

## Episode 129: The Perfect Human of this era

Hosseini challenges the global "Day of Laziness," urging listeners to move beyond ritualistic mourning and toward a "Resurrection of Wisdom." Drawing from the esoteric verses of **Mahmoud Shabestari's** *Gulshan-i Raz*, we explore:

**The Matrix of Light:** Why our eyes are "crossed" and why everything we see is a fantasy created by photons.

**The Secret of Moses:** Why God told Moses "Thou shalt not see Me" on Mount Sinai and the hidden role of the "Mountain of Ego."

**Regime Change vs. Soul Change:** Why the "Complete Human" focuses on training the soul rather than mere political upheaval.

**The Coquettish Mentor:** Understanding the unique, charming, and grand character of the current era's spiritual guide.

This episode serves as a vital bridge to the story of **Sheikh San'an**, stripping away the illusions of wealth, family, and status to reveal the "Beautiful One" hidden behind the veil of the world.

#Restart #Sufism #Mysticism #SpiritualAwakening #MahmoudShabestari #CompleteHuman #Gnosis #EsotericWisdom #BeyondTheMatrix #Spirituality #MosesSecret #DivineLove #SelfDiscovery #Enlightenment #Hosseini #TheBeautifulOne #Philosophy #ResurrectionOfWisdom

O beautiful one, we gave our youth to your elegance and charm; Now, go be charming with the youth, why with us?"

Dear listener of the Restart program, on this side of the water, nobody wants to change the regime; everyone wants to *convert* the regime. With these challenges you see and this great wave of the "Fire Challenge," not a single independent media outlet was seen among these 120,000 media sources. But these same media outlets and artists—God forbid we make a single mistake—you will see where they emerge from and how they will attack us. They attack in a way as if they are attacking their own mother. They consider us the enemy and, out of envy, they see the high-speed train of Restart and try to at least throw stones at it. Be careful it doesn't get too late; the people are not the people from before the internet. They are smarter than that. Welcome to the 129th Restart program. The miracle of the last seven centuries—welcome, my friend.

Well, a very warm welcome to the Restart program. A very important point we must know in the Restart program is that for 108,000 years, Restart has not made an effort to change a regime; because Restart itself brings this regime so that the people of that era can be disciplined/trained. Fundamentally, "The people deserve whatever they get" is a sentence that interprets the relationship between the government and the people. For this reason, Restart has never changed a regime in these 108,000 cases, except for a few very strange or special cases.

For example, in previous programs, I explained that regarding Muhammad son of Abdullah [Prophet Muhammad], who changed the regime through the "Conquest of Mecca" style—one should not look at Muhammad son of Abdullah himself; one must look at the Complete Human of Muhammad son of Abdullah's era. We must see who that Mentor or important Lord was. That is, which Complete Human was the mentor and trainer of Muhammad son of Abdullah in that era?

If we look back at the past, you see that during the time of Muhammad son of Abdullah, the regime changed once in the style of the Conquest of Mecca. Then you go further back and see that Jesus does not change the regime; meaning the attitude is a mystical path attitude, and he follows his own path. We go further back and see that John [the Baptist] and Zechariah did not do such a thing either; no regime change was performed. We go further back and see that Moses did this; then we must again search for who trained Moses? Who was the Complete Human of Moses' era? We see it was Jethro, and Jethro himself did not change the regime, nor did anyone before him.

Looking at the combination, you see Moses is given a staff and a miracle for regime change. This means a Sufi in the cycle of a Complete Human might perform such a movement, or the people of that era reached a level of thought and consciousness and made a demand; their hearts broke. When this happens, their "O Lord, avert the calamity" begins, and then we see Moses go and do it.

Then we look back and see again that no one performed this, even Joseph actually became the *king* of Egypt; meaning he became, for example, the second-in-command—suppose a country like America, he became the top advisor to the President. Yet he didn't perform a regime change himself; he became the *king of Egypt*. We look further back, and again we see Saul, an old man where the people of that era again cry out "O Lord, avert the calamity," and Saul comes and later sends David, and the regime is changed by David, and the government is handed over to Solomon. It is the same with Complete Humans; we must look back and see how many times this has happened in 108,000 years.

