

Restart Program - Episode 1

It's 11:16 PM in California, and this is the first episode of the Restart program.

After 500,000 minutes of directing and writing, it can be said that this is the first program that I am truly afraid to perform.

It is a very difficult program. It is one of those programs that, perhaps, it can be said that for any program that starts and I want to talk about, the stress before it is half an hour, 20 minutes.

Mysticism (Erfan).

Why should this program be broadcast at all?

In the first episode, we are talking about why this program should be broadcast.

Let me tell you that this program has a very special perspective.

Mysticism is the only option that the people of the world need.

That is, all the people of the world need this Restart program.

Every human being, with any ideology, with any thought, needs this Restart.

That is, it is incumbent upon all the people of the world to definitely listen to Restart. That's why I want to tell you what program is being presented to you.

For a hundred thousand years, there has been conflict in the universe, and for a hundred thousand years, the people of the world have not understood anything about mysticism.

The claimants of mysticism, the claimants of religion, the claimants of godlessness. Nobody understands anything.

The stupid people of the world, and I apologize in advance, I have to be very comfortable in this program to be able to speak, otherwise I can't speak. The stupid people of the world have understood the air conditioner for two hundred years, they have understood the computer. If we had discovered the air conditioner and the computer 90,000 years ago, where would we be now? The people of the world have not understood mysticism for a hundred thousand years. It's very interesting! The documents that are presented to you in this program are documents that are only announced by the mystics.

That is, the words that Hosseini says have a document, a definitive document.

Hosseini's words are the perspective and thought of the mystics who said these words.

For example, you say that history, you say, sir, history in, for example, Islam is Tabari, for example, it's this so-and-so, that so-and-so.

Now, why don't the people of the world understand the content of mysticism?

What is their problem that they don't understand this subject? So why is this program important?

Because everyone in the universe must understand this program. If they don't understand this program, they haven't understood their life.

"From where have you come, for what purpose was your coming?"

Where are you going in the end, you do not show my homeland."

Whoever understands this is in mysticism (Erfan), whoever does not understand this sentence is not in mysticism.

If all the people of the world do not understand this sentence, we can surely tell them that they do not understand anything.

The godless of the world are 15% and the religious of the world are 85%. If they understand this sentence, they understand mysticism, if they don't, they don't.

In this Restart program, we are going to first explain mysticism.

To explain the perspective of mysticism. What are we going to say in this program? What do we need to understand to understand mysticism? One: We need to understand what "name" means. In fact, mysticism is all about the "name"! That is, Attar, Rumi, Sanai, Hafez, and all these people in mysticism after 1400 years ago or before 1400 years ago...

That is, Plato, Pythagoras, Galen, Socrates, all these people from that time until now have been talking about one word called "name". So in mysticism, we must understand the "name". The universe is divided into two parts, the knowable things of the universe and the unknowable things of the universe.

85 percent of the world is the world of unknowables. The people of the world understand this 15 percent.

Science, means knowing the knowables. So science, which is now 15 percent of the universe, is a branch of mysticism, and the universe, which includes 85 percent of the material that science has not yet reached, is also a branch of mysticism.

So the universe is a small branch of mysticism. Now understand what mysticism means.

That is, whatever man has discovered or will discover is a small branch of mysticism (Erfan). It is a subset of mysticism.

You do not reach mysticism with science. I want to say all these things to give a small explanation.

Do we reach mysticism with religion? That's complete bullshit! No religious person reaches mysticism.

Uh oh! The whole structure fell apart. That is, 85% of the world's people will never reach mysticism.

When you are in a religion, you never reach mysticism. Do the godless reach mysticism? No godless person reaches mysticism, but the religious and the godless are a branch of mysticism. That is, if you understand mysticism, you understand religion. If you don't understand mysticism, you don't understand religion. For me to explain this program to you, we need to know a few things. One: What does Sufism or Sufi mean? Is the Sufi from 500 years ago? 1000 years? 2000 years? 5000 years? In order to understand mysticism, you must understand the definition of science.

You must understand the difference between faith, Muslim, Christian, you must understand the Jew. Does faith mean that someone who is a believer is a Christian? Is he a Muslim? Or not? So you must understand the definition of faith. You must know the pieces that are in mysticism. That is, we must understand the periodic table. See, for example, Mendeleev's periodic table has elements. One of these elements is science, another of these elements is religion. Another of the intermediate elements is disbelief. The entire periodic table is not even mysticism! That is, if we arrange all the elements of the periodic table of the universe, we have not yet reached mysticism.

