

Episode 128: Microcosm- Macrocosm.

In the 128th program of the Restart series, we delve into the "Restart Internet"—a space where thoughts are stripped naked to reveal the core of human existence. We begin by addressing the socio-political realities of modern Iran, exploring the tragedy of theft born from systemic poverty and the true nature of "real thieves" who hide behind authority.

The heart of this episode explores the harrowing story of Barsisa the Worshiper, a mystic who reached the heights of spiritual power only to fall into darkness through a single moment of ego and deception. Using this allegory, we analyze:

The Internal vs. The External: Why religious commandments (The Branches) are meaningless without the internal foundation of True Ideology.

The Philosophy of Mahmoud Shabestari: A deep dive into the *Gulshan-e Raz* (The Secret Garden of Roses), focusing on the necessity of "Thought" and "Contemplation."

The Illusion of Multiplicity: How the "One" becomes "Many" and why the material world is merely a reflection of a higher Absolute.

The Macrocosm and Microcosm: A mystical look at the universe as a "Complete Human" that breathes, expands, and contracts.

**#Restart #Sufism #Mysticism #Spirituality #MahmoudShabestari #GulshanERaz
#Philosophy #DeepThought #Barsisa #CompleteHuman #Gnosis #SpiritualAwakening
#PersianPoetry #Attar #Rumi #InnerTruth #Contemplation #EsotericKnowledge
#TheFoundationsOfIdeology**

Facebook shut us down, they had already shut down Instagram, and they had shut down Telegram too. They've basically abandoned everything else; among the millions of channels on Telegram, Facebook, and Instagram, they've obsessed over us—just two channels in the virtual space. The big media moguls are closing them; they close sexy channels, and they close "Restart" channels. When I thought about it, I saw that both are related to "nakedness." Channels that make the body naked are called "sexy" and are closed; and channels that strip thoughts naked so that people understand, those are closed too. But they do not know that "Restart" is an "Internet" that is diffused in the world's atmosphere, and whoever wants it, or *Hu* wants that person to want it... shall receive it. Welcome to the global Restart Internet; welcome to the 128th Restart program. Welcome.

I'll mention a few small points and then we'll get back to the Restart program and the continuation of "Whatever we pass by, the words of the Friend are sweeter." Number one: regarding the earthquake that occurred, several thousand people have essentially left this world. We don't want to say what the officials did or didn't do, but a very sad piece of news was

heard—that some people went and committed theft during this earthquake. The "real thief" is the one who turned these people into thieves. Both the individual stealing in that state, and you and I, know it's a very bad thing to go to the homes of the afflicted and rob them. But look at where things have reached—that an Iranian, who knows this is very wrong, is so needy and has so many problems that despite knowing it's wrong, they do it; this pain is greater than all others.

In my opinion, that individual is not truly a thief. He is a needy person like many others, and the real thieves are hidden; the real thieves are those who forced an Iranian who had self-esteem to steal. We have said this very clearly. The "Challenges" remain in place, they always are, and we don't give specific orders to anyone anywhere in the world regarding the challenges. A person must reach the conclusion through their own thought, wisdom, and intellect, and refer to their heart as to when, how, and where to perform these challenges. And thirdly, they were, are, and will be trying to choke the voice of Restart. This has been happening for thousands of years. We are trying to go on a satellite...

We are truly putting in effort regarding this...we basically don't want to bother Telegram and Facebook and the like, because they get upset. Well, it's hard for managers to sit in meetings and decide: "Close it, don't close it, delete it, don't delete it." Let them do whatever they want. We'll go on Hotbird for a month or two, then they'll close us there too. Anyway, everyone is looking to shut us down. They have nothing else to do; they are idle, just idle. This is their main problem. And you know what their main problem is? They say, "You, don't talk." What words of ours do they broadcast? That we should say the officials are good and the people are thieves. "The officials are good, the people are worthless." Whenever the word of Truth is spoken, the Falsehood stands up against it, and this is perfectly clear. "Whatever we pass by, the words of the Friend are sweeter..."

In the previous program, we explained that The foundations of the ideology and The religious commandments are the two fundamental characteristics of Sufism and Mysticism. But these principles and branches, which the organized religions stole and turned into a monster to scare you or make money from—these in Sufism move specifically from the inside out. That is, the ideology is within humans, and the commandments are outside. Today we are going to talk about Barsisa the Worshiper, and if we can, Sheikh San'an by the Attar of Nishapur, but in the middle, we'll likely pay a visit to Sheikh Mahmoud Shabestari. Barsisa's case is clear; they say he was a Mystic from the Israelites, some say he was a Sufi from the Israelites who had given allegiance and believed in the Complete Human and had power. But he did not believe in the *next* Complete Human.

