

Episode 119: The Consciousness challenge--Magnetic Field

We explore the true essence of **Eid al-Ghadir**, moving beyond religious sectarianism to reveal its roots in Sufism—a sign of the continuous "rope of Allah" and the ever-present **Complete Human**. Discover how the magnetic fields of the soul and the laws of Quantum connect the wisdom of the past to the science of today.

Inside this Episode:

- **The Secret of Saadi:** How a "murderer" or a common man is transformed into an "element" in the Mendeleev table of mysticism through the grace of a Sufi master.
- **Physics vs. Superstition:** Why there is no "up" or "down" in the universe, only the "Up" found through spiritual death and rebirth.
- **The Science of the Soul:** Understanding the human magnetic field, the "hole of Satan," and why ritual without insight is merely "dancing aimlessly."
- **The Alchemy of the Complete Human:** How the greats like Rumi, Saadi, and Hafez were produced by the "Sugar-makers" of their eras.

Join us as we tuck our heads into our collars, look within, and seek the "Up" that Rumi understood. This isn't just a program; it is a magnetic field designed to shake your atoms.

#Restart #Sufism #Mysticism #Saadi #Rumi #QuantumSpirituality #CompleteHuman #Ghadir #ChallengeOfIntellect #Spirituality #ScienceAndReligion #EsotericKnowledge #Philosophy #IranianCulture #SelfDiscovery #MagneticField

Truly, you few "beautiful-faced" opponents, which part of "Restart" do you actually oppose? Do you oppose its thermodynamics? The magnetic field present in Restart? Which part of its "Imperialism" do you oppose? Where is our word wrong? Is there a problem with its Quantum? Does it mean you oppose physics, chemistry, mathematics? Do you oppose science, literacy, and everything? Are you the only one who is right?

We call this week the "Challenge of Intellect". Restart followers will go to the pages of those who think they are artists or "opposition" figures and believe they possess intellect; they will request them to point out the flaws in the "Restart" and "Goodnight Iran" programs. Let them find faults and tell us where it is wrong, and educate us. Restart followers are attacking the pages of these dear virtual friends—a few opponents against thirty million Restart followers—asking them: "For the sake of your mother, find one flaw in the Restart program so we can magnify it, and we will even help you ourselves."

Welcome to the 119th episode, which is entirely correct. To the 119th episode that no one can find a flaw in, and to the 119th episode of Restart, the most dangerous program in 700 years. Welcome.

A very warm welcome to the Restart program, its 119th episode. Well, the Eid al-Ghadir of the Shiah, for instance, has passed, and you sent many messages asking me to talk about Ghadir. I explained once before, we posted it on my Telegram and talked about it. We have no such thing as "Eid al-Ghadir" in Islam! No Muslim has the right to celebrate Eid al-Ghadir, and no Christian has the right to celebrate Eid al-Ghadir. Then you might ask, "Does a Christian even have an Eid al-Ghadir?" Yes, Christians have an Eid al-Ghadir too; Jews have it as well. In fact, all religions have an Eid al-Ghadir, and Eid al-Ghadir is a sign that religions are merely sectarian branches of Sufism and Mysticism.

What does this mean? It means Eid al-Ghadir is a sign that proves to you and me that: Therefore, in every era, a guardian is present" " It means Eid al-Ghadir shows exactly that Rumi was right, Saadi was right, Plato was right, Khayyam was right, and Hafez is right. This is exactly what Eid al-Ghadir means. What is Eid al-Ghadir? Eid al-Ghadir means that a Prophet came and said: "I am not the end; there is a successor." This is called Eid al-Ghadir. Jesus went and said: "I place my religion upon the foundation of Peter; I mount it upon the rock; Peter is there after me, do not worry." This has existed throughout history. Zoroaster—who is the same as Abraham—said the same. It has been the same in all eras since Adam. Adam said "After me, Abel, Cain killed him, then it became Seth. another being, another **Complete Human**. This sequence of prayer beads, which in essence refers to (واعتصموا به حبل الله جميعا) meaning "And hold fast to the rope of Allah all together", means a rope that is continuous and never breaks. Eid al-Ghadir simply means: "I am not finished; there is a successor."

