

It's 11:16 California time. The third episode of Re-Start is presented to you, our dear and respected listeners. This is a mystical-scientific program and will have a very different perspective from any program you have heard to date. As we move forward, you will realize that 99 percent of the things you've heard until now, you will not hear in this program. Why? Because this program says things that many do not want to say. Or even those who speak about Rumi's perspective and put out their own Rumi-ology, what they're really doing is enlarging Rumi's "Mona Lisa" so that Rumi's other paintings—the ones we are going to present to you in this program—are not seen. Meaning, they promote one sentence from Rumi so that the other sentences from Rumi, Saadi, Hafez, Khwaju Kermani, Saghir Isfahani, Khayyam, and other great mystics are not heard.

We started with a poem by Rumi, "The elephant was in a dark house". If you search for this on Google, dear listeners, you can find the whole poem. It's about, say, one hundred and three, four, or five verses from Rumi, and we are explaining this story. But the noteworthy point is that sometimes a single program might be just one verse of Rumi. It might be one verse from this story. It's possible that, for example, four programs are dedicated to just this one verse from Rumi. I will speak about a verse for as long as the feeling comes to me, meaning, as long as I feel there is information I must give you. I don't know how long it will take.

But Rumi's story of "The elephant in a dark house," let me first give an explanation, is divided into three parts. The first part calls all the religions of the world into question. Meaning, every religion that came before and every religion that will come later, the first part calls them into question and introduces a new religion that the world does not want to understand. This is the first part of the story. It expresses a religion as if the entire world has been mistaken until now. It introduces a religion that says none of these religious people actually have this religion. So, this story of a hundred and three or four verses is divided into three parts. In the first part, religion is completely up in the air. It says the religion you speak of is a joke, a comedy. The religion I want to explain to you is another religion. And one of the five main elements of Rumi's thought is that he explains a new religion. They don't want this to be promoted. The world has joined hands to ensure this topic is not promoted. Rumi, Hafez, Saadi, Khayyam—all these people are talking about a new religion that the "war of 72 nations" doesn't allow to be known. The 73rd path, as Hafez says, is not seen: "Forgive the war of the 72 nations, for they did not see the truth and chose the path of fable." So one of the problems of the people of the world is that they absolutely do not want to understand that Rumi is giving a new religion. It's not that there's a new religion; it's that a religion exists, and I'll create 72 religions to obscure it. Rumi says I'll make 72 religions so that this true religion is lost. And if you see it still being talked about, it's because some people know, because all the mystics promoted this religion, and they were the only ones in the world who did.

So, 99 percent of the world's people, whether knowingly or out of ignorance—it makes no difference, some of them are literate, some of them went to eat, went to the grocery store and came back, it doesn't matter—in both cases, they have helped to keep this point from being known.

In the second part of the story, he explains the Etrat. Many people don't know about Etrat (progeny/spiritual lineage), meaning they don't know what it is. He defines that the Etrat of a mystic (aref) isn't necessarily his child. In the second part, he explains this concept of Etrat that is so heavily emphasized in Islam. He challenges the concept of Etrat, and here this topic itself

splits into two. Meaning, he questions Etrat, challenges God, and with a completely different perspective, sends two viewpoints up in the air.

And in the third part of this story, he in a way proves, or rather emphasizes, the Unity of Being (Vahdat-e Vujud), each of which has its own specific stories.

I read up to the verse that says: "...you hear from yourself and think it's someone else," no, it was: "You are not one, you, O good friend, but a universe and a deep sea." In the last program, we explained up to this point that Rumi, and this is in other verses too, considers the human being, the entire universe, the whole Milky Way galaxy, as, for example, a nail on one of his own toes. Meaning, Rumi sees the matter of everything God created as similar to the human body. Pay attention, he sees its substance as similar to the human body. The entire Milky Way galaxy is, for example, the nail on the right side of one of your fingers. And the human soul, human spirit, human imagination, human analogy, human supposition, and all these things, he sees as similar to other beings that the world knows nothing about. This is in the 85 percent of the universe that people have not yet discovered. We won't get into that.