"Goodnight Iran" began when Moses let go of the staff. He had a staff and a movement, and the people's hearts were broken. Overall, Restart is a house of 55 quadrillion kilometers that has one toilet. This house has bedrooms, several kitchens, and many other things. It has one toilet which Restart has named "World Politics." Anyone who enters politics is in this toilet. So it has a toilet, it has a kitchen which is our current life—we eat and live—so it has food. The result of that food is in that same place I just explained. But it also has a bedroom for creation, for the Creator to manifest; from a father and mother, a creation called a child is born. And it has a living room for you to think. Out of this quadrillion-kilometer house which is a place for thought or the cultivation of body and soul, we, the people of the world, only truly understand its kitchen and its toilet, and everyone is chasing these two things.

The greatness of Restart is truly so vast that it doesn't look at these "two days". Restart looks at the billions of years before your birth and after your birth. Restart tries to take your hand and send you directly to where you must understand and where your wisdom is shaken. Restart has

no special regard for this two-day world. So if you are looking for change in your country, *you* must move. In one program—I want to explain and summarize this—called "The Day of Laziness," we explained that for over a thousand years, people have loved this day, meaning the day of Ashura. For Sufism, the day of Ashura means the day of uprising against oppression, persistence, solidarity, and the "Firm Structure". For the rest of the people in these 1300-plus years, the concept is the "Day of Laziness." What does that mean? It means it's the best day for you to sit at home and cry for the killing of, say, Hussein ibn Ali, and observe mourning... and then there is the story of that poem by Rumi we read in previous Restarts, saying these people seem to have received the news late.

Where is the deep point? The deep point is that people generally like to sit and mourn; they don't want to make a move, and therefore "The people deserve what they get." If a person moved, a blessing came. But if they don't move, no blessing comes. Christians also have a "Day of Laziness." It is very good for Christians to go to church and cry, light candles, draw the cross from left or right, but they are not looking to stand against the oppression of their own times; they don't have such a thought at all. Their belief is that there is a "Day of Laziness," we sit and cry, and the duty is clear. So when Hussein was killed because he wanted to stand against oppression, a story was made in history so that others could later observe Ashura and Tasua, beat their chests and heads with blades, thinking they will succeed by hitting their own heads. It's not like that at all. If you are a man, aim the blade at the oppressor, don't hit your own head. They don't do this, and the duty is clear.

So for 108,000 years, Restart has been broadcasting... for 108,000 years Judas has existed, Pharaoh has existed, and the "Day of Laziness" has existed. This has always happened throughout history. Restart shakes the body of wisdom and changes the foundation of society; meaning you understood, you are no longer the "previous you." A "new you" is born. You have this "new you" from Restart, meaning Restart has *already* changed the regime now. It has changed all the regimes of the world; wherever it was broadcast, it changed. Why? Because when you understand, you can no longer "not understand." You can be a criminal, but you can't say "I didn't understand." When you understood the Truth, you understood. You are not ignorant. This is the clear story of Restart, and you must determine which you want to choose between the "Day of Laziness" and the "Day of Fighting Oppression and Tyranny." If 51% of the people of any era do not decide to change a government, Sufism never helps. Because Sufism believes that the government—meaning the people—must choose, people must vote, people's political understanding must increase. And because politics in this multi-billion kilometer house is just one toilet, it is fundamentally a place of "results"; it is the result of the kitchen's food, not the bedroom. That's why when you eat: "Eating, sleeping, anger, and lust," the result comes out there. So these are related. For this reason, the kitchen in Sufism is related to the toilet, and these two have always been and will be, and nothing can be done about it.

The Complete Human of the current era, we can say in a way... I cannot interpret the Complete Human, but we can understand what kind of character they have. This era's Complete Human is Coquettish. That is, when your state of attraction to a person reaches a degree where you act charmingly/coquettishly towards Hu. There is a place where you ask me, "How are you, Hosseini?" There is a place where I come to your house, or I say hello to you, or you answer

and say "come in." But there is a place where you call me and say, "Hosseini, I miss you, won't you come to our house tonight so I can see you?" The subject is very different. The Complete Human of this era is one of those whom Hu calls and says "I miss you." Do not see his character as similar to any era of Complete Humans; this one is *Coquettish*, and this charm is evident. His goal is to save a thought, the freedom of thought, and to save a nation for billions of years to come, and he has a very grand and unique character of his own.

