

"The Sufi's book is not ink and letters,
It is nothing but a heart white as snow."

The fourth installment of the Restart program, presented to you, our dear and esteemed listeners, wherever you are in the world tuning in.

I know that a great many of you listen to this program, and in just the past three episodes, it has created its own special buzz on Facebook and various other social media platforms. However, there were a few other matters, other questions were asked. In the past three episodes of this program, we started with a poem from Rumi that speaks of the elephant, which is about religions. We got to two couplets, we explained those two couplets last week, and we will continue this way, couplet by couplet, until the true meaning of this poem becomes clear, and we clarify the perspective that Rumi holds for you.

Restart means to begin from the beginning. Just like the poem of the Simurgh that I recited, to start from the beginning—this is what "Restart" means. This is why we chose the name Restart for the program. It means we must come back and give these several thousand years a new check-up, a new restart, to see what subject is hidden within the Restart program. Pay close attention. For example, when you get cancer, you go to the first doctor, he says you have cancer. The second one says you have cancer. The third one also says you have cancer. When three doctors tell you that you have cancer, if I ask you, "Do you have cancer?" you'll say, "Yes." I'll ask, "Why?" You'll refer to the words of three different doctors in three different locations and say, "Sir, all three told me I have cancer." Your belief that you have cancer will be 99% certain. Now, what if 5,000 great mystics throughout history, in different countries, from ancient to modern times—from Plato and Galen, to Goethe, to Tagore, to Hegel, and pay attention, Nietzsche and Maurice Maeterlinck, and I'll explain Hegel later. Nietzsche is a very important point that we must explain later. Then you come to Rumi and Attar, Khwaju Kermani, Saghir Isfahani, Nezami Ganjavi, Sheikh Kharaqani, and Shah Nimatullah Wali. All of them are telling you that you have spiritual cancer, and you refuse to get it. It can't be that five thousand doctors, physicians, say you have cancer. 5,000 of them in at least 5,000 years, those that I have read, made direct references 2,000-3,000 years ago. Read the Gathas, go to the Vedas, go to the Hindus, wherever you go, go to the Manichaeans, go to the Mazdakites. It has nothing to do with Farsi speakers; the world's mystics have said that you have guides who are guiding you toward a religion that is not the right one. It's the "war of 72 nations," and you have a spiritual cancer. And for this physical cancer that you've been tearing yourself to pieces over for 100 years, God willing, when you die, your spiritual cancer of several hundred thousand years will torment you so much that you'll realize this physical cancer you've been crying about for 100 years is such a short time compared to the few million years we are supposed to live.

Only mysticism and Sufism can solve spiritual cancer. Anyone else who claims, "I'll solve your spiritual cancer," in Rumi's words, just flush them down the toilet—short and sweet. We have no other way. Meaning, when the name of the spirit comes up... I'll say the last two couplets from Rumi because they relate to this program. He says:

"Don't speak, so you may hear from the speakers of the breath, that which has not come into language or expression.

Don't speak, so you may hear from that sun, that which has not come into books or sermons.
Don't speak, so the Spirit (ruh) may breathe for you; leave the familiar, get in Noah's ark."

We are explaining these three couplets for now; we didn't finish last week. So, Rumi officially states, and Hafez and the others state, that you have a cancerous disease. And the interesting thing is, it's not just you; your father has it too, Hosseini. It says you've adopted the religion of your father and mother, and this cancer just keeps coming. In mysticism, they say this cancer has been coming down since Adam until now. What is this cancer? So what is this Restart program trying to say? As I said, short and sweet, the Restart program explains the 73rd path to you, a new religion from the mystics, which the other 72 religions are trying their damndest to keep hidden.

My point is very simple. When we talk about mysticism (Erfan) and Sufism, it means billions of dollars, right now as this program airs, could go up in smoke. It makes no difference at all. When you understand Rumi, some people lose billions of dollars. When you understand Goethe, some people lose billions of dollars. You see, just so you understand I mean some people, I don't care about them. My point is that all religions have a religious outlook, and all atheists have a scientific outlook, and both of these are just a small angle of mysticism (Erfan). But the point here is that, for example, suppose there are 400, 200, 100, 60 sects in Islam. They all have mosques, they all have temples, they all have people, money is being moved around everywhere. It's all about money. It's the same in Christianity, the same in Judaism, the same with Buddhism and Hinduism. You go to the left of the world, the right of the world, however much you circle the globe, you'll see for yourself that the conversation is about billions of dollars. That's why it's no big deal to hire 400 people to distort Rumi's words on the internet. Why wouldn't they? They have 50 billion dollars in revenue; they'll spend 2 million dollars to, for example, put out their own propagandists, to launch websites, to launch an "Adyan News" [Religions News] website. Why not? Adyan News has 500-600 employees, and they all get paid, for example, two or three thousand dollars a month in our money in Iran. Go to Japan, go to Italy, go to France, it's the same everywhere.