He went astray. His story is clear in Saadi's thought; he is a worshiper and Mystic One whose prayers are always answered. Whatever he says happens; the sick go there and stay for a day and night, and he comes over them, and history writes that whatever prayer he recited, any illness would be cured. This Mystic or worshiper, or "half-Sufi" who was in the stage of Spiritual Wayfaring, at one point makes only one mistake. In the story, Saadi explains: "Hosseini, be careful, Barsisa made one mistake and reached this intellectual decline or mystical descent; woe to you."

In a moment, they bring the King's daughter, who was blind, to him. Her beauty manifests in Barsisa. If you pay attention to the stories of those in Sufism, this repeats; the story of Barsisa is the story of a Sufi or Mystics being deceived by a beautiful girl—he sees the manifestation of beauty in this girl. Sheikh San'an's story is exactly the same, which we will explain later. He sees this girl, is tempted, and rapes her. When the rape is over, doubt enters his heart. In Saadi's version, a being or a person comes who looks like a human but is Satan in essence. Satan comes in human form... I am telling the story now...

He enters and tells him, "You are ruined!" He asks why. Satan says, "Because you don't know who this girl is. She was blind and came for you to heal her; her eyes opened by your prayer, and you became obsessed and raped her, and now she's going back home. She is the King's daughter, and when she arrives, she will tell the story of your rape, and her brothers and the King will come and kill you." Barsisa asks, "What should I do now?" Satan says, "Now that you've raped her, kill her at least so the story doesn't spread. You are a Mystics, a great man, you know Jurisprudence, you know the ideology, everyone respects you, everyone prostrates to you. Forget all that—for one mistake... if you are killed, all these poor sick people won't be healed tomorrow."

"The people need you; you are their leader, their jurist." By any means, he is forced to call the girl back, saying, "Let's talk, stay tonight so your brothers can come tomorrow." She accepts, he takes her inside and kills her. Once he kills her, Satan tempts him again. He asks Satan, "I've killed her, what do I do? Bury her somewhere?" Satan says, "No, they'll find her wherever you bury her. The best thing is this mat you sit on to worship—your prayer rug, essentially. Move this rug, dig here, bury the girl under it, and then spread the rug back over."

"And no one in this city would dare tell the 'Supreme Leader' like Mr. Barsisa to change his rug or stand up so we can see what's underneath. You hold a rank where no one dares look under you." Barsisa buries the girl and places his prayer rug or mat over her and sits on it. The story is clear; Saadi says Satan appears as a young man. The brothers come and ask Barsisa; he says, "The girl's eyes were healed, and once she could see, I told her she may leave. It's none of my business who she was—I didn't ask if she was a King's daughter or a beggar's daughter—and she left." The brothers are happy their sister can see. They leave, and halfway, Satan appears and says:

"Why are you just sitting there? Barsisa has killed your sister!" The three of them don't believe it. They say, "This man is a Mystics, he is the 'Supreme Authority', he wouldn't do this... what do theft, murder, and plunder mean to him? He is a great scholar, a worshiper, a Muslim; he has a prayer rug, beads, a ring—he can't be like this." Satan says, "He killed her; go back and see that he buried her under where he sits." The brothers return with soldiers, dig the ground, and see their sister is buried there, pieces of her... she was killed and buried. They seize Barsisa, he is disgraced, and taken to the judge. The judge issues the death penalty. At the moment of hanging, that same Satan appears as an old man. Barsisa recognizes him and asks, "What do you want?" Satan says, "You came to this Earth, this world of dust, and I deceived you, and I can also save you." Barsisa says, "I won't be fooled by you again, you've destroyed me... I..."

"The ladder of this world is 'I' and 'Me-ness'; In the end, this ladder is bound to fall."

"Inevitably, whoever sits higher, their bones shall break more severely."

"I understand Rumi now; I've hit the ground face-first. I won't listen anymore." Then Satan says, "If you listen to me and accept, I will save you. If you are saved, you can stay on Earth and repent. The way to salvation is this: the Earth is in my hands—the 'Atmosphere' belongs to *Hu*, but the Earth is ours; material things, status, and rank are ours." Barsisa asks, "What must I do?" Satan says, "Just a nod of your head to signal you are obedient to me, and I will save you." In his final moment, Barsisa nods, and Satan mocks him, saying, "I cannot save you." Barsisa asks why. Satan tells him, "I fear God greatly; I fear *Hu* to save you. I am a lover of *Hu*, and I do nothing without His permission..." And Barsisa dies an infidel. This is the outer shell of the story. But inside, there are many messages. It is seen in Saadi.

"Nothing slays the ego but the shadow of the Master; Hold fast to the hem of that ego-slayer."

The story of Joseph and being tempted by Zuleikha... and Joseph being saved by "luck" essentially... is very similar to Barsisa; but Barsisa is deceived and Joseph is not. There are deep messages here. Number one: Saadi wants to say this girl is a symbol of the beauty and glamor of the body—the material world, the "lowly world". Ravishing this girl means when you enter this lowly, filthy world and are deceived, your pant legs naturally get muddy. When you step into the mud...

