

Episode 91 - The secrets of Rumi

Welcome to Restart 91. The "Color Challenge" was just a taste of the ReStart ground army's power. Thousands of mosques and Basij bases were hit, forcing the regime to threaten a physical "slap." But you haven't seen the Special Guard of the Empire of Mysticism yet—their paintballs aren't blanks. This episode celebrates the ReStarters' bravery and warns those who stand against the tide: we love all beings, but we will eliminate any cockroach that enters our domain.

We then return to the profound secrets hidden in Rumi's *Masnavi*. Continuing the story of the King and the Handmaiden, the divinely sent physician arrives. Discover his diagnosis: the handmaiden isn't physically ill but lovesick for a goldsmith in Samargand. Unravel the cunning plan to lure the goldsmith with promises of wealth and status, only to destroy him.

This parable reveals deep mystical truths about the nature of love, the dangers of worldly attachment, and the difference between false guides (*ellah*) and the true path (*Allah*). Learn why the physician, representing the true Sufi, must sometimes employ deception to cure the soul's deepest afflictions, and why the arrogant goldsmith, blinded by pride, walks willingly toward his own destruction.

#Restart #EmpireOfSufism #SeyyedMohammadHosseini #ColorChallenge #RestartArmy
#SpecialGuard #SlapInTheFace #PaintBomb #Rumi #Masnavi #KingAndHandmaiden
#Goldsmith #Lovesickness #Sufism #Mysticism #CompleteHuman #AllahVsEllah
#SpiritualDeception #WorldlyAttachment #SufiWisdom #RegimeChange #Iran

The thousands upon thousands of photos and videos they've sent us are **only** from the ground army of ReStart. You haven't yet seen the **Special Guard of the Empire of Mysticism**. Their paintballs aren't blanks; they're dangerous. Welcome to 91, my friend, and welcome to the most dangerous show after 700 years. Welcome to ReStart, which will **discipline** us if we don't discipline ourselves. Greetings to the **Strike Force** and the Guard that supports ReStarters and the Empire of Mysticism. Welcome...

Well, special thanks, welcome to ReStart 91. First, let's thank you, the dear people, all across the country, from **villages** and **townships** to big cities. You did something that forced two top-ranking regime officials to respond, saying that if there's any seditious movement, it will be answered with a **slap**. This is the first time the Islamic Republic government has used the word 'slap'. This means **physical force**. That's why I explained earlier that our Guard, our Strike Guard, which I had told not to participate in the "Color Challenge," and I didn't want anyone to see them, are hidden. And if a dangerous incident were to occur, I think if you have a **sound mind**, you'll see that a few thousand Basij bases, your election headquarters, and your propaganda billboards have been **colored, bombarded with paint!** Each of these could have been a bomb. We are not proponents of violence. We are the most **humble** and **down-to-earth** people of Iran. We are ReStarters. We love everyone. We love the **donkey** very much; we also love the **wolves**. We love everyone into whom that **beautiful one** has breathed life.

As long as the donkey doesn't attack us, as long as it's outside, we have no problem. But when the wolf attacks, when a **mosquito** enters, when a **cockroach** enters the ReStart environment, we are obliged to kill it. Then they cry and say, "Why did you hit me tonight? Why did you grab us? Why did you throw us out?" Don't enter the private domain of ReStarters. I've said this many times. Remember that we don't **surf a wave**; creating a minimum wave requires \$500 to \$700-800 million in cash. The American government, with all its greatness as the most powerful country in the world, still hasn't been able to produce a wave in Iran. The American government—I say the American government, so throw Britain in the trash—the British government only started a wave in one city, **Tehran**, called the **Green Movement**. 100-120 thousand people came out. But Isfahan and Kerman didn't rise. There are no photos from some villages. But ReStarters, who are **20 million**, are spread out. I told you once that there is certainly one ReStarter on every alley, but there are not necessarily religious army members or a Revolutionary Guard on every street!