So, the perspective of the Restart program is clear. It says: "Dear listener, the mystics do not accept the 72 religions of the world, but they respect them. They propose a path to you that they call the 73rd religion, and they want to save you from spiritual cancer." It's very simple.

Critiques and the Path of the Mystic

Last week, more than, say, 30 or 40 questions came in for the Restart program. For example, one or two people mentioned Mr. Raefipour. And we, unfortunately, spent our time watching 10 of his videos. The man understands nothing about mysticism (Erfan). He doesn't have one-hundredth of the mystical literacy of, let me see, our dear Soroush. At least with Soroush, God bless his parents, he understands something. He knows something, he describes a certain atmosphere. When I said Soroush understands nothing about Erfan, woe be unto Mr. Raefipour. Let me tell you one of his sentences, it's so ridiculous, so interesting. But the only difference between Mr. Raefipour and Mr. Soroush is that Mr. Soroush speaks from his own beliefs, about 60-70%. Mr. Raefipour has precisely found the pressure points and, having understood them, he subverts them. For example, he says that what is in the heart of the ascetic (zahed), if the believer or the mystic (aref) knew it, he would die an infidel. And what is in the heart of the mystic, if the ascetic knew it... And he definitely wants to attribute this to Salman and Abu Dharr. The sentence there is: "What is in Salman's heart, if Abu Dharr understood it, Abu Dharr would die an infidel." He never stated the reverse, that "what is in Abu Dharr's heart, if Salman understood it, he would die an infidel." This "If P, then Q" is correct, but the converse is

completely called into question. This means he doesn't understand the ranks and degrees of the perspective of the path (suluk) and mysticism.

Besides, the ascetic (zahed) has nothing in his heart. He has nothing in his heart to talk to you about. When you say mystic (aref), the believer belongs to the mystic. A mومن means an aref. A mومن must be within Erfan. I will explain the door of faith for all religions, and they will certainly understand. But what does the ascetic have in his heart for Salman to understand or not, for the mystic to understand or not, for Sufism to understand or not? He has absolutely nothing in his heart unless you want to complicate the issue. No, there is nothing in the heart of the ascetic that the mومن—meaning the aref—does not know. But there is something in the heart of the aref that if the zahed sees, because he is a fanatic, he will fuck up the whole system of Erfan. That is logical. But the reverse doesn't exist at all.

Anyway, we shouldn't waste our time and yours talking about these things; we mentioned other names. Look, this program will go its own way. Anyone who listens to this program will surely understand what they should have understood in these past several thousand years. And if they aren't meant to understand, nothing can be done. This is the structure of this program.

The Body vs. The Soul: A Teaching from Saadi

Let's get to our topic. Now, I want to... we explained in this program that mysticism (Erfan) is not evolutionary; it does not evolve. Meaning, it is itself the end of evolution. There is no variation in it. But religion evolves, science evolves.

Saadi's poem is very beautiful, he says:

"The human body is noble through the soul of humanity,
It is not this beautiful garment that is the sign of humanity."

He says everything that scientists, engineers, all the doctors throughout history, all the engineers, all those who were literate, went to college, studied—everyone in the universe who has ever made an effort, has done so for the garment of man, meaning the body, for this very flesh. Look, the engineer built a house for the body, built a car for the body. The doctor fixes your eye so you can have a better time, get a couple more kisses in life. The best chef cooked food for you to eat. The television came for the body, the radio came for the body, advertisements came for the body, the girl came for the body, the boy, from a romantic perspective, also came for the body. Anything in the universe that involves literacy and knowledge has not come for the soul (ruh). It is all for the body. Name one thing you think has come for your soul, other than mysticism. Mysticism is only for the soul; it has nothing to do with the body.

He says: "The human body is noble through the soul of humanity." Meaning the human body is worthless, the human body is not important at all; it's a piece of filth that goes under the dirt, says Saadi. If you see the human body as noble, it is noble because of the soul of humanity, because of the spirit of humanity. "It is not this beautiful garment that is the sign of humanity."