Burying the girl under the prayer rug is exactly like that story I told you in previous Restart programs, where a Mystic lived in a house and the King was in bad financial shape. He told his minister, "What should I do?" The minister said, "Go to this Mystic and tell him to give me gold, or I'll kill him. Ask where the gold treasury and the gold mine are." He goes and talks to him. The Mystic says, "I won't tell." Why? "Because your god is under your feet, and my God is up there." He throws a hint like that. Anyway, the minister asks the King what happened. The King says, "I met him and told him if you have a god, help me. He said my God is different from yours. I asked how? He said 'your god is under your feet and mine is up there.'"

The minister asks, "Where did he say this?" They went to the spot. He told the soldiers, "Dig under his feet." They dug and saw a massive treasure. The King was happy, took the treasure, and asked the minister, "How did you know?" He replied, "Because he told you your god is under your feet—meaning your god is this money, this filth, this gold. He made you rich, but he also delivered his message." This story is exactly that; he buries the girl under the prayer rug of his place of worship. And his being deceived by Satan has a mystical perspective that I will open up more in the next program. Saadi, in this story, makes a direct reference to the fact that people have different "fingerprints" in the foundations of the ideology. This is the whole message of today's program.

It means that the foundations of the ideology are investigative; they are the Truth and must be found. Any human who does not find the ideology within themselves cannot be saved by The

commandments. The commandments are asceticism—what the fakirs/yogis do. If you perform the commandments—prayer, fasting, *Khums*, *alms*—without "permission," you become like the yogis who can stop a train but have no path to *Hu*. They gain simple powers that look extraordinary to you and me, but they are called "Satanic powers." Meaning, they prostrate, essentially, to Satan. They accept this world. These are specific allegories. But the ideology is Monotheism, Prophethood, and the resurrection. Now, the Shiites... of course, both Sunnis and Shiites took these from Sufism. I told you before: nowhere in the books is it written what the ideology and Branches are. No mullah can say where in the Quran they read this—they don't even know, they've just heard it. But *Monotheism*, *Prophethood*, and *Resurrection* are called Principles, and prayer and fasting are Branches. Every human can find *Monotheism* within. You must find it; the shape of *Monotheism* is different in every person. One must find *Prophethood*. It is clear that before you enter prayer and fasting, you must pass the stage of *Monotheism*; it has billions of states, which I want to start explaining from Sheikh Mahmoud. Then one must find *Prophethood*. What is Prophethood?

Therefore, in every era, a guardian is present. The trial is constant until the resurrection .

Three: one must find the resurrection. This is called the ideology. Until these three are found, one cannot perform The commandments. Our explanation last week was that the ideology is within you, and The commandments are a symbol of you on the outside. When you bend for *bowing*, people know you are Muslim; when you make the sign of the cross, they know you are Christian. Religion is external to you. Whenever someone recognizes your religion, you are in the "Branches"; whenever someone *cannot* recognize your religion, you are in the ideology. When you understand *Monotheism*, you understand that "There is nothing but He," followed by very deep interpretations we must gradually open up. Because until the story of Sheikh San'an... Attar of Nishapur has some verses that might wreck your whole mindset. Sheikh Mahmoud Shabestari has the *Gulshan-e Raz*, my dear. The beginning explains it beautifully.

There is a preface I will read later. But I'll read a couple of couplets for you. I want to see how this person starts his book—the writing he was "permitted" to write so you and I could read it later. "In the name of Him who taught the soul how to think." He makes the task perfectly clear. The first hemistich by Mr. Sheikh Mahmoud Shabestari, the great Sufi:

"In the name of Him who taught the soul thought, And lit the lamp of the heart with the light of the soul."

"By His grace, both worlds have become bright; By His bounty, the dust of Adam has become a rose garden."

The word Thought is Shabestari's starting point. Pay attention. Later I'll read the preface. We go to section two of *Gulshan-e Raz*. He explains the reason for the book's composition. He says, "I had permission from Sufism; I was ordered to write this book." Otherwise, we aren't looking to show off our knowledge. "Meanings never fit into words." The meaning we want to explain doesn't fit here. "Prosody and rhyme do not measure meaning."

Elsewhere he explains that he didn't want to do this at all. Section three talks about the essence of thought: "First, I was in bewilderment from my own thought." He is describing a "Restart." The first time I sat and talked to myself in my own thoughts, I pondered within myself.

"The world is yours, yet you remain helpless; Who has ever seen anyone more wretched than you?"