Is mysticism Mendeleev's brain? Not the periodic table itself.

That is, mysticism is a discovery that Mendeleev makes, not the periodic table itself.

Now I don't want to be scientific... I want to first move forward with the topics and see what they are.

So, to understand mysticism, from whom should you bring evidence? From Rumi. From Attar. From Sanai, Ghaznavi, from Sheikh Kharqani. From Bayazid Bastami, from Plato and Pythagoras. You can bring evidence from William Shakespeare. Any document other than Rumi,

you have to throw in the toilet. Any document other than Hafez and Saadi, you have to throw in the toilet.

You can't bring a mystical document from a Hosseini who came and wrote poetry 500 years ago or 1000 years later! Because to know mysticism, first the mystical figures must be known, and then from the mystical figures, the mystical concepts must be extracted, and then, this must be interpreted.

So for citing mysticism, you have no other way but Rumi, no other way but Attar.

So the conclusion is: to know mysticism, 99.99% of the world's books are in the toilet. These books will never lead you to mysticism.

So now we'll say it again, one by one.

So religion will never lead man to mysticism.

Religion will never lead man to mysticism.

Pay close attention.

You must understand imitation and investigation. What does investigation even mean?

Wisdom is a branch of investigation, if we divide investigation into several parts.

So if we divide mysticism into a hundred thousand parts, one part is science.

One part is investigation. One part is religion. That is, all religions are one of these 100,000 branches of mysticism.

Now, if we had understood mysticism 100,000 years ago, if we had understood the inner forces of man, where would we have reached now?

Now, suppose that right now, where you are, you could be in Italy right now. Well, what idiot would invent the airplane then?

The invention of the airplane is due to the weakness of mysticism.

That is, because the people of the world did not know mysticism, they were forced to invent the airplane, they were forced to invent the car, they were forced to invent the computer, to invent Skype. Why? Because 100,000 years ago, 80,000 years ago, mystical Skype was invented. But because the world cannot understand mystical Skype, meaning it cannot talk to its mother on Skype in mysticism without external devices, science has come and expanded a branch of mysticism that is science, to reach the result of Skype. Why? Because you and I, because we don't understand mysticism, we must talk to each other through a computer.

That is, we are stupid to be talking to each other with a computer.

Now, words like remembrance, unspeakable secrets, have a meaning in mysticism.

To know mysticism, you must know Christ, you must know Buddha, you must know Ali, you must know Moses, you must know Peter, you must know Junayd of Baghdad, you must know Abraham. You must definitely know these personalities.

Well, these personalities are all historical. That is, the things that an infidel knows about Christ are equal to the things that a Christian knows about Christ.

That is, whatever information a venerable Christian priest has, an infidel can also have by reading books.

So knowing Christ is not from a book. So one: mysticism cannot be known through science, it cannot be known through books either. That is, literacy does not help you to know mysticism.

Sir, I have read 10,000 books. You are not shit! You don't understand anything in mysticism.

Sir, my library is this big, you don't understand! Sir, I am like this in religion. I am the ascetic, the pious of the Muslims. You don't understand! Ubayd Zakani says you are that cat. The cat became the ascetic, the pious of the Muslims.

So literacy and knowledge do not help at all in knowing mysticism.

In order for you to know a being, in order for you to understand... Look, the air conditioner, the refrigerator, the car, let me tell you, the computer, your mother and my mother do not help me at all to go to the moon.

To go to the moon, a device called a shuttle must be invented to take me to the moon. So 99.9% of all the things that have been discovered and exist in the universe right now do not help me at all to go to the moon.

You can't say that, sir, the toilet flush helps you to go to the moon. It doesn't at all. You must have a shuttle.

That is, from the old coordinates to reach the new coordinates, you must invent a shuttle, build a device so that you can go, and to go there you must understand that there is no air there.

So to know the Earth, this very universe where there is air now on Earth, but there is no air on the moon, you need a device to adapt to get there.

How do you want to be immersed in mysticism and understand the sea of mysticism when you have no means?

The questions start here.

Sir, what tools are really needed to know mysticism?