That Eid al-Ghadir in Shiah which they have now stolen and for which they dance aimlessly; it was created so that you understand *someone exists now*. That is the whole point. Meaning, Jesus is here now, or Moses is here, or Muhammad is here. It means they exist now, and there is no other discussion in it. So, Eid al-Ghadir means there is a successor. This is called Eid al-Ghadir. If you understand this, it means you have understood Rumi now, and you have understood Restart up to episode 119. It means you have understood that Muhammad is not finished—he is; Jesus is not finished—he is. Christians keep Jesus and discard the rest, they promote Jesus. Without him having a book, they write a book for him; without Muhammad having a book, they write a book for him; without Moses having a book, they write a book for him.

They named this Eid al-Ghadir and promoted it to each other and talked to each other. Essentially, Eid al-Ghadir belongs to Sufism and has nothing to do with religions. All religions throughout history have... Now, because you are Iranian, Islam is circulating a lot in Iran. You had Eid al-Ghadir on a day that existed even after Cyrus. That '*Gaumata*' during the era of Zoroaster was the same; they had a day that they celebrated for themselves, they promoted it; it has been there from the beginning and will be there until the end. Essentially, anything we see in the world continues to exist. Why? Because this Prayer beads exists. That is, that **Complete Human** exists.

Saadi says "I was vigilant from the start not to lose my heart to anyone," "But once I saw your visage, neither patience remained, nor my senses.

Saadi says that his intellect and patience were all in place, and from the very beginning, he thought to himself not to promote anyone in vain, not to give his heart away, not to speak with just anyone, and not to fall in love until "You" arrived. We didn't know who this "You" was. That is, you and I, before the broadcast of *Restart*, didn't know who this "You" was. Now we understand who this "You" is. It means Saadi was officially a disciple of Abu Hafs Qidari Zanjani. He was a disciple of Qidari Zanjani, Mr. Saadi was. Qidar is a village in Zanjan; he was his disciple.

Now, if throughout history things have been said, distortions made, or issues raised, the core of the matter is that in the 7th century, a "Sugar" emerged named Saadi. He created a "Sugar-work" called the *Gulestan* which we are reading from now. In that same century, a "Sugar" came named Rumi; we read his *Masnavi*. He crafted a "Sugar-work" called the *Masnavi*. A "Sugar" came named Attar. Regarding this sugar, they ask: "Is the sugar better, or the one who makes the sugar?" Is Saadi better, or the one who trained Saadi? Meaning Qidari Zanjani—a child born in Zanjan, a great Sufi, though not a **Complete Human**—changes Saadi on behalf of the **Complete Human**. A boy from Qidar, Zanjan, turns Shiraz upside down.

For this reason, they say when Sheikh Aziz-Oddin Nasafi speaks of "The One," "The Three," "The Five," up to "The Forty" and "The Three Hundred"; throughout history, some from "The Forty" have been revealed, like Hafez, but "The One," "The Three," and "The Five" have not been exposed. It is very hard to find a Sufi orbiting the **Complete Human**. No one knows someone like Qidari Zanjani, yet he is the Sufi who, by the grace of the **Complete Human** of his era, produced a "Sugar" named Saadi. With the permission of the **Complete Human**.

Thus, the **Complete Human** of Saadi's era produced Saadi, produced Rumi, and even scholars like Nasir al-Din al-Tusi. He is a philosopher, a polymath. You must look at this era and see what the "Sugar-maker" is and find the "Sugar-maker." So, what must you find now? The Sugar-maker. Because they never advertised; advertisement never exists in Sufism. It takes 700 or 800 years for a program like *Restart* to be broadcast, and even then, the **Complete Human** must have given permission for such things to be said and for such works to exist—works that can move the hearts of millions. It takes time.