Meaning, whatever exists is *you*. Shabestari says, "First, I was bewildered from my own thoughts"... I sat and thought, I was dizzy—what is this? What does it mean? Why should I stand behind this mullah, priest, or rabbi? Why should I follow them like an imitator? What should I think? "First, I was bewildered by my own thought: what is this thing they call contemplation?" I sat and asked myself, what is contemplation? Why do they say contemplation? So it's something I was given... I have thought, I must think for myself. Why go read others' books and regurgitate them? Let me see what I am. "What was the sign of the beginning of your thought? What do you call the end of contemplation?" And he ends section three with two verses, moving to the answer. He asks like Socrates and answers himself:

"You asked me to say what contemplation is, for I remained bewildered by this meaning."

He says, "You asked me what contemplation is." He asks himself and answers. And the meaning is:

"Contemplation is traveling from the False toward the Truth; It is seeing the Absolute Whole within the part.

He says let's see the DX and the Whole. From the part to the Whole. Contemplation is going from Falsehood to Truth. So the question starts here—Shabestari's thoughts start here. He says if going toward Truth is contemplation... Well, first we must find the Truth. We want to go toward it; how? Is Truth up? Is Truth down? Is it left or right? What *is* Truth so we can find it? If my tooth hurts, I know I need Ampicillin; we find it. Now, something hurts and I must take something. But I can't find it. You say, "Tell me where it hurts so I can tell you what to take."

So something hurts and I must take something. There are billions of things to take. What is it? We don't know. Contemplation is going from Falsehood to Truth. We must find Truth first. "To see the Absolute Whole within the part." "Seeing within" means from a donkey you should reach God—that's called contemplation... from an ant to God... from a nail to God... from yourself...

"The sages who wrote treatises on this Said this during their definition:"

"That when a Visualize is formed in the heart, Its first name is Remembrance."

If you conceive it in your heart, the first stage is called *Remembrance*.

"And when you pass beyond that in the moment of thinking, Its name in the tradition is Insight."

"Visualize that for the sake of reflection, In the view of the people of intellect, is Contemplation."

When Visualize becomes the basis of reflection, it turns into "thought." What am I trying to tell you? Look, we reached section four of *Gulshan- e Raz*. His first words are about thought. Meaning, if you are sitting at home looking for books or content *outside* yourself, you are totally adrift. Because the foundations of the ideology are found in *thought*. He says, "To understand the subject, I was forced to first think about myself, then I asked: what does 'thinking' mean? Why should I think? Then I saw what I wanted to do? I had to do the thinking. What should I think? What is 'thought' itself that I must do this?" So he started from "thought" itself. This is a very deep point; he thought about *thought*. In one sentence, he thought about thought. "From the arrangement of known Visualizes, the un-understood becomes understood." Okay, I'll skip to section five. An allegory on the secret hiddenness of Truth despite its absolute visibility:

"If the sun were always in one state, its rays would always be of one kind."

Scientifically, beautifully, he explains light through quantum physics, particle physics, and wave theory. "If the sun were always in one state, its rays would always be of one kind." Why shouldn't the rays be of one kind?

"No one would know that this is its radiance; There would be no difference between the core and the skin."

What does this mean? It means every photon that hits you—the next photon must hit for me to see you. If the next photon stops, this photon alone won't let me see you. Meaning, photons continuously hit us from the sun, leading to me seeing; and whenever this photon is cut off... "Thus in every age, a photon is established... until the resurrection ." The task is clear. Just like that poem. "Thus in every age a Saint is established, the trial is constant until the resurrection ." So in every moment, a "photon" is necessary. The photon must come for you to see me. Otherwise, you are blind and see nothing.

"Know the whole world as the radiance of the Light of Truth; Truth is hidden within it due to its sheer visibility."

Because the Truth is so visible, it is hidden. To understand this, go tonight to a twenty-story building, press yourself against the wall, and you'll see you can't see the whole building. When you stick to the wall, standing half a step away, you can't see the whole thing. You have to step back to see it all. It is so manifest that it is hidden; one cannot look at it. "Know the whole world as the radiance of the Light of Truth." So he says the entire universe is the light of Truth. Now he's slowly opening up where we came from, where we came to. Why did we come?

"You imagine the world is self-subsistent, and eternally connected to its own essence."

"He who possesses a far-reaching intellect has much bewilderment ahead of him."

If you have a "far-reaching" intellect, you'll get more confused in the middle of this.

"By the far-reaching of the 'meddling' intellect, One became a Philosopher, the other an Incarnationist."

"Meddling"—he's adding superiority to it. He says: when you want to be too far-reaching, to meddle, one of you becomes a "Philosopher" meaning Aristotelian philosophy, and the other an "Incarnationist", the definition of which is known.

"The intellect cannot bear the light of that Countenance; Go and seek another eye for it."

You must find "another eye" to understand this. "Because the philosopher's two eyes were cross-eyed, he was hindered from seeing the Oneness of Truth." The eyes of the philosopher, the incarnationist, and these people of the world are crooked; they see double, they cannot understand. "From blindness came the way of comparison; from one-eyedness came the perception..."