We go to the next verse. So, we begin the story again from here and read the next verse: "Be silent, so you may hear from the silent/inspired ones that which cannot be contained in speech or expression." He says, for you to understand anything from me—Rumi says this—to understand anything at all, you must first learn to shut your mouth. Don't speak. He says if you want to understand something, don't speak, don't talk, be silent. In English terms, he's saying, "Shut up." It's very polite. He says: "Be silent, so you may hear from the silent/inspired ones." If you want to understand something from the inspired ones, you must be silent. "That which cannot be contained," he says, this thing I want to tell you, comes neither in speech nor in expression. Strange! He just blew up all of Google. He says whatever is on Google is expression. Anyone in the world who writes something, it's in speech. He says speech and expression cannot comprehend what I want to tell you. And for you to understand what I'm saying, sit down and shut your mouth.

"Be silent, so you may hear from that Sun, that which doesn't come in books or in sermons." He says you must shut your mouth to hear from the Sun I want to talk to you about, because my topic, the topic of mysticism and Sufism, does not come in books or in sermons. A sermon is like: "The preachers who make this display in the altar and on the pulpit, when they go into privacy, they do another thing." The sermon is a very important point for you to know about, and the book. So now, according to the evidence I presented from the sentence of Mawlana Jalaluddin Muhammad of Khorasan, he officially says that the words Rumi speaks are not in any book. You cannot understand mysticism from a book, and you cannot understand it through speech and expression. You can't understand it with chatter and argument, you can only understand it with passion and ecstasy. This means, for you to understand mysticism, you have to go inside it and understand. Here, he is explaining Albert Einstein's special theory of relativity. Meaning, the speaker, the spoken-to, and the observer. Pay attention. A mental asylum is divided into three parts: the people who visit the asylum, they come, visit the madmen, they either laugh or become sad and leave; the employees of the asylum; and the madmen. None of those people who come to the asylum and visit them, visit the madmen, can put themselves in the place of the hospital staff. And what the staff understands from this asylum, they don't understand. They just came to see and leave. And those who are employees in the asylum, meaning they are preachers, they give sermons, they are worshippers, they are ascetics; these

people are just the asylum staff. To understand a madman, you must become a madman. You understand nothing of the madness and insanity of love; you understand nothing of mysticism. You must become mad to understand this. This is called the observer—meaning, a person's perspective relative to an angle, a viewpoint, something we are talking about.

So all sermons, all books, all speech, and all expression are blown away. Now, some might say, well, it was two verses from Rumi, maybe he was attacking the preacher, the worshipper. Well, we need to see what Rumi says. When you want to understand mysticism, the mystic is Rumi. You can't go be like those people in Italy spinning in circles, and then we say, where are you? We say we are going to Mashhad, and everyone laughs. When you want to understand mysticism, you can't understand it from a worshipper (abed). In previous programs, I explained that the path of religion does not lead to mysticism. Religions, that is, do not arrive. Now, Rumi, Hafez, and Saadi speak of another religion, which we must explain in future programs. So we said religion doesn't reach the path. Literacy and science have no path to mysticism. Not that they are bad, they are very good. They just have no connection to mysticism. Their name is the result of the religion of religious law (shari'at), and shari'at has no right to meddle in the spiritual path (tariqat). Shari'at has no right to interfere in tariqat. Tariqat means you are mad. Tariqat is that madman in the asylum. You can't talk about him. For this reason, I'll read a few verses about this very topic of sermons.