They never advertised. You don't know Shuayb at all; you've only heard his name. You don't even know what he looks like, but Shuayb sent Moses and saved the Jews from the Iranians—the Pharaoh of that time. You can never understand who Imran is. You don't know Imran at all. You know Abraham—meaning Zoroaster—and it was by Imran's command in a dream that Zoroaster was told what to do regarding his child. So, you and I can never truly know; Imran cannot be identified. Because they simply do not want to advertise. Where did you see Shuayb attack the Pharaoh of his time? He never attacked. These are beings in the universe, humans called the **Complete Human**. There have always been 360-plus humans in the world called "The Wise." The wisest of these 365 becomes the **Complete Human**. He is the wisest, but they all hold rank; One whose prayers are always answered. Aziz-Oddin Nasafi says these people are One whose prayers are always answered; if they give the command, everything moves.

Well, back then, people didn't understand quantum or many scientific topics. They didn't know what "it moves" meant. It's like the Sun. You've seen how they always say the **Complete Human** is like the Sun. Now, suppose I want to go into a cave; I don't want to see the Sun anymore. Well, what are you going to eat? "I'll eat greens." Those greens contain the Sun. Photons entered them, otherwise, the greens wouldn't grow. "I'll eat meat." Whatever you eat on planet Earth, the effect of the Sun is upon it. Now, go ahead and curse the Sun; it doesn't matter. Whether it's four disbelievers, four wise men, four Muslims, four Jews... it's not important; the Sun does not budge. The Sun is present everywhere on Earth, and if the Sun is present—regardless of whether we agree or disagree—this is scientific; nothing can be done about it.

Your propaganda wasn't part of this. You couldn't understand much, and for this reason, after Saadi, they started writing that Saadi's religion was Shafi'i. Now, the Shafi'is of that era were very good people; we can't... you can't distinguish between a good and bad person. Perhaps the head of the Shafi'is was a subordinate of the **Complete Human**; we don't know, you and I know nothing. Then they wrote he was Sunni; you laugh. They should have written he was Shia so we could think about it; you'd laugh even more. Why? Because Saadi's religion is Sufism, his school is Sufism, his lineage is Sufism, his thought is Sufism. Just like Attar is Sufism. Like Plato is Sufism, Socrates is Sufism. What is Sufism? It means Philosopher, it means Sufi, and these titles are present and clear within them.

We have made great mistakes in our speech in many places. When Rumi says:

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

Well, if we ask a scientist today, "Where is above?" He says, "Go up from the Earth." A Sufi laughs—he laughs for fifteen minutes. He says, "Is the Earth 'above'? Just outside is 'above'? Is this 'above'?" Sir, does your shuttle go "up"? He says, "Yes." The Sufi says, "Are you kidding yourself? The shuttle doesn't go 'up' at all." The shuttle doesn't go "up" at all. "Above" is a place that only Rumi understands, Saadi and Hafez understand, Attar understands. There is no physical "above." For you to understand, imagine a spaceship or shuttle that scientists say is going "up" from the Earth to the Moon. When it wants to land on the Moon, it is coming "down." So, if it wants to return from the Moon to the Earth, it must go "up." This means "up" on the Moon is toward the Earth, and on the Earth, it is toward the Moon.

This is what they call the "Coulombic magnetic field" as friends say, and the forces between two Coulombs that lead to a magnetic field; and the Earth, based on the magnetic field, has conditions in which we are currently living. Now, what it looks like and how it is, let's set those aside. So you see now, when a shuttle goes up, all scientists say it has gone "up." When it reaches Mars, it lands on Mars; it comes "down." Now, if it wants to come from Mars to Earth, it must go "up" again. So, what kind of "up" is this, where your "up" goes into your "Earth," and your "Earth" goes into your "up"? You created four "ups" according to the number of planets; wherever you go "up," its name becomes "up." How do you know where "down" is? If that is "up," then "down" is the same thing. The definition of up and down according to scientists is that

the shuttle we send is "up," and the shuttle coming from the moon is "down." And vice versa. Think for yourself, man, this is scientific after all.

