

## Episode 110- Permission

In this provocative and profound 110th episode of **Restart**, the discourse moves beyond the surface of politics and organized religion to explore the "most dangerous" ideas of the last 700 years.

- **The Ignorance of Names:** Why simply knowing the names of Cyrus, Ali, Omar, or Christ is not the same as understanding their essence.
- **True Aristocracy vs. Snobbery:** A redefinition of nobility through the lens of Sufism and Mysticism.
- **The Science of the "Self":** An exploration of the "Satanic Self" and how arrogance physically and spiritually manifests, using the metaphor of the "swollen nose."
- **The Complete Human (The Physician):** Understanding why religious rituals like Hajj or prayer are "hot air" without the permission and connection to a spiritual guide.
- **The Tale of Majnun and the Phlebotomist:** A Rumi-inspired deep dive into the concept of "I became You"—where the lover disappears into the Beloved.
- **Self-Knowledge as the Only Market:** Why seeking the "Friend" outside of yourself in mosques, churches, or books is a lost cause.

This episode challenges listeners to find the "Pharaoh" within themselves and seek the internal "Beautiful One" (The Complete Human) to transform material existence into spiritual wisdom.

*"I dwelt so much on the thought of You, I became You from head to toe. You came little by little, and I departed slowly, slowly."*

#Restart #Sufism #Mysticism #SelfKnowledge #Rumi #CyrusTheGreat #Spirituality  
#EsotericWisdom #TheCompleteHuman #Philosophy #Hosseini #InternalPharaoh #Gnosticism  
#Enlightenment

The most ignorant people in the world are those who have a problem with "Prishtoostarshroosh" (a made-up name that does not exist), and even more ignorant than them are those whom we ask, "What is Prishtoostarshroosh (a made-up name that does not exist)?" and they say, "We don't know!" And truly, even more ignorant and foolish than them are those who attack anyone who believes in "Prishtoostarshroosh" (a made-up name that does not exist).

We gave the opposition and foreign networks three or four months. What does Aristocracy mean that you are opposed to it? What does Sufism mean that you oppose it? What were the Laws of Cyrus? Bring them forward if you know what you are opposing; but they do not know. They have only heard of Cyrus, they have heard the name. They tell their child "Cyrus." Sunnis have only heard the name Omar (O M A R), Shias have only heard Ali (A L I), Christians have only heard Christ (C H R I S T); they have only heard the name. Cyrus is in this program. Welcome to the 110th episode of Restart, the most dangerous program after 700 years. Welcome.

Well, a very warm welcome to the 110th episode of Restart. In any case, between the words of Plato, Socrates, and Mr. Aristotle, the world chose Aristotle. Words were spoken regarding democracy and secularism, and they steered the governance of the world in a direction where you now see these discriminations, this plunder, and these massacres in the world. Just as it has been with science; whenever the world has understood the words of the people of Sufism and Mysticism late, they have simply understood it late. It's that simple; whenever the world understood the words of the Sufis and Mystics late, they realized it too late. This is truly a golden sentence, write it down.

So, they know nothing about the type of government either. We gave them a chance. Do you want me to shut down "Good Night Iran"? In 120 years, you will see they have no answer. They have a Cyrus Cylinder that they keep spinning around their heads, yet they know nothing of Cyrus and only know him by name Kurosh, and they don't know the laws of Sufism and Mysticism, yet interestingly, everyone is opposed. When I say everyone, I don't mean the people—90% of the people are with us; is it possible for 30 million to come to this program suddenly? No, by "everyone," I mean this 1.5 million in Iran who are always after positions, money, and status, or looking for this big steak that they can slice up and eat. They think it's a melon to be sliced, and they are after money, posts, and positions. Otherwise, people who possess wisdom, when you tell them two plus two equals four, they accept it simply.

If you think you understand Aristocracy... the ball is in your court. You TV networks are spending millions upon millions of dollars a month to make people understand what it means. You only know one sentence: that it is snobbery. Whereas Aristocracy is not snobbery at all. Snobbery can exist anywhere; it means when you get money, you steal the money and become a "noble" yourself; meaning now you have to hire a few bodyguards to watch your money, now someone has to come and make your food... that becomes snobbery. But Sufism and Mysticism mean Aristocracy; it means the Sufi-nature and their perspective, which we have explained to you, dear and esteemed listeners, and it is clear.

So, aside from this program, no one knows anything about Cyrus. This program is not mine. When we tell the opposition to come under the umbrella of Restart, they think they are coming under the umbrella of Hosseini. Who is Hosseini? Man, this program belongs to the greatest men in the history of existence, the people of wisdom and knowledge, and the sages of the world, and the whole world is obligated to prostrate before them because they do not know who they were and how they died.