Now he wants to explain. In chapter five he says: to see inside an apple or a creature, you need a microscope; to see the stars, you need a telescope. There is a method for understanding the subject, and you must find "another eye" to do it. Section 6 again—this time he says only one verse, asking a question. The whole of section 6 is one couplet:

"Which thought of ours is the condition of the Way? Why is it sometimes obedience and sometimes sin?"

He asks, which thought of ours is correct? Do you know what this verse means? I'll tell you. He's saying, you think going and giving financial help to someone is a good deed? How do you know that if you lie, you won't go to heaven? Who told you that if you lie, you go to hell? How do you know? "Which thought of ours is the condition of the Way?" Which of these thoughts are in my head? Shabestari asks himself and you. He acts Socratic; he asks himself and answers himself. He says, which thought takes me toward Hu? Saves me, lets me enter heaven, and which thought takes me to hell? How do I know which thought is right and which is wrong? Is looking at a beautiful girl wrong, or is *not* looking wrong? Is praying wrong, or not praying wrong?

"Which thought of ours is the condition of the Way? Why is it sometimes obedience and sometimes sin?" He answers in section seven:

"Thinking on the Ala is the condition of the Way..."

Now, let the French speakers not get excited... because *Ala* is a French word [à la]... but it can also be named Pollutant, and essentially one can say "Thinking on the *Ala* is the condition of the Way," meaning the "Blessings or Pollutant." Whether blessings or pollution. He says, "Thinking on the Ala is the condition of the Way, but thinking on the Essence of Truth is pure sin." He calls God directly into question. But with a trick. He says, God himself says "think." Doesn't *Hu*

say "think"? We say yes. He asks, then why does He say "don't think about Me"? This is a contradiction. What does it mean? Is it a joke? We say you shouldn't lie. We ask, what about the lie? Why do You say it? He says, "Don't think about Me." I lie... I just lie. He says don't kill. We say, then how do You bring earthquakes and kill people? He says, "Mr. Hosseini, an earthquake does 1,500 good things. One is it adjusts the systems, adjusts the weather, adjusts temperatures, releases Earth's gases so it doesn't explode, adjusts the mountains—oh, it does billions and billions of good things. So 400 people die, 500 die." He says, "Mr. Hosseini, don't drink alcohol." We say okay. Shabestari starts here; he moves like Sheikh Bahai, like Socrates. He says, "Sir, don't drink." We say, "Yes, Mr. *Hu*. We won't drink." "Sir, what do we have if we come to heaven?" He says, "Wine." You say, "Sir, are you joking? Here you say don't drink, there You give wine yourself? Don't go after girls." We say, "Okay, what do we have when we come there?" He says, "Houris." You say, "Sir, I'm 'playing with girls' now, why should I come there to get houris?" He asks:

"Thinking on the Ala is the condition of the Way, But thinking on the Essence of Truth is pure sin."

Why does He say "don't think about My essence"? We are being created... then what do these religions mean when they say "we want to know God"? If we are to know God, we must think about Him. You ask, then why regarding the God we want to know... does He say "don't think"? So what do we do? A big question... It starts here. How beautiful... in one verse, he slowly blows up all the religious structures of the world. I want to say it makes no difference if the Sufi is Japanese or Italian; it makes no difference. When he wants to speak, he wrecks everything.

"Thought regarding the Essence of Truth is void; Know it as absolute impossibility, a 'circular gain'."

So one cannot think about the Truth. In the Essence of Truth; the Essence means *Hu*. This is no longer the Complete Human. Why? Because he says "Essence of Truth," not "Name of Truth," not "In the name of Allah, the Compassionate, the Merciful." Meaning, not "In the name of Allah." He says "In the Essence of Allah." He directly says thinking about *Hu* is void, an absolute impossibility; it simply cannot be done. "Circular gain"...means obtaining; it won't be obtained. No matter how hard you try, you can't understand *Hu*.

"As the signs have become manifest from the Essence, His Essence does not become manifest from the signs."

He says you see these signs in the world... Now he's explaining to *Hu*. He says *Hu* is a being from whose Essence the signs are lit, but His Essence is not lit by the signs. It's true you see me by the sun's light—photons hit me—but I don't become a photon for the sun; meaning, I don't radiate so someone in another room sees me. The sun radiates and you see me, but I don't radiate for you to see the locust. If the sun goes away, you see neither me nor the locust.

This is what they call *Hu*. He says the signs came out of this Essence, but His Essence is not illuminated by these signs. You won't understand anything by thinking about these signs.

"The whole world is manifested by His light; How could He become manifest from the world?"

"The light of the Essence fits not into manifestations, For 'Glory be to Thee,' His Majesty is Overpowering."

"Abandon the intellect, be only with Truth; For the bat's eye cannot bear the sun's glow."