Saadi says:

"I was conscious from the start. I was focused, I knew to whom I should give my heart, so that I would not entrust my heart to just anyone. But I saw your visage, and neither patience remained, nor my consciousness."

He falls in love with Abu Hafs Qidari Zanjani, one of the wonders and great Sufis of that history. And then he says all his words in the preface. We don't even need to say it or think about it. He says that one night... well, I read to you up to where he was "Restarted." Meaning, his thought was shaken. He explains it clearly. He says, "I sat and thought." Zoroaster had the best thought. For this reason, he speaks about Zoroaster in his thought. Because he categorized "Good Thought" and such. He explained the path of going. "Good Thought" is your path of movement; meaning you must understand what "Good Thought" is, not that "thought" has "good" and "bad." Not at all, "thought" has no good or bad. We have nothing called "bad" in the universe. Everything is "Good", but because it has no benefit for you, you name it "bad." A snake is "good" as long as it is outside; when it comes and bites you, it's "bad"—it's a "bad snake." Anyone who disturbs you, you consider "bad." Anyone... Why? Because you are unaware of the magnetic field of your own body. You don't even know where the magnet in your body is. For this reason, you don't know if Satan is down, or up, or where exactly Satan is within you. Why is it that when you are not there, Satan is no longer there? And why is it that when you exist, Satan exists?

When you think, you see that when you are not there, the Earth is not there either; when you are, the Earth is. When you are not there, the Moon is not there—look, the moment you die, the Moon is no longer there. When you return and become alive again, the Moon exists again. Your mother isn't there either; when you die, your mother isn't there. When you close your eyes, your mother is no longer there. You open your eyes, and your mother is there. So, is this mother really there? Is the Moon really there? Where is your magnetic field? Where is the "hole of Satan"? How do you want to perform a baptism, Mr. Christian? To baptize someone, to initiate someone into Christianity? Yes, I perform the baptism.

A simple experiment is done with elementary school children—used in Iran and the world—to define the approximate magnetic field. Because the experiment is technically wrong, but they explained it so we could understand a little. They said, "Sir, pour some iron filings on a paper, put a big magnet under it, the shape of these filings changes, their state differs." Here it says, this shows that an entity exists that pulls these filings this way and that way; it performs this action. Meaning, it leaves an effect. Here, a magnetic field was created, meaning a "thought production" occurred. It was thought about, and later Quantum made its move. Meaning, it happened step by step; it wasn't like it was suddenly born. Why? Because "Thought refines Thought," and this is completely clear.

They still don't know where the magnetic field of the human body is. We don't know where our North and South are right now. What do you mean I don't know? Look, you know the magnetic field of the Earth. Well, if you know the magnetic field, you should sleep in a way that you are within the magnetic field so your blood circulates more easily. Well, if we know this magnetic field, we can perform certain actions within it. Our way of sleeping changes; our weight is related to our sleep. Again, it all starts from the beginning.

We cannot... So when do these tides start? When do the fats come out of our bodies? Instead of exercising so much, instead of putting in all this effort and dieting, at a certain hour, at certain minutes, it's possible that our fats shed somewhere and we empty them from there, and that's it. Where do the fats go? How do we empty them? Why must we still be dieting on Earth? Taking pills, inventing things, eating something to be a catalyst that disrupts our bodily system? Your pain is within you, and its cure is also within you, but you and I don't know what that means. Like "up," which we don't understand.

So we have no "up" on Earth, we have no "up" in the universe except for one "Up"; "Up" only exists [in a way] that you understand what it is when you die. A fetus in the mother's womb has no "up"; it's in the water, spinning for itself, it has no "up." When it is born, what "up" does it see? It's not in that "up" at all; above its mother's womb is the intestine, it goes down and it's somewhere else, the bladder; it goes left and it's something else, it goes right and it's something else. Now, if you enlarge this, you'll finally understand. When he is born, he finally sees "Up." So, when you die, you see "Up." Therefore:

"We are from Up, and to Up we go"

This space-time must change; you die, and you see an "Up." That "Up" is the "Up" of Rumi. So you must die for Hosseini to see Rumi's "Up." Thus, you and I cannot understand the Sufi

"One night I was reflecting on days past, and regretting a wasted life; I was piercing the stone of the heart's chamber with the diamond of tears, and reciting these verses appropriate to my state: Every breath of life that passes is a moment gone, when I look, not much remains. O you, for whom fifty [years] have passed in sleep, perhaps you may seize these remaining five days."