And for this reason, you and I, we all must place our foreheads on the dirt before Saadi, Rumi, and Hafez; before Plato, Galen, and Socrates. If we have consciousness, the more our consciousness grows, the greater our humility toward these great figures will become. So, Restart—all the words I have spoken have been from the people of Sufism and Mysticism up to now. And if you see that you have "copped out" as you say, or "jumped," know that such a program is presented roughly every 700 years, and it is logical that you don't understand, it is logical. It is logical that all religions have a problem with this, because throughout history, governments have always tried to prevent you from understanding what we are talking about in

this program. But let us move on, "the words of the Friend are sweeter." In the previous program, we gave a tiny explanation regarding Aristocracy, but we also read a poem:

*"I dwelt so much on the thought of You, I became You from head to toe You came little by little, and 'I' departed slowly, slowly."*

When "The Beautiful One" enters a human's body, the person's self leaves. This is what they call *dhikr*; in other words, verbally, it means remembering The Beautiful One. The universe is built based on The Beautiful One. This is scientific; I have explained this several times, it is scientific, meaning nothing can be done about it.

Look at some things, for example... a person reads two books and then the tip of his nose gets swollen [metaphor for arrogance]. The tip of the nose swelling is scientific. Rhinos... or rather, cold viruses (Rhinoviruses), there are about 99 types and they are different. We don't care about that. The best place for cold viruses to live is the tip of the nose, because at 32.5 degrees Celsius or 99.1 Fahrenheit, it is simply the best place for these viruses to grow. The fact that the tip of your nose is swollen means that the best place for that Satanic Self is right there inside you, living in the tip of your nose, and you don't even see it. Why? Because they say, "See the tip of your nose".

This is all scientific; it's not something where you think someone is joking or just saying words or blurring something out. No, it's not like that. Later they will understand that the best place for the growth of a virus, like the cold virus, is the tip of the nose. Now, all the Mystics and Sufis came and explained this. They came and said, "Sir, to reach a thing you name God, you must go through the path of God." It's very simple. Meaning you must find that individual who has a connection with God, otherwise you cannot reach Him. The name of finding him is one concept; actually finding him is another concept.

The difference between not finding and finding is that Mr. Moses dropped his staff 500 times and nothing happened. It fell from his hand 300 times, nothing happened, and he never ran away. But when he was finding "The Beautiful One" and was moving in his Spiritual Journey, when the command arrived: "Drop your staff," the effect of the command on the staff was such that when he dropped it, Moses himself ran away.

They call this the "Effect of the Word," or the "Permission" of the word. Everything in the universe has permission. The universe has given permission for Planet Earth to live here; this is permission. Trees in the forest... whenever you want to plant a tree somewhere, that tree must be given permission to grow there; they give it this mystical permission to grow.

It is like the question some people have asked, say 200 times: "Sir, for example, our dad has died, now what should we do to make our dad happy?" The first way is to see what is going on "on the other side" and what your dad actually needs that you can save him with. It is like a baby in the mother's womb. He has come to Earth. Now assume one of the twins is still inside the mother's womb. He is taking the mother's blood, saving it in jars so that when he comes out, he can give it to his brother to eat. He says, "Maybe he will need this on the other side."

Inside the mother's womb, someone has to explain to him: "Dude, do you have a car to go to the other side?" The baby in the womb, the twin left behind, says "No." He asks, "Bravo. Do you have a chicken?" He says, "Chicken? What is a chicken? No." "Do you have money?" "No." "Do you have land to give to your brother?" "No." He says, "That brother has financial problems, he has no land to sell to get money to buy food to eat. Do you have anything?" He says, "I have half a meter of space here. Do you want me to give mom's kidney?" He says, "If you give mom's kidney, she will die. This mom will die. Mom also has a heart with a beautiful sound, do you want me to give this instead of a watch?" He says, "If you rip out mom's heart—the twin inside the womb giving it to the twin outside—the mother dies and you die too. It's that simple." What do you know about the other world that you want to send something from here?

This is scientific, truly. It is Socratic; it is very simple to think about and you will understand simply. Let alone [the dead father] who has gone to the other world and someone has grabbed him by the collar. And the first question: "Did you find The **Complete Human**?" He says, "Beg your pardon?" He says, "Yes, for 'In every age, a Guardian stands'." He says, "I didn't know." He says, "Every 'Ya Hossein' you chanted is a sledgehammer on your head. Every 'Jesus' you said..." Now imagine that dead guy said the name Jesus 600 times; he is getting beaten with 600 clubs to be saved, and you go to his grave and say, "Oh Jesus, help him!" It just keeps getting added to his "Jesus" count. They say, "You didn't raise your child right; your child is superstitious just like you."

