

## The numerical axis

Welcome to Restart 94. The political predictions of Shah Nematollah Vali have come to pass: the president has been re-elected, as foretold. Now, the clock is ticking. We issue a 40-day ultimatum for the release of political prisoners. If this demand is not met, the country will enter Phase Two—a period of severe discipline and "shocking revelations."

This episode justifies the radical call for civil disobedience: do not pay your water and electricity bills. Guided by Saadi's *Bustan*, we explain the Sufi edict to "consume the blood and wealth of the tormentor." Unlike religions that preach passivity, mysticism declares that "mercy to a tyrant is tyranny over the world."

We then decode Rumi's famous tale of the Grocer and the Parrot. The parrot, representing the clergy and imitators, spills the oil of spiritual wealth and then falsely compares its baldness to that of a dervish. Learn the danger of false analogy (Qiyas) and why you must distinguish between the "Milk" (superficial knowledge) and the "Lion" (spiritual power). The parrot mimics; the Lion hunts. Do not confuse the two.

#Restart #EmpireOfSufism #SeyyedMohammadHosseini #PhaseTwo #CivilDisobedience  
#DontPayBills #Saadi #Bustan #ConsumeTheOppressor #Rumi #Masnavi #GrocerAndParrot  
#FalseAnalogy #Qiyas #LionVsMilk #ShahNematollahVali #CompleteHuman #SufiEdicts  
#PoliticalPrisoners #TurkeyCoup #Iran

Well, welcome to Restart 94, dear listeners. The first few minutes, as is customary... I must mention that we are unfortunately forced to explain the country's political issues, even though it is beneath the dignity of Restart. The time came, a few months ago, seven or eight months before the Turkish coup took place, that I predicted it. After it happened, I told myself, well, these people don't know the Farsi language, and I'm not a showman for them, so it's logical that the message wouldn't have reached their ears, and they wouldn't have woken up and been punished. But unfortunately, it was placed in our own lap. Meaning, now that you know Farsi and our language, you saw the power of Restart. You knew everything, but this unfortunate event happened. The event we said would be a coup, and it was. Now, hitting ourselves over the head like children and all that is utterly ridiculous. To say, "Oh wow, we're ruined," and whether a few million Restart followers voted there or not is not important at all. The most important thing for you and me to consider is: what should we do now? I've always hated saying, since childhood, that the past is the past. I never looked at the past. Let me say, "This happened, there must be good in it, there must be reasons in it." What should we do now? As Iranians say, now that there's good in it, what should we do? The condition of the Islamic Republic of Iran is such that you must take your rights now. And Restart followers, these twenty million, twenty-something million Restart followers, are now on your side. They say you went

and voted, and you have demands. The immediate release of political prisoners. Thirty-seven or eight days. Forty days. You have forty days. You will enter the phase we will talk about on Saturday. In Phase One, your opportunity is very limited.

And if you don't listen to the Restart, you'll understand later. Look, everything I've said so far has happened; not one thing hasn't. And you will enter that appealing domain of murder and plunder.

Poetry from Shah Nematollah Vali "The appointment and dismissal of the steward and his agents, each one I see twice."

It is very obvious that the previous president will be re-elected. Shah Nematollah Vali had said this. You still haven't paid attention to his poems. Each one twice. It's impossible for a president to be elected only once... I mean, if you had just listened to this one couplet from Shah Nematollah Vali on Restart, you would have known that this person would definitely be elected. Even if no one voted, he would be elected again. Even if the whole world came together, Rouhani would surely be elected. It's an idiotic doubt, because it was already foretold. And if Rouhani hadn't been elected, the poetry of Shah Nematollah Vali would have been questioned.

And at that time, you would have told Hosseini, "Look, he didn't get elected again, so we won't be attacked, and we won't be ruined, and we won't be miserable." And because he was elected, know that another thing will happen, my dear. It will happen, and happen well. We will be disciplined. Everyone will be disciplined. We all came into the world to be disciplined. Either we understand the words of Mysticism and Sufism, or we will be disciplined. They will make us understand, even by beating us. They are very cunning. Mysticism and Sufism are not the most intelligent men in history, they are the most intelligent beings in the world of existence. They even know the next five hundred years of the world. The sign is: (The appointment and dismissal of Pruner and his agents, each one I see twice). How do you think they sent someone to see what would happen if we didn't vote for this one? They tested you. They wanted to see if you understood Restart? They saw that some people didn't. They wanted to make you, who doesn't listen to Restart, understand to go and become a Restart follower, listen, and understand.