The Green Movement produced a wave, 70% of which weren't even related to the reformist faction; they were people who were protesting and came out. The great American government has been trying to produce a wave for 39 years and hasn't succeeded. In total, the opposition outside the country produced one wave where 311 people came out, a **student wave**! 311 people! There were also one or two calls to action from the **monarchists**. About 1,500 people or 2,000 people came out; one call was for five or six thousand people. I've explained the entire 39 years in total. This wave of ours was produced in **three days**. This is by you, the beautiful one, who is listening to this program. Now, in five days, they've understood that the ReStart Army is the **strongest army** and the ReStart opposition is the **biggest opposition in history** and is dangerous. And they understood. So remember this. The event that happened in these two or three days—we didn't come six months ago to say such and such a day, such and such, such and such a day, such and such—no, my friend, we announced a new challenge called "Color." We said it tonight; five days have passed now, and a thousand films and photos are coming in daily. I am giving **life** to Telegram. I am very upset right now. My Instagram is disconnected because I have to put up these one thousand, one thousand five hundred a day. I select from them and post them. Many thanks to you, dear Iranians, especially the **ladies**. It's obvious that the men go into the thick of it, it's clear. But for the ladies to move like this is **very valuable**. We say *don't be tired* (a Persian expression of appreciation for hard work) to them. They are brave! They send videos, even with their own images. I really don't post them. Anyway, they're brave, like that one we saw who clearly said in the videos that we are all ReStarters, and showed her face. So we're not afraid of anything. We are fond of the Basij and the Revolutionary Guard and all that. We don't have a fight with you at all. You're a boy who is getting three hundred, four hundred, five hundred *Tomans* month; the Islamic Republic wants to embroil you with us.

Firstly, 97-98% of the army is with us; the army is a ReStarter army altogether, meaning its very nature is in conflict with you. You've been suppressing their rights for 39 years. They're **already** with us. If you understand what it is, translate it into English, my friend; put it in the phonetics of the language, you'll understand. They're **already** with us. As for the Basij, they are poor young kids and all that, and their line is simply, "Mr. Hosseini, we joined the Basij for money. Later, when you come, the system will be fixed, jobs, the future..." And we said, "Yes, of course." Well,

thank God. We'll have work later too. But the Islamic Republic wants to embroil you with us. We are not fighting with you at all, but if you do fight, you'll be in **Hell**. Because our killed ones go to **Heaven**, and your killed ones will absolutely, definitely, certainly, one hundred percent, and definitely go to Hell.

"Let us move past all things, the word of the Beloved is sweetest."

We quickly move on to the **Masnavi** of Rumi. We had started, and I told you that the Masnavi, Rumi's words, are very difficult and very strange. Every line can be **shattering**, and every couplet can be a world of knowledge, literacy, and wisdom that, later, is very weighty material—and perhaps if it's possible and they allow it for certain reasons—it might gain more attention after, say, 140-150 years. You know, some of its points are so **scientific** that steps must be built up for me, Hosseini, to understand them. Let me give you a small example to see. Look, for instance, he wrote on the third page, in the same poem we explained, for those who don't know the story: A **king** fell in love with a **slave girl**. The slave girl became sick; the king was crying to make this slave girl well. We explained the story up to here. Therefore, he was looking for a person who could cure this slave girl, and he went to a mosque. He had a dream, and in that dream, he saw a person, a **saint**, a **Sufi** who announced that a certain person would come and cure this slave girl. And that the king shouldn't cry so much. Now, why the king? Because the king wants to say, "Look, I'm powerful." Call the King of the world now. Presidents of the world think they can do everything.

They think artists are their own **donkeys**, people are their own donkeys, the nation is their own donkey. Like that. They are so **impudent**. The examples Rumi uses are also dangerous. He says a king was helpless from the love he had for a slave girl, and no one could cure her. He was willing to give his life, where he says he would give his **religion** and **world** just for this slave girl to be cured. Just so you know that every line is dangerous, I will only read the subtitle of this poem one more time before we continue with the verse. Look, in Section Three, meaning the third page, after the preface, it's the third page. He says: "**The Manifestation of the Inability of the Sages to Treat the Slave Girl.**" The word 'sages' is very interesting. A **Sage** is two and a half degrees—meaning if you calculate about 800 meters for each degree—different from a **Cleric**, a **Priest**, and a **Rabbi**. That is, he says the Sages are left **stranded**. The Sage. Meaning the doctors, the engineers, the PhD holders, the scientists, were unable to cure her. He says: "**The Manifestation of the Inability of the Sages to Treat the Slave Girl and the King's Turning to the Court of God (Allah)... Alif, Lam, Ha... ...and his Seeing a Saint in his Sleep.**"