To make you understand exactly: imagine your dad started killing four-year-old children. He killed eight of them. The police caught him and put him in prison. And then you, in order for the police to be kind to your dad in prison, you go out and kill four-year-old children! You say, "Let me go kill four-year-old kids, maybe God... maybe the police will help him inside the prison!" Then they come and attribute another 400 murdered four-year-olds to your dad's name in prison. It's that simple.

They say your religion was entirely based on hot air. You went and prayed; every time you bowed and prostrated, it added to your sin. Now you go to his grave and pray, and it gets added to him. Do you know why? My effect. Look, right now I am writing a book. In this book, I write: "The nation of Iran is entirely descended from cows." Okay, these 400 copies... even after I die, because of this book, when you go to Japan and they ask "Where are you from?" and you say "Iranian," they say "Aha! You are cows, you are cows!" They mock you. This effect remains.

Think about it, then all Iranians will hate me. You put the guy in Evin Prison, he is suffering, he is in pain, he is enduring this and that... this effect remains. Rumi explains this effect. He says: That lion who goes to eat food with the human. When they eat, the lion invites the human to his house. Once the human invited him, the meal finished. The time the lion invites the human, he is eating, *smack smack*, saliva is dripping from his mouth. The human gets upset and says, "Eat like a human! Eat like the aristocrats!" The lion gets upset. He stands up and says, "Hit me on the head with a stick. You must hit my head with this stick, or else I will eat you." The human says, "Hit you on the head?" He says, "Hit me, or I will eat you." He hits him hard and leaves. The lion's head breaks, blood pours out. Later, the lion catches him. One day while he was walking in the forest, the lion was in a corner. The human says, "Oh my God! He wants to eat

me." The lion says, "I want to teach you. Look, do you remember that wound you struck on my head with a sledgehammer?" He said, "Yes." He said, "Look at my head." He said, "Let me see." He said, "Do you see anything about the wound?" He said, "No." He said, "The wound from that stick healed, but my heart was roasted by your hand because of what you said, that I eat like a brute; the wound of your tongue still remains."

This is the Effect. The effect of a mother and father producing a child. Basically, a mother and father should do no more than two things: One, find **the Complete Human**. Two, produce a child who might find him. Now you put out a child who is currently torturing people in Evin Prison. His dad is definitely suffering, do not doubt it at all. Do not doubt it; unless his dad had found **the Complete Human**. So, the way for something to reach that person [the dead] is for you to take your money and give it to someone who has a connection to that side; *he* knows how to spend it. Maybe he buys alfalfa and throws it to the cows—how do you know? Maybe he says, "Sir, go feed the dogs." How do you know? You know nothing. I know nothing either. So, charity for the dead is exactly like throwing your money in the trash can, unless the money reaches "The Beautiful One." *He* understands what needs to be done.

So the only way to save your parents is to find *Him*. So first, you must find *Him* again. Look, all problems start from here... everything goes back... the shop of the Christians, Jews, Muslims, Sunnis, and Zoroastrians gets closed down. A shop opens called the "Heart". The fact that without paying money, going to a class, or reading a book... Man, Moses had only studied four lessons, how did they destroy him? Meaning, in Mysticism, two or three prophets read books; one was Moses who, in the era of Pharaoh, knew Hebrew, knew how to write, knew how to read and write. He had read four books stating, for example, the Earth... It was like that back then, "The Earth is fixed and the universe revolves around it." He had read a book of nonsense, and these nonsense books destroyed him. That is why Feiz Kashani says:

*"Except for the love on the Beloved's face, it was wrong, it was wrong. Everything we read other than the Friend, it was wrong, it was wrong."*

Reading, meaning literacy, keeps pulling you back, keeps sending you further back, keeps making you more miserable. This is the law. So the first way is finding "The Beautiful One." There is no other way. How should we find him? Now, tonight I want to read a poem for you to see how it is, what the explanation is. A ritual bath is the same. You want to perform a ritual bath, okay. You want to go under the water, you must give a command to this water; you must have permission. So, initially, when you find the **Complete Human**, he must give you something so that when you say this thing, the water undergoes a change that makes it affect you. So a ritual bath without permission is just hot air. *Hajj* without permission is hot air.

