

It's 11:15. I am Hosseini, with the program "Restart." Last week, we explained—that is, in the first episode of Restart, we explained—that science can never reach mysticism (Erfan), and the path to mysticism is absolutely not through science. And no religion in the world reaches mysticism. Meaning, the path to mysticism is not through religion. I ask the dear listeners, the 50, 60, 70 thousand people listening to this program now, most of them have seen my "Goodnight Iran" and for that reason, I can speak to them much more easily because I'm not going to explain past programs again. But for those listeners who are just now listening to this program, I ask you to please at least listen to the Da Vinci episode of the "Shaskool-ha" (The Fools) program. Because there, I said something that 99 percent of the world's people have not said again. Pay attention. There, I explained Da Vinci in a way that others explain differently. And I explained there that I wouldn't buy the entire Mona Lisa painting for even ten dollars, but other paintings by Leonardo Da Vinci, because they have a mystical message, are worth 50 billion dollars. And the world is trying to force the Mona Lisa to be in vogue so that you don't understand the secret of Leonardo Da Vinci.

The question that exists in your mind is, if the path to mysticism has nothing to do with religion, science, or literacy, then what path is there? In the Restart program, in just 100 episodes, 50 episodes, 200 episodes, I don't know, we just want to explain three verses of poetry. If the people of the world understand these three verses, it's as if they've understood everything. Of course, not that they'll understand everything, but let's understand these three verses in 2016, and a thousand years from now, others can understand a few more verses from the mystics. "Forgive the war of 72 nations, for they did not see the truth and chose the path of fable."

The Restart program wants to explain this verse: that the war of 72 nations, meaning the 72 nations of the world, meaning all the nations of the world, meaning 99 percent of the people of the world—Hafez declaratively commands to "forgive" this ridiculous and comedic war. "Forgive" is an order. "For they did not see the truth," meaning the seventy-third path. Restart is going to show you a path whose name is the seventy-third path. Perhaps we could have named this program "The Seventy-Third Path," but it just occurred to me to explain this here. So, Restart wants to tell you that there is a path that the universe, for several hundred thousand years before the emergence of humanity and a hundred thousand years after the emergence of humanity, tried to keep silent and unknown. Why? What hidden hands exist in the universe that don't want you and me to understand the 73rd path? This 73rd path that Hafez talks about, remember that Hosseini doesn't speak nonsense in this program. If some people in this program go to the bathroom and their feet end up over their heads get utterly confused, the mystics do this, it has nothing to do with me. I am only supposed to explain the definitions and thoughts of the mystics for you.

It's very simple. If you want to find the right path now, according to this same poem by Hafez and the thinking of religions, you would have to live for 500,000 years and read 500,000 religions and books. And then you have to sleep with them and wake up with them; it's not a joke. For example, you'd have to go and read all of Buddha, then sleep with it and wake up with it to see if this is the right path or not. How long do you live to be able to read them all? This program takes the entire essence of these words and presents it to you in a hundred-episode series. So, you will never reach mysticism (Erfan) through literacy and reading books. The reason is that you simply don't have the time to read 150,000 books. How are you going to read 150,000 books? You can never read them. So you will remain in your own ignorance.

My friendly suggestion to you is this: in this program, Hosseini is not speaking; Hosseini is speaking of the mystics (Orafa), and the mystics are hidden, and a bunch of fake mystics have also forced their way into these names. That's why you cite materials that have nothing to do with the mystics at all. The mystics have made their position perfectly clear. You shouldn't even have children before listening to this program. Meaning, if you have a child, what do you think you've produced? Like our fathers, you just churned them out one after another, and one of them became Hosseini. But if you listen to this program, maybe your child's DNA will change. To be blunt and cut to the chase, the path to salvation for all the rulers and people of the world is the seventy-third path. The other 72 paths are like stable, path that only leads you towards a stable. You learn nothing. It assumes you are a cow heading towards the stable, which is your home. The other 72 paths, besides assuming you and I are cows, show us the stable. But the seventy-third path is not like that at all. With this program, topics such as the Imam of Time, the return of the Messiah or Christ, parallel universes, meditation, UFOs, belief, religion, and thousands of your other questions will be answered.