Then in the poem, he explains that the King, like an **idiot**, goes to the mosque to get his wish granted. He goes to the **Synagogue** to get his wish granted. He goes to the Jamkaran Well to get his wish granted. He goes there randomly, falls asleep, and someone else comes and tells him: "Mister, no one grants wishes here. This is all a **grocery store**. We will send someone tomorrow to help you, because you cried and pleaded just now." The word "**allah**" indicates that the **Complete Human** is the same as "**allah**". Pay attention. Mosque and Church and... it's also

in his later poems, in later pages... he refers to priests and rabbis as "ellah." Well, you have a phrase in your Islam, good boy, you say "لا إله" (There is no ellah. ellah means **idol** . He says there is no idol, "لا إله إلا الله" (There is no ellah except Allah). This is the proof. In this line above, Rumi is making it clear that the King went to the mosque; the mosque is the mosque of **ellah**. It has an **idol**. The mosque is not **Allah**. The mosque doesn't even have **Allah** in it; it's an **idol**. It's an **idol-temple**. I want to say one word about it... He explicitly states and says all these idols are ridiculous, except for **Allah**, meaning the **Complete Human**.

See, when you listen to the poems in Mysticism, it's dangerous. For example, I explained in previous programs. He says: "**The world was not, and I was/ This breath was not, and I was/ I am the Creator of the names.**" "The world was not, and I was," do you know what that means? You don't know. I should say these things after program 100 so we know that a Sufi is not the **Complete Human**. This Mr. Rumi. Rumi was moved by (Shams of Tabriz), the Prophet of that time, the **Messenger** who came from the side of the Complete Human, he became a **Sufi** , he reached a level where he says, "I cannot speak. If I speak, you will leave, close the book, and burn me." Which was also correct. Throughout history, they would have picked him up with tongs and thrown Rumi out. He says: "**The world was not, and I was.**" Do you know what that means? Yes, it means that at the beginning of your prayer, you say: "لَمْ يَلِدْ وَلَمْ يُولَدْ" meaning (He neither begets nor is begotten). Rumi says I am لَمْ يَلِدْ (He neither begets) and لَمْ يُولَدْ (nor is begotten). I... everything falls apart!! You used to think God is لَمْ يَلِدْ وَلَمْ يُولَدْ (He neither begets nor is begotten). God is neither born nor does He give birth. Ilya ibn Imran, or Ali ibn Abi Talib as you call him, was an Adam in **dust and clay** that God was creating, and I was there. Jesus also said this.

So, "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ" meaning: (In the name of God, the Most Gracious, the Most Merciful. Say, He is God, the One. God, the Absolute. He neither begets nor is begotten) means it is **Rumi**. He says Adam was not, where was he born from? If Adam was not and he was... I will say it after program 100. Look, I am explaining a little bit from program 100 so you know how much the subject opens up. What does it mean that Adam was not and he was? It means, "I am لَمْ يَلِدْ وَلَمْ يُولَدْ" meaning: (He neither begets nor is begotten)." Rumi says, "I am لَمْ يَلِدْ وَلَمْ يُولَدْ" meaning: (He neither begets nor is begotten)." Don't look for God. All **Mystics** have said this. **Saadi** said it, **Hafez** said it, **Rumi** said it, **Attar** said it, **Jami** said it, **Khajavi Kermani** said it, **Saghir Isfahani** said it. All of them, in order, all of them said the same thing. He says you were in dust and clay, **Hafez** himself says the same that I read for you...

He says the book of **Hafez** was a page before Adam was born; our book was there. This means لَمْ يَلِدْ وَلَمْ يُولَدْ (He neither begets nor is begotten). If **Rumi** says "Adam was not, and I was," it means "I am لَمْ يَلِدْ وَلَمْ يُولَدْ (He neither begets nor is begotten)," because I was not born of Adam. Well, we get stuck here, don't we? We get stuck here and say, "What does it mean, not born of Adam?" And the **secrets** open up, which must be opened up after program 100. Let's move on and see what's happening. Well, the King turned... I want to continue the story. I didn't want to, I just wanted to explain this. He turned to the King and said, "Sir, every **useless, non-initiate** person..." "**Hand came and then struck the chest of the non-initiate** " meaning he struck his chest and said, "Throw everyone out, I don't want to see a single soul here." He said, "Why?"

He said, "I have a **very important secret** to tell about this matter." He said, "Fine." Then he came and said... the poem begins:

"He said, 'O King, clear out the house, / Distance both kin and stranger.'"

Throw out those from outside, and even you should go out. **Hafez**: "You yourself are your own veil, **Hafez**, arise from the midst." You yourself must get up. This is a place where they drop anchor; here, the shields fall down. The atom bomb doesn't work here. In this room where I want to take you to speak, the atom bomb, and "I am the boss," and "I am the King"—these are all **idiots**. **Sultan Mahmoud Ghaznavi** would bow and scrape like a **wild goat** before a **Sufi**. When the name of a Sufi came up... he didn't even dare to see the **Complete Human**. No king, when he was recognized, dared to go before him. He was always in contact with a Sufi.