Your dad died and went to the other world, then he went to Hajj and they are torturing him:

*"O people who have gone to Hajj, where are you, where are you? / The Beloved is right here, come back, come back."*

You went to Hajj? And then you say, "For the soul of my father, the ancestors of my father and mother, I will go on two extra Umrah pilgrimages!" He is getting saved, and you shove him into a prison that lasts another 300 years.

Even words require permission. The effect of the word must be in the hands of "The Beautiful One." That is why they say you cannot talk about Mysticism and Sufism at all—no one can. Even the volume in a room where a **Complete Human** is speaking... Whether there are sixty thousand people or six people, he doesn't need a loudspeaker at all. Whenever he wants, he turns the volume up or down; he does whatever he wants. This is the path of the Heart. When scientists who are illiterate can build a loudspeaker... remember, back when there were no loudspeakers to build, how did Noah speak amidst—as these friends say—amidst all those animals and the braying of donkeys? It's not about that at all, these are jokes. So, the one chance you have for those who have died is only finding the **Complete Human**, and you must find him, otherwise, it is of no use.

Here Feiz Kashani says: "Look, you did me such a favor, you slowly came inside me, and I slowly went out of myself." Rumi says the same thing in the Masnavi Ma'navi, Book Five:

*"Due to suffering and separation, a sudden sickness entered Majnun's body."*

Majnun, from the separation from Layla. Layla means "The Beautiful One," meaning the **Complete Human**. Actually, "Layla" in words implies the **Complete Human**, but sometimes this Layla becomes a great Sufi, becoming "My Shams and my God." It is the concept of the **Complete Human**, but Rumi doesn't dare speak about the **Complete Human** directly; he only talks about Shams and passes through this route. I have explained this a thousand times. Every person, every Wayfarer—a Wayfarer is someone finding the **Complete Human**—falls into a path. Every Wayfarer in every era has different spiritual conditions. For that reason, at one time he is a Prophet, at one time he is a Messenger, at one time he is a Sufi.

When Mohammad son of Abdullah was going to the Ascension, he wasn't a **Complete Human**; Mohammad son of Abdullah at that time was a Sufi. We have to see who he was. When Moses entered Mount Tur, he wasn't a Sufi, nor a Messenger, meaning he wasn't a *messenger*, meaning he wasn't Shams. Look, Shams was a *messenger* sent to shake up Rumi. Moses went to Mount Tur and He spoke to him, meaning a Prophet had just arrived. When did the news come that he became a *messenger*? The moment they said, "Now go to Pharaoh." The Pharaoh of your time, the Pharaoh inside you, Hosseini!

اعوذ بالله من الشيطان الرجيم, meaning (I seek refuge in Allah from the accursed Satan)... Let me tell you this secret too, I didn't want to say it. Mr. Muslim who prays, Shia and Sunni: "اعوذ بالله من الشيطان الرجيم" means: "Oh God, I seek refuge from myself to myself." It has nothing to do with Satan. Satan is this filth inside me and you! "اعوذ بالله من الشيطان الرجيم" means "Oh God, I... from myself... Oh اعوذ بالله, I seek refuge in **the Complete Human**, اعوذ بالله من الشيطان الرجيم, from the accursed Satan inside myself, meaning I seek refuge from myself to You."

All the Mystics have said:

*"Release me from my own existence / Acquaint me with Your light."*

They all said, "Save me from my own existence, from the fact that I am 'me'." Forget the external Pharaoh; the external Pharaoh can't do anything to Hosseini right now. Where is he? In the middle of Iran? I am here, what does he want to do? Here is Pharaoh... If he talks, I'll just curse at him four more times. He can't do anything. The Pharaoh of Hosseini is dangerous. So *اعوذ بالله من الشيطان الرجيم* means "I seek refuge in You, Allah." *Alif* and *Lam*... "And by Allah," meaning "The **Complete Human**," O known Idol, I seek refuge from You to myself.

Then you say, "I swear by the name of Allah, the رحمان, الرحيم" Meaning I swear by the name of Allah, meaning **The Complete Human**. The name of Allah which is Beneficent and Merciful, it is truly clear. Meaning **The Complete Human** alone is Beneficent and Merciful, He is the Provider. Money is in the hands of **The Complete Human**. The President of America reached the presidency with *His* money. He is obligated to help us, if we want him to help. We hit him on the head and said "You must help." You had a child? Through Sufism you arrived? The money is in *His* hands. How is it like this?