He says, "I sat down and really thought about it, I contemplated, and I saw, man, I need to go sit somewhere. There is no 'up there.' Finding the **Complete Human** ... religion isn't about performing ritual baths; Islam and all that is ridiculous, Christianity is ridiculous—it's not these things at all."

Saadi says, "Where should I go to find it? Should I read hundreds of thousands of books? Should I keep traveling to figure out what to do?" He says that's where he realized he had to think. To tuck his head into his own collar, look within.

"After contemplating this meaning, I deemed it expedient to sit in the retreat of isolation."

I said I'll go sit in a corner. I said, "I must see you."

"Where art Thou, that I may become Thy servant?"

Where are you, my beautiful? What is this "come up [to heaven]" stuff? I need to sit somewhere... After this contemplation—not after superstitions like going to the Jamkaran Well, or going to Imam Reza and grabbing the bars [of the shrine], or circling the Kaaba; remember, the Kaaba means there is someone on Earth and you must circle *them*...

They draw a cross for me. Which cross? Where is the top of the cross? Where is the bottom? What was on it? Who was on it? Look, they took one man to the cross, and his close companions fled. No one said, "It's me." And the stories in... I mean, two people cried, and you named it Jesus. Now you're all so "intellectual" that you all weep for Jesus...

It's very interesting; after all that time, those who actually saw Jesus, saw his miracles, sat with him, chatted with him—they knew what Jesus was. Did they know who Jesus was? He had broadcasted a massive Restart for the Christians of that era, for his companions. But when they wanted to hang him, they all fled... and now you sit there saying, "Yes, I love Jesus, I would die for him, I see him..." You *think* you see him. It's like you've thrown Quantum into the air... you've thrown everything into the air... it's not really like that.

He says after I thought about it, I said I must now contemplate. I thought:

"I deemed it expedient to sit in the retreat of isolation, to gather up the skirts of social intercourse, to wash the pages of [unclear: پریشان - frantic/scattered] utterances, and henceforth speak no more such frantic words."

I will speak little and select my words like pearls. I finally realized that I understand nothing.

"Except for the love on the Beloved's face, all was a mistake—all that we read, and said, and wrote."

Feyz Kashani says this; this is exactly it. He says, "I realized I shouldn't speak and from now on I must shut my mouth." Because:

"I shall not breathe, so that the Spirit may breathe for thee."

He must come and save me.

"A tongue-severed man sitting in a corner, deaf and dumb, is better than one whose tongue is not under his command."

It's better if I don't speak.

"Until a friend, who was the companion of my litter and the comrade of my cell, entered through the door according to old custom. However much he displayed

pleasantry and spread the carpet of intimacy, I gave no answer and did not lift my head from the knee of worship. He looked at me aggrieved and said: 'Now that thou hast the power of speech, speak, O brother, with grace and kindness; for tomorrow, when the messenger of death arrives, thou shalt of necessity draw in thy tongue.'

You must speak now, Mr. Saadi, otherwise, well, when you're dead, they close your tongue entirely. We must speak now, we must speak *now*. Someone came and told him this... one of his associates...

"One of my associates informed him of the situation: that so-and-so has resolved and firmly intended to spend the rest of his life in seclusion and choose silence. You too, if you can, take your own head [leave] and choose the path of departure. He replied: 'By the Great Glory and our ancient friendship, I will not draw breath nor take a step unless speech is uttered according to the well-known habit and the familiar way. To distress friends is ignorance, and the atonement for an oath is easy; it is against the right path and a violation of the judgment of the wise to keep the Zulfiqar of Ali in its scabbard and the tongue of Saadi in his palate. What is the tongue in the mouth of a wise man? It is the key to the door of the treasure of the man of talent. While the door is closed, how should anyone know what is inside?'"