"He said, 'O King, clear out the house, / Distance both kin and stranger.'"

"Let no one listen in the hallways, / So that I may ask the slave girl things."

Go see if the wall has a mouse; the mouse also has an ear. See if there is a hallway or anything listening.

"The house remained empty, and not a single soul / Except the physician and the very patient."

Why was it just the physician and the patient? Because the King himself went out. He said, "Go out, be careful no one listens, and you go out too." He told the King to go out.

"Softly, softly he asked, 'Where is your city? / For the cure of the people of every city is separate.'"

He said, "The formula, pay attention, let me explain this in **Secularism**. Did you see Secularism here, Mr. Hosseini?" Yes, this was in **Democracy**, this was in **Aristocracy**.

He said, "Sir, in America, if **Nelson Mandela** comes, if someone comes and says, 'Hit this side of my face,' if the police attack him, 'Take this side too and hit it,' it is logical. Because in America, everyone is Christian; they believe in **Jesus**. Then, when the police hit someone, and this person stands and smiles at them, because they have Christian religious belief, they see him as a **Jesus follower** and rise up. But in Iran, if an **oppressed person** goes to a Basij resistance, for example, and says, 'You hit this side, hit this side too,' the guy adds another kick, and the people don't rise up. Why? Because the **outlook of every city** and the **diseases of every city** are different. Therefore, mosquitoes exist in these very cities, and the **vaccination of mosquitoes** is also different in every city. The diseases in California are not in the middle of Kerman. There must be mosquitoes in Kerman that inject the microbes and diseases of the city of Kerman into your hands and feet, which you hit and kill, to vaccinate you against the diseases of Kerman. And it is also related to the climate, eye color, environment, and thoughts."

Why? **"For the cure of the people of every city is separate."** ReStart can only change the regime. Listen, my friend, to Secularism!

"And in that city, who are your relatives? / Who do you have kinship and connection with?"

He asked her, "Who are your close ones in those cities? Who are you acquainted with?" He is asking her questions.

"He placed his hand on her pulse, and one by one, / Again he asked about the cruelty of the heavens."

He took the girl's hand and took her **pulse**. Look at psychology! He just put his hand on the girl's pulse. He started asking her questions about the cities and explaining. See how he makes light of the science of **psychology** and **medicine**, how beautifully he can... Even now, the CIA and others have cameras that can understand your pulse; they've set up **lie detectors**. Back then, a **true physician** would take your pulse, and no matter how much you tried to deceive him, he would understand. From your feeling, your face, he would look at your face, take your pulse, he would understand everything about you. Well, now he says:

"When a thorn enters someone's foot, / They place their foot upon their knee."

"And with the point of a needle they seek its head, / And if they don't find it, they will make it wet with their mouth."

He said, "Look, when a thorn enters someone's foot, first you put your foot on the other leg, put it on a table, then what do you do? Then you use a needle to pull out this thorn. Now, if this hasn't happened, with saliva and all that, you must first find where it is." That is, he wants to say that when a person is going to be a restart **follower**, they might put a **thorn in their foot**, or they might show them **affection** with a **wet mouth**. That is, this state of finding the person's secret is different in its methods.

"A thorn in the foot is found with such difficulty, / Now how is a thorn in the heart? Give the answer."

He says, "Good boy, a thorn goes into the foot; you use a needle, you wet it with saliva to be able to pull it out. Now, if this thorn has gone into someone's heart, if they have fallen in love, finding it is not everyone's job. That's why the **Sages** are helpless. You want to find a thorn; how much trouble a person goes through! Woe betide that this thorn is planted in the heart. Woe betide that the **seed of hypocrisy** is inside them. Woe betide that when they **assault** a person in prison, they think it's from God!" Pulling it out is very difficult.

"Harvest-threshing is not everyone's task, / It requires an ox and an old (experienced) man." Briefly and concisely...

"If a thorn in the heart were visible to any vile person, / How could sorrows have power over anyone?"

"Someone places a thorn beneath a donkey's tail, / The donkey knows not how to remove it, and leaps."

He says, "Now, put this same thorn under the donkey's tail." You have to know where the donkey's tail is, where to put the thorn. He says if you put the thorn under the donkey's tail, can the donkey put its foot on its leg, bring its back forward, remove the thorn with saliva and the point of a needle? Does it have a mind? No. What does it do? It **leaps**, it kicks.

"It leaps, and that thorn is driven in tighter, / A wise one is needed to pull out a thorn."

