who possessed both the kingdom of this world and the kingdom of faith."

He says there was a king whose entire world and faith was just this, he was after money and wealth.

"It happened one day the king mounted his horse, with his courtiers, for the purpose of hunting."

One day he mounted up and went hunting.

"The king saw a handmaiden on the main road, and the king became a slave to that handmaiden."

He went into the middle of the road and suddenly saw a girl and lost his heart and fell in love.

"As the bird of his soul fluttered in its cage, He gave his wealth and bought that handmaiden."

He paid money and bought that girl or handmaiden.

"When he had bought her and his desire was fulfilled, That handmaiden, by a twist of fate, fell ill."

He says now that he had the girl, she got sick, by fate. The words are very important. This fate and destiny they talk about.

"One had a donkey but no saddle for it. When he found a saddle, a wolf had snatched the donkey away."

He says it's like someone who had a donkey but no saddle, they told him to go get a saddle, he went to get a saddle and when he came back, he saw a wolf had eaten his donkey! It's gone! Meaning there is always something there, and something missing. This is the story.

"He had a pitcher but could find no water. When he finally found water, the pitcher itself broke."

"The king gathered physicians from left and right, And said, 'The lives of both of us are in your hands.'"

Look how beautifully he says it. The king invited all the physicians and mullahs and rabbis and priests and gathered them all, and told them the lives of both of them, meaning my life and this girl's life... he didn't just say the life of this handmaiden. He said if this girl dies, I will die too, the lives of both of us are in your hands.

"My own life is of little matter; she is the life of my life, I am in pain and weary; she is my cure. Whoever cures my soul shall take My treasures, pearls, and corals."

"They all said to him, 'We will risk our lives, We will gather our understanding and work together.'"

They said we'll gather, brainstorm, we'll consult and fix it, don't you worry, Mr. King!

"Each one of us is a Messiah for the world, For every pain, we hold a balm in our hands."

Alam means pain. He says each one said, "We ourselves are Messiah, we are Jesus, what is this talk? A thousand physicians are not even worth our little finger! And we can fix any pain ourselves."

"If God wills,' they did not say, out of arrogance, So God showed them the helplessness of mortals."

He throws a jab at the Muslims. This relates to us. Meaning, he uses it everywhere to strike at Jews, Christians, Muslims, and Zoroastrians. They attack us everywhere. He says because they didn't say "inshallah meaning(if god wills)" (if God wills)... Muslims have a verse that says Muhammad was troubled, they asked why? They say because he didn't say "inshallah meaning(if god wills)." If he had said "inshallah meaning(if god wills)," it would have been fine. Here, he's taking a jab at that notion. He says:("If God wills,' they did not say, out of arrogance / So God showed them the helplessness of mortals.") He says because they didn't say, "If God wills..."

Here he speaks with double meaning. He is both telling that story and also implying that "inshallah meaning(if god wills)" has nothing to do with *Hu*. "inshallah meaning(if god wills)" means "if the **Complete Human** wills." Meaning if they had spoken with the permission of the **Complete Human**. "inshallah meaning(if god wills)" means that if the **Complete Human** wills it, I will heal you. "inshallah meaning(if god wills)" means Allah, means the **Complete Human**. He points to this here. He says because these people did not have permission from the **Complete Human**—they were mullahs, they thought they were connected to God but had no relationship with the **Complete Human**—because they didn't say "inshallah meaning(if god wills)," didn't say "if that beautiful one wills it," because they didn't say this, they became helpless, they became incapable.

"By omitting the exception, my point is their hard-heartedness, not just the saying of it, which is a superficial state. Many a person has not uttered the exception in speech, Yet his soul is coupled with the state of exception."

He says, "My point in telling you to say 'inshallah meaning(if god wills)' has nothing to do with your tongue. The concept isn't just to say 'inshallah meaning(if god wills).'" Some people are like this! They go to Evin Prison, and say, "With God's hope, inshallah meaning(if God wills), God made it so." Then they torture people. They think if they say "inshallah meaning(if god wills)," nothing will happen! Rumi says, "Man, this is ridiculous! That's not what I'm saying!" He says, "You fool, that's not my meaning." He says when you have permission from the **Complete Human** to speak, to give birth, I don't know, to eat food, to do anything in the universe, when you have permission, you have *already* said "inshallah meaning(if god wills)," and the others

didn't have this permission and didn't say "inshallah meaning(if god wills)," and for that reason, they were ruined.

