

It's 11:15 PM California time.

Whatever time of day or night it is for you in Iran and across the world, I am still Hosseini, and happy holidays to you.

This is Restart, episode seven, and we have over two hundred questions that you've asked on Facebook, Telegram, and so on. I'm glad you all have so much concern having concern is a very important point. Understanding is a concern. In Hosseini's view, someone who wants to understand something must have the concern of understanding. Pay attention, dear listener. Imagine you walk down a street with fifty or five hundred shops. When your concern is shopping and you want to buy something, you go straight to the supermarket, do your shopping, and on the way, you see fifty other shops. But when it's not your concern, you don't pay attention to them. On that same path with fifty shops, the moment you get a toothache, you suddenly find the dentist's office. You've walked this path five thousand times but never saw the dentist. But when your tooth hurts, the concern of a toothache makes you see the dentist. Now, if you need money, the concern for a bank appears. Were these fifty other shops there before or not? They were, but you didn't pay attention. The neighbor five alleys down has always been there, but he only becomes important when you want to marry his daughter. Restart is a concern, meaning only those who have a concern for understanding can listen to Restart.

Understanding is a concern. Anyone who wants to understand and comprehend something must have this concern. Pay attention, dear listener.

On the street you're walking down, you see religion. You see the religions of Moses, Jesus, and Muhammad, you see sex, and you see other issues. You see food, money, wealth, status, politics, you see everything. Or maybe you're thinking about termites. Or you're thinking about the galaxy and consider yourself an astronomer, or you think you're in the CIA, or I don't know, you place yourself anywhere in the world—this is your concern. That's why a dentist might never have the concern of getting cancer.

On this street, there's another shop you've never paid attention to, named "Restart." There's another shop that happens to be thousands of kilometers long, but until now, you thought it was just a park. This is called the Restart concern—understanding things you need to grasp. Pay attention to it.

For Restart, there are two problems. First, it's very difficult to make people who have believed in and accepted a certain path understand and turn them back. I first have to make them stop. I have to say, "Sir, your path is great, but wait five minutes and let's have some tea together."

Restart is giving them that tea in that moment. That's one way. The second way is that there are other groups that are genuinely seeking to understand a way of thinking. What does that mean? For example, an atheist. Our problem with an atheist might be solved much more easily because this person, who may not have a belief in religion, for instance, might at least have a belief in thinking. He might not understand, but at least he thinks. You can think about the galaxy, but not understanding it is another matter. The fact that you think about it is a different issue.

Now, a lot of questions have been asked. Sir, what is this Perfect Human? What good is it for us? What's it all about? What's the reason to know the Perfect Human? Throughout the Restart program, these questions will be answered one by one.

What am I showing you? This is a very important point. Who is my target? My target isn't just one group. My target is the seven billion people of the world who will definitely pass through

Restart, meaning they will definitely die. Anyone in the world who doesn't die doesn't need to be Restart's audience. Anyone who doesn't come to planet Earth—meaning isn't born—is perhaps not Restart's audience.

Restart is a mystical program. I'll give another little explanation because there are many topics in Restart. Now, who should listen to Restart? Soon in Restart, we'll talk about what happens inside you when you meet a boy and want to have a child. No doctor in the world can tell you what your child's profession will be, except Restart. No doctor can tell you if your next child—you haven't even married this boy yet—will be a boy or a girl, except Restart. No doctor can tell you what will happen to this child from the age of two months, except Restart. No doctor can tell you why, out of the ten boyfriends you had, you married this specific one, except Restart.

Meaning, if you want to play around with girls, you have to come to Restart. Playing around with boys is in Restart. If you want to get a divorce, you must listen to Restart. Soon, topics will be opened up because this has nothing to do with medicine.

When you... no doctor can tell you what happens on the first night in the grave, where you'll die, or what will happen, except Restart. No doctor, no Ph.D., no astronomer can tell you what happens after you die, except Restart. No religion can tell you what happens after death... They heard these sentences from the mystics over tens of thousands of years, that yes, you die and Nakir and Munkar come meaning they stole the mystics' material. They came and, without understanding it, just presented the shell. This is why Rumi gets angry and says, "We took the kernel from the Quran"—meaning from the Gospel as well—"and left the husk for the donkeys"—meaning, we left the husk for Hosseini. So, what happens before your birth is related to Restart, and what happens after your death is related to Restart. Sir, is this not your concern? For one tiny issue in this hundred-year existence, how much do you mentally torture yourself? Now, imagine one hundred and fifty million years later, you die, you try to swipe your credit card in the next world, and it doesn't work. They ask why it didn't work. You say, "I didn't understand." Nobody listens; they punch you in the eye. You say, "We don't get it, what is this?" They say, "This is exactly what the Restart program is doing."

So, since Hosseini isn't saying anything of his own but is conveying the thoughts of Rumi, Sa'di, and Hafez, I'm just, for example, talking about religions, non-religions... we're not just talking about religion at all. Religion is a very good thing. I have a lot of respect for anyone who has a religion, whatever it may be, that's fine. But if you mention God, Jesus, heaven, hell, good people, or success, you're under question. These things belong to Restart. I mean, they don't belong to Hosseini's program, but to this Restart that has existed for ten thousand years, meaning they belong to Rumi and the others. Rumi has the right to interpret; you don't have the right to interpret the Quran, the Torah, or the Gospel. Now, you can explain religious law (shari'a) to people, and that's great. I want to say that this has nothing to do with religion. Even the atheist needs this Restart.