He says the bat has "intellect." But it doesn't understand the sun and cannot be like it.

"In that place where the light of Truth is the guide, What room is there for Gabriel's discourse?"

We have nothing to do with Gabriel... This is where Zoroaster—meaning the same Abraham... Gabriel comes when they want to throw him into the fire with a catapult and the people are whistling "Bravo, kill the infidel!" Gabriel descends: "Sir, do you have no command? A being, whatever he is." He asks, "Do you have no command? No task? You've passed this stage, your trial. I will obey any order you give." Abraham says, "We have nothing to do with you... you are too small for us to have business with you. Is that 'Beautiful One' seeing where I am?" Gabriel says yes. "Does He see what becomes of me?" Yes. "Does He see me dying now?" Yes. Abraham says, "Well, it's enough that the 'Beautiful One' sees; you may leave. That 'Beautiful One' must save us." "We do not stretch the hand of need toward others. For we built a bridge to pass over our own reputation." We gathered a drop of reputation up there to be thrown by a catapult, to burn in the fire... we are looking for the mat, the fire, and the oil; we aren't looking for you to come and save us. Save us so we can be here two days longer for what? What's the profit? He knows what to do. You don't interfere in the matter. Don't interfere in the romantic affair and "love-making" of a husband and wife. Don't come between me and the Complete Human. We are husband and wife; He fights with us, He burns us, He curses us; we are husband and wife, strangers—don't enter. Mr. Gabriel, please leave.

"In that place where the light of Truth is the guide, what room is there for Gabriel's discourse?"

So here it shows that Muhammad ibn Abdullah, when Gabriel came, had not seen the Light as the "Complete Truth." He hadn't reached Sufism yet, he didn't have *sufism*, he wasn't a Sufi—he was a Prophet. Because if he saw the light of Truth, he wouldn't have had business with Gabriel. He saw a glimmer of the light of Truth. If Moses had seen the light of Truth, he would have said "I am the Truth". "I am the Truth," he wouldn't have needed a staff. One of Moses' weaknesses is that he had a staff that turned into a dragon. If you are strong, you don't need a staff. Just speak and they will listen, the people will prostrate. You bring the moon into the middle of the highway, "Restart" broadcasts, everyone will prostrate. You take the staff and *back to back* make a dragon. Well, of course they prostrate. Give it to me and everyone will prostrate to me too. Give me a staff and all the *Iranian militia members* will prostrate to me in the morning. You let go of the staff and it becomes a dragon—everyone prostrates. The important thing is if you can broadcast a program with "two wires," Mr. Moses. Wreck all their

mental structures. This is the question of Mr. Sheikh Mahmoud Shabestari. He says "Effect" is what matters; it allows impact. Impact gives impact—speak; Instagram is closed, Telegram is closed, Facebook is closed, we get your voice across, we get it across without wires. Man, forget these words. The Internet is in the air, we put it in our hearts, they connect and receive it. He's revealing so many secrets. He says in that place where it's the light of Truth, Mr. Mahmoud Shabestari is directly telling Moses: "Sir, wasn't it the light of Truth? Then why did you pick up the staff? If the day God told you to pick up the staff and go, He said it because of your fear." This means you didn't have "belief" to go; you ran away, you became a political refugee in "America," you were afraid to go to Tehran and stand before an Iranian *militia member*. "Mr. Hosseini, they told you to go back to Tehran and fight." You said, "My Lord, if we go back to Tehran—we talked a lot, we cursed and all—they'll kill us."

The Complete Human said, "Take a staff with you too to turn into a dragon; don't be afraid." This staff was given out of your fear. Mr. Moses, who lets go of the staff and scares your wife and kids—you say "bring tea," your wife says no, you let go of the staff and make a dragon so your wife goes and brings tea out of fear. It's a weakness. Mahmoud Shabestari says Moses' weakness is the staff. In fact, a "miracle" means weakness; it means you aren't a Sufi yet, you haven't become "Pure". A Sufi goes in shorts, goes in pajamas; a Sufi goes like Jesus, goes on foot. He doesn't perform miracles.

"Though the angel has proximity to the Threshold, He fits not into the station of...
'With Allah'."

Yes, the angel has great magnitude, we are very thankful, he opens the door, we go in. Sheikh Mahmoud Shabestari says the angel is the doorman. He opened the door. I want to go see *Hu*. I want to go see Allah, see the Complete Human. He opens the door and we go in. May his hand not ache, he worked hard, very much so... but he isn't there anymore; that's for the "close relatives". There you must become a close relative, enter that bedroom. See how with these words, Sheikh Mahmoud Shabestari is showing off and destroying the religions one by one. You just have to sit and think about his words, because he started with thought; he made you understand—did you think about every verse you passed? No? You lost the game. You must think about it.

"As His light burns the angel's wing, It burns the intellect's head and foot entirely."