If the world gathered, if the world killed itself, the Islamic Republic of Iran... whether you voted or not, whether you voted or not, whether an earthquake came, (The appointment and dismissal of Pruner and his agents, each one I see twice). The same thing happened; meaning every president has been elected twice, and the phase of strange events has occurred. Now, what must we do? If you detonate the shocking revelation at 9:30 PM on (June 4th), you must start your demands. You have forty days to say, "Sir, whatever you promised, make it happen now." You say, "Sir, I don't know, our president is not strong enough?" Poor guy, we will help him, my dear. We will air this thing. We know what to do with Restart. Oh, Mr. Hosseini,... Listen, either you went and voted and made demands, or you didn't. Political prisoners must be released. Didn't you say so? Do it. We are behind you, unless you are a coward, you took yourself for a coward, you idiot.

You went and voted out of fear, like a goat. But some people voted for demands, and some voted following the orders of their tribal elders. It doesn't matter. We say everyone, whether out of cowardice, like some Reformists, or with a goal, however anyone voted, the twenty-million Restart army is at your service. Start your demands. Tomorrow morning, we will start too. If the shocking revelation on June 4th is forgotten and the officials don't hear its sound, know that nothing will happen to you except what you should know.

**[Dear reader, the passage in green is the translation of the original text in Farsi, however, it was removed in the audio lectures due to it being flagged as too violent and replaced with the passage in blue]**

Meaning Phase Two will begin, and if you didn't understand this one, you'll understand the next one well. When women and children are having their limbs cut off in the streets, in the wilderness, you will understand well. When twenty people rape a fifteen-year-old girl, you will understand well. Then you will say, "I was wrong," but it will be useless. Like that friend of ours who said I have prepared a poem so that we can go into Restart from now on. He said: "Mr. Hosseini, did you issue an edict to steal water and electricity money?" No, we said the money for water and electricity is stolen; take back what they steal. We didn't say to steal water and electricity money. He asked, "Where did you issue this edict?" I brought this today to read, and Restart begins now. We say nothing but the words of the people of Sufism and Mysticism.

Meaning Phase Two is starting, and if you didn't get the message before, you're definitely going to get it now. When you see savagery against women and children in the streets and in the wilderness, you will understand. When you witness unspeakable acts of violence and violation against the innocent, you will understand. Then you'll say, 'I was wrong,' but by then it will be useless.

Like that friend of ours who said he had a poem ready so we can get into Restart. He asked: 'Mr. Hosseini, did you issue an order to steal water and electricity payments?' No—we said that money was stolen *from* you; take back what they stole. We didn't say to go out and steal. He asked, 'Where did you say this?' I brought this today to read, and Restart begins now. We speak nothing but the words of the people of Sufism and Mysticism.

Religions tell you to stand against oppression and secularism. Look, why isn't the Restart voice broadcast? They call themselves secular. Foreign countries, whose news networks are now saying, "Sir, this person wants to change the regime, and he has no right. He is obliged to come and seek asylum abroad, work for twelve hours, and after thirty-five years, if he manages to launch a radio station, he can say something, and even then, it's not certain we'll air it." The religions and governments of the world believe you should not stand against oppression. Only the people of Sufism and Mysticism—meaning Plato, Galen, Socrates, Pythagoras, Rumi, Saadi, and Hafez—only they tell you no, the whole world is wrong. Therefore, every edict, every word, every sentence spoken on Restart does not belong to me. It comes from the great figures

of Sufism and Mysticism, and in every part of it, I have explained the constitution to you, and you didn't understand. A poem from Saadis Bustan, Chapter Two, On Beneficence:

Poetry from Saadi "Someone saw the plain of Resurrection in a dream, The ground scorching from the sun's gleam; A clamour rose to the heavens from the people there."

Someone saw that Resurrection had become like dough, flowing like" from the sun and the heat and it's the Day of Judgment". This definition of Resurrection in Sufism and Mysticism is the time when you die. Religions say Resurrection is a place you will see after some time. But Sufism and Mysticism says Resurrection begins in Phase One the moment you are born, and when you die, it's Phase Two of Resurrection. What does that mean? It means the end of the world in your sensory world, where the virtual world becomes the real one.