So see, now in these two verses, the sermon, expression, the book, and speech are all blown away, according to Rumi. And to understand Rumi, he tells you, "Be silent and listen." Saadi says it. Now, who are they saying this to? Look, for example, a person like Dr. Soroush. This man is a literate man, he's learned, he's a very good man, a very knowledgeable man, his vocabulary is large. He doesn't understand a thing about mysticism. He doesn't understand even 3% of the level of Rumi's mysticism. Why? Because he is not "mad" in the space of mysticism. By the way, remember, the first question to ask someone who claims to understand mysticism—for example, there's also Mr. Raefipour they talk about. I don't understand, I don't know them. Now, Soroush I know, Dr. Soroush I know, I know he is a knowledgeable man, the rest I don't know. Now some people, for example, posted things on Facebook and told me. Look, my dear, the first question to ask him, the first question of mysticism is this: Do you see God? There are two possibilities: either he says yes or he says no. If he says no, pull the flush. Because in mysticism, the first condition is seeing. You have to understand the matter in mysticism. You can't just talk with chatter and argument. If he says, "I don't see God," he's in chatter and argument. If he says, "I see," he's in passion and ecstasy.

Pay attention. This "Greatest Name" and the "eyebrow"—all this that Rumi and Attar and others talk about, the eyebrow of so-and-so person—who is that person? What does the word "name" mean? God willing, one day in another two or three programs, I'll say something about Bismillah al-Rahman al-Rahim that 99 percent have never heard. It's very interesting. They know absolutely nothing about Bismillah al-Rahman al-Rahim. We really don't, we really don't know. They tell religious lies.

Now, you have to ask them: are you in passion and ecstasy or in chatter and argument? If you are in passion and ecstasy, then I should be able to understand it. A sign. For example, when you say Mr. so-and-so talks about Rumi, ask him, what does "Every breath that is inhaled is an extender of life" mean? If he just translates this sentence, pull the flush. What's the use of that?

The translation is in the Dehkhoda dictionary. Pick up a Dehkhoda and translate it. You have to see, you have to become mad to understand this stuff.

Pay attention. "Two people are the enemies of the kingdom and religion," says Mr. Saadi, the great Sheikh. A great mystic gave him the title of Sheikh. Pay attention, Sheikh Ajal Saadi says: "Two groups are the enemies of the country"—Iran, Japan, Italy, France, England, America—"the kingdom and religion." And they are enemies of the Christian, Jewish, Zoroastrian, Buddhist, Hindu, and all religions. Saadi says: "Two people are the enemies of the kingdom and religion: one, a king without forbearance, the other, a zealot without knowledge." Then they also explain knowledge. Knowledge means that whatever you say, you see. This is knowledge. "Hello, I am a neutron star." He says, "Shut your mouth." When you talk about a neutron star, you are just chattering. You understand a neutron star when you see it, meaning you go into the neutron star. When you've understood it, it means you see it. I pray, facing whom? Facing God. Do you see God? "No." Saadi says it is imagination, analogy, supposition, and illusion. You've grabbed a pillow and you're kissing it; this is not your wife. If you want to kiss someone, you have to sit that girl in front of you and kiss her. You can't get pleasure from a picture of Marilyn Monroe, as some friends say. You have to have Marilyn Monroe sitting in front of you, then you can enjoy it. How do you understand this is a picture? Right now, if I open the door to a room and see someone kissing a picture of Marilyn Monroe, doing this and that, you'd say, "That's a picture, it has to be her herself." How can you pray facing God, go to a church or synagogue, and see nothing of God? You are seeing a picture of God. You are literally kissing a pillow thinking it's Marilyn Monroe. In a church, you either see Jesus or you don't. Do you see Jesus or not? Do you see the God of Jesus or not? Or as you say, the Lord Jesus or the Jesus of the Lord, do you see him or not? If you see, you are in mysticism. If you don't, you're a goofball. You're kissing a picture.

Pay attention, we are talking about two verses from Rumi. He says, "Shut your mouth and listen," Rumi says. So Saadi also said: the zealot without knowledge. Obeyd Zakani says: "Good tidings, O Muslims, the cat has become a pious, ascetic worshipper!"