«الله نور السماوات والارض» meaning: "Allah is the light of the heavens and the earth" means exactly this; meaning God is not the light of the heavens and the earth. *Allah* is the light of the heavens and earth—contrary to religions throughout history, God is not the light of heaven and earth. God has no Hell, because if God has Hell, then He must be in Hell, so God Himself is in Hell. If God is in Hell, Sufism says "our beloved is the one who is there." Where is He? If God is not in Hell, then God is "not" somewhere; when God is not somewhere, then He is no longer God, because God must be everywhere. These are the attitudes of Sufism. Now why am I explaining these? So you know that God cannot be "light", He cannot have mass and illuminate the heavens and earth and have weight; this is pure blasphemy and a wrong attitude we've had throughout history.

Just as we now have a wrong attitude about Restart and don't know why Restart is even broadcasting. The most ridiculous thing—meaning regime changes—is a tiny part of something very, very, very large. And in that toilet, which unfortunately exists in every house, people can think about their toilet and their kitchen, and see what ingredients they should eat and what vitamins they should use, and whether to buy these materials cheap or expensive. This is called a social movement; the society decides what to do and think. That's why when Restart was broadcast, from the first day we said let's reach 51%; unfortunately, what you want in this house is only in that toilet—meaning politics. That will also happen. Anyway, I gave this explanation so you don't see the Complete Human of this era like anyone else; he is beyond the Complete Humans of previous eras; because Rumi says "We are from above and to the above we go" and he has much *Coquettish*. In fact, I am sure the *Coquettish* of the Complete Human of this era is the talk of past eras. He didn't even want it; they took him home, Hu took him home, gave him tea, massaged him, greeted him, and said "Do this task for my sake, I swear on this mortal body." In one sentence... I think I've said it, but the interpretation of the Complete Human is in the hands of the Sufis, not in the hands of the likes of you and me to talk about. We want to explain the "Sheikh San'an" story, and for this reason, we must read this section regarding the "Rule in Knowing the Hidden Worlds" by Mahmoud Shabestari. Sheikh Mahmoud Shabestari was one of the Sufis of that era, and we must understand what he says. Until we understand, Sheikh San'an cannot be understood; Sheikh San'an is not just a story to pass by.

"From the universe, you have heard only this word; Come, tell me, what have you seen of the universe?"

Sheikh Mahmoud Shabestari says: "Sir, what do you understand of the universe that you are talking about? If you understand something, Hosseini, come and tell me."

"What did you know of form or of meaning? What is the Hereafter? How is this world?"

Go ahead, what does the Hereafter mean? Now he asks, he asks completely Socratic questions and gives the answers in the following verses. Please, what does Hereafter mean? What does the world mean? If you understand anything in the world, say it. This address by Sheikh Mahmoud Shabestari is not to poor you and me who know nothing; it is to that person who *thinks* they know. The scholar, the worshiper, the ascetic, the Muslim, the great Rabbi, the great Priest, the "big mouthful," or the Mullahs. He says: "Sir, what do you know? Come tell me if you know something. Step forward." Here he is chanting a challenge; his questions are challenging.

"Tell me, what are the Simurgh and Mount Qaf? What are Heaven, Hell, and Purgatory?"

"Which is that world that is not visible, Where one of its days is a year here?"

Please, how do you... he is explaining Albert Einstein's relativity—which world is it where one day is a year here? This is what you've heard, but where did you hear it? How did you understand the earth is round? Who told you? Did you go up with a telescope? With a microscope? With a shuttle? With a bus? Back then you couldn't go up. "We were from above and to the above we were going" and we saw. Mr. Mahmoud Shabestari says...

"This was not the only world that you saw; Come, tell me, which is *Jabalqa*? Which world-city is *Jabalsa*?"

Cities of the East and West... These *Jabalsa* and *Jabalqa* are cities the farthest West and farthest East... Where are they? The Mullahs know what this is. The Jews know what this is. He says, "Come tell me where it is."

"Ponder upon the Easts and the Wests, Since this world has no more than one."

Why "Wests"? How many Wests do we have? How many Easts? How? Come explain these.

"Come, hear from the son of Abbas, then know your own self well. You are in a sleep, and this seeing is a fantasy; Whatever you have seen is but an illustration of it."