"The brain was boiling from its feverish heat."

He says the brain was bubbling from this scorching, hellish sun.

"One person from that crowd was in a shade, Around his neck a wreath from Eden was made. He asked, 'O man who graces this assembly, Who was the patron of this gathering here?'"

One person was sitting in the shade, enjoying himself. Someone asked, what did he do to be so well off? Everyone else's brains are being torn to pieces.

"You had a rose at your house's door, he said, The good man sleeps beneath its shade instead. At that time of desperation, that honest man Asked for my sin from the Judge's plan: 'O Lord, grant mercy unto this servant, For from him, they once found comfort and repose.'"

One of those who understood the value of a good deed, of beneficence, said, "Sir, one day we found comfort from this person." The prayer of someone who found comfort from this person made him this way. Meaning, you said we found comfort from him. By God, in our time, he showed kindness to us, or he consumed our money but didn't kill anyone. At least, he didn't consume our money, or he helped us, or he showed us beneficence. And this beneficence to the people... Now he explains why he doesn't talk about you and me in the next two couplets? He talks about the country, he talks about the nation. He says they saw someone was well off. They said, "This official was playful with us and gave us a good time, and we prayed for him in our hearts."

What does Saadi say? He says:

Saadi praises himself. He says, what did I say?" When I solved this mystery, look what I said, good boy. And how, and in what manner, I solved this mystery. Look what I told you. You didn't understand. Now you will understand.

"What did I say? When I solved this mystery, Good tidings for the Lord of Shiraz!"

He says, bravo to the Lord of Shiraz (referring to himself). He considers himself the Lord of Shiraz. Hats off, Lord of Shiraz, what did you say?

"That the Public/People abide in the shadow of his high resolve, And upon the table of his bounty. The generous man is a fruit-bearing tree, And beyond him, only dry, barren firewood."

He says I revealed a secret to you, that if you knew, if the officials knew what it means to give comfort to a nation, they would understand. The tree is fruit-bearing, it has fruit.

"If they strike at the base of the firewood, will they ever strike the growing tree?"

He says the root of this firewood... you saw how it's dry and doesn't bear fruit?. They cut that and make firewood from it. This is what they mean by the "firewood of hell." The official who is stealing, he is the firewood of hell, he says. They cut this root. But a tree that bears fruit, a Human who bears fruit, they don't cut this man's root. Which apple tree, for instance, have you seen. whose root they cut to throw in the fire and make firewood? Who do they strike? He is explaining this now.

Now, I want to get to the water and electricity bill:

"Endure greatly, O tree of virtue, For you have both fruit and shade. We have spoken much in the chapter of beneficence, But it is not a condition for everyone. Consume the blood and wealth of the tormentor of the people!"

He says, don't pay for water and electricity. "Consume" is a command. Consume the blood and wealth of the tormentor of the people; meaning, consume his money. No religion says this. So it's not theft. I said the edicts of Sufism and Mysticism on the Restart program—the program does not belong to me for me to ramble anything of my own. These are the edicts of Mysticism, the mystics, and the people of Sufism. The money of the oppressor, the money of the regime, you must consume it. If you don't, you become illegitimate. Consume, it's a command, pay attention. Consume the blood and wealth of the tormentor of the people, meaning, consume both his blood and his wealth. But religions say, sit politely before the government. Now wait for the Mahdi to come! Don't revolt, don't revolt, My Dear! Mahdi is coming, Christ is coming. So let them consume for now. What's the problem? Focus on this side while they strike the other side. Christianity is full of this; in the Gospel, there are even verses that say whoever revolts against the government, strike them, beat the hell out of them. You only hear these sentences among the people of Sufism and Mysticism. You hear nothing in the rest of the world. There is nothing in secularism, nothing. None of these words are in secularism, My Dear. Not in democracy, only in aristocracy...

"Consume the blood and wealth of the tormentor of the people! Get a hold of him, so that.

" If one is at war with your Master, Why do you give him a stick and a stone in his hand?"

He says when the government attacks, takes one of your officials, your elders, your people, or a Mystic, or a financial political person from the party, puts them in prison, places them under house arrest, kills them, commits murder; why are you giving him a stick and a stone? Why are you voting? Why are you helping him? (If one is at war with your Master, why do you give him a stick and a stone in his hand?)