"Whatever they did with treatment and medicine, The suffering increased, and the need went unfulfilled. The handmaiden became thin as a hair from sickness, The king's eyes became a river of bloody tears."

Whatever they tried, they couldn't do it. The clergy couldn't save her. Just like Ayn al-Quzat, whatever they did, they couldn't bring the dead to life, and this handmaiden grew thin. The king was upset.

"By fate, the oxymel increased the bile, The almond oil brought on more dryness. From the myrobalan, constipation set in, the release was gone, Water aided the fire, acting like kerosene."

He says even the water they poured to extinguish the fire acted like kerosene, making the fire worse. He has explained it very simply. So first, he said he wants to reveal an important secret. In the second part, he said the king went and fell in love with something, and he's telling you that you must search for someone to find this.

But in the third part, he says it more clearly and beautifully. I don't know how these interpreters of Rumi have never said this before. He explains it so clearly. The physician and the patient, the lover and the beloved. We'll explain it clearly in the third part. Masnavi-Ma'navi, Book One: "The helplessness of the physicians, mullahs, rabbis, and priests in treating the handmaiden, and the king turning to the divine court and seeing a saint in his dream." Very beautiful.

"When the king saw the helplessness of those physicians, He ran barefoot towards the mosque. He went into the mosque, towards the prayer niche, "The place of prostration became flooded with the king's tears."

This has two meanings: one is the physical place of prostration, the other is what he's saying if you go to a synagogue, or if you go to a church, and if your heart breaks, many things will become clear. He's saying really go there and sit and cry. Genuinely, from within. Not just faking it, saying "Jesus, Jesus" and crying, or "Hussein, Hussein" and crying insincerely.

"When he came back to his senses from his floods of emotion, He spoke eloquently in praise and lamentation. 'O You, whose slightest gift is the kingdom of the world, What can I say, when You know all that is hidden?'"

He turned to that beautiful one, to *Hu*. "Okay, look, I know you know everything."

"O, ever our refuge in times of need, Once again, we have taken the wrong path."

"It seems we have lost our way. This 'war of seventy-two nations' that Hafez spoke of and we didn't understand, this war is all a lie. There is another way, that a **Complete Human** exists in every era and every time. I don't know this, you know, help us."

"But You have said, 'Though I know your secret, Reveal it quickly in your outward state.' As he brought forth a cry from the depths of his soul, The ocean of forgiveness began to surge. In the midst of his weeping, sleep overtook him, and in his dream, he saw an elder appear."

He's in love with the girl. He's crying and begging for her to be saved. He's in love and says, "Save the handmaiden." That night, right there, in the place where he was crying, he fell asleep. An old man comes into his dream. Or an elder. And this elder isn't necessarily 90 years old! No, he could be thirty. I can't say forty, thirty, or ninety. *Elder* here means wisdom and knowledge.

"In his dream, he saw an elder, a guide, Who said, 'O King, good tidings! Your prayers are answered. Tomorrow a stranger will come to you, sent by Us.'"

The elder told him, "Don't cry here for nothing. Don't scream. Go to your palace, tomorrow a gentleman will come on our behalf, and he will cure this girl. And you will get your girl. I mean, you've been driving us crazy sitting here day and night." It's like the story of Moses, whose neighbor at four in the morning would be banging on the walls, "God, give me my money!" Well, his next-door neighbor was Moses. Moses would wake up too. He finally went to God and said, "Give this guy his money. Give him some money. He's been banging on our walls day and night yelling 'God...'" God said, "His nature is corrupt. If you give him money, he won't give it to his neighbor or to others. He'll become an official, eventually become president, and pocket all the money himself. He doesn't want to help anyone." I've explained these things in previous episodes.

"He said, 'O King, good tidings, your prayers are answered. Tomorrow a stranger will come to you, sent by Us. When he comes, he is a skillful physician, Know him to be true, for he is trustworthy and sincere.'"

"The one we are sending tomorrow is trustworthy, sincere, skillful, intelligent, clever, and capable. Give him the girl to fix."

"In his cure, you will see absolute magic, In his nature, you will see the power of the Truth."

He said, "The one we're sending holds the permission. Now we understand he has permission, and you will see the power of the Truth and absolute magic in this man's hands."