He says, "Have you heard the story of Muhammad ibn Abdullah's Ascension?" They say yes. He turns to the world's Ayatollahs and the Muslims, Sunnis and Shiites, and says, "Do you remember Muhammad told Gabriel, 'Why did you stop?' Gabriel said, 'Because if I come forward, one more centimeter forward, my wings will burn. You must proceed alone.'" He said, "Look, there on the fourth floor he said his wings would burn—it was an example for you to understand that... the 'fathers and ancestors' of yours are burning by reading the poetry of Mahmoud Shabestari." What does the intellect say in the middle of this? Why? Because Gabriel *is* the intellect. Gabriel is essentially the intellect; Gabriel as a being doesn't exist; it's the very thing given to you from the "reason" within you—it's a prophet named Gabriel. He's exactly showing that Gabriel is the intellect. When you read the verse, you understand: "As His light

burns the angel's wing, it burns the intellect's head and foot entirely." He says it burns the angel's wing, but it burns the intellect's head and feet—the whole body. He brought the intellect together with the angel so you'd understand that the angel is that very intellect; don't look for a monster. Some being to come and say "Hey, it's me!" Don't look for Moses' staff—if there's to be a miracle, it happens with "two wires." Don't look for this story-crap; leave the story, take the brain. You can't eat the walnut shell; your stomach will ache. Break the shell, eat the kernel. He tells Hosseini...

"The light of intellect within the Luminous Essence is like the physical eye within the fountain of the Sun."

He says the light of intellect in the Essence of lights is like the eye in the fountain of the sun; meaning he's explaining the state of our eye relative to the sun.

"When the object of sight comes close to the sight, the sight becomes dark from perceiving it."

"If you knew, 'Blackness' is the light of the Essence; Within the darkness is the Water of Life."

I must go again... I don't want to go forward, I just want to read so you get the "theme" and know what he's saying. So for now he's only talking about thought and calling things into question. "Then an allegory on the appearance of the Sun of Truth in the mirror of the creations." From here the secrets are revealed. He says, "Well, do you want to 'Restart'?" You say yes. He says, "Now do you understand what you must think?" You say yes. He says, "Well, what do you want to do to Restart? What do you want to see?" You say, "I want to see The Beautiful One." He asks, "Why do you want to see?" You say, "Because I want to see and understand something."

Well, if you want to understand, this path is a hard one; because you must either understand or "eat and sleep."

"Eating, sleeping, anger, and lust are clamor, ignorance, and darkness."

Which is your choice? Which pill do you want to take in this Matrix? Neo. Do you want the left one? Do you want the right one? If you take the right one, you enter the Restart story; take the left one and you return right there, "grazing" in that beautiful world of girls and food and men and the like. "If you wish to see the fountain of the Sun..." You want to see the sun? You want to see the fountain of the sun? To see the bright and radiant sun? Do you want to understand something from it? "If you wish to see the fountain of the Sun, you will need another eye.". You must see with "another eye" now...

"Since the physical eye does not have the strength for the glow, one can see the radiant sun in the water."

Now what do you want to see? The sun. He says you can't look at it directly. He's taking you toward "Restart." He says, "Now you've entered—do you want to see the Complete Human?"

You say yes. He says, "Directly, you'll understand nothing. You'll see an old man's hair, an ailing body; you'll understand nothing. You must see the reflection of this first. You must see the reflection of this sun first. Where? You must see it in the water so your eye gets used to it. If you see the sun directly, it'll strike your eye and destroy you. Sit in the water and look."

"As the brightness appears less from it, In your perception, the state increases."

When you look, because its light becomes less, the reflection of the light comes back and you can understand it more easily.

"Non-existence is the mirror of Absolute Being; From it, the reflection of the Truth radiance is manifest."

He spoke beautifully about Non-existence. This thing they say—that *Adam* is "nothingness"—and Sufism says *Adam* is not nothingness; *Adam* is a "Being" that is "non-being." It is Nothingness, it is "Nowhere-land", everything is in it.

"When Non-existence became the opposite to Being, a reflection was instantly obtained within it."

"That Oneness became manifest through this Multiplicity; When you counted 'One,' it became 'Many'."

You are counting one by one, and it becomes a lot. You just say "one"—go pick up an apple and say "give me one apple," "give me another apple," "another one," "another one"; they gather and become four apples. Then you become an "apple-owner" and a "flock-owner" and a "donkey-owner" and a "land-owner" and a "soldier-owner" and an "*Iranian militia member*-owner" and you become arrogant; power is in your hands now, the task is clear. But you took them one by one; it was "one," it's no more than one. There is nothing that is "two." In fact, "two" is not a number that exists; "two" is a fantasy. An apple is one apple; when they become two apples, "two" is "one apple," but you want to be comfortable so you say "two apples." You learned counting to understand there are two apples. But in total, it is one apple. When you take the two apples and separate them, you see they are "two one-apples." There's a right apple and a left apple; it is one apple. It's not two apples. Now make it nine apples... if you separate the nine apples, it's one apple—it's "nine one-apples."