Don't chase the two-day world and sleep and food and the kitchen, Bro—wake up. "You are in a sleep, and this seeing is a fantasy." From here he begins to reveal the secret. The next verses mess everything up, he destroys everything from top to bottom like a Terminator. "You are in a sleep, and this seeing is a fantasy." What does "seeing is fantasy" mean? Look, seeing cannot be fantasy. It's very interesting to know. Light hits something, you see it, you consider this "Real." When he says "seeing is fantasy," it means light hits something, you see something that is neither that thing, nor the light, nor are you "seeing" it. The metaphor "seeing is fantasy"

means you always think, you imagine your father is alive; your father died five hundred years ago, then there is a place where you see your father; he says "this seeing of your father is fantasy." Here everything is questioned; he brings Quantum into the middle and explains. He says this seeing is also fantasy; in essence, he is saying "Light is an imagination-maker." Meaning you are seeing the "fantasy of light." He is revealing a secret of light. There is no seeing at all until light hits the tree; so this is the "fantasy" of the tree. One is that the tree is fantasy—how was this fantasy created? By seeing? No, here he reveals the secret. He says: "Hosseini, your eyes have no role; light hits the tree, goes into the retina in the back, creates a reversed image, then straightens it, pulls focus, and gives it out and you understand this is a tree."

I said this because for programs after 200, I want to explain the next dimension of light. So you know what it means when he says light is creating fantasy. So light hits, light is an image-maker, light is a fantasy-maker. Light hits the tree, creates the tree, and you see the tree that *light* creates, not that you create. So one of the things that exists in photons is the making of "cinematic films." So in the photons of lights, in the packets of light, something exists that can produce a shape and build it and give a fantasy to you. And because it goes to the back, into your retina, again a fantasy is built there, a command reaches the brain saying "Sir, this is upright and has branches," and the brain concludes this is an apple tree. How do you understand a tree is an apple tree? Light hits the tree, the image comes to your mind, behind the hypothalamus of your brain a picture is drawn in the retina... nerves send the system up, the brain says "Sir, is it a hayberry?" It says "No." It says "Is it a donkey's foal?" It says "No." It says "These things you gave to your eye through light and commanded me, the Gabriel of Wisdom and Knowledge says: Hosseini, these are apples, it's an apple tree." Again, three fantasies exist within this. I don't want to explain this world too much because after program 200 it will be opened up properly.

"You are in a sleep, and this seeing is a fantasy; Whatever you have seen is but an illustration of it."

I bring your father, you say "What did my father look like?" I say "Do you see this?" You say "Yes." I say "He was like this; this is an illustration, this is not your father." Did you understand the Complete Human? "Yes sir, I found him..." Someone said it's so-and-so. I say, "Sir, this 'someone said it's so-and-so' is an illustration." You must see it in your dream. Maybe the Complete Human's name is Sa'id. Or David. The Complete Human is "this" or "that." You must see the Truth of "this" and "that." Knowing the name and surname of the Complete Human is useless. One must find the *light* of the Complete Human. Hosseini must find something that is Truth, not the "metaphorical in the world of comparison, fantasy, suspicion, and delusion. The Complete Human is an old man named Saul? That is fantasy. His father's name is this, his mother's name is that... there is no explanation. He is bigger, beyond, grander. You yourself say *الله اكبر* (God is Greater). Muslim kid, *الله اكبر* means "what a human!" or "what a fairy!"—this means Allah and greater. Because Allah is not visible for you to say greater, in fact, whenever you see Allah, that is a "body," a "being"; it is that Hu whose Essence cannot be seen, and he explains it in the next verses, but the one who is seen is Allah. Who is Allah? The name of Hu, the chief of

the dimension of Hu, the successor of Hu, the Guardian, the Successor, the Imam, the Prophet—he is everything.

"You are in a sleep, and this seeing is a fantasy; Whatever you have seen is but an illustration of it. At the morning of Resurrection, when you become awake, You shall know that all this was delusion and thought."

You open your eyes. The "Morning of Resurrection" means the morning of rising, the morning you wake up from sleep. You can understand this sleep right now through Restart and wake up, Hosseini; this is the awakening. This is the "Hosseini Resurrection." Gathering together—meaning one cannot understand the Essence of Hu, but when one understands Allah, he understands *الله اكبر*, meaning he has awakened. So for some, right now when they understand Restart, they choke up, they understand with a broken heart and a tired body. Whether he understands in his sleep and power, or in the "True Dream" where he comes through the wall, or he dies and understands—it makes no difference. This is a relative Resurrection. From the day you are born until you die, and before the day you are born and after you die—all of this is your Resurrection. Resurrection is these very Wests and Easts; meaning for billions of beings in the world, it is Resurrection. The awakening of a tree is when it blossoms, gives fruit, becomes the "ripe" of the tree, becomes the result of the tree's thought. It becomes wisdom, becomes the vision of the tree; when it sees the sun, it grows. Its plasma system, its sepals, its petals—everything starts, everything evolves.