"If a human is but eyes and a mouth and ears and a nose,

Then what is the difference between a portrait on the wall and a human being?"

I don't know... he explains very clearly what his perspective is. Now here's the beautiful part:

"Eating, sleeping, anger, and lust, turmoil, ignorance, and darkness,

The animal has no news of the world of humanity."

He dismisses all 7 billion people in the world. He's saying all these 7 billion are animals, but they think they are human. Why? Because in them, there is eating. Do you eat? Then you are an

animal. There is sleep. Do you sleep? Then you are an animal. There is anger; you are an animal. There is lust; you are an animal. There is turmoil (shoayb); you are an animal. There is ignorance and darkness; you are an animal. "The animal has no news of the world of humanity." It doesn't understand humanity.

"Be a human in truth, otherwise it could be a bird,
That speaks the same words in the language of humanity."

Your peak is that you are a parrot; you memorize words and repeat them. For instance, Hosseini's computer is full of Rumi, but Hosseini's computer will never have the consciousness to understand Rumi. Now, suppose some preacher, some ascetic (zahed), Mr. Raefipour, a preacher, an ascetic, memorizes a few words and says them. He's just like this computer; he has nothing to express. A person has memorized a few of Rumi's couplets and reads them, shaking his head for himself. Mysticism is something to be seen; it's not about commotion and chatter, it's not something to be heard. "Be a human in truth."

Now he says: "If this predatory nature dies from your essence, you will live for all of eternity in the spirit of humanity." He says this predatory nature—this eating and sleeping and such that you have—if you can take it in your hands and suffocate it, crush it, then "you will live for all of eternity in the spirit of humanity," says Saadi. This is the master of words, not some Friday prayer leader of some place or a priest of some region or a rabbi of some state. It's Saadi. Listen, it's Saadi. Saadi.

"A human reaches a place where he sees nothing but God."

So, this means God is seeable. He officially says God can be seen. With what eye? You can't see with the eye in your head because you can't see anything outside the four dimensions of time and space. It's like the sound of an ant, which you cannot hear. Your ear's frequency only hears up to certain frequencies. You can't hear the sound of an ant. If you heard it, you would die. You'd have to hear it with a device.

He says: "A human reaches a place where he sees nothing but God. Look to what extent is the station of humanity." See where a human goes. "You have seen the flight of the bird; break free from the shackles of lust, so you may see the flight of humanity." Here he's taking a jab, he's laughing. He's laughing at you and me. "You have seen the flight of the bird; break free from the shackles of lust, so you may see the flight of humanity." Come into mysticism and see what you see. You haven't seen anything.

"I did not state my virtue to give you advice," what a beautiful line this is. Saadi is confirming the very thing that I, at the beginning of the program two episodes ago, said: I haven't said anything of my own; whatever the great mystics have said, I am repeating for you like a parrot. This is the exact confirmation and emphasis that Mr. Saadi places on Hosseini's sentence. He says, "I did not state my virtue to give you advice." Don't think I've come to tell you some knowledge or that I want to tell you something of my own. "From a Human, I heard the statement of Humanity." He says, I also heard this, I heard it from a Human, and I speak of a Human. He is talking about the Perfect Human. He says, "Sir, I heard from Adam, from the Perfect Human... that a human reaches a place where he sees nothing but God." He beautifully repeats that perspective.

The Unasked Question About All Prophets

Okay, we want to define these three couplets, the perspective of whether expression helps mysticism. Does language help mysticism? Do books and orators or such-and-such sermons, preachers, ascetics, help mysticism? As you can see, they don't. None of these things help

mysticism. Mysticism has very deep characteristics. Today I wanted to explain the couplet about the spirit (ruh), I don't know if I'll have the chance to talk about it or not. But since we have to connect the beginning and end of this issue of expression, books, sermons, and language, with a very simple question I will ask you, the listener, I will take the subject one, two, three centimeters into the depths of the ocean of Mr. Rumi. Look, I'm going down 2 centimeters, remember, I'm not going somewhere you'll run out of breath. I'm taking you to a place where you can still lift your head up and breathe. Whenever you want, dear listener, you can bring your head out of the ocean and take a breath, I don't mind at all. I'll just see you in these 2 centimeters; I myself will bring my head up and down just like you. Don't be scared, we are all similar to each other. We are similar in perspective. Don't overthink it. I'm just like you; whenever your head has a problem, pull it out from under the water.