A **wise one** must come and pull out this thorn, pull it out. The more it kicks, the deeper the thorn goes.

"The donkey, to remove the thorn from pain and smart, / Kept kicking, making a hundred wounds."

One place was wounded; there was a thorn in it, now it's five hundred places wounded. It doesn't know what to do. You went and they gave you the **Jowshan Kabir** (a long Islamic prayer). Before, you would pray four cycles of prayer; you were in the air, three years in Hell. Now Jowshan Kabir has been added to you too. What does Jowshan Kabir say? What does the **Sahifah Sajjadiyeh** (a book of prayers by the fourth Shia Imam) say? What do the words of **Jesus** say? What does the **Gospel** say? You don't even have the right to read the Gospel. Jesus came for a group of **Sufis** who were around him, and he said some things, he said **Mosaic-like** words, he said **Shepherd-like** words. ("Put your head on my forehead, where in God should I kiss you? Where in (هو) should I kiss?" Then you read, "Where in (هو) should I kiss?" It's exactly like going to **Trump** and saying, "**Trumplou, Trumploulou**." He hits you in the mouth and says, "Don't joke." Now, if his wife says it, "Trumplou" is different; why do *you* say "Trumplou?" Then he beats the hell out of you, and then you go to prison.

Look right now, you have to say **five hundred words** to bring up the name of one of these leaders in the country. You have to say five hundred words beforehand. That is, beforehand, he stands very politely, shuts up, listens, and no music is played beforehand. Then he says, "**The Supreme Leader** such and such, I don't know, the Leader such and such, such and such, such and such a field." If he doesn't say it, they hit him in the mouth, they cut off his **livelihood**. Then you understand this in the world, but you go to pray and you think, "O God!" They say, "قُلْ اللهُ اَحد" meaning: (Say, He is God, the One). To whom are you saying "الله الصمد" (God, the Absolute/Self-Sufficient). **Self-sufficient** is totally a wrong word. What does self-sufficient mean? It means there is something that is self-sufficient. Self-sufficient means I am sitting at home and I don't need a refrigerator. Why? Because I brought a sandwich from outside. Self-sufficient means I am doing something else that I don't need.

This word **self-sufficient** is wrong. Its translation is wrong. "الله الصمد" (God, the Absolute) cannot be self-sufficient at all. "I don't need a daughter, I don't need that, I don't need this," what does that mean? "I am on my own two feet." This becomes self-sufficient. No. "الله الصمد" means God is in everything. From inside the **donkey's foal** to that refrigerator. You open the refrigerator, and God is inside; it opens, otherwise it doesn't open. This is called "**Hu**", which is unthinkable, untouchable, incomprehensible. To understand it, He brought **Allah** into the middle, so that He may be **لَمْ يَلِدْ وَلَمْ يُولَدْ** meaning: (He neither begets nor is begotten).

"That thorn-picking sage was a master, / He tested her by touching here and there."

"From that slave girl, in the manner of a story, / Again he asked about the state of her friends."

He says the person that the **Saint** had sent for the slave girl was capable, he knew how to remove a thorn.

"She told the sage stories clearly, / Of status, lords , and citizens."

"He kept his ear toward her storytelling, / And his mind toward her pulse and her speech."

He was both paying attention to her **pulse** and listening to the girl's words.

"Until the pulse leaps at whose name, / He is the aim of her soul in the world ."

This (jahan)in farsi,meaning:*leap* is different from that (jahan)meaning *world* . This *jahan* means to leap. He says until the pulse leaps at whose name, meaning it jumps, her pulse flutters, he is the aim of her soul in the world. Then it becomes clear that she is in love with him. In the world, who is in love with whom?

"Lords and cities, one by one, / She again spoke of, O soul, and of bread and salt (sustenance)."

"City by city and house by house, she told her story, / Neither did her pulse stir, nor did her face turn pale."

She went from this city to that city, from this **Friday prayer Imam** to that Church and Rabbi, from that Rabbi to there... The story in essence is this. He says in essence, this girl... Rumi's secret is that this girl is a child of the **Revolutionary Guard** , a **religious extremist** , who is stuck on a Rabbi, a Cleric in a city. This is the story. The story is that she is stuck. Now he has to ask, "Which city were you in? Which... What is your religion ? What was your sect ? Who did you talk to? Who told you to read this, to read such and such a prayer?" He is asking one by one. I mean, his intention is—you'll understand as we go on. Well, her pulse was in its normal

state, unharmed, until he asked about the **Samarqandi** . As soon as the name of Samarqand came up...