Today, I want to tell a story from Rumi and show you who Rumi shoves down the toilet up to their throats. The story I want to tell you is very deep. In this story, Rumi blows all religions sky-high, blows scientists sky-high, and completely challenges God. In this story I'm about to tell, I have removed 20 lines. Meaning, I've left 20 verses for programs 40 and beyond, because no matter how much we explain it now, neither I nor you will understand. Pay attention, I intentionally removed 20 verses. It holds no benefit for you and me, and I will try to explain the other verses as far as I understand them.

Science is evolving; religion is also evolving. Science is progressing; religion is also progressing. Everything in the universe is progressing. The universe is expanding, according to today's people, or contracting, according to people of the past. A mystic like Galileo says the Earth is round, but they call the Earth flat and screw with the world for 500, 600 years. And a funny, sophist philosopher, Aristotle, who is now the symbol of the world's books, this fool sets you and me back 500 years and presents beliefs that lead the whole world, like a cow, towards the stable. The only luck you and I have had was the birth of Plato in history.

Science is evolving, religion is evolving; the only thing in the universe that is not evolving is mysticism (Erfan). Only mysticism does not move towards evolution. Mysticism, from the day you were born, has been a constant and still sea. Whatever you need to understand in 50 billion years, you could have understood 50 billion years in the past. The proof is this very book, the Masnavi of Rumi, that for thousands of years to come, no one like him will appear. Rumi's brain at that time showed that even thousands of years later, no one will understand anything about mysticism.

Now, some people attach Sufism to Islam. They say Sufism comes after Islam. In this program, the Sufi or Sufism will be explained. Meaning, why do some people want to introduce the 100,000-year-old Sufi as being from after Islam or after Christianity? Who is the Sufi, anyway? What is Sufism? How is the Sufi defined in mystical books? What is the seventy-third path? And how can it save you and me? Is the seventy-third path a path that the entire world depends on? Yes. Are Sufism or mysticism—the 100,000-year-old Sufism or 100,000-year-old mysticism—opposed to religion? No. They see religion like dentistry. A dentist can never be a good mechanic. A dentist is not a brain surgeon. Religion is a branch of mysticism, which they say is not bad, it's good, use it. Like science, science is the same way.

Well, I think one thing I'll do in the Restart program now is tell a story, and in this story, we will see that Rumi's perspective is that of a mystic. Look, Rumi's sources are the mystics. Anyone who speaks against Rumi is not only not in Sufism and mysticism but is in the place where the 72 nations are. See, I spoke very clearly. If you remove Sanai and Rumi from your head—anyone who talks about Rumi and Sanai is in the 72 nations. It doesn't matter if they are a philosopher, it doesn't matter if they are a president, it doesn't matter if they have published 20 books. These books, either the government paid them to write, or they distorted the books of others. It makes no difference to me what it is. The sources I have are only from the mystics, from Plato and Galen onwards.

The story I want to present to you is a story from the tongue of a Sufi, meaning Rumi, Mawlana, reaches the rank of Sufism. We rarely have people who, when we get to the ranking of mysticism, become a mystic. After mystic, there is a word called Sufi. After Sufi, of which there may be a few in the universe, it goes to the word Perfect Man. Now, what I'm telling you, Attar says. Attar says that the culmination of this story is a human called the Perfect Man, which I mentioned in the first episode, a word called "the Name", and this Name is this very Perfect Man, which I will later explain with sources from the mystics so you can see what Perfect Man means, what Sufi means, what mysticism means, and what a mystic means. And the devout and ascetic Muslims have no place in the loving Sufi mysticism.

The story I want to introduce to you is from our beautiful Mawlana Jalaluddin. But this story, for you to understand that Sufi has nothing to do with the last few years, I'll just make a small note: before Mr. Rumi, Sanai told this story. Well, this is obvious, and Rumi himself says, "We came after Sanai and Attar." So it's clear that this story Rumi is explaining now, Sanai also told. Well, that's fine. Rumi himself says to abandon these 72 nations. When I speak, my love is Sanai, is Attar. But the beauty of this story is that we also have this story in Buddhism. That is, in Sufi-Buddhism, not the religion of Buddha, because the religion of Buddha has nothing to do with Buddha himself. We have this story in Hinduism too. Plato also told this story. Look, a story I want to tell from Rumi, see how many hundreds of years you go back, you see that other people have told it. Meaning, in the book, excuse me, the Veda or Vada perspective, it is told. In the tradition of the Jain or Jein religion, it is told. In the Jain or Jein religion, which is another perspective from Hinduism. It's told in the book of Buddha, it's even been told in the Sufism of the Islamic sphere. Meaning, these kinds of perspectives, you can attach any attribute you want and say this is Islamic Sufi, this is Christian Sufi. No, a Sufi is a Sufi. A Perfect Man is a Perfect Man. It has nothing to do with which religion it's for. Religion is actually a part of the Sufi. Like, for instance, it's the nail of his right hand. And you want to attach it to that.