"That Oneness became manifest through this Multiplicity; When you counted 'One,' it became 'Many'."

"Though a number has 'One' as its beginning, Yet it never has an end."

"Since Non-existence was 'Pure' in its essence, From it, the 'Hidden Treasure' came into the manifest."

He says the final number is saying that it's true it is "one," but when you go one by one, it has no end. Even up to 25 trillion billion billion billion... keep a human alive for a light-year and tell

him to count; the numbers keep going. This is what they call *Hu*; it just... goes. Whatever you count, it goes. As long as you are, it goes. This is evidence that when a child is born, they understand "number." Once they understand numbers, no matter how much they count, it goes. I want to summarize this now and move on because the next part is usually deleted—meaning part nine. They usually keep deleting it; they remove part nine from this allegory, and then it becomes ten. Suddenly from eight, it jumps and becomes 10. They take out the "nine" and we want to put its nine back in place to read a few verses of it so there is at least a record for you to know.

Well, let's review again to see what happened. See, he says the Complete Human is divided into two parts: the "Body" of the Complete Human, and the "Soul" of the Complete Human... The Body of the Complete Human is called the Microcosm, and the Soul is called the Macrocosm. The Microcosm is a world where every atom of the Complete Human is hidden. Every single thing in the universe is very simple. The Milky Way galaxy is exactly the right eyelash of your eye. Now if you enlarge this body of yours, you'll see that in the universe, it's easily understood what's happening.

You are made of skin. This whole universe around you is a skin. Every bit of you turns into a "hand." The hand is exactly a very important organ in the body, but it's made of skin again. The utility of the hand, the behavior of the hand, the thoughts of the hand—there are a quadrillion billion trillion galaxies in it. Meaning if we open the "eye of the heart" to the Body of the Microcosm of the Complete Human... which you and I don't have... which don't have and you don't have either... if it were to open, so that: "Open the eye of the heart that you may see the Soul; that you may see that which is invisible"—you would realize that the shape of the entire main universe was made to resemble the body of the Complete Human; meaning it has specific faculties. So it has flatulence... right now it's traveling near neutron stars billions of light-years away. Meaning you must first find the "stomach" in the universe and then see why no neutron star is found... why everything that enters a neutron star is consumed. You have a hole called a "mouth"—whatever you give it is consumed.

You are eating food all day long. You've been eating for forty years now and this hole, this is a neutron star, isn't it? You keep eating and it goes in, you keep eating and it goes in. Then it is excreted. So we must find this "excretion" too; then they come into the world, into the universe, where these galaxies that come and go—how do they collide? So "flatulence" exists in the universe: "the storms of so-and-so"... now whatever you want to name it. "Breath" exists in the universe. So the entire universe, every single thing created from "Body"—I'm talking about the body—breathes. Meaning it exhales. So it contracts and expands. Therefore, these words of the scientists are a lie—that the universe is expanding. The universe is "exhaling" right now. You were born and you see "expansion"; if you were born five hundred years later, the scientists would say the universe is "contracting"; because it breathes. The universe is in the process of breathing. And for this reason, "every breath that goes down" in the universe "is a sustainer of life" and reaches a result that is always present. And "when it comes out, it is a delight to the essence." So if you look at yourself, you'll understand the universe. And why is it expanding now? Because you were born now. In 500 years it will be contracting. So it breathes, thus the shape of the universe changes. The Earth's climate must change. So a "Noah" must come

again and a bunch of people like me, the ignorant ones, must curse, and Noah will be upset, and a "planet earth" must change. Regardless, every few thousand years it must change. Why? Because when it's "contraction," it can't... the distances change. The moon comes forward a bit, that one goes back. The sun goes over there, that one goes over here. Even though none of them "exist." In Quantum. Neither sun exists, nor moon, nor star, nor planet Earth, nor me, nor you. Let me read this too and then leave.

I don't want to get into it because it's long. Now in section nine, he speaks of the "Rule of Knowledge"; and these all relate to "love and being a lover." Why? Because when I read these, you will slowly understand why Sheikh San'an became like that and what story is in Sheikh San'an...

"You have heard only a 'word' from the world..."

They usually delete this section nine, you won't find it. Though some books have it... but the old books have it.

"You have heard only a 'word' from the world; Come, tell me, what have you *seen* of the world?"

He turns to all the mullahs, rabbis, and priests throughout history who have come. And he starts—in five minutes he asks five or six questions. Our time is up too. I wanted to give some explanations but it didn't happen. Anyway, until the next program, I leave you to "Thought" and leave "Thought" to you. Be side-by-side, the two of you, until we are at your service next week. Thank you very much for listening to this program too. Farewell

Restart