Sufism, Mysticism, the Mystics, and all the greats of history, these books and those poems are saying it. They say everything you see in the universe belongs to Him, meaning the Name of Allah. Not "Hu" itself. "Hu" itself has no hands and feet. "Hu" itself, whatever it has... meaning it's becoming wretched. Look, He gave me a hand, "بسم الله الرحمن الرحيم," I have a hand, meaning I must move this hand to pick something up... This means I am helpless, I am an idiot, meaning I have to extend my hand to pick something up and eat. When He gives me a mouth, it means I have to stick my hand into the Kabab, pick up the kebab, and put it in my mouth. So I have two problems: One, I have to pick something up; now I have to put something in my mouth. That is why you see some birds, their beaks are very sharp, they don't have eight hands and feet. Why? Because they don't need them. So everyone is given what they need.

By God, whatever you give... It means God needs it. When God is The Provider, He must output His provision through a hole; meaning there is a hole/outlet existing outside of God. Whatever you attach to God, to "Hu," you have destroyed His character and they will ruin you for it. The greatest insult is an insult to "Hu," and that is why they say, "Do not think at all." They say if a human does not think about "Hu"... they mean the probability of his salvation is very high. But when you think, in your thoughts, whatever you think about Him is a sin. "How big are you?"... They grab you by the collar. They say, "Excuse me, did you understand Infinity?" "No." "How much is Infinity?" "I don't know." You keep going, billions, billions, billions, billions, you keep going, keep going. He says, "Well, when you don't understand Infinity, now suppose you say to the Infinite: 'Oh my hundred! Oh my two hundred!'" It is an insult! The Infinite says, "Am I two hundred? What comes after that?" You say, "Two hundred and one!" He says, "Then I am not the Ultimate anymore."

It is exactly like going to the president of a country and saying, "Oh my rooster!" Well, he gets upset. He grabs your collar and says, "Am I a rooster?" Well, he gets upset. "Oh my maid!" He gets upset. "Oh maid who provides for me..." Providing means being my servant, basically.

"Give me sustenance so we can eat." "Oh God help me." Help with what? Help how? So... these are all things being said.

He says Majnun was upset by the separation from "The Beautiful One," he was sad, his body was suffering:

*"Blood boiled from the flame of longing / Until illness appeared in Majnun. So the physician came to treat him, he said there is no remedy but to open his vein."*

He said there is no way, you must open his vein (bloodletting). They say "Fassad" meaning (Phlebotomist) is someone who comes to open veins so diseases go out. There are a lot of messages in this poem. Opening the vein is to expel blood.

*"An expert phlebotomist came there..."* Meaning we must open the vein to expel blood; the problem is phlegm, black bile, these things are the problem. *"An expert phlebotomist came there..."* Meaning a professional vein-opener, the God of vein-openers came.

*"He tied his arm and took his lancet / At that moment, that lover-natured one screamed."*

Sir, he tied his arm to open the vein, and Majnun started screaming and shrieking. He said:

*"Take your wage and abandon the bloodletting / If I die, say 'Go, old body!'"*

Majnun asked, "Sir, how much does it cost you to open a vein? Assume you did it. Take this money and go." With tears... "If I die, let go of this ridiculous body of mine, leave and go. If I die, I die. But take your money so I have paid your due. Just pretend you did it." "Take your wage and abandon the bloodletting." Go, take the money and go, don't cut my vein.

*"He asked, 'What are you afraid of in this? / Since you do not fear the lion of the jungle?'"*

He said, "You don't fear a lion of that magnitude if they throw it in front of you; you are afraid of *this*, Majnun? You aren't afraid? Are you kidding us? You are afraid of us opening this vein? You are afraid like children of us giving you a shot?" Here Rumi says:

*"Lion, wolf, bear, and every wild ass and beast / Have gathered around you wandering at night. The scent of the Human does not come from you / Otherwise, when would they have become intimate tame?"*

He says wolves and bears and such... You must smell of "Human" so they will be obedient. Because you don't smell of "Human," they attack you. What does *Human* mean? *Human* is actually a very interesting word. "Later I will rise from *being human*." Rumi says. *Human* means someone whom Good News must reach. Human means you and me. *Human* means [someone like] you sitting somewhere and Revelation descends upon you; they call that *Human*. *Human* implies a Glad Tidings are given to you. Glad Tidings means *Human*.

So if you are dying and you don't see anything, nothing comes out of the wall, you see nothing, you don't know the subject, you haven't found the **Complete Human**, you didn't die as *Human*. This is painful. Meaning after your death, now you have to go, and to get from Humanity to "Humanist," it won't take more than 25-26 billion years, which God willing, we will all reach, you and I.

*"The wolf, the bear, and the lion know what love is."*

He said if you don't smell humans, you can't understand these things. You must smell humans; they have a problem with the smell of *humans*.