"When the appointed time arrived and day broke, The sun rose from the east, outshining the stars. The king was at the watch-post, waiting to see that which had been revealed in secret. He saw a person, learned and of great substance, A sun within a shadow."

Suddenly he saw someone come like a shadow in the midst of the sun. How is that possible?

"He approached from afar like a crescent moon, He was non-existent, yet existed in the form of an illusion. No, not an illusion in the soul—you see a world moving based on an illusion."

He says it was as if he wasn't there. Like an illusion in the soul, he's explaining beautifully, he says illusion doesn't exist in the human soul. This needs to be explained. "You see a world moving based on an illusion." He's saying this notion that illusion exists... he's saying you are deludedly thinking that the planet Earth and the universe are also an illusion, and you think you are alive and moving here. He's presenting a very interesting scientific theory in the middle of this.

"Upon an illusion are their peace and their war, And from an illusion, their pride and their shame. That illusion which is the snare of the saints, Is the reflection of the moon-faced beauties of God's garden. That illusion which the king saw in his dream, now appeared in the face of the guest. The king, instead of the chamberlains, ran to him."

He says the king ran and opened the door instead of the doormen! He was waiting and knew he would come.

"He went towards that unseen guest of his, Two seas that had learned to recognize each other, Two souls that were sewn together without a seam. He said, 'You were my beloved, not her. But in this world, one thing leads to another.'"

He said, "I fell in love with that girl so I could understand earthly love and come and cry for her to be cured. I came, and I realized I am the one who needs to be cured. I am sick, I am the patient. That old man came into my dream and said, 'I will send a Sufi to train you. Go, he will fix that same girl for you. Go cling to the world and kingdom and life, for that is all there is.'" He says, "Now that you have told me this secret, forget the girl. Cling to me. I am sick, heal me. Now I understand that you were my beloved, not her. (But in this world, one thing leads to another). Meaning, one action causes another action to happen so that I could understand you." Like this Restart program. He is explaining it very clearly, specifically, and obviously.

So, free will has meaning after death. You are completely free after death. Free will is evolutionary. It starts from one place and ends in another. We explained this in the last program; it doesn't come from DNA, it's from much earlier eras. Free will evolves. The cognition of the **Complete Human** is evolutionary. It has to come and start from somewhere and arrive at another place. The cognition of the **Complete Human** is exactly like *mysticism* and Sufism. It is philosophy and wisdom. Meaning, you recognize your station in *Jabarut* according to your level of understanding, your time, place, and aptitude. What does that mean? It means water enters a garden, and Hosseini is an apple tree. From the water, I only understand 'apple tree'. Another is a melon, full of water. It's all water. Another is a watermelon, all water. So when the **Complete Human** enters the garden, all the existing trees and plants there drink from this water, and all of them understand their *realm of the material* and *realm of the spiritual* according to the aptitude of their *realm of power*. What does this mean? The seed itself doesn't know what it will become.

It says, "Oh my God!" a branch came out from this side, a branch from that side, another from this side. It thought it had two branches, then it became three, then four, then nine, then five thousand. It says, "Do I really have five thousand branches?" That apple seed doesn't know what's in the ground, but it understands after it becomes a tree. Then it grows mighty. And every ring that forms takes a year. And so on... You ask, "What are the non-restart followers in the midst of this?" Excellent. The non-restart followers are the weeds. They are in this garden and they eat. They are also given water, as long as they don't attack Restart, don't attack the tree. Even the **Complete Human** doesn't uproot them. They must live for themselves.

But when they want to destroy the harvest, then the attack comes. Then there is no mercy for anyone. These weeds must be pulled out. But all these trees and all these weeds and all these creatures, all of them are using the water, and the **Complete Human** is kind to all of them, it makes no difference to him. So the cognition of the **Complete Human** is also evolutionary. You are forced to enter every world until you reach perfection and know him. Anyway, I said this so that we understand this circle for the next programs. Thank you for listening to the program, thank you for promoting it, thank you for standing so strongly behind this program. I leave you with the water that flows to other gardens; with the **Complete Human** whose enemies are also his friends, and who cries even for the death of his enemies. I leave you with the **Complete Human** that even the weed is forced to use and doesn't know that if he wasn't there, it would die and wouldn't even become a weed; but it still curses him. Farewell.