Pay close attention. He said religion, from the perspective of mysticism, is a different story. For you to understand what religion is, I have to give a small explanation. First, religion is like this little child who is born and first asks, "What is water? What is this table?" This is religion. Religion is a baby goat, a baby sheep, a baby giraffe, that as soon as it's born, it stands right up. This is religion. A baby giraffe, without you helping it, without it having a guide, without having a thought—this is mysticism without understanding. It just falls out of its mother's womb and stands up. It takes two, three seconds, but it stands. It knows the difference between good grass and bad grass. Meaning, it knows that this grass, for instance, is poisonous. Put a piece of dung in front of it, a plate of Qormeh Sabzi, and some grass—it will go towards the grass. It understands this, it's very simple. When a human reaches maturity, physical maturity, he also reaches spiritual maturity. Meaning, questions arise for him, and those questions must be answered.

Now, Hosseini's question to you, the listener of this program, is this: please, from today until next Monday, take this question I'm asking, go and ask all your religious guides. Whatever religion you have. It doesn't matter what religion you have, go and ask. Say: "Hosseini asked a question, can you answer it?" Then you'll realize that to hear the answer to this question, you must come back to Restart. I mean, see how clearly I'm speaking. I am now asking a question that you can go and pose to anyone you want, anyone in the world, anyone wherever they may be. It doesn't matter to me where you are. No religious person can answer this question for you, and no scientist can answer it either. You must come back to the Restart program to hear the answer. Or, you must know the mystic (aref). Meaning, those who already know the answer to this question, they know the mystic. And the question is very clear.

We say Prophet Muhammad, Prophet Jesus, Prophet Moses, who you say in the religions, they brought the religion. Okay. This Mr. Muhammad ibn Abdullah, before the religion of Islam—Islam which doesn't belong to Muhammad, the religion of Islam is ancient, it's written in the Quran itself, "Abraham was a Muslim" . Abraham was a Muslim. Islam has nothing to do with... Islam is a subtle characteristic of the mystical perspective. Meaning, the foundation of a movement. I'll tell you about Islam later; Islam is not from 1400 years ago, what are you even talking about. Our question in this program is very clear. We say, Mr. Jesus, at the age of thirty-three, came and performed such a massive movement, accepted. What was Mr. Jesus's religion? Was Jesus a Catholic? Orthodox? Protestant? Protestantism came after Jesus left, Catholicism came after him. Was Muhammad Shia? Sunni? Shia and Sunni were created after Muhammad. Muhammad ibn Abdullah, you yourselves say in Islam that he was in the cave of Hira, and from

up there a being appeared named UFO or Gabriel and said, "Read" . My question to you is this: Muhammad ibn Abdullah had a religion before he saw Gabriel. How did this man reach a station where Gabriel came? What was Muhammad's religion? Prayer, fasting, the one-fifth tax (khums), and charity (zakat) came after... fasting came in the second year of the Hijra, meaning all of this came after Muhammad saw Gabriel.

So, Muhammad is divided into two parts. Since 90% of people in Iran are Muslim, I'll start the explanation with Islam. The Holy Prophet Muhammad ibn Abdullah, peace be upon him, is divided into two parts: Muhammad before seeing Gabriel, and Muhammad after seeing Gabriel. All of the Sunni and Shia people, and these seventy, eighty religious sects of Shia and Sunni, they all talk about the period after Muhammad saw Gabriel, dear listener. Every Sunni and Shia cleric talks about what happened after Muhammad saw Gabriel. He says: pray, fast, give khums, do such-and-such. These are all after seeing Gabriel. Why doesn't this Shia and Sunni clergy explain the pre-Gabriel period? This is what Rumi says, what Saadi and Hafez say. They say Muhammad ibn Abdullah, before seeing Gabriel, must have done something to have seen Gabriel, to have connected with God. Meaning, before Gabriel came from God Almighty, Muhammad did some things to reach the station where Gabriel would come. After Gabriel came, he told Muhammad: "Tell the people to pray, too."

All of Islamic religion explains the post-Gabriel period. This is what they call the "war of 72 nations." Hafez explains Muhammad's religion before seeing Gabriel. Rumi explains Muhammad's religion before he saw Gabriel. No Shia or Sunni cleric can answer you: what was he doing in that mountain before Muhammad saw Gabriel? Who told him to go and sit in that mountain? What did he do to reach the station where he saw Gabriel? The whole point is for you and me to reach a station where we can see Gabriel. What Gabriel says after that isn't as important.