*"The wolf, bear, and lion know what love is / Is he less than a dog who is blind from love?"*

He says they know what love is. Rumi says:

*"If there were no vein of love in the dog / How would the Dog of the Cave have sought the Heart?"*

If love wasn't in them, a vein of love, how did that dog of the People of the Cave reach that status? A dog. So there is something in it.

*"All particles of the universe, in secret / Are speaking to you, day and night: 'We are hearing, seeing, and happy / With you strangers, we are silent.'"*

*"His kind are like dogs in form / If they didn't become famous, they exist in the world."*

All these dogs similar to that one exist in the world, why did *this one* become famous? It is a very important message. You say, "Do you know there are seven billion humans, why did *this one* become famous?" Seven billion dogs, why did *this one* dog become famous? So many dogs came and went in the world, why that one dog? He says, "Man, there is love in him, there is a vein in him, there is something in him." That dog had something inside him that made him so famous.

*"You didn't catch the scent of the Heart within your own kind / How will you catch the scent of the Heart from the wolf and sheep? If there were no Love, how would existence be? / How would bread strike you and how would you become nourished?"*

He opens up the message a lot more. He says if this love isn't inside you, the bread you eat won't turn into Soul. I explained in the previous program, meaning whatever you eat in the *The material realm*, your Self must convert this into Soul, and into a consciousness and a thought and a love towards whom? Towards the Spirit, towards that thing they gave you. He confirms this sentence exactly, saying:

*"Bread became 'you' through what appetite? / Otherwise, how would bread have a way to the Soul?"*

Here he says that this bread you eat, the secret code to turn bread into Alchemy, into Soul and Wisdom, is that the **Complete Human** must have given you something. That is why Shah Nimatullah Wali... I told his story, wherever he ate food he would say, "Sir, you were all our guests." He would go to people's houses as a guest and say, "You were my guests, bon appétit." Why? Because *he* was transforming the food. Rumi is saying exactly that whatever you eat... impure doesn't exist.

It is a very deep subject. *You* are Impure. You know that in, for example... They say alcohol is impure. It is completely a lie. You go to a mullah and say, "Sir, they announced a Restart, can you really say that liquor is Impure?" Impure is a concept. You can say liquor is forbidden. You cannot say liquor is impure. Impure means germs; it means something that creates germs; that becomes Impure. Liquor kills germs itself. Well, if it kills, how is it Impure? They will surely say, "Restart is 100% correct." Because you can't say liquor is impure. You can say "It is forbidden," we are at your service, say it is forbidden. You cannot say it is Impure.

Now he says: this thing you eat, because *you* are Impure, it becomes Impure inside you and doesn't turn into Soul. It turns into this same material *realm*. The belly sticks out, the body smells of rot, it becomes food for worms. It becomes food for worms and animals on the earth. The chubbier you are, the more they eat. Now, it's a bit of a favor. It's not bad to think about being fat, two extra worms eating is very Spiritually rewarding, believe me. Meaning ethically it is very good, meaning you have one kilo more than us, ten thousand more worms eat. I am not very opposed to it.

Well, he says that Majnun said... Rumi spoke up here, saying whatever bread and such you eat, food you eat, must turn into wisdom. Explanation now. Majnun said, "I do not fear the lancet, my patience is greater than a heavy mountain." Man, I have a lot of patience for this sting you want to inflict, for this wound you want to make; it's not that I am afraid, my dear...

*"I am a sluggard without a wound, my body does not rest / I am in love with wounds, I weave upon them."*

"sluggard" means... herbal medicines? No, laziness and sluggishness, mostly referring to something applied to a wound... He says, "I am not afraid at all, I myself am in love with wounds."

*"But my existence is full of Layla / This shell is full of the qualities of that Pearl."*

He says, "Do you know why I don't want you to open my vein?" He said, "No." He said, "I am afraid that wherever on my body you cut my vein... Layla might be inside it!"

*"...with skill, slowly, slowly."*

You cannot understand, phlebotomist who cut my vein. If I explain to you, you will cry.

*"I dwelt so much on the thought of You, I became You from head to toe / You came little by little, 'I' departed slowly, slowly."*

He says, "Every particle of me has gone, my 'self' has gone, and The Beautiful One is inside. Where do you want to cut? May I ask where you want to apply pressure? Where do you want to cut the vein? Where do you want to cut so that Layla isn't in it?"

*"I look at the desert, I see the desert is Layla / I look at the sea, I see the sea is Layla Wherever I look, mountain, door, and plain / I see signs of the graceful stature of Layla."*

"I know you are skilled, I am your servant, but where do you want to cut that doesn't have Layla in it?"