"Her pulse leaped and her face turned red and yellow, / For she was uniquely in love with a goldsmith from Samarqand."

As soon as he reached Samarqand, the girl's pulse leaped. He said, "Look, Samarqand, girls, boys, such and such..." Her pulse leaped. He said, "Do you love someone?" Her pulse leaped. He said, "Were you going to such and such a mosque there?" Her pulse didn't beat. He said, "Such and such a house?" Her pulse didn't beat. He reached the **Goldsmith** , and he understood she was in love with the Goldsmith. The use of "Goldsmith" in this poem means that: "**The worth of gold is known by the goldsmith , the worth of a jewel by the jeweler .**" That is, they found a person who was one of those clerics they called a Bending Mystic). "Goldsmith" means he was a bending **mystic**. He wasn't connected to Iellah - For God's sake, referring to **Allah**), and a **bending mystic** is different. So what happened? So he reached the Goldsmith.

The word **Goldsmith** means this person was a goldsmith, he knew, he was a **government person**, they had taught him. They said, "You must not mention the name of this **ReStart**. If you stir, they'll arrest you. The city is taken, the country is taken, the structure is falling apart. Don't make it media news, don't say anything. Inside and outside. This ReStart knows everything." Look now at which officials know about this matter. He says **Goldsmith**; the word Goldsmith means this. Now, in the next poem that he is talking about, you will understand more what the word Goldsmith means. It means he was a bending **mystic** whom she was in love with. Meaning the girl was of a religion that this **bending mystic** was explaining. She was willing to put on a **suicide vest** and go defend the **Zaynab Shrine**, that didn't even exist there. Pay attention.

"Her pulse leaped and her face turned red and yellow, / For she was uniquely in love with a goldsmith from Samarqand."

"When from the afflicted one that sage found the secret, / He recovered the root of that pain and calamity."

"He said, 'Which lane does he dwell in as you pass?' / She said, 'The head of the bridge and she named a land'"

"He said, 'I know what your pain is, / Soon I shall perform magics for your liberation.'"

"Be happy and free and secure for/ I Will do with you what the rain does with the meadow ."

He said, "I understand what your problem is. Don't be afraid of me, my beautiful one, why? Because you see the meadow? I am like the rain for it. I want to make you a **restart follower**, to save you. Don't be afraid. I am like the rain for your meadow. I will bring you to life. I am **Jesus** . The seed I plant, I am allowed to form the **Complete Human**, that's why when I water it, it grows and comes out. That's why don't be afraid."

"I will bear your sorrow, do not have any sorrow"

Look at the humility of a **Sufi** he is explaining. He says, "I will bear your sorrow, do not you sorrow. You try not to sorrow, not to be upset. I will help you, don't be afraid. Now you cried, you didn't listen, you made a mistake, you prayed for no reason, whatever you did, you made a mistake, it's okay. Come back, and I will help you. Now that you've come back, I will help you."

"I will bear your sorrow, do not you sorrow, / I am more compassionate toward you than a hundred fathers."

"I am more compassionate toward you than a hundred fathers, my daughter, don't be afraid."

"To no one tell that secret of the houses, / Even if the King seeks much from you."

If the King asks you what the matter is, don't talk to him about this subject. She said, "Yes."

"When the house of your secrets becomes the heart, / That desire of yours will be achieved sooner."

If you don't tell your secret, if you want to make a contract, don't go and tell, if you want a matter to be, don't tell, he says if you don't tell this secret of yours, it will happen sooner. That is, he hints that you will reach your desire sooner. When you tell a secret, the world hears it. Why? Because the world has a mind, it has an ear. The wall has a mouse, and the mouse also has an ear. It is related to the **Universe**. See, if there is a microphone here now, everyone hears. Now you understand this microphone. But you don't know that when you tell your husband that, for example, "You are going out now and again there will be misery, I don't know, you're going to continue your addiction again," the world is listening. The world puts all its force into making him continue his addiction. When you think positively, you specify your view in terms of thought. This has nothing to do with **prayer**. Now it is decided that I will talk about prayer later. And when you do this, it causes you not to tell your secret. Do what you want to do. Don't tell your secret.

"The Prophet said, 'Whoever kept a secret, / Will soon be united (جفت) with his desire.'"

His desire will be fulfilled sooner.

"When the seed is hidden in the earth, / Its secret becomes the greenery of the garden."