If you close the door, no one will know anymore. "Although silence is etiquette in the eyes of the wise..." Now, I want to skip these parts so you know what the subject is.

"In short, I had not the strength to withdraw my tongue from speaking with him, and I did not deem it manly to turn my face from his conversation, for he was a congenial friend and his devotion was sincere."

He says someone came, in short, told us something and we understood something, and here I realized that this person knows something... he doesn't just talk nonsense.

"When you wage war with someone, contend with one from whom you can either flee or find a remedy

Fight someone where you can either escape or find a *Gazir*... meaning a remedy... By necessity, I spoke.

"We went out for recreation in the season of spring, when the severity of the cold had subsided and the days of the rose's empire had arrived. The garment of leaves upon the trees..."

And so on, in short.

"It happened that I spent the night in a garden with one of my friends, a place pleasant and cheerful, with trees intertwined, you would say..."

And he talks about it.

"In the morning, when the thought of returning overcame the desire to stay, I saw him..."

Here he reveals his secret. This person has undergone a **Restart**, and through another individual, he also finds our dear Abu Hafs Zanjani. There is a point here. He says he then begins talking with this person and realizes that he guide, gives Saadi permission to write the book. Meaning, he gives permission that "Now you can talk, speak—it's no problem.

At daybreak, when the desire to return overcame the opinion to stay, I saw him with a lapful of roses, basil, hyacinths, and fragrant herbs, intent on returning to the city. I said: To the roses of the garden, as you know, there is no permanence, and the promise of the flower-garden is not faithful; and the sages have said: whatever endures not, is not worthy of attachment.' He asked: 'What then is the way?' I said: 'For the instruction of observers and those present, I can compose a book, *The Gulistan*, whose pages the autumn wind cannot ravage... and the passage of time shall not turn the delight of its spring into the autumn of a rival meaning autumn.'"

He mentions the sages... he's taking a jab at the sages. He says... the sages said: "Whatever endures not, is not worthy of attachment." The Sages are at a higher level than everyone else on Earth. They are wise, after all... He says that the person asked, "What is the way?" I said I can do this. He said, "That is great, do it."

"What use is a tray of flowers to you? Take a leaf from my Gulestan instead. A flower lasts only five or six days, but this Gulestan is forever delightful."

Don't look for a flower that lives for five or six days and then dies. If you pick it and take it away—because it's a flower—it dies five or six days later. Saadi says, if it stays there [on the branch], that's one thing, but if you pick it, it dies. But pick from the pages of my words; take them away, and they will never die. My words do not die. Look at the greatness—back then, he made the world's greatest prophecy. Even right now, Saadi's name is everywhere.

All these clerics came to destroy it and failed; all these rulers—as friends put it—came; all these tyrants came, all these killers came, all these bad people came. They all pushed, they all tried, they all distorted. In just the last fifty or sixty years, how many times have they distorted things? But Saadi is still Saadi. This is the greatest of prophecies that all these masters made, saying: "Sir, I am the Gods of Speech, the Gods of Words, and we are eternal."

"What use is a tray of flowers to you? Take a leaf from my Gulestan instead. A flower lasts only five or six days, but this Gulestan is forever delightful."

"When I said this, he spilled a lapful of roses and clung to my hem. That same day, the act of writing commenced regarding the beauty of conduct and the etiquette of conversation, in a style that serves the theologians and increases the eloquence of the secretaries. In short, while some beauty of the garden still remained, the book of *The Gulistan* was completed."

He says, "I had obtained the permission and done all the work," and a person whose clothing was like these theologians, these people, he saved me, and "it shall only truly be completed when it finds favor... otherwise, the bride of my thought shall not raise her head due to her lack of beauty; and whoever is under the shadow of His grace, his sin is as obedience and his enemy is as a friend ."