*"But my existence is full of Layla / This shell is full of the qualities of that Pearl. I fear, O Phlebotomist, if you bleed me / You might suddenly strike the lancet upon Layla. Who am I? Layla. And who is Layla? Me. / We are one soul in two bodies."*

I don't know what other explanation is needed? They delete all these verses. He says to me, "I... 'I' departed from myself little by little, The Beautiful One came inside." Wherever you press, The Beautiful One screams. This is where Saadi says:

*"Human beings are members of a whole..."*

*"Do not hurt the ant that is carrying a grain / For it has a life, and sweet life is pleasant."*

It means this: meaning if you apply extra pressure to an ant, *He* feels the pain. So you must reach a degree where whatever you pressure, you know *He* is feeling the pain. Very hard...

*"Who am I? Layla. And who is Layla? Me. / We are one soul in two bodies. The intellect that is heart-enlightened knows this / There is no difference between Layla and me."*

Now look, what do you say to your girlfriend? "Do you love me?" If this person loves you, they must have gone out of themselves particle by particle for you to go inside them. What are you saying? They gave these earthly loves—it has a color—so that you and I would understand what celestial loves are. So we understand what's going on in the Heavens, up there. They gave these so that you and I would understand whose hand the world is in, what is going on.

If you get a cold, you go to the doctor to cure it. Do you know while curing the cold how many viruses you are killing? You are a murderer, it is premeditated murder. Bro, premeditated murder means you go with intent to eat that, you are eating that pill with the intent to kill the viruses. With whose permission do you kill these viruses?

*"All particles of the universe, in secret"* Meaning these very viruses.

*"Are speaking to you, day and night / 'We are seeing, hearing, and happy / With you strangers, we are silent."*

"We are happy," and then you pour [poison/medicine] there and kill them? With whose permission do you kill this? *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*, with the permission of the Physician. Bravo! Find the Physician. With His permission, do whatever you want. You want to pray? Pray, we won't get upset. Find the Physician. It must be the permission of the Physician. Go to Hajj. No one gets upset. Go to church, He doesn't get sad. Everyone likes it, I like it too, they like me too. Without the permission of the Physician, do not eat; your black bile will hit your eyes, your phlegm will rise up.

And this thing you eat... don't spend it on your dad who is dead, he will become more miserable. In this space, you are killing rhinoviruses, and you are happy that you aren't a murderer... Then you die, they call you and say, "You killed 35 billion and 754." You say, "Yes? I didn't even kill a fly!" He says, "Flies aren't important. How many times did you get a cold?" "Sir, I buy a cold once a year, otherwise we are crazy if we don't catch a cold. A crazy person doesn't catch a cold..." "Okay, bravo. How many years of life?" "Eighty years." "Hit [the button]. Did he hit the viruses?" "Yes sir, he hit them. He killed 25 billion viruses." "With whose permission did you kill?"

That is why they say *Ayyub* would pick up the worms and put them back on his body. He would say, "Where are you going?" The worms had infested his body... The worms would fall off his body, he would pick them up from the ground and say, "Where are you going? The food is here, the baby food is here, eat." He put them back on his body to eat again. Well, you and I don't understand misfortune, by God you and I don't understand what misfortune is.

Let me read these two verses because I fear our time is short. So killing is by permission. If you eat with the permission of the Physician, okay, it is on the Physician's neck, don't you worry. It is on the Physician's neck. That also has a concept. Feiz Kashani says: "O you who seek outside of yourself..." This is a very simple verse, very beautiful, we enjoy it:

*"O you who seek your Beloved outside of yourself He is within your soul; seek your Friend from within yourself."*

What does "outside" mean? It means you go to a class. What does "outside" mean? You read books too. What does "outside" mean? We go to church. When you go to church, it means you are *going*, it's very simple, you are going. When you are going, it means you think you are going *into* something. It's very simple. It is not inside. You went to the mosque for chest-beating; that is outside. You raise your hand that you smash on your chest—you could have smashed this hand on the ear of the tyrant, yet you are hitting your own chest? Why are you hitting your own chest? Because you are a coward, you are faint-hearted. Because if you hit the tyrant on the ear, he takes your position, takes your money, takes your food, takes your *food*, throws you out, and kills you. You are afraid, so you hit your hand hard on your own chest.

And for this reason, every hand that strikes your chest in the country of a tyrant, in the other world, for every strike, you are 25 billion years behind. We gave you a hand to hit the tyrant's ear, and you are hitting your chest? "You went there for Imam Hussain and hit your chest?" "Yes, yes..." "What did Hossein die for? For fighting the tyrant." "Did Jesus go on the cross? For fighting the tyrant." "Yes." "Why did you hit your chest?" You are a coward. You know if you go out and hit *him* on the ear, they will arrest you. You hit your own chest, you put on an act. We gave this hand for you to use. It has a place.