He says this secret that... Why does the seed go and hide in the earth? So that it doesn't reveal its secret. "Am I an apple tree or a pear tree?" The seed doesn't stick its head out and say, "I am a pear," it doesn't say it. It never says it. Or it doesn't push out a pear foot from the earth. Or I don't know, it doesn't push out a piece of apple. Well, that's very bad! In all the seeds you plant in the earth, plant five hundred fruits. When it's underground, no one knows which one is the apple, which one is the pear. Why? Because it keeps its secret hidden. It remains silent for **perfection**, for reaching **Mysticism** and **Sufism**.

"If gold and silver were not hidden, / How would they gain growth beneath the mine
?"

He says *kan* means mine. He says if gold and silver were not hidden, they would not be valuable. The value of gold and silver is in their being hidden. Now, why he says these things, you will understand later. Because he later wants to... he explains more about the program after 100 later. He wants to play a **trick** on her. He wants to teach her something later. Now he is saying these things to her.

"The promises and kindnesses of that sage, / Made that afflicted one secure from
doubt ."

Pay attention, at first he said the **Sages** were helpless, and such and such. Here again, he said: "**The promises and kindnesses of that sage** ," meaning he declared this one to be a **Sage**. See, that's why we say **Sufi**. You keep saying **Mystic**. Now we have two million Mystics the way you say it. We only have one Mystic: the **Complete Human**. We also only have one Sufi: the **Complete Human**. But when the government comes and says such and such a Mystic, such and such a Mystic, these... What should we do? This is what **Rumi** says, not me. Again, here he hints that if there was a **Sage**, this one was the Sage. The others were not Sages. They were all **ilah**, they were not **Allah**. They were subsidiaries. They were not subsidiaries of **Allah**.

"Promises may be real, pleasing to the heart, / Promises may be virtual, you must
catch three."

"The promise of the benevolent is a flowing treasure, / The promise of the unworthy
becomes a torment of the soul."

If they want to show you affection, they give you something, they give you a treasure that moves you. The promise of the unworthy means these very religions in the world and the non-believers, it doesn't matter, they have ridiculous promises. **The Saint's Perception of the Pain and His Removal of that Pain before the King.**

"After that, he arose and turned to the King, / And informed the King of a hint of the
matter."

"He said, 'The plan is that that man, / We bring him here for the sake of this pain.'"

"Call the goldsmith from that distant city, / Give him gold and a robe to make him arrogant."

Arrogance... He came before the King. The King said, "What happened?" He said, "I understood that there is a man; she is in love with that man, that's why her heart is stuck there. She won't be your wife. She is your wife, but she is not your wife. Her eye is somewhere else, her ear is somewhere else, her heart is somewhere else."

The King said, "What should I do?" He said, "Send for that goldsmith man to be brought." He said, "How should they bring him?" He said, "Give him money and gold and all that, and then give him **arrogance**," which is a separate discussion.

The King's Sending of Messengers to Samarqand and Bringing the Goldsmith.

"The King sent one or two messengers to that side, / Skillful and very upright and capable people."

The King chose two of those just, skillful, intelligent people and sent them after this Goldsmith.

"Those two commanders came to Samarqand, / Bringing good tidings to that goldsmith from the Shahnameh."

They brought the good news to him that the King sent his greetings.

"O gentle master of complete Mystical Knowledge / Whose fame is manifest in the cities."

Suppose I tell you that **Hosseini** went to a grocer, and then told the grocer to fix his turban , "What is this book that you have given in the Qom seminary?" Well, you understand he is talking about a Cleric, right? You understand, you say, "That's not a grocer; that's a Cleric."

Pay attention to the word **Goldsmith**. He says the King gave you good tidings: "O gentle, superior master of **Mystical Knowledge**," meaning a **Mystic**, a superior master. All the cities are talking about you, everyone says, "We are at your command..."

"Now such and such a city, for the sake of goldsmithing, / Has chosen you, because you are a great one ."

The King said, "Only you must become the court goldsmith. You must come and become the **Magus** here, the temple here. We must use you, please come, the King chose you."

"Now take this robe , and gold and silver, / When you come, you shall be a favorite and a courtier."

You'll be special there. For now, take this ten million dollars and go hack the pages of these people. Take this two thousand dollars and go do these things. You rape in prison in presion? **Bravo!** You did a good job. Take this one hundred dollars. You did well!

Please come before the King, you'll become special there, you'll become a bodyguard and a guardian, and you'll go to Level One. Circle One.

"The man saw much wealth and a robe , / Became arrogant , and separated from his city and children."

As soon as the man saw this scene, he left his wife, left his child, and he severed, he said, "It's money, let's go, we were after money."

"The man entered the path joyfully, / Unaware that the King intended his life."