Okay, we go to the evidence of the poets. We see the evidence of the poets is different from the evidence of the mystics. A mystic is not a poet. A poet is like a car that a mystic rides in to get to you, to get to me, to give us something. Poetry is the car, the mechanic. Something you ride to do a job. Otherwise, mysticism has nothing to do with poetry at all. He is forced to speak in this simple language because you are dealing with a child, you have to speak the language of a child. Because the people of the world are children. The curtain cannot be pulled back. "That time when the curtain is lifted..." you can't just pull the curtain aside. Otherwise, we'd all shit ourselves. It's really like that. If the curtain were pulled aside, it would really be like that. So he speaks to you in the language of a child. For me and you, Rumi is forced to write poetry. He himself says it is not in my dignity to write poetry, but what can I do?

The worshipper and the zealot all the mystics, when I say mystics, I don't want to list the names all at once again, from Sanai and Iraqi and Attar, down to Bayazid Bastami and Sheikh Kharqan, and on and on and on to Khwaju Kermani, Saghir Isfahani, right up to Saadi, Hafez... as you go forward with these mystics, the names I announce to you, all of them do not see the zealot as heading toward mysticism. They don't see the worshipper as part of mysticism either. Meaning, a worshipper cannot understand mysticism, a zealot cannot understand it. And remember, the zealot and the worshipper—a worshipper is someone who is always in a state of worship, and a

zealot is someone who truly has piety, meaning he has really tried hard in the religious law. They see mysticism in the spiritual path (tariqat). They see another way. They see something else entirely.

Hafez says: "Fault not the rogues, O pure-natured zealot, for the sin of another will not be written against you." He's saying, Mr. Zealot, Mr. Sermon-giver, Mr. Preacher, Mr. who calls himself a master, churning out interpretations of the Masnavi left and right... if I ask you 5 questions about Rumi, you'd be completely lost, let alone... you're not even at the level of a mystic (aref), the mystics wouldn't even hold a session with you, you don't understand anything about mysticism. To be in mysticism, you have to be on the path of mysticism.

Pay attention, Hafez says: "Fault not the rogues"—the rend is the perspective of the great Sufi mystic. It's that name. He says don't fault us, O zealot who is also pure-natured. Now let me say a small sentence here for you to understand the point. Look, in mysticism, it says if you are a dewdrop under a rose bush, or a drop of Mashhadi Abbas's urine in the ocean, the evolution of a water drop is to reach the ocean. It says, it's true, Mr. Zealot, you have a pure nature, you are a very beautiful drop, but you are under a flower, and you'll become food for pigs, donkeys, dogs, and horses. But I might be a drop of Mashhadi Qasem's urine who is now pissing in the ocean. I have reached the ocean. The evolution of the drop so that the cycle of the universe, where billions of drops go up per second and the same second come down—for the evolution of the universe to happen, is the drop reaching the ocean. You see this in mysticism too. So even this is not the criterion. Here Hafez is speaking very politely. He says: "Fault not the rogues, O pure-natured zealot"—O drop that becomes food for donkeys and dogs, you are a dewdrop, you are very beautiful—"for the sins of others will not be written against you." Why do you yourself say that everyone goes to their own grave with their own sins, yet you find so much fault in others? And "Do not see the faults of others and your own charity."

Again, Hafez: "On the spiritual path (tariqat), there is no room for offense..." On the tariqat, pay attention, the word makes it clear he's not talking about shari'at. He doesn't even mention the name shari'at. He says: "On the tariqat, there is no room for offense, bring wine! Every bitterness you see, once purity arrives, is gone."

Saib Tabrizi, look, I'm bringing evidence from everyone about the worshipper, the zealot, the preacher, the sermonizer, the master, whatever... the (allamah, a title of great learning) we attach to ourselves, you know, it differs in every era. In the next programs, I will bring evidence of mysticism from the mystics themselves. I didn't bring evidence of mysticism from Hosseini so you can tell me to shut up and close my mouth, or from some famous preacher in some country. I'm bringing evidence from someone who is himself in mysticism. Rumi, Saib Tabrizi, Sanai Ghaznavi, Hafez. I'm not talking about someone who published a book with government money. The evidence is from themselves.