"At the morning of Resurrection, when you become awake, You shall know that all this was delusion and thought."

All of this is just thought. Now, whether this regime changes or not, whether he slapped you or not. Whether he shouts or doesn't. This is the essence of Restart. The essence of Restart is kind, the essence of Restart is love, the essence of Restart loves everyone. It doesn't come to pick one of its children as president and make you president. One child is no different from another. It tries to first train/discipline that ignorant child who is currently the president. If he isn't trained, others are being trained *through* him. This itself is the method of a Mentor... and every Mentor throughout the history of Complete Humans has a different method.

"When this fantasy of the 'cross-eyed' leaves you, Earth and Heaven shall be transformed."

He explains the Matrix beautifully. He says when the fantasy of the crossed eye, the "cross-eyed", the "wrong" eye leaves you, Earth and Heaven are transformed. He doesn't say "you think they change," he says after you open the eye of the heart, Earth and Heaven *change*. Why? Because light is the embodiment of fantasy. This light that comes from the sun in the sky and hits this tree is a "fantasizer"; it is making a fantasy, and that's why you perceive it. The day the ear of your heart opens, you realize there was no light, there has been no light, there is no

light, no tree, no fruit, no "you"—the planet Earth, the shape of the universe completely changes... "Earth and Heaven shall be transformed".

"When the hidden Sun shows its face to you, The light of Venus, the Moon, and the Sun shall remain no more."

He says, do you know why you see the Moon? No. Because the Sun isn't there. Hosseini, you ignorant illiterate, I see Venus, I see the planet Venus—the Sun isn't there. My dear, you haven't seen the Sun. Therefore: anyone who sees the Moon is lost, they are in Hell... this Hell that they speak of. I am explaining these for the sake of Sheikh San'an... What is your eye looking for in a Complete Human? Regime change? To increase your food? To increase my lust? To give me money? "Should the Complete Human present me with dollars? Sir, excuse me, my child is sick, heal him." Has he come to heal your child? He says, "Does your child go into the grave with you?" "No, sir." Well, then your child doesn't help you; your child must help himself. In one verse, the whole world collapses; he says: "Do you know why you see the Moon?" "No." "Your eyes are crossed." "Do you know why you see Venus?" "No." "Your eyes are crossed." If the light of the Sun hits your eye, you won't see the Moon anymore; in fact, you only see the Moon when the Sun isn't hitting your eye. The sunlight must be low for you to see the Moon; it has to hit somewhere else and reflect back for you to see it. When I turn on the car's headlights right into your eyeballs, you won't see my mother standing next to me anymore. When you see my mother, thank God that the car light is dim enough for you to see her. The light of the Complete Human is exactly this.

What do you see? Except for the Complete Human, "I look at the sea, I see the sea; I look at the desert, I see the desert" quoting Baba Tahir. Meaning, Hosseini, except for the Complete Human, except for that "The Beautiful One," whatever you saw, your eyes were crossed. Do you have a child? "Yes." Then your eyes are crossed. You have no child. How did you understand you have a child? Tomorrow morning I'll throw you down and you won't remember anything then. I'll stick a needle in your eye, a pain will arise and you'll forget you had a child. When an earthquake comes, look—everyone understands and runs; maybe one or two children... Now if that same one comes for the child, if an earthquake comes and you also release two snakes, the woman won't stay; you release a cockroach and she runs. It's the motherly instinct because it is Divine Love—this Divine Love is the mother. She saves her child, she runs... Do you have a child? "Yes." A house? "Yes." A car? "Yes." Whatever you have, your eyes are crossed. So when is our eye *not* crossed? From the moment we wake up until night, we see nothing but "The Beautiful One." It's hard... this is what they call a Sufi, good boy. A Sufi means this. A Sufi sees nothing but the Beautiful One.

"When the hidden Sun shows its face to you"—the "hidden Sun" means that Beautiful One, the Sun hidden behind the cloud that the Muslim kids talk about; he says when that Sun comes out, you won't even see the Moon anymore, not your money, not your children. You won't see the Moon either.

"Like colored wool, it shall be torn to pieces."

You see the hard granite rock—it becomes torn to pieces.

"Do now what you are able to do; When you are unable, what use is it to know?"