"Uproot a stock that brings forth thorns, Nurture a tree that bears its fruit."

Again, it's a command, see, there's no joking. These are not sentences to joke about, no joking. Listen carefully, what does Saadi say? "Uproot!" He doesn't say "establish," he doesn't say "Reformist," blah blah. He says nothing... He says:

(Uproot a stock that brings forth thorns, nurture a tree that bears its fruit).

The whole story from the beginning to the end is talking about officials, and the word The Republic is in the couplet so you know the conflict is between the officials and The Republic. The nation, the masses. So the discussion is about the masses and the president, and he says one president was having a good time in Resurrection. They asked, what did you do? He said he served the people. And he says a great secret was told: by whom? The Lord of Shiraz! (Uproot a stock that brings forth thorns, nurture a tree that bears its fruit).

"Grant the rank of great men to one, Whose head is not heavy toward the lesser ones."

Give strength to someone who respects the elders. Who understands Mysticism.

"Show no mercy to a tyrant anywhere, For mercy to him is tyranny over the world."

Again, it's a command, see. Show no mercy, show no mercy! Wherever you compromise against oppression, you are attacking a Mystic. What happens, Hosseini? The Mongols attack and rape women and children. The Arabs attack and rape women and children. The Mongols take your fourteen-year-old daughter and sixty people rape her. Mr. Hosseini, is this in this couplet? Exactly in this couplet. (Show no mercy to a tyrant anywhere, for mercy to him is tyranny over the world). The world means Restart, meaning Sufi. He says when this tyranny happens to the Sufi, you will see it with your own eyes.

"The fire that scorches the world is better extinguished, Better for one [wicked person] to be in the fire than for a multitude to be burned."

He says when you kill one of these tyrants and the populace is at ease, it is a virtue and you will go to paradise. You become an important person. Did you understand Restart? Don't be like religions, don't be like secularism.

"Whoever shows mercy to a thief, strikes the caravan with his own arm."

Now, this half-line is technically wrong, but the concept is correct. Anyone who helps a thief is striking the caravan himself. It means that if you help in a theft, you yourself are committing

theft. That's why when you stand in line after your death, they call you and say, "You raped 66 people in prison." You say, "I didn't!" They say, "You voted for him." You voted. 774 murders are written against you. You must be a Buddhist for 20 million years. Your credit card is zero. You don't have money to buy food. It's not like here, where you pay \$150 to find a girlfriend. There, you must pay 20 billion dollars to have a girlfriend. It's a Nymph of Paradise, as that Mullah says, a beautiful Nymph of Paradise, so it has a price.

"Give the aggressors' heads to the wind (slay them), Oppression upon the oppressor is justice and equity."

He says, negative times are positive. Oppression upon the oppressor is justice and equity. Now, why does the world have a problem with Sufism and Mysticism? Because only they say this. No one else says this. Secularism and religions don't say such a thing at all. Secularism and religions say, "Sir, there is government, reform takes thirty years." The word "reform" itself belongs to secularism in the world. So only they speak, only they speak. So, where does it say to consume the money? (The blood and wealth of the tormentor of the people) means you shouldn't pay for your water and electricity? Everything you steal from the electricity takes you to paradise. Everything you steal from the water takes you to paradise. Everything you steal from the bank takes you to paradise. Every loan you don't repay takes you to paradise. Every official you find, see, shed their blood, and seize their house takes you to paradise... Stealing is the only way to paradise here. Because when you steal this official's money, he doesn't have money anymore, he can't kill people. Now if you take the Islamic Republic of Iran's money, they can't come and hack me anymore. They can't employ 500 people to torture me. They can't pay the media to say... they create foreign media to say Restart shouldn't talk, and then they exaggerate the attack on the British Embassy. Then they say it was an egg, it was chalk. Why do they lie so much? Because they don't have the money. They hire Iranians against Iranians, a story which I will explain in Rumi, which is very shocking.