He didn't know that as he was going, the King intended his life. He is unaware of what this affection is. He is unaware that he is president for two days. He is unaware that he has only two more goats. He sleeps in the same two-bedroom apartment, mind you. Before, he used to sleep in a one-bedroom apartment, renting a place on the top floor, there in a 3x4 room. Now he sleeps in the same place. Before, his mom used to cook good food and he would eat; now someone else cooks.

"He mounted an Arabian horse and galloped joyfully, / Mistaking the robe for his blood money."

He saw his own **blood money**, this money the King wanted to give, the position, the rank, and all that! He totally... It's clear who he is talking about. He got on the Arabian horse, one of those Arab horses. And then very happy about what a position, what a rank. What a step!

"O you who went on the journey with a hundred consents, / By your own feet to the hook of fate."

He was so **stupid**, he was going to the hook of fate with his own feet, with complete consent.

He's going to be killed... He doesn't know, and he's even smiling... He doesn't know that behind him they are taking him to cut off his head for a meal. He doesn't know...

"In his imagination, kingship, honor, and greatness / He thought, 'If you show your face, O Azrael, I will take it.'"

He thought that if he had money, position, and rank, he would see **Azrael** - the Angel of Death), and he would say, "Go now," give him some money and say, "Go." That's what he thought.

"When that strange man arrived from the road, / The physician brought him before the King."

"They took him to the King of Kings with grace, / So that he may burn upon the candle of the fine-spun."

"The King saw him and showed much respect, / And surrendered the treasury of gold to him."

"Then his sage said, 'O great Sultan, / Give that slave girl to this lord.'"

"So that the slave girl may be happy in his union, / And the water of his union may extinguish that fire."

"The King bestowed that moon-faced one upon him, / And paired those two seekers of companionship ."

The King came and put the hand of the slave girl, whom he had fallen in love with... Look, the King came and put the hand of his girlfriend, his wife, in the palm of the strange man. "Here, this is yours, this money, this position, this rank, this girl is yours too."

"For a period of six months they pursued desire , / Until the girl was fully restored to health."

"After that, he prepared a potion for him, / So that he drank it and melted before the girl."

"When his beauty vanished due to his affliction , / The girl's soul did not remain in his calamity ."

The girl didn't say anything to them for five or six months. The girl got plump and ate food and got chubby and pretty, and suddenly she started pouring poison into the man's food. Who? The **Goldsmith** .

The girl was becoming beautiful. This is a very deep **Mystical Point**. Now there is no time; I'll explain it in later programs. See what love has done? A love came into existence; the girl is becoming beautiful and attractive in this love they have attained, and the boy is becoming what? Weak and afflicted. Why? He is eating poison. What is this poison? That is a story in itself. What is the intention? That is important in itself. The girl also gradually grew disgusted with Goldsmith's face. Her love was gradually fading.

"When he became ugly and unpleasant and pale-faced, / Little by little, he grew cold in her heart."

The girl got over him, you see. The slave is prettier; the matter is very different.

"Loves that were for the sake of color, / Were not love; they were ultimately a shame ."

Love is only love for that **Beautiful One**, he is explaining.

"Would that that too were a total shame , / So that that evil judgment would not fall upon him.

"Blood ran from his eye like a stream, / His face became the enemy of his soul."

"The enemy of the peacock is its feather, / Its glory vanished from the city's successor."

Well, our time is up. He says the peacock is killed for its feathers. Now he is opening the **Mystical Interpretation** of why this man must be killed. What did this person do that he must be killed? And he says the rank and glory and the things the King had given him, the status and rank, were his **enemy**. He himself was unaware. He didn't know why the King should say, "Sir, you should return to Iran, become the manager of such and such a place, for example."

He didn't know why he should give money for a position, for money, and for rank? Should he give money now because the **ReStart opposition** is strong? He didn't understand this. He thought that now he was cute, now he was attractive. They are totally fooled, fooled, and they go again. Anyway, next week, the continuation of this and a more important secret that exists in this must be revealed, gradually... it will be presented to you. Thank you for listening to this program. We are grateful to the ReStart children, to our good friends, our masters, and those who truly worked hard. It really has nothing to do with me that... you worked hard, it has nothing to do with me. You worked for yourselves, meaning you worked for **ReStart**, you worked for **Rumi** and **Saadi** and **Hafez**, and its value is much higher than this. If you worked for me, you won't get two thousand. If you work for them, and your heart is moved, they will do something with you and give you a world that contains two worlds.

"I am happy in the world for that by which the world is happy." Farewell until the next program.