If you want to do something, if you want your heart to break and to understand something and become a "Restarter," do it now. Later, don't say "I didn't know" or "I didn't understand." He says do it now while you can.

"What am I saying, the discourse of the world of the Heart? To you, O passenger whose feet are stuck in the mud!"

To me... then he mocks himself. Meaning the words of these [saints] are each a sea and an ocean, and he mocks himself, saying: "O..."

"Do now what you are able to do; When you are unable, what use is it to know?  
You sat like women in the lane of misfortune; You do not know, therefore bring forth your own ignorance."

He emphasizes. He says like these women who are ill-fated and miserable—the "lane of misfortune" means the place of the black-fated... "You do not understand your own ignorance." Let me explain this again so the ladies know. "Women" means both men and women. There is only one "Man," and that is The Beautiful One; remember this. All mystics, wherever they mention "woman," the woman is a symbol of man. All men, right now I am a woman and you are a woman; this word "man" and "woman" has nothing to do with the subject for you to think "oh, we are women." No, people put this label on you that you are a woman. You are a woman and I am a woman; there is no difference between us. We have no "Man"; there is only one "Man." And that man has "Man-trainers" too. A few Sufis... sometimes it's one Sufi, sometimes four or five, and from these two or three or four or five... do not go beyond the number of fingers on a hand. It doesn't reach the toes or others. If you want to see a "Man," even if you tell a Sufi, he will say "we are half-men, we are not Men"... in fact, Hosseini, your eyes are crossed that you see us as Men. If you call a Sufi a "Man," he'll say "this one's eyes are crossed to see us as a Man." What is he saying...

"What am I saying, the discourse of the world of the Heart... To you, O passenger whose feet are stuck in mud... The world is yours, yet you remain helpless; Has anyone ever seen one more deprived than you?"

The verse we were reading is by Sheikh Mahmoud Shabestari. He says He created the whole world for you, yet you sit in a corner like these weak, miserable people. Man, everything is in you, whatever you want to see is in you. Go become a Restarter, they'll teach you something, you'll walk the path of Sufism and Mysticism and then do the work, and then the world is transformed, the world's eyes change. Your "cross-eyed-ness" vanishes and you see now what you must see. This is the only path; no other path exists.

"The world is yours, yet you remain helpless; Has anyone ever seen one more deprived than you? Sitting in one abode like prisoners, having bound your own feet with the hand of helplessness."

Like prisoners who sit in their own homes and have tied their own feet. We say, "Why don't you come out?" He says, "I can't, my feet are tied." We say, "You tied them yourself." He says, "Well, now that I've tied them, that's it."

"You sat like women in the lane of misfortune; You do not feel shame for your own ignorance. The brave ones of the world are soaked in blood; You, with your head covered, do not step outside."

The brave ones are outside. They are soaked in blood. The one who knows the Complete Human is amidst blood. He is amidst agony, soaked in blood. He drinks "blood, just like children; he eats the "blood of the liver". From morning till night, there's a lump in his throat, a lump in his eyes, a lump in his face. He sees no "beauty" at all; the light of The Beautiful One is so great that he sees no other beauty. As long as you are chasing Jennifer Lopez, you've seen nothing; your eyes are crossed. If you see this Beautiful One, if you see His beauties, Hosseini, you won't go after anyone else. Layla is Him, the *Houri* is Him, the *Ghilman* is Him—they don't even know what they're saying. Allah is Him, greater is Him. You yourself say (الحمد لله رب العالمين) meaning "Praise be to Allah, the Lord of the Worlds", meaning praise and worship. The Mentor, the Trainer of the world. Training means mentoring; He is the Mentor...

"What understanding did you gain from the 'Religion of Old Women (*Ajayiz*),' that you allow ignorance upon yourself?"

*Powerless*... I don't even know... he is literally saying "what is my religion" now. He says, from this religion of old hags—*Ajayiz* means old hags, they say the world is an old hag—what understanding did you gain from these priests and rabbis and mullahs whose religion is the religion of old hags, that you allow ignorance upon yourself? You fell into ignorance and... go throw money at this shrine and press against that lattice and tie knots... what did you understand? "Should I draw the cross from left to right?"... What did you understand of Christ?

"Since women are deficient in intellect and religion, Why do men choose their path?"

Why does he take a "wife"? Why are you in love with this old woman named Planet Earth, the material world? A "Man" doesn't take this woman; how can you take her?