Saib Tabrizi just completely trashes it. Saib Tabrizi states: "The mosquito, with its nightly vigils, sucks the people's blood; Beware! Beware of the night-praying zealot!" Zinhar is a word that means, "for your mother's life," you know when a wolf attacks, they say flee, it means, "for your mother's life, run!" Zinhar means this. It means the peak of fleeing. It means run, if you stand still, you're screwed. Saib Tabrizi says: "The mosquito, with its nightly vigils, sucks the people's blood; Beware of the night-praying." He's saying, it's true the mosquito sucks your blood, the mosquito is also a night-vigil-keeper, but remember, let the mosquito bite, let a thief steal your

money, let disaster befall you, but be careful of this night-praying zealot, because you'll really be screwed later. Ponder it.

Hafez: "If the zealot does not grasp the rogue's way of Hafez, what matter? The devil flees from the people who read the Quran." He's saying, why did the zealot become a zealot? Because he only read the Quran. He's saying we rogues, we read the Quran... Rumi says, "We took the kernel from the Quran, we left the husk for the donkeys." Rumi also took the kernel from astronomy. Rumi also took the kernel from medicine. "We took the kernel from medicine, too, and left the husk for the donkeys." He can say this about everything. Hafez says if the zealot doesn't comprehend Hafez's rogue way, don't worry, because I've seen that the devil flees from this Quran-reading tribe of zealots in their shari'at—a shari'at they haven't even understood. Again Hafez says: "If the zealot finds not the way to the rogue's state, he is to be excused; Love is a matter that depends on guidance." Pay attention to what Hafez is saying. Pay attention, he is officially stating the tariqat and erfān in every verse. He says: "If the zealot finds not the way to the rogue's state, he is to be excused; Love is a matter that depends on guidance." He says don't worry at all, because someone who wants to understand mysticism must be guided. Meaning God must favor him, the universe must give him a vibe, something must happen in him.

And Khayyam says it even more beautifully: "The zealot says paradise and houris are pleasant; I say the juice of the grape is pleasant. Take this cash and let go of that credit, for the sound of the drum is pleasant from afar."

With the evidence I have just presented to you from the mystics, these two verses of Rumi are interpreted. What does it mean? It means the speaker, the spoken-to, and the addressed are different from each other. What does it mean? It means if someone gives a sermon, is a preacher, is a master, has literacy, he will have no understanding of this matter. Mysticism is not a path of religious law, although religious law might be within it, yes, shari'at is also in it, just as science is. Now, we haven't spoken about science yet, we will in future programs. But the noteworthy point here is that they are officially saying the way to understand mysticism is not this path you're on at all. It's another path. You must become mad.

"Be silent, so you may hear from the silent/inspired ones." He says, do you know why you don't hear? Because you talk so much, your voice is so loud, that you don't let the other person listen. You've seen in an argument someone says, "Sir, be quiet for a minute so I can speak." This is the same thing. He says, "Sir, don't speak." You don't understand anything and you're just publishing books. He says: "Be silent, so you may hear from the silent/inspired ones, that which does not come in speech and in expression. Be silent, so you may hear from that Sun, that which does not come in books and in sermons." And he calls the book into question with this very evidence I presented to you. Why? Because he's right. As I said last time, kill yourself reading all the religious books. If you want to understand something, you have to read all the religious books. If you haven't read one of the religions, you understand nothing of religion. Because maybe those other religions are right, you don't know. Even if you read all the books in the world, you won't understand anything. Why? First, you don't have time to read them, because you'd have to live 500 years, 1000 years. So it's useless. So the path certainly isn't this one. Because tomorrow if God stops you and says, "Come here, let's see. Why didn't you find the path?" You'll say, "My Lord, I was on page 456,352 of the books, I hadn't reached the end to read it all yet, and I died." And God will say, "Yes, of course, please proceed, because you are