So, one, we conclude this story existed in ancient times. Hey man, pay attention, this story belongs to the Sufi who existed in ancient times. This itself is proof that Rumi is presenting the past words of Plato—because the people of that era were fools and didn't understand—in another language so they might understand again. Sanai did the same thing, Plato did the same thing, Buddha did the same thing. They said it again and again and again and again, and no one has understood. But the difference between Rumi and the others is that when Rumi throws someone in the toilet, he really doesn't lift his foot. The others lift it so they can take a breath. But when Rumi attacks, he attacks so beautifully that if the people of the world gathered, they couldn't lift Rumi's foot off the head of the one in the toilet. The moves are immense, immense moves.

Without any more talk, we go to the poem I want to read from Rumi and see why when you search the entire internet, they only want to explain the first seven or eight verses. See, the first ten verses of Rumi's story explain the story of Buddha and the Hindus and Sanai and Attar and Plato. From the tenth verse to the thirtieth, fortieth, Rumi basically shoves anyone he sees into the toilet. Now I want to explain it this way, what difference does it make? The interpretation of verses 1 to 10 is so powerful and straightforwardly uniform that it leaves no room for any doubt. The story goes like this, and it's the same in their old books. They, for example, said a king brought an elephant. Sanai, for example, said a king brought an elephant to the city. But Sanai and Buddha and the Hindus considered the people of that city to be blind. But in Rumi's story—pay close attention—in the previous stories explaining this elephant, the story of the elephant, the people of a city were considered blind, meaning they said the people are blind. But Rumi takes it a step further and says, don't think the people are stupidly blind; sighted people are even more stupid. And he completely changes the space of storytelling and considers the people of the city to be knowledgeable, to be sighted, and explains it. Many people like to attach this story to fantasies like God so that we don't get to the core of the matter. But Rumi's story is a direct, uniform attack on the science of religion and the person of God himself. Together, we lend our ears to the thoughts of Mawlana Jalaluddin Muhammad Rumi Balkhi.

He says: "One's hand reached its ear." Let me read from here. "An elephant was in a dark house." So the house was dark, so there was no light. No one was blind, there was just no light. "An elephant was in a dark house, the Hindus had brought it for display. To see it, many people went into that darkness, each one." He says they had brought an elephant into that house. Now he says they brought it for "display," meaning they brought something, he doesn't want to say it's an elephant yet. He's showing off his art. He says they had brought something—the "something" itself is important—and people were going to see it, squeezing themselves into this house to see what this thing was that had arrived. And the misfortune is that it's dark, nothing can be seen. "Since seeing it with the eye was not possible, in that darkness, one would grope it with their palm." He says because there was no light for seeing and it wasn't possible to see, now the palm comes into play, the palm of the hand. Pay attention, he's saying because they didn't have the sense since there was no light to understand anything, now the palm of the hand comes to their aid.

"One's palm fell upon its trunk, he said, 'This creature is like a waterspout.'" He said one person touched the elephant's trunk and said, "This, excuse me, is a waterspout." "Another's hand reached its ear, which to him appeared like a fan." Another one touched the elephant's ear and said, "Hey man, don't talk bullshit, you filthy thing, spouting religion for me, you senseless idiot. You're producing a religion for me, saying this is a waterspout? You classless, senseless, filthy thing, no, this is a fan. I checked with my palm." Now the one next to him tells another, "This is a fan, why are you lying? Why are you misleading the people? Corrupting them? You filth." And then he produces an ISIS-like government in that history.