"If you are a man, come out and travel; Whatever comes before you, pass through it."

Travel like Attar; go inside yourself and start traveling. "Attar roamed the Seven Cities of Love," yet Attar didn't actually go anywhere to roam. No one asked, "Sir, Attar roamed the Seven Cities of Love—where did he go? Did he see Japan? Did he see Italy? Did he see France?" Rumi at least went to Konya, saw a few places here and there. Attar didn't go anywhere; how? Someone

who travels like Saadi has seen the world. But Rumi says "Attar roamed the Seven Cities of Love," Hafez says "Attar roamed the Seven Cities of Love." Where did he roam the seven cities? In a two-story, two-bedroom house, throwing clods of earth at a Mongol's head—how did he roam seven cities from there? The secret is in that. "Do not be pained day and night in stages; do not be dependent on companions and mounts." He says, look, do you see this mystical journey of Seeking? You've listened to Restart—stick to it, go, don't stop, don't stall, don't think. Day and night... wake up in the mornings and cry, cry at nights. "Sir, show me who this 'Sun behind the cloud' is? What is it?" Hosseini, cry...

"Like Abraham, come out and seek the Truth; Turn the night into day and the day into night."

"The star, the moon, and the Great Sun Were the dimensions of Sense, Fantasy, and the Radiant Intellect."

Yes, "I am a scientist, I am at NASA, I see astronomy." This "Star and Moon and the Great Sun with the dimension of Sense, Fantasy, and the Radiant Intellect." Radiant Intellect means the intellect of light. Albert Einstein's intellect. It explains your relativity. Wave-particle duality and these things.

"Turn your face away from all these, O wayfarer; Always say, 'I love not those that set'."

"Or like Moses, the son of Amran, on this path, Go until you hear 'Indeed, I am Allah'."

He says for this journey and path you must go, Sufism and Mysticism, is a path like Moses so you hear "Indeed, I am Allah," meaning "I am your God." اننى انا الله... no, "انى انا الله" means the tree—Moses asks it, "Who are you?" and the tree says "I am your God." Moses prostrates. What is an idol? What is an idol? At least a tree moves. An idol doesn't move at all. What does idol-worship mean? If it's an idol-worship in which the Beautiful One resides, whatever you look at... then the "Great Idol" is Baba Tahir. "I look at the sea, I see you as the sea; I look at the desert, I see you as the desert. Wherever I look..." not just every idol... everything in the universe, wherever I look—at a donkey, a dog, a silkworm—wherever I look at mountains and doors and plain, I see a sign of Your graceful stature.

"Come like Moses, the son of Amram, on this path, Go until you hear 'Indeed, I am Allah'. As long as the mountain of 'Being' remains before you, the sound of the word 'Show me' is 'Thou shalt not see Me'."

What a secret Sheikh Mahmoud Shabestari pours out! "As long as the mountain of 'Being' remains before you, the sound of the word *Show me* is *Thou shalt not see Me*." He reveals Moses' secret, that Moses went to Mount *Tur* and said, "O God, these people have pressured me to see You. Can You *Show Me*? Show Yourself to me? Can I see? Will You Show Yourself?" The answer comes from the mountain: Thou shalt never see Me. He reveals a secret that few mystics reveal. He says: "Do you know why Moses went to Mount Sinai and told God 'I

want to see You' and God said 'You cannot see Me'?" You say "No," and he says "Here is the secret." "The Truth is the Amber, and your essence is but hay; If the 'Mountain of your Ego' were not there, what path would remain? He says the reason Moses said "God, I want to see You" and God said "You cannot see Me" was because he had *seen the mountain*. If all his senses were on that Beautiful One, He would have said "You can see Me." The secret of Moses not seeing Mount Sinai was the mountain itself. Mount Sinai. Meaning the mountain was between God and Himself; meaning there was another being. Money, wealth, life, wife, child—all must be given up on the path of Sufism. Not that you hit your wife tomorrow or throw your child in the trash, no, it's not like that; "Heart with the Beloved, hand at work"—meaning everything must be in its place. And a Sufi is one who respects more, is more humble, is personally more down-to-earth. I'll read the verse again:

"Come like Moses, the son of Amram, on this path, Go until you hear 'Indeed, I am Allah'. As long as the mountain of 'Being' remains before you, The sound of the word 'Show me' is 'Thou shalt not see Me'. The Truth is amber, your essence is hay; If the mountain of 'You' were not there, why is it [there]? If the Manifestation reaches the mountain of 'Being', like the dust of the road, your being becomes humble."