right." Unless the path of mysticism isn't the path of the book at all. Why? Because you see a man like a shepherd enters mysticism. So the path of mysticism cannot be the book. Why? Because you have evidence. Tomorrow, whoever God calls upon, you can say, "I couldn't read the books because I didn't have time to read them." My God, even if you read books 24 hours from morning till night, you'd have to live 900 years to finish one-tenth of Google's books, to understand their contents. If you want to finish Rumi, believe me, it requires 100 years of life. If you want to understand it verse by verse, it requires at least 100 years for you to just understand its literature like the late Dehkhoda.

"Be silent, so that the Spirit may breathe/speak for you." Pay attention to the point. Do you see God or not? "No, I don't see, but I get a feeling. I come here, to the synagogue, church, mosque, I get a feeling." By God, you can go to the middle of a cinema and get that feeling too. The answer is this: Do you see God or not? If you say yes, you must give God's address. If you say no, you're completely lost, meaning you understand nothing of mysticism. He says: "Be silent, so that the Spirit may breathe/speak for you. Stop swimming/Let go of acquaintances and get in Noah's ark." Here, ashna has two meanings. One is "swimming," another is "acquaintance." He says if you don't speak, if you shut your mouth, we will explain to you what the path of mysticism is. What is Sufism? What is "the Name"? What is a great mystic? What is the path of love? What is passion and ecstasy? What is chatter and argument? We will explain it to you. Rumi had a personality exactly like yours, except he was more literate than you, he understood much more. Rumi understood thousands of times more than you before he met Shams. Now, after 700 years, you call yourself a master, you publish books, you churn out interpretations of Rumi for me. Listen.

Rumi officially says: "I was the zealot of the country, I was the master of the pulpit; fate made my heart a lover and your clapper of hands. I was the zealot of the country, I was the master of the pulpit; fate made my heart a lover and your clapper of hands." Listen. He says I was a zealot before I understood mysticism. He says it beautifully, it's an affirmation of Hosseini's words, as the program ends. These two verses are enough. To state the evidence again, I will read the poem one more time and finish with Rumi.

"I was the zealot of the country," meaning you are the zealot of a village, the zealot of a hamlet, maybe you're the Friday prayer leader of some place, or I don't know what of some place, you're the priest of some region. He says, "I was the zealot of the country," meaning I was the ultimate zealot. "I was the zealot of the country, I was the master of the pulpit," I was these things too.

"Fate made my heart a lover and your clapper of hands." Fate struck my neck, I saw your beautiful Shams, I did many things to myself to understand you. This very verse shows that Mr. Rumi says, even if one is a zealot, he won't find the path. "Fate made it"—destiny, God willed it, the universe willed it, the Milky Way willed it, Alpha Centauri willed it, the first star closest to planet Earth, go further, the Big Bang willed it. "Fate made my heart a lover and your clapper of hands."

I'll finish with the last sentence from Rumi. So, the difference between mysticism, religion, and science is this: religion and science are in a state of evolution, but mysticism does not need evolution, because from the very beginning, it was what it will be at the very end. And mysticism is an ocean that has no need for evolution.

Thank you for listening to this program. God willing, we will be with you in the next program. If you liked this program, please share it. Believe me, right now I'm doing it once a week, but I

really want to make it 3 nights a week. If I know we have one and a half, two million listeners—right now they've written the number down as 185,000, we don't have more listeners than that—if this reaches one or two million, share it, tell everyone, tell your friends, Radio Pasto, the Re-Start program. Then we can have fun together two or three nights a week. I love you all very much. My intention, by God, is not to insult anyone. I am just, like a parrot, conveying the words of Rumi, Saadi, and Hafez to you. Thank you, as always, Hosseini.