"Another, when his palm touched its leg, said, 'I saw the shape of the elephant, it's like a pillar.'" He said these two people's religions are ridiculous. "The filthy things are lying. This is a pillar. This is a column." He said it's not at all what they are saying. "What is this philosophy and religion you are cramming into people's heads and driving people to superstition? I touched it with my palm and understood this is a column," because he had touched its legs. "Another

placed his hand upon its back, and said, 'This elephant is indeed like a throne.'" That one said, "Look, we are in mysticism (Erfan), we understand mysticism. These idiots are all lying. This is not a waterspout, nor is it, excuse me, a column. It's none of these; it's a throne." "Thus, each one, for the part he reached, understood it as he heard it." In short, he says the religions and these people gathered around this elephant, and wherever they touched on this elephant, they issued a new ruling, a new ideology, a new book of explanations for the people, saying, "We saw it with our own eyes, and this elephant you speak of is what we are explaining."

"From their viewpoint, their words became different; one gave it the title 'D' (dal), this one 'A' (alef)." He says the disagreement among them grew, and the religions and faiths, excuse me, each gave it a title. One said it's 'A', another said it's 'D'.

Now Rumi explains: "If in each one's hand there had been a candle, the difference would have vanished from their speech." He says the people who were inspecting this elephant, if we had just given these idiots a candle in their hands, all these disagreements would have been completely erased. Meaning, the war of the 72 nations against the third path, which is the seventy-third, meaning the candle is that same seventy-third path that Hafez speaks of. If we had given a candle, we would have seen the whole body of the elephant. "The eye of sense is just like the palm of the hand; the palm does not have access to all of it." He says the five senses—now from here, Rumi, look, pay attention, up until this point the story was for all the religions and those who explained it for Buddha and Plato. But see, from here Rumi begins the attack. He says your five senses are the palm of your hand. You only understand as much as your palm. Meaning, your consciousness is just this one span. You understand nothing. And your five senses will not help you understand this subject in that darkness. Why? Because only light can show the true face of the creature.

"The eye of the sea is one thing, the foam another; leave the foam and from the eye, behold the sea." Here he officially begins to take the story from one wave to another, like a symphony's harmony, like Beethoven's symphony. He says you see the sea foam, you see the foam on the sea, you fool, this isn't the sea, the sea is inside. By God, what you're looking at from the shore is foam, it's not the sea. "Now the movement of the foam is from the sea, day and night; you see the foam, but not the sea, what a wonder! We, like ships, are striking one another; we are blind-eyed, though in the clear water." He says you and I are like blind people who are on the water but do not see the water. "O you, who have gone to sleep in the ship of the body, you have seen the water, now look at the Water within the water."

Up to here is on the internet. From here on, it's not on the internet. Slowly, from here, religion comes into question from Rumi's perspective. Not that he says religion is bad; he says for religion to reach us, it must change its path and come to our path. The attack begins here. Meaning, the next verse, from here Rumi officially attacks the things that are people's beliefs. Everyone, from now on, in my opinion, from this minute on, everyone can curse Rumi. There is no other way.

"The water has a Water that makes it flow; the spirit has a Spirit that calls to it. Where were Moses and Jesus when the sun was giving water to the creatures?" He said, Moses... when the words Moses and Jesus come after the previous verses, it's pointing out exactly that the subject of the elephant story is about religion. It's officially about religion, by God, it's nothing else. He says, "Mr. Moses and Mr. Jesus, where were they when the sun was giving water to the

creatures?" They hadn't even been born yet. He is explaining mysticism. Meaning, he wants to say before Moses and Jesus, this beautiful sun was up high.

Adam and Eve... he takes the subject further. He takes the religions directly to the turning point or the extremum point of the story. "Where were Adam and Eve at that time when God strung this bowstring on the bow?" He says, "Adam and Eve, whom you speak of... this bowstring that God created in this universe..."—now, Rumi's God, not my God and your God. My God and your God are useless. A foolish, gullible, murderous, Las Vegas-style kissing, drinking, anti-... It's something else. We are talking about Rumi's God. He says, "Where were Adam and Eve when God strung this bowstring on the bow?" The entire universe, humanity, boys and girls who are listening to the program, please, from all these religions, you, with your whole being, came from Adam and Eve. Before Adam and Eve, I swear on your mother's life, this sun existed. He brings the realm of science into the subject of religious perspective.