I tried to give a very simple, small explanation. It means he got permission to write a book; he had the permission to speak. To me, I ask: when you saw poetry out there, by whose permission did you release that poetry? By whose permission do you speak? By whose permission do you release a book? By whose permission? What do you have to give out? From which source are you giving? From which sea-water are you giving?

This is exactly what *Kurr Water* means. By which pool do you baptize the Christian? How do Muslims perform their ritual bath under water? By what permission do they do this? Is this water they pour over their heads a magnetic field? Does their body change this water? The electrons of your body are changed by this very magnetic field, just like iron filings on a piece of paper when you put a magnet under it—how is it supposed to change? With which water can you do this?

Kurr Water means water that does not become impure. These examples are all just metaphors. For instance, John, the Baptist, when he baptizes the great Christ. John is connected to the sea of Zechariah. With the love of Zechariah and a Sufi named John, through the love of the thought-ocean of Zechariah, he baptizes Jesus in the sea of Zechariah. And for this reason, you can go into the sea and do whatever you want—even urinate—the sea is the sea. The sea does not get dirty. There was one John who was a Sufi, a person who was capable of baptizing. How do others baptize? One John calls everyone else into question.

Saadi wrote his book with permission; that is why his book remains. Why do names remain in history? Even Malek-osh-Sho'arā Bahār, when he talks about Saadi, says he is a Prophet... anyone who doesn't consider Saadi a Prophet has a mental/psychological problem. This is why, because of the respect Saadi shows, such people remain; their names endure. You say "Bahār"... so many people come out throughout history, yet how is it that from the 7th century, only eight people's names remain? In the 9th century, Jami and others came and remained. The 4th century, 3rd, 2nd, 1st... how so many? Don't we have many writers now? Thank God, we currently have as many writers as there are hairs on our heads—where will their names remain?

Who says this is Plato? No one. All those whose names have been in history, dear compatriots, in the realm of Mysticism and Sufism, they were all connected. They were connected to the sea of the Complete Human and they had the permission to spread such words. Like Rumi who says, "I say nothing of myself; whatever I say is given to me; it is revelation and I speak it."

So, read a book that is connected to the sea and many other things that Mr. Saadi says in his headspace, and then he begins to say, "I am the God of my thoughts," and starts speaking about the *Conduct of Kings*, which is a sea in itself.

From this topic, in the second chapter, he speaks on the morals of dervishes; in the third chapter, he speaks on the virtue of contentment; the fourth chapter, on the benefits of silence; the fifth chapter, on love and youth; the sixth chapter, on weakness and old age; the seventh chapter, on the impact of upbringing; and the eighth chapter, on the manners of companionship. And as always, Saadi remains Saadi, and he is.

The conclusion is that in this Mendeleev table of Sufism and Mysticism, Saadi is an element that exists within this table. This is very important. Meaning, if we want to write the Mendeleev table of the universe, we pull Saadi out from between the Sunni and the Shia, and we put him into the Mendeleev of Sufism, and his name is there, where it belongs. Just like Hafez, whose name is there; meaning, he is in the Mendeleev table.

Now, it is true that Rumi is in the Mendeleev, but his place is different; not at the top of the Mendeleev, but at a "top" of another kind within the Mendeleev. But he is an element; Saadi is an element. Meaning the rest must be made from him. He is from himself, he belongs to himself, his atomic number is known, he has a personal atomic number, he has Saadi's fingerprint. Hosseini has no place in the Mendeleev, nor does he have a place outside of it.

Saadi has a fingerprint, meaning he is one of the elements. Now, one is an intermediate element, one is up there—Helium on the right, Hydrogen on the left—what matters is their atomic number. These have an atomic number. Abu Hafs Qidari Zanjani shook this atomic number, and Saadi became Saadi. Shams shook it, and Rumi became Rumi. And mind you, Shams is a Sufi. He is not a Complete Human, he comes with the permission of the Complete Human and creates an atomic number for this person.