We explained Rumi last week, so we'll start explaining this too. We said that Complete Humans are like the number line; each one is "One." Their unit is "One." Their "Single" is also "One." Now, after the program, one hundred it means four or five more programs, I think, I think one hundred or one hundred and one, and so on, we will slowly move toward more advanced topics. Like the number line. If the first Complete Human is "One," the Complete Human now, let's say, is one hundred thousand, for example. Well, Mr. Hosseini, you didn't explain this number line last week. I will explain it to you. Look, one, two, three, four. "One hundred" can never say that "I don't accept Nine." If "One hundred" says, "I don't accept Nine," it won't be one hundred. If you remove any of these beads, it's no longer one hundred. The rule of the number line is this. Why do I talk about numbers? Because the people of sufism invented Zero. The people of sufism invented Infinity. The people of sufism invented irrational numbers. The people of Sufism invented 3.14 (Pi) for this world. No scientist in the world, even in the next five billion years, will have an answer to the questions we asked on Restart, except Restart. No one has the answer. No one in the world can define a point. No one in the world, even in the next twenty-five billion years, can define Zero. No one. Do you understand? They themselves put these there so you and I could understand perfectly. The people of Sufism themselves put Zero there.

Well, now these are "One." If you don't accept any of them, *Bismillah al-Rahman...* "We don't accept Moses." Done, you've lost. "We don't accept 'Board'." We didn't even know what 'Board' was. You lose the game.

"So in every age, a dervish is established, The trial until Resurrection is constant."

Each of these beads of the Tasbeih is called (And hold fast, all of you, to the rope of God). It's one rope. Wherever you cut the rope, you lose the game, you fall. So, from the first day the first being, Human - the Complete Human, not Complete Adam - has existed until now that the Complete Human exists, you must accept all of them. Well, Mr. Hosseini, how do we know they are in succession? How should we say we accept them? Right now, we have David's Psalms, but we don't have the Scriptures of Zoroaster. They say even your own Avesta was written by the Sasanids. I say that's true *with the knowledge of the Complete Human*. Now the rest of the beads will open up, because this one is the same. This one is the same "One", the same "Single", but he is further ahead. This being "further ahead" is based on time, because the spirit of the Complete Human is embedded in the fourth dimension of time. So, time helps the number line. If you remove time, Zero is the same as Infinity; you no longer have a number line because you can't count. Look, if you remove time from Zero, you can't say "One." So everything is Zero. You can only say Zero, One when the number line of time is produced. If I take your breath now, you can't say "One." I take your breath (0, 1, 2). You can't say "Three." This is the production of time, meaning one great spirit (which we will explain later what that means) enters the point of time and Zero. So he is further ahead, how is he further ahead, Mr. Hosseini? Look, this is 100, so 99 is inside him. 84 is Mohammad, 64 is Jesus. Go further back; everything is in this 100, because 100 is with us, and 90 is also with us. Well, another secret is hidden in this. As we go further along this number line based on time, in an evolutionary way, the Complete Human, the negative numbers are also being added to the left side. Meaning, for the Complete Human 100 to exist, a minus 100 must exist. So, Shemr is also progressing. Meaning, the one who killed the first and second Complete Human was Shemr Number One, as you Muslims call him. Now, Shemr is much more naughty than Shemr, because he is further ahead. So, as we go further, the Antichrist that you jokingly mention in religions becomes stronger. As we go further, suddenly we fly in cars. Before, we walked with donkeys, but now even the donkey is with us. First you had an Opel car that would overheat, but now the structure has changed. Well, the Complete Human now faces the most negative being, named the "Bad Person."

Who produced this? The Complete Human himself. How did he produce it? Because every action has a reaction, reaction is opposite to action, it's a universal law. Meaning, by producing 100, minus 100 is produced. It reached Zero. So how did he produce it? Every action has a reaction. You slam your head into the wall. How does the same force return to you? Physics says the same amount of force that your fist hits the wall, the wall hits your fist back. It's a law. It's all produced by Zero itself. So, we are explaining the Complete Humans, because we can't explain the personality of the Complete Humans or the institution of the Complete Humans. Two can never explain 100. Complete Humans are Infinity, meaning Infinity. That's why they have no definition. That's why only someone who understands Infinity can define the Complete Human. You only understand Infinity when you need time. As long as you are in the four-dimensional realm of time, you cannot understand Infinity. That's why Zero has no definition.



Complete Humans are Zero. That's why they say he is both the smallest creature in the world of existence and the biggest creature in the sensory world. Meaning, both Zero and Infinity are within him. Now, what shape, what conditions, what is inside this being? This can be explained, but the Complete Human cannot be explained. Because only the Complete Human can explain the Complete Human. Aziz-o-ddin Nasafi also said this, and most mystics and people of sufism have said it.