This speech... now, to clarify the matter, he says, "This speech, too, is incomplete and cut-off (abtar); that speech which is not incomplete is the secret (serr)." Or it can be read as "head". He says, "This speech, too, is incomplete and cut-off." Meaning, the speech of all religions is cut-off. Abtar means tail-less, meaning it's abandoned somewhere. Meaning, we don't understand it; it doesn't start from one place and end in another. The speech is cut-off, this speech is incomplete. These things they say, the religions they speak of, are all incomplete. And "that speech which is not incomplete is the secret." If he says it is the secret (serr), it means it is of the intellect, meaning he's saying if you pay attention with your intellect, you will see that all their words are incomplete. "If he speaks of it, your foot will slip; and if he says nothing of it, woe to you." He says if he speaks, your foot will slip. If he doesn't speak, your "woe" begins.

Meaning, from what I just said, you will curse, you have to. That's what he means. Don't say "woe, woe, Hosseini, don't say it, Rumi." Hosseini isn't saying anything; he's quoting them.

"Foot-bound like a plant..." Now he explains. He says "you," meaning the religions. I'm still talking about religions. He says, what are religions like? Now see how beautifully he explains religions. He says, "Foot-bound like a plant in the earth, you nod your head to a wind without certainty." He says religions are like a short, fool plant, like a radish that comes out of the ground. He says they have no roots, nothing powerful. He says they are "foot-bound like a plant" whose feet are tied in the ground, and their heads sway left and right with a breeze. "You nod your head to a wind without certainty," meaning there is no certainty in them. It's all history. Meaning, they've heard a story from people without understanding the inner Jesus, the thoughts of Jesus themselves. They haven't written it themselves, but they talk about it. This is what Rumi says. They wrote the thoughts of Muhammad and talk about it. Meaning, they know nothing of Muhammad himself. Why? Because they are just like a plant, because they are very small and their heads are shaken by any wind. And they have no certainty.

"But you have no foot to move, unless you uproot your foot from this clay." He says they don't even have feet to relocate. That "move" is not about past tense or quoting. But he says for this plant to understand mysticism, it must come out from the root. Pay attention, pay attention to the sentence. He says for the religions—because we haven't attacked science yet, we're talking about religions—he says because religions are like this plant that senselessly shakes its head with every wind, like someone who listens to Hafez and nods, saying "bravo," but understands nothing, just nods his head. Rumi says religions, excuse me, are like a plant in the earth that sways with every wind, and to understand mysticism, this plant must come out from the root. As

long as you are there, nodding your head with the wind, there is no certainty. Certainty is to come out from the root. When the plant comes out from the root, it finds certainty.

Pay attention. "How can you uproot your foot when your life is from this clay? The way of this life of yours is very difficult." He says for you, the plant, to understand mysticism, you must come out of the ground. "I know that your life and existence depend on this clay that is under your feet, and it is very difficult for you to come out of the clay to understand the matter." And as long as you are in that clay, you are like a donkey stuck in the mud. This is a direct, uniform interpretation.

"When you receive life from the Truth (Haqq), O face, one night you will go, independent of the clay." He says if you understand what life is, you must find a life from a Truth, from a being, from a Perfect Man, so that you can live without soil, to understand what life means. As long as you are in the clay, you are in the clay. To understand, you must understand to come out. Meaning, to go from old coordinates to new coordinates in mathematics requires an alpha, a beta. To understand what the sea is, you must strap an oxygen tank named alpha, beta to your back and see under the ocean for 4 hours. To see inside the ocean, you must hold your breath, you must come out of this clay of breath, you must not rely only on your breath. A body, a substance, a strong mystical reservoir must be given to you by someone so that you can endure in the water. Otherwise, as long as you stand on dry land looking at the sea, you see foam. The waves crash into each other, you only see foam. You want to see something in the ocean? The war of 72 nations... if you want to see, you must strap on an oxygen tank and you must drown in mysticism to be able to come to mysticism with me, Rumi, with an oxygen tank. So what are you saying about mysticism? You, a plant with a two-inch root in the ground, swaying with the wind, and you talk.