So you, Hosseini, who say you can't go with books, you can't go with literacy, you can't go with science(elm), you can't go with knowledge, so with what should we know mysticism?

So all these people who talk about mysticism, who are they?

They are called thieves, charlatans, liars, because mysticism has clear characteristics. So now, according to the documents that I am going to talk about right now in the first part, for 4 minutes, about disbelief and religion...

According to the documents I present, I will prove that no religious person reaches mysticism.

Until the next episodes of the Restart program.

So what are the things for mysticism? What else do we need to understand?

One: We must understand the path (tariqat), we must understand the law (shari'at), we must also understand the truth (haghighat), UFO, dream, nothingness, must be clarified. What does that mean? From where did mysticism enter man, and from where did man enter mysticism?

What is the definition of religion and godlessness? Is mysticism a branch of religion, or is religion a branch of mysticism, or are both disbelief and religion a branch of mysticism? Our programs must have documents. So, when we talk about mysticism, the real document of Seyyed Mohammad Hosseini is the mystics, not any other asshole. So you, dear listener, to know mysticism, you must, must, must cite the mystics, the words of the mystics...

Well, Rumi explains the whole of mysticism in one couplet. He says whoever exists in this position is a mystic. Whoever understood this couplet is a mystic. Whoever doesn't understand this couplet and says I am a mystic, you can shove him in the toilet, it makes no difference, he doesn't understand anything.

"From where have I come, for what purpose was my coming?

Where are you going in the end, you do not show my homeland."

Who really understands this?

There is a small difference regarding the science (elm)of mysticism that if I can today, I will explain it, to categorize science and mysticism, if not, I will explain it next session. But now I want to go to religion because 85% of the world's people have a religion, and because I announced to you right here in this program that it is impossible for any religious person to reach mysticism, and because I told you that to understand mysticism, you must understand it from the mystics. That is, you must take documents from the mystics, so today I am forced to start the program with religion, to see what the mystics say about religion and disbelief. O Sanai, Sanai Ghaznavi is one of the great mystics.

So one day I must again explain the mystical characteristics, that is, I must draw the periodic table of the mystics for you and say, sir, accept this one's words and don't accept that one's words. Because this one is not in mysticism. Just how you can know whether they are in mysticism or not.

It's a very important point. Like the day I explained that Aristotle is not in mysticism, but Socrates is in mysticism.

Plato is in mysticism. Every sentence that Aristotle says is scientific. So, Mr. Hosseini, is Aristotle a good person? Is he literate? One hundred percent he is literate.

He is a completely scientific person. Mr. listener, Ms. listener, he is definitely a literate person. He has science, but he does not have mysticism. He has no right to talk about mysticism.

No Shia and no Sunni can talk about mysticism. Nobody. No Muslim can talk about mysticism, no Christian either, no Protestant, no Orthodox, no no no no no, no Jew can talk about mysticism. Do we have a Christian mystic? Yes, we do. Who knows mysticism? Yes, we do. Do we have a Zoroastrian mystic (aref)? Yes, we do. Do we have a Jewish mystic? Yes, we do. So how is it? They did not go to mysticism through religion. These are things that must be clarified later. He says:

"O Sanai, in love, consider disbelief and religion the same,
Give your life in love, and then consider the life-taker as life itself."

The poem is very comedic, meaning when you don't understand mysticism, the poem is just a funny, comedic lie.

He says: "life-taker," give your life, that is, the one who gives his life in the way of love, and then the one who takes the life, and life itself, you should consider them as one.

That is, the person who hits you with a car, with the person who is dead, with the person who is executed, with the person who is with the judge, with the judge himself, you must know them as one person. That is, you hit yourself and went to yourself as the judge, now you are fucking yourself over and going somewhere else.

"The shore of the sea is all disbelief, and the sea is all religiosity."

I will go to Attar and read a few of his couplets. So now in this couplet, Sanai Ghaznavi directly likens disbelief and religion.

Pay attention: he considers disbelief and religion in the same valley.

Pay attention to Attar's poem. I am bringing documents from the great mystics about what they say about religion and disbelief.

"How did I know that this endless sea would be so,
Its vapor becomes the sky, the foam of the sea, the earth."

That is, he says the entire universe is "the vapor of this sea." He says, imagine an endless sea whose vapor is the sky. That is, the entire universe, whatever sky there is, is its vapor.