After all these words that Mr. Rumi speaks in the Masnavi, he's been explaining Restart and the Complete Human from the beginning, but he tells the kings, he tells the people that a being exists, and he slowly starts the story. After he starts this story, he gets to the point where he wants to explain the difference between a Mullah and a Mystic. The Masnavi story is exactly about Restart. It has no other explanation or justification in it; you'll understand this if you read it from the beginning. His eleventh tale, meaning the tale of 'The Grocer and the Parrot and the Parrot spilling the oil in the shop,' is exactly what is being explained again.

Poetry from Rumi's Masnavi (The Story of the Grocer and the Parrot):

"There was a grocer there who owned a parrot, a pleasant voice, green, and a talking parrot. It would guard the shop upon the shelf, and exchange quips with all who bought and sold itself. In addressing humans, it would speak, Among the parrots, its voice was unique and sleek. One day, the master went toward his home, and the parrot took a watch in the shop, all alone."

He says he had a parrot that was articulate. Do you remember I said we wanted to talk about the parrot? We said the parrot is important, this is it. He says he had a parrot that was articulate, insightful, and eloquent. He was famous among all the parrots. They said he was very clever, shrewd, and clever. Then he published a treatise, published a book, he understands a lot. He's a good Rabbi, a good Priest. A good Mullah. A mystic, my heart. That's how it is.

He says one day the owner came home, and because this parrot was very clever and all that, he had put the parrot to guard the place where he kept the oil, to look after his shop.

"A cat suddenly leaped upon the counter. After a mouse, the small parrot, fearing its encounter, jumped from the counter, fled to a side, and spilled the vials of rose oil, far and wide."

He says the parrot started... A cat came after a mouse. The parrot got scared. Pay attention: the parrot itself, the parrot itself, ran back and forth in the shop, running away, flying. It knocked the vials of oil one by one to the ground and broke them.

"His master returned from the home side, sat down casually in the shop, master-like. He saw the shop full of oil and his clothes greasy, Hit the parrot on the head; the parrot went bald from the strike. For a few days, it spoke no more, The grocer sighed from his regret, poor."

He came and looked and saw all the oil spilled on the ground. Why did the parrot do this? From the moment the cat chased the mouse, meaning the cat-and-mouse game. The cat-and-mouse game is an example that Obeyd Zakani also explained. The cat-and-mouse game is the game of the world's time. He says as long as you are sitting on the pulpit talking, until this game of the

world's time comes—meaning a government comes and slaps the first Mullah, he won't understand, and the second Mullah will be silent. The cat-and-mouse game happens, and the parrot gets scared and spills the oil himself. The shop owner comes and hits the parrot so hard on the head that the parrot becomes bald, all its hair falls out, and its voice is cut off.

(For a few days, it spoke no more, the grocer sighed from his regret, poor). He saw that after this happened, a few days passed, and the parrot wasn't talking. Well, he got upset. He felt pity and said, "I made a mistake."

"He tore at his beard and said, 'Alas! The sun of my fortune went beneath the mass!'"

Many people came there to buy oil because of this parrot. Many also came and said, "Give us this parrot to see how it talks, how clever it is." The sun went behind a cloud, they were ruined, they made a mistake. My income actually comes from this. The government is in my hands, but now if this Mullah isn't here, I can't govern. My income comes from this parrot; my income and money come from this parrot. He must speak, he must talk, attract people. So I can consume their money. How do I consume their money now?

"My hand should have been broken at that time, When I struck the head of that sweet-speaker fine."

He says, "I wish my hand had broken the day I did that."

"He gave gifts to every Darvish, so that his bird could find its voice again, wish."

To every Darvish... when he says Darvish, it's clear he wasn't giving gifts to the poor. The word Darvish means the people of Sufism and Mysticism. Now he fell at the feet of the people of Sufism and Mysticism. "Sir, what should I do?" He kept giving money so they could somehow release the parrot's voice. This is not referring to the poor, broke Darvish, because he was giving gifts for them to come and open its voice.

"After three days and three nights, confused and sad, He sat in the shop, with hope he never had. He showed that bird all kinds of secrets , so that perhaps it would start to speak."

He did everything to make it talk.

"A wandering ascetic with a bare head was passing by, With a hairless head, like the back of a dish or tray, nigh."