"Mr. Moses, did you come to see Me?" "Yes." "Where did you come from?" "Well, I came from the mountain." "Was it uphill?" "Yes." When you see an "uphill," it means you haven't seen Me. You didn't come for Me, you don't really want to see Me; you still see a "mountain," dear Moses. "Yes, how difficult this path was, we've been broadcasting Restart for a year, how difficult this path was." You know nothing... problems and... oh my God. That's why we don't see. "Do you know what the reason is that you cannot see, Moses?" He said "No," and God caught him and said "Look at that mountain." You've heard the story. He says "I will manifest upon it; if it understands and perceives, then you shall see too." The secret is in this; He manifests, the mountain turns to powder, Moses and his companions all faint, they die and are brought back to life. We've told the story before. But the important thing is He is making Moses understand: "If you want to see Me, how can you see the mountain? If I see the mountain, it explodes a little. You will see Me when you see everything as powder." "I look at the sea..." Then do you equate yourself with Baba Tahir, Mr. Moses? "Is Baba Tahir there too, Sir?" He said, "Yes, he comes later."

"I look at the sea, I see You as the sea; wherever I look..." "If the Manifestation reaches the mountain of 'Being', it becomes like the dust of the road in its lowness. A king becomes a beggar from one attraction; in one moment, He turns a mountain into hay."

In one attraction, He makes the beggar of the world the Sultan of the universe. In a moment He turns the mountain to hay, and the hay to a mountain—He does everything.

"Go after the Master in the Night Journey, And behold all the Great Signs. Come out from the house of Umm Hani; Speak absolutely the Hadiith of 'Whoever saw me'."

Umm Hani was a lady who narrated Hadiths in ancient times... "Come out from the house"—meaning from the house of Umm Hani... "Come out from the house of Umm Hani, speak absolutely the discourse of *whoever saw me*." You won't find whoever *saw me* on the internet and such. *Whoever saw me*' is somewhere they came and said... they asked Muhammad son of Abdullah, or Iliya son of Imran: "How can we see God?" He said: "To see God, you must only see *me*. If you see me, you see God; if you don't see me, you see nothing." The Islamic Republic has tried to delete this or add to it so you don't understand. This Hadith exists: "*Whoever saw me*'..." I don't know the full Hadith. But the sentence is: "Only see me..."

قَاب قَوْسَيْنِ is said to be the distance between Muhammad and Hu, about the length of two bows. But here he says "Pass beyond the *B* and *E* of *be*." *B* and *E* and make the word *Be!*, which signifies the world of creation. When you say *be*, it is done. Every human must reach a degree—everyone in the world can reach this degree, it doesn't belong to just one person. For God's sake, learn this for once, don't think only a Sufi can do this. No, you can too, but you must walk the path. First, you must find The Beautiful One. As long as you don't find Him, no matter how much you go... "I did a good deed"—nothing, you did no good deed.

"Pass beyond the *be*; sit upon the distance between Muhammad and Hu. Truth shall give you whatever you desire; He shall show you all things 'as they truly are'."

When you passed beyond the *B* and *E* and sat upon the distance between Muhammad and Hu, you saw The Beautiful One. You went on your own Ascension. "Prayer is the Ascension of the believer." The church is the Ascension of the believer. The synagogue is the Ascension of the believer. A donkey's foal is the Ascension of the believer. "Wherever I look..." You want to see Him. You must go on Ascension. There, everything is deleted.

"Truth shall give you whatever you desire; He shall show you all things 'as they truly are'."

He shows you the essence of all things so that when you wake up in the morning and see a tree, you know this is not a tree. So you aren't like Moses who had a staff in his hand—when it became a dragon, he realized it was a dragon; before that, he thought it was just a piece of wood he had cut himself. And he was right. He had cut it himself, cut it from a tree, picked it up himself, smoothed it himself, walked with it himself, it had been in his hand for forty years.

"He shall show you all things 'as they truly are'."

He shows you the essence of things. Thank you for listening to this program until the next one. We had to explain these to reach the story of Sheikh San'an. The result of this entire program is that "Man must reach a place where he sees nothing but God"; meaning he sees nothing but The Beautiful One." Do not forget I said nothing of my own; it was the poetry of Sheikh Mahmoud Shabestari. Farewell.