The foam of the sea is the earth, imagine its foam is the earth.

"The shore of the sea is all disbelief, and the sea is all religiosity,

But the pearl of the sea is beyond disbelief and religion."

He says if you consider the whole sea as religiosity and the shore of the sea, the whole coast, as disbelief, the pearl in that sea...

Mysticism is beyond disbelief and religion.

"But the pearl of the sea is beyond disbelief and religion."

"If you obtain both the pearl and the sea,

You will have that and this, but it will be neither that nor this.

O Attar, make your step firm on the road of meaning,

For in the seal of meaning, the meeting with God is the gem."

He completely explained the matter of religion. I don't know, it's very simple, very simple, he has explained it very simply. So religion does not help to know mysticism.

"O Sanai, in love, consider disbelief and religion the same,

Give your life in love, and then consider the life-taker as life itself.

If disbelief and faith appear before you in form,

Consider the apparatus of disbelief more than the substance of faith."

He says that disbelief is even a bit cooler than faith, that is, Sanai says that disbelief is a bit better than religiosity, why? Because its slate is cleaner, it has a bit of wisdom (kherad), it thinks.

If you are in religiosity, your situation is up in the air.

That is, you have something that this hole in your head can never be opened, because you have something that you no longer accept the rest. You say I am a Christian, all other religions are useless. I am a Muslim, all other religions do so-and-so. Now...

"And if you do not know what the beloved is in purity,

Whatever takes you out of yourself, consider that to be it.

Why do you seek the fountain of life, a drop of water from need?

Shed a tear from your eye and consider it the fountain of life."

So here it is very beautiful:

"If disbelief and faith appear before you in form,

Consider the apparatus of disbelief more than the substance of faith."

Attar, the mystic of whom Rumi says: "Attar traveled the seven cities of love." Do you know why he says this? Because Rumi usually curses to make them understand, Saadi is very polite, Attar is for the mystical travelers. That is, when you enter mysticism, Attar is a great help. In any case, in one of the ten couplets of one of Attar's ghazals, he makes you understand by force.

That is, somehow he makes you understand.

We will read a few couplets from Attar:

"I saw love above disbelief and religion,

Without a trace of doubt and certainty.

So love is seen above disbelief and religion...

That is, someone who is in disbelief or in religion cannot understand love. Love, the sign of mysticism, has a few characteristics. One is love.

"I saw love above disbelief and religion,

Without a trace of doubt and certainty.

If disbelief and religion and doubt and certainty exist,

I saw them all as companions of reason."

He says disbelief and religion and doubt and certainty are reason (aql).

"I saw them all as companions of reason.

When I passed a hundred worlds beyond reason,

How can I say that I saw disbelief and religion?"

He says: whatever you see of disbelief and religion and doubt and certainty is in reason. I have passed a hundred worlds beyond reason, how can I say that I saw disbelief and religion? That is, all of this is still in reason. He explains a hundred reasons, there are a hundred worlds in his thought.

"Whatever they are, they are a barrier to themselves,

I saw this as the wall of Alexander."

He says disbelief and religion and doubt and certainty are all barriers that are the wall of Alexander.

These barriers have caused you not to reach mysticism. That is, religion is preventing you from reaching mysticism.

Look, I haven't said anything of my own so far. Pay attention, pay attention. Please, you know tomorrow...

Let me say something to make you laugh. For example, now with all these books that I have read and the information I have, if Rumi, for example, had 150 million sheep, all my intellect and intelligence and intellectual personality and the books I have read would be the droppings of one of these one hundred and fifty million sheep of this Mr. Rumi. And now if Rumi came out of his grave, the first question he would ask Hosseini is, he would say, Mr. Hosseini. I would say, yes, my dear? He would say, did you really, in these 150 million, with these books you've read, see yourself as the dropping of one of my sheep?! You saw yourself as very big!

The very fact that Hosseini thinks he is the dropping of one of Rumi's 150 million sheep means he sees himself as very big. So I am not saying anything of my own. Now I am referring to the thoughts of Attar, Saadi, Rumi, because the whole world has joined hands to prevent their thoughts from being revealed.

"Whatever they are, they are a barrier to themselves,

I saw this as the wall of Alexander.

Become purely annihilated to be saved,

I saw this as the shorter path."