Jowlaq means (shrewd). A person who is a Sufi, the shrewd they mention is like a Wandering Ascetic. Think of it this way, a man who knows things, who is on the border between wisdom and sufism. He says a shrewd with a bare head was passing by, with a hairless head, like the back of a dish or tray. He says a mystic entered, he was bald, had no hair, and was very humble. He walked very, very slowly. Why? Because his condition was exactly like the parrot's. This is explaining how sad and miserable the parrot was. This man, from the height of Sufism and Mysticism, saw himself as dust, hunched over, walking very slowly, and his head was

bald."The parrot began to speak at that moment, It shouted at the Darvish like the prudent: 'O bald one, why did you mix with the bald ones? Did you perhaps spill a vial of oil?'"

The parrot started talking here. Why? Because eight of his own hairs had fallen out, and he saw this one was completely bald. He thought, "How much oil did this one spill to be this bald?" He thought someone had hit him twenty times. He says, "How much more oil did you spill? I spilled this much oil, looked at my head, I went bald, a hundred of my hairs fell out. A thousand... How much more oil did you spill to be completely bald?" He reveals a secret:

"From his comparison, the people laughed, For he deemed the wearer of the mystic's robe like himself."

(O, higher than thought, comparison, suspicion, and illusion). He says here the secret is slowly being revealed. He says "From his comparison"; meaning, he and his filth considered themselves similar to that Wandering Ascetic. He's published two treatises and thinks he's a Sufi. He's talked about religion four times and thinks it's very important. Comparison. He compared himself. These are all stories. O Satan, bow down to Adam! He compared himself: he said, "I am higher than him. You created me from fire, and him from earth. Should I bow down to him?" Comparison starts here. The word Satan is exactly what the parrot is named; meaning, he named the Mullah Satan in the story. Articulate, a speaker, eloquent, but you don't know how the parrot became eloquent. Pay attention now to who he is talking about. It is a direct reference to those who interpret Rumi, Hafez, Saadi. They are like this parrot. Nothing! They are neither connected to the Complete Human, nor are they authorized to speak. Their words have no effect. He goes to England, publishes a book, sends his child to England, thinking he understands a lot, and they call him Divine seeking mystic Brainless Ayatollah. Why? Because he speaks without permission. He is that bald parrot who performed this act without permission. (O bald one, why did you mix with the bald ones? Did you perhaps spill a vial of oil?) (From his comparison, the people laughed). He could have said, (From his comparison, the man laughed). He says the populace laughed at his comparison. (For he was deemed the wearer of the mystic's robe like himself). He says people laughed because the parrot thought that he was the same as the people of sufism. For example, he thought they were like this, that this is their condition.

This couplet comes after it:

"Do not equate the work of the Pure with your own, Even if in writing, 'Lion' and 'Milk' are shown."

He says, don't claim the work of the chosen ones as your own. here it's like Rumi's famous poem about a "desert lion". However in Farsi, lion can also be terminologically understood as milk (Because in Farsi, both words are written the same way) . Meaning you say a person drinks milk from the bowl and the desert lion eats the person. He then interprets these two shir(in farsi). Even if (Lion/Milk) comes... Now it's censored here, he says, "Look, good boy,(Milk or Lion) is (Milk or Lion)." We have two words that in Farsi, both words are written the same way, One is the milk that they pasteurize, that you drink from the cow, and one is the Lion that eats you.!

The idiot is explaining. In one couplet, he mixed everything up. He said: One, this is Satan; he gave the attribute of Satan to the parrot. Two, he thought he was a mystic. Now he understands something. Now he's rambling, he seems to understand something. It's true that you're articulate; you've memorized it. You're speaking the words of others. They taught you this sentence. You say, "Sadiq, peace be upon him said." You say it. You know neither said, nor Sadiq, nor peace be upon him. You know nothing! "Thus said Jesus." They come to the church and start talking about Jesus, just like this parrot. If your oil spills, there's no one to hit you on the head, otherwise your feathers will fall out. He says, it's true that you write "Shir," but there are two "Shirs." That Lion that eats people, that is the mystic. He has the Lion and Sun flag. This is on the flag. The milk you drink is not a flag; it belongs to a cow. It is cud. He's taken the leftovers of others and made them into a book. Keep writing, "Thus said Sadiq." You don't know Sadiq! He wrote a book. It is mental refuse. You've consumed the spit of others and are putting it out. Nothing has come out from yourself. You are a pond that stays in one place and rots. If a Mystic speaks, he speaks from the Ocean. It never spoils and never changes. Go and take a ritual bath, as you say. You Mullahs, your ritual bath is accepted in the sea, but it is not accepted in a glass of water!