*"Every word has a place and every point has a location."*

Every point has a location and every dot has a station. It's not like you just hit... "O you who seek outside" in the church, synagogue, mosque, Zoroastrian priests.

*"Tear the veil, your Beloved is seeking your 'Beloved' yourself / Abandon the search so you may see the face of your Beloved."*

Self-knowledge . This lesson, this lesson of Hosseini's Mysticism and Sufism, is Self-knowledge. What do you understand? "Abandon the search." Where were you searching? Inside books? That is history. No one knows where on the lower back of 'Ali son of Talib—as Muslim friends say—there is a mole? No one knows where Cyrus has a mole? How did you figure out that Mohammad, son of Abdullah, is a good guy? "Sir, Hosseini, from the book..." It's over. "Abandon the search." Inside books, there is nothing. It is inside the morning, inside the night, inside the place where your heart breaks. Here, they buy broken hearts and tired bodies, and your tears must flow. You must cry, you must cry inside yourself, you must find your Pharaoh. Sitting opposite him is a person they call the **Complete Human**. First find your Pharaoh, let's find the *اعوذ بالله من الشيطان الرجيم* *meaning* (I seek refuge in Allah from the accursed Satan) inside you. We find that it is very simple to find. It is the effect of Shams; when you see Him, you understand that this is the end of it. Rumi says these things, don't think I am saying them. It is like this. Feiz is saying these things right now. They all say it. Saadi says these things...

*"Tear the veil of your Beloved... / Abandon the search... If you have no sight, borrow sight from Him / So you may see your Beloved within your own soul."*

You don't have eyes, you don't have Insight, you don't have sight? Borrow it. So first go and ask Him to give you sight so you can find Him.

*"Cast your gaze into your own collar / Do not look at the faults of others and your own benevolence..."*

You must see yourself, it is Self-knowledge. You must see your fault. To see means *to see*. We hear, "Yes, we heard Jesus went on the cross." This is "we hear," you do not see.

*"From the flower of His face, make your interior a flower garden / Pass by these gardens, be your own flower garden. If you trade, sell yourself to your Friend / So your loss becomes profit, be your own market."*

"Market of yourself" means to be a market yourself, buy yourself, sell yourself. He says when you find Him, sell yourself to The Beautiful One. Then He gives you something so you can do the buying and selling inside yourself in the market. It is very easy. And look, if I have all the shares of the world's banks inside me, then the ups and downs are in my own hands, I keep making a profit. He says "Profit" means this. Profit means that inside me, I shift the resultant of my good and bad forces left and right, up and down, I make a profit. I am my own banker. Then I can even rob my own bank; in the morning I send myself to rob my own bank, it belongs to me anyway. He says the market must be inside you, you must buy and sell yourself. As long as you go to the [external] market to buy and sell, go to church to buy and sell... go to church to buy and sell, you find nothing. You must buy and sell within yourself.

*"If you trade, sell yourself to yourself / So your loss becomes profit, be your own market."*

Shams comes, shakes you, and you become Rumi. Rumi is then his own market. Look at what things he produces! It is Revelation sent down, as friends say. Every word he speaks contains a mystical message, contains Sufism, and is a Command. That is why he never makes a mistake. Rumi has said no mistakes. He has said no mistakes; everything was high, it goes high.

*"Working without Insight is turning your back on the path Go acquire Insight, then turn your face to your work."*

*"I saw Feiz in a very miserable state, I asked him, 'Whose misery are you?' He said, 'God forbid, my Friend! I am the misery of my Friend, the misery of mySelf.'"*

"I am the misery of my Self, the misery of my Self." Meaning myself... That one went out, I went out of myself, The Beautiful One came in. I am no longer... He doesn't say "I am the misery of myself" as in the ego; it means The **Complete Human** is upset. Why? Because every needle you stick into my body now, my Spirit—which is The **Complete Human**—says "Ouch." And it is that simple.

Thank you for listening to this program as well. I repeat, this program is a program from the people of Sufism and Mysticism, and it is not mine. Every word spoken in this program is from great figures, each of whom is worth billions and billions of humans, because one by one, each of them is *Human*, and *Human* means "Bashar" meaning (Good News) has been given to him, and it has been given to him so that he spoke. Not that he writes poetry and publishes books and makes movies for himself and speaks without permission. Until the next program, farewell.