"Become purely annihilated to be saved," to be saved, refers to the couplet about disbelief and religion. He says when you find the short path the straight path, you become purely annihilated and are saved from disbelief and religion and doubt and certainty. I really don't know, does Attar have to put it in our ears for us to understand? I don't know how he should make this understood. That is, this poem is so clear and obvious and evident that it doesn't need anything at all.

"Since I fell into attributes,

The eye of form sees attributes."

Now he explains, he says, you know why, don't be upset, religious people, don't be upset, infidels, don't be upset, Hosseini. He says: "Since I fell into attributes," he says religion and disbelief are attributes, they are not the "name", referring to the word "name" that I mentioned at the beginning of the program. He says these are attributes, not the "name". Religion is an

attribute. It is not the "name". He says don't be upset, Hosseini, who you consider yourself very Muslim, don't be upset by my words.

"Since I fell into attributes,

The eye of form sees attributes."

That is, he says, I see these attributes of yours, this is how I understand. I'm sorry, you really have the attribute. That is, when the attribute comes, the described also comes after it, it departs from the "name". Yes...

"The first step of Attar's soul,

I saw it higher than the seventh heaven."

He says: "The first step of Attar's soul in mysticism, I saw it higher than the seventh heaven." Do you know what this couplet means? It means he is saying that whatever God created, He created for my sake. He says: "The first step of Attar's soul," from the beginning, I saw it higher than the seventh heaven...

Look, there is a very important point in this. Sir, why do Shah Nimatullah Wali, why do Maulana Jalaluddin, why does Attar, when they speak, speak so firmly? Either they are megalomaniacs, they have psychological problems, or they really see something that they say. When we look at Saadi, we really don't see any extra words in the Golestan and Bustan. Not even a word. I have seen it in newspapers, in books, in movies, on the entire internet, on all televisions, in programs, in the books of great writers, that is, there is bullshit in them too. But in Saadi, at all, when you squeeze the whole world, its essence becomes Saadi's wisdom in ethics. Saadi is either lying or telling the truth. This Attar is either telling the truth or lying.

He says I am greater than everyone.

Put the seven heavens of the universe, not about the Earth and a piece in Tehran and the middle of Shemiran or the middle of Los Angeles, not at all, the whole universe. And this politician, that person, it's not them at all, at all, the whole perspective says I am higher than the entire universe. Why does this person talk like this?

He is giving you a document, he is saying that if you understand yourself, you are the same, and unfortunately, you do not understand mysticism.

"The curve of your hair is the trap of disbelief and religion,

This is a sample of his work.

What a strange science is the science of the astronomy of love,

In which the eighth sphere is the seventh earth.

In this sea where I am, neither I exist nor the sea,

No one knows this secret except the one who is so."

Well, he says...

"O heart, the beautiful ones prefer a bleeding heart."

* Baba Taher

"O heart, become blood, for the beautiful ones prefer this.

The merchandise of disbelief and religion is not without customers,

A group prefers that, a group prefers this."

He says: the merchandise of disbelief and religion, I explained last time, is not without customers, meaning all religions have customers. They have people, all the infidels also have customers. This party, that party, this one is religious, this one is godless.

All of them have a group around them. He says it's not without customers. "A group prefers that, a group prefers this." But for you to know mysticism, "O heart, become blood, for the beautiful ones prefer this."

Yes, well, at the beginning, we explained a perspective of mysticism so that you know that mysticism is not scientific, science is a branch of mysticism.

Mysticism is not religious, religion is a branch of mysticism.

No book helps you to know mysticism, no religious book helps you.

No religious person helps you to know mysticism, no science or literacy helps you, and something else helps you.

To know mysticism, which we will get to in the coming weeks. So it is beyond all these words that you have recognized mysticism. God willing, inshallah, in the next episodes, we will explain more. The best way to support this program, if you really want to show your affection, the shortest way to support us is not to give us money, it's not important at all, we will do this work with tooth and nail.

In short, before our voice is cut off, introduce our radio to others, like Radio Pasto on Facebook, and please share the files that we send on Telegram and wherever we send them, Facebook and so on. The simplest thing is to share this program that I have posted now and like our Facebook.

There are now 20,000 people on Radio Pastoo.

Like it and introduce our radio to others. Thank you, I am still Hosseini, until next week, Monday, for now, goodbye, dear listener.