They call this Quantum. It means a man who is a womanizer, a booze-drinker, a Lambada dancer, a hot-pants wearer, a brawler, a murderer, a knifeman; when I say murderer, remember Moses. You have to go through these in order to know that every single one of them had these inside them. A person who possesses no atomic number, is not a compound element. An individual, a Sufi, comes and connects a certain electricity to him, generates a magnetic field in him such that all the electrons of this human being change, and brings into existence a being they call an "element."

So, you must discover the way elements are created in the universe from inside this. So Mendeleev knew the subject, and for this reason, he left his [the Complete Human's/Sufi's] place blank in the Mendeleev table. He said, "This one will come later, but this is the place." He knew; he knew the spot. So the place of the Sufi is known twenty-eight billion years from now. Everyone knows this; all the people of Sufism know, not just me and you.

So how is an element produced? An element is produced from a creature that undergoes transformation. This is what is called:

"Those who, with a glance, turn dust into gold"

It means this. It means he turns a creature called "dirt" into gold. Meaning a body, he produces elements that they then say have become **Transmuted**. Is it even possible to turn dirt into gold?

What can do this work? A golden one, a shining diamond like Feyz Kashani, Sheikh Kharqani, Bayazid Bastami, Sheikh Kharqan...

Really, shame on Hosseini who is from Shahroud and doesn't know Sheikh Kharqan. Really, Shame on Hosseini who is from Shiraz and doesn't know Saadi and Hafez. Shame on Hosseini who is from Kerman and doesn't know Shah Nimatullah Wali. Who is from Zanzan and doesn't know Qidar and Qidari Zanzani. Who is from Tabriz and doesn't know Shams Tabrizi.

What gems existed in the universe on the soil of your country. I say "your soil" because there is no "mine and yours." Earth, the planet Earth has been here from the beginning; you just picked up a ruler and drew a line, then the next king came and moved the line a little further that way. You guys just got stuck between these lines. "This one is Muslim," "That one is Arab," "That one is Persian," "That one is Kurd"... These are jokes.

You drew a line and said, "My pool is here, this is my tree too," and then you picked one of these three-and-a-half billion girls and said, "She is my wife," and now if anyone looks at her, you slap them in the ear. Basically, the idea that "everything belongs to me" and such, has been drawn out in your worldview. Whereas we are seven billion, Praise God, on a planet Earth that has been here from the start, and we will leave, and the planet Earth is here—this attractive old woman—she is always here and will be.

Throughout history, a hundred thousand, a hundred and eight thousand years ago—which is the latest human cycle that you and I are in right now—up until now as this program is being presented to you, there existed beings and wonders who would turn dirt into alchemy with a glance. And their name was Complete Humans who came one after another and produced Sufis who, with the permission of the Complete Human, could pour Jesus into the sea of Zechariah and bring out a Jesus whose name became Jesus.

So these became *to turn upside down*. The magnetic field is in the hands of the Sufi; otherwise, it is impossible for a murderer like Moses to reach—via Shoaib—a prophethood where he becomes Interlocutor of God, speaks directly with God, and doesn't even need Gabriel. Meaning, Gabriel went on vacation in that history. He went, for example, to have fun with the girls, he was with the houris... he was here and there. He wasn't between Moses and God, or perhaps he was reserved for other people. In any case, there is a great insistence on this in the books of the friends of God.

Thank you for listening to this program. I entrust you to the magnetic field of Mr. Saadi; if you get connected, may he shake you such that billions of volts of electricity could not shake you. I entrust you to the magnetic field of Saadi which exists, and which your eye does not see, Hosseini. You and I cannot see it. I entrust you to the internal forces of Saadi, which caused words to come out of his mouth creating a dance that, if you don't dance with it, you don't know how to dance well. Lambada... that means dancing with Saadi. If you want to dance, dance with your girlfriend with Saadi's poem. Dance with the musicality and music of Saadi. With this very beautiful sound that originates from the magnetic field of Saadi, which was produced by Qidari

Zanjani, who is connected to the Complete Human of that era, so that we may understand this sentence:

"They ask: Is the sugar better, or the One who makes the sugar? Is the beauty of the moon better, or the One who makes the moon?"

Farewell.