From here on, he says... now I have removed a few verses again because understanding them is difficult. We must leave it for another time to talk about. "Just as you came from non-existence into existence, come on, say how you came, you came drunk." He says, look at your past. How did you enter planet Earth? Look at this. Where are you looking, that Muhammad said such-and-such? Okay, have you seen Muhammad? What color were his eyes? What shape were his eyebrows? What were his thoughts like? What do you care what he did when he slept at night? You saw him for 4 hours in the mosque. What was he like in the bedroom? Did he dance? Was he drunk? Was he having fun? Did he drink alcohol secretly or not? What do you know about Muhammad? What do you know about Jesus? What do you know about Moses? Besides a history that even an infidel knows. If he searches about Jesus now, he'll understand more than you.

Now, "Eat the word of wisdom, which has become a hidden light, O you who are unreceptive to the unveiled light." Now what... "So that you may become receptive, O soul, to the light, so that you may see the veiled without a veil. Like a star, you will journey across the sky, nay, without a sky, you will make a journey without 'how'." Now he says it's a pity that you are so great yet you are a prisoner of worthless words. If you listen to my words, I will show you the entire universe. The sea is nothing, the clay is nothing. I will show you things that will leave you astonished.

"Just as you came from non-existence into existence, come on, say how you came, you came drunk. You don't remember the ways of coming, but we will recite a secret to you." He says you have forgotten "Where did you come from, what was the purpose of your coming?" I want to tell you a secret that will surprise you, and the story begins here. He says, I want to teach you the

way. "Leave your intellect, and then be intelligent." He says to understand my words, you must empty your intellect and then be intelligent. You must pay attention now. This intellect that you have is useless to me. "Leave your intellect, and then be intelligent. Close your ear, and then listen." He says now that you want to understand my words, you must close your ear and then listen.

"No, I will not tell you, for you are still raw," Rumi says to Hosseini. He says, "Hosseini, I cannot tell you because you are raw." "You are in spring; you have not seen the heat of summer." He says you are spring, you haven't seen Tammuz, you haven't seen winter, you haven't seen autumn, you haven't seen summer. You are spring, you are in the season of spring for yourself. "The raw ones hold tightly to the branch, for in rawness, a palace is not fitting." He explains it so beautifully. He says because fruits, as long as they are raw, are small, they see the branches on the trees as very large. They say, "Wow, this branch is holding me up, O Allah, this branch is my god." The unripe fruit considers the tree branch to be its god. It says, "You see why I am here? Not because I reached religious certainty, I progressed in science, and this tree held me up, so I understood." The unripe fruit says.

"When it ripened and became sweet, a lip-biter, it holds the branches loosely after that." He says it's enough for the fruit to ripen just a little. When it ripens, then slowly it becomes heavy, then it sees that the branch is shaking. "Maybe this isn't my god, maybe I'm not connected to this. Maybe I'm ripe... why have I become heavy? What did I do to become heavy?" Rumi says, you have ripened. "When its mouth became sweet from that fortune, the kingdom of the world became cold to that person." He says the fruit still doesn't know that it also has vitamins. It still doesn't know that with the peel it causes constipation, without the peel it causes diarrhea. It doesn't know that it's an apple, and whether you pick it or not makes a big difference, according to a food engineer.

"Just like when you go into a dream, you go from before yourself to before yourself." I removed three verses again. He says, do you know who you are? You are so unaware when you are awake, you are in a dream. "Just like when you go into a dream," when you go to sleep, you finally go to yourself. You know, you are very miserable when you don't know where your "self" is. Your self... when you sleep, your self goes to your self. At that moment, when you are asleep, you finally understand. Because at that moment you understand your self. As long as you are awake, you are not with your self, you are outside of your self. When you sleep, you go into your self. So when you are awake, your life is nonsense, it's a dream, it's sleep. When you sleep, your life is wakefulness. "You hear from yourself and imagine that so-and-so spoke that secret to you in a dream." He says you can now say within yourself, "You are not one, O good friend, but a firmament and a deep sea." He says, you are not one. If you go into yourself, you will understand you are not one. You are a deep sea and a very high firmament.

It's 11:52, I might have one minute left. There are two pages left that were very important. Yes, Restart shows you the seventy-third path. For the first time in history, Restart shows you the seventy-third path with an essence of the perspective of the great mystics, men who are very great. Like the Radio Posto Facebook page and share our files if you really like this program. And anyway, I apologize to all you dear listeners. Next week, I will explain the rest, and God willing, with God's hope, we will blow science sky-high to see what the mystics say about science and other things.