So the religion of Islam is divided into two religions: the religion of Rumi, Attar, Saadi, Saghir Isfahani, Khwaju Kermani, Shah Nimatullah Wali, and Hafez... and the religion of the rest of the world's Muslims. And the religion of the rest of the world's Muslims starts after seeing Gabriel. So yes, prayer is 17 units, you must pray this way, the morning prayer is two units. These were told to Muhammad after Gabriel came, and Muhammad acted as a megaphone or loudspeaker and broadcast it. But no one asks, how did Muhammad reach this station? This is the important question that Hafez wants to show you. Hafez wants to define a religion for you that, by listening to this religion, Gabriel descends. "A human reaches a place where he sees nothing but God." The formula of Hafez, Rumi, and Attar teaches you to see Gabriel, not how to bow and bend. Now, next week, because I want to talk about the spirit, I want to talk about Rumi's spirit, I will read a few couplets for you that will blow your mind. You will see what Rumi says about religious law (shari'at). Rumi, the great Rumi, God... all the clergy throughout history are not even worth the left pinky toe of Rumi's sheep, let alone Rumi himself. They know this themselves. When Allameh Jafari's name is mentioned alongside Rumi, he trembles as he speaks. Mulla Sadra, these great people you see in your religious sphere... when the name Rumi, the name Attar comes up, who can dare to speak? Mouths are shut. It's like Djibouti talking about Iran and America. You'd laugh at Djibouti, right? That's how we look at this matter.

Okay, let's go to Christianity. Christianity is divided into two parts: the time when Jesus came to power, meaning Jesus did things that made Gabriel come, then Satan came to lead him astray—read the Gospel, you'll completely understand everything I'm saying. So, Jesus is

divided into two parts: Jesus before prophethood, and Jesus after prophethood. Now, what's interesting is that neither Muhammad himself presented the book of the Quran, nor did Jesus present a book. Their disciples wrote them. These themselves are important discussions we need to talk about. Because Muhammad says, "I am the Quran," not the book that I present. Jesus says the same thing. Pay close attention, both of them, and many others, 124,000 prophets, said one sentence: "The paths to God are only through us." Shah Nimatullah Wali says this in a way too. Jesus says the path to God, you must pass only through me, pay close attention. So Jesus is divided into two parts. Moses is the same. So the Christian religion is formed after Jesus dies or goes to heaven, in Christian terms... in Islamic terms, for example, he ascends. It makes no difference. After the crucifixion of Jesus, the Christian religion is formed. Before that, how did Jesus reach the station where Satan comes, where Gabriel comes? We go to Moses, we see the same story. Moses before prophethood, at age 40, killed a man and fled, it's famous in history. To what station does Moses reach that he goes to Mount Tur and the tree speaks to him? It says: "I am your God." They call this religion. So religion means you must be commissioned for a task, you must understand something of mysticism and Sufism for Gabriel to descend upon you. This is called religion. After Moses went to Mount Tur and saw God, after that he came and brought laws, meaning the 10 commandments, everything you talk about. So, all the Jews of the world explain a time for you that is after Mr. Moses saw God. Hosseini's question is, have these great mystics brought forth a new religion? No. Their question is this, they say: How did Moses reach the station where he became Moses, and then was chosen as a guide, and then God told him, "Go help my people"? The path of true religion, dear listener, is the path that I am telling you on behalf of the great mystical books. I myself don't have the literacy for these words, but I explained it very beautifully.

You have to think about the question until next week. Ask: What did Muhammad do to become Muhammad, to see Gabriel? What did Moses do? What did Zoroaster do? Go to the religions, you will see all religions are divided into two parts: the part where God first establishes contact with him, and the second part is when he speaks words on behalf of God. The religion they explain to you is after he has seen God. I want to go see Obama. What should I do to see Obama? After I see Obama, Obama says, "Go on the radio and say this." This becomes the religion after Obama, it becomes Obama-ism. But the real religion is what I must do... there are 300, 400 congressmen... what must I do? So the question is, until next week you have time to say: what did Muhammad do for Gabriel to descend upon him? Not what Muhammad did after he saw Gabriel. The path of the mystics (urafa) throughout these several thousand years is this religion. It's a religion that will bring you to a great station, not a religion that is later divided into shari'at (law) and tariqat (path) and so on, leading to different debates. I will keep this question until next week. I bid you farewell. Next week I think we can talk about the spirit and the soul (jan) and tell you about the religion and the perspective of these great figures.

Don't forget Restart: it means we begin from the beginning.