"That one is a (Milk) in the container, That one is a (Lion) in the Desert."

See how beautifully he repeats a single half-line with two concepts. He says, (That one is milk in the container), the container where milk is poured for you to drink. (That one is a Lion in the wilderness), the wilderness and forests and places where the Lion exists. He says, that one is a milk from which you drink, and that one is a lion in the Desert. This one is the lion that eats people. That Lion eats people. My dear, lovely one, this Lion eats people. How can you consider yourselves one and the same? He says this parrot and its likes performed a satanic act that led to the misguidance of the world's people. The whole world is misguided because of this: Christian, Jew, Zoroastrian, secularist, and democrat. Why? Because they always think this parrot understands something.

"The whole world was led astray for this reason, Few became aware of the dervish of the Truth."

We will explain the dervish later. Fewer people recognized the dervish of the Truth. Why? Because everyone was a fan of the parrot, and the government, meaning the Grocer, along with the parrot, meaning the clergy, had joined hands so that this issue would not be revealed. (The whole world was led astray for this reason, few became aware of the dervish of the Truth).

"They claimed equality with the Prophets, And deemed the dervish to be like themselves."

It reached a point where he compares himself to the mystic. When they tell you that you are Divine seeking mystic, instead of raising a sword, killing both himself and the opponent! He compares himself to the Prophets and dervish, meaning these people of Sufism and Mysticism. He considers himself one with them. This story beautifully explains this.

"They said, 'Look, we are human, they are human, We and they are bound by sleep and food'."

He has also thought and said, "Sir, this one is human, I am human. He coughs, I cough. He has a wife, I have a wife. I am an articulate parrot, I am like him." He says the parrot thinks he is like him. The appearance of the Complete Human is like you and me. Now, some of them are even skinnier. And Jesus, for example, if you hit him under his feet, he really wouldn't get up. Skinny, something like that, maybe he didn't even have food to eat. Now Moses was a bit more well-built, he would hit a couple of punches. He would at least attack, but not all of them were like that. Go and see John. Look at the son of Zechariah. When they wanted to take Zechariah into the tree, he couldn't pull himself out. Go and look at Jethro. If you blow on him, he falls down. Go and look at Shams. If you hit him under his feet, he falls on his head, face, eyes, nose, mouth, just like me. He eats and sleeps. How do religions equate yourselves with the people of sufism? Meaning, us? Rumi says, (The whole world was led astray for this reason, few became aware of the dervish of the Truth. They claimed equality with the Prophets, and deemed the dervish to be like themselves. They said, 'Look, we are human, they are human, we and they are bound by sleep and food'). He says he doesn't know that the one who eats and sleeps is me. This is the Lion of the Desert; I am the Milk of the cow. He understands eighty thousand, eighteen thousand, five hundred thousand, Infinity worlds, but I don't. I'm just sitting here talking.

"They did not know this, as they were unaware, There is a difference between them and the unlimited."

He says they didn't know that there is a vast difference, and there is another world, and there is a big difference between the Lions. For them to understand, you must throw them in front of the Lion. When the Lion eats them, they will understand. This is the same story of the Lion in the stable and petting the Lion that Rumi explains. By that poor farmer who didn't know, because there was no light, he didn't know it was a Lion; he thought it was his cow. The Lion had eaten his cow and was sleeping in the stable. He kept going and touching its mane, thinking it was his cow. If the light comes, he will understand. He will be terrified. This is a Lion, not a cow. And he explained it more clearly in the story of the Lion and the Cow. Thank you for listening to this program, and I don't know what else to say, but with the hope that we understand the difference between Milk and Grape Molasses. and don't equate this milk with that Lion. I entrust you to the Lion of the Desert, not the Milk of the Vessel, and we entrust you to the eloquent speakers of Sufism and Mysticism, not every bald parrot who knows nothing. Parrots know what they have been taught, but Sufis know what is from the great Sea and Ocean, and it never ends. Because Infinity is not to be found. Until the next program, goodbye.