Because there are very important points in it. Last week, we came and proved, according to the verses of the Quran—see, none of this was from me—we proved that there are people on planet Earth who did not become prophets, and the major prophets (ulu'l-azm)... When I give one or two examples, and today I'm going to give another one, it means all of you are going to get blown away.

According to the verses of the Quran itself, dear Muslims, in that program, we proved that next to Moses, there was a man whom Rumi calls Khezr. Moses goes to him to learn something. This man insults Moses a couple of times and doesn't let him accompany him. He doesn't befriend him and tells him, "You don't understand anything," and Moses doesn't protest. He accepts that this man is great, and it was God who sent Moses to him. Please pay attention. You say, "If God wills it, I'll become rich; if God wills it, I'll become a good person." First of all, God can't be bothered to "will" it. Secondly, which God? Thirdly, what does your God look like? Fourthly, who is God? God doesn't help you at all. God helps you with absolutely nothing. The proof is that God willed for Moses to go to Khezr to understand something, and Khezr tells him, "Even if you consult with your own God, you still won't fucking understand."

These were verses from the Quran that I told you. Who are these people? Why are all the prophets forced to be with them? Why are these major prophets... when a major prophet is a small pawn in front of a man this great, how can you talk to me about four priests, four mullahs, or four rabbis? Does a respected rabbi, priest, or mullah see himself at the level of Moses? Even if he sees himself at the level of Moses, he still has to go to Khezr to understand something.

Who is this Khezr? We call them Sufis. We call them mystics. We call them the Perfect Human or someone connected to the Perfect Human, and their ranks will become clear. Today, I want to bring one or two more pieces of evidence to close this subject entirely. So you understand that, sir, there are people mentioned in the religions, in the books... From now on, my sources will only be from the great mystics you know, whom you cannot object to. You are a nobody; I am a nobody to object to Sa'di. Sa'di doesn't have a single word of nonsense. I do, I don't know about you! But I have definitely said nonsensical things in my life; all the world's scientists have.

They've at least said some useless things, written a book that they themselves don't understand, published an article, given a speech, or held a conference. We can't joke around with Sa'di like that. My sources are from the mystics. Or, so that you understand, from the holy books of the religions themselves.

Surah Naml. In Surah Naml, two things happen that God uses to send a billion people flying, to make a fool of them, and to spin them on his finger. If the verses of the Quran are correct, dear Muslim, and you believe in the Quran, this isn't some "he said, she said." It's not some narration from so-and-so. It's not from the books of Maliki or Shafi'i or the principles of whatever. This is a verse from your own Quran! You can easily go and understand it. With three verses, He sends everyone flying. He states a point that is Rumi's goal. Rumi expressed this, and Hafez expressed it too.

Verses 38 to 40 of Surah Naml. The story is very simple. Solomon has a beef with a lady named the Queen of Sheba. This Queen of Sheba is ruling in her own land, and Solomon wants to bring her over to his religion. Solomon is a prophet of God, as told in the religions, and you need to know this about him... I'll explain this man later. When I explain Moses, we'll understand if he was a major prophet or not. Now I'm talking about Solomon. Pay attention, according to the Torah, the Gospel, and the Quran, who is Solomon? For Solomon, the jinn are like donkeys. According to the religions, all the jinn stand at attention waiting for his command every morning! Demons are standing by. Pay attention. They say Solomon used to ride on a carpet! The wind is under this man's command. He tells the wind "come" and "go"! The wind, dear listener, the wind!

According to the religions, this man does whatever he wants. And the number of wives he had and the world at his feet... I don't even know.

I really don't know which mullah, rabbi, or priest could do one of these things. If they did, I'd kiss their feet. I'd stick their toe in my mouth and my foot in my ear and beat myself up. I'd rip myself and my family to shreds. Dear listener. If one rabbi, one mullah, one priest did just one of these things, then fuck me if I ever say another word. Shame on me. Well, I can't insult my parents, because after all, they are my gods.

Solomon, that fool... pay close attention to His Eminence Solomon. He does everything. He talks to birds, he talks to donkeys, he tells the desert what to do, the reproduction of locusts is in his hands. According to the verses of the Quran, Torah, and Gospel, Mr. Solomon is standing there, his army is waiting, and a beautiful lady named the Queen of Sheba is supposed to arrive from Yemen so Mr. Solomon can explain his religion to her.

The Quranic verses say—my Arabic isn't great, but it's not bad either—something about "before they surrender." Now, the word muslimin is clearly visible in verse 38, you can look it up. So this muslimin is different from the Muslims that you are. This muslimin means "those who surrender." It doesn't mean the Queen of Sheba is a Muslim; it means surrendering. He says, "O chiefs! Which of you can bring me her throne before they come to me in submission?" Solomon is saying to his army, "Which of you can bring that woman's throne from Yemen here to me before she arrives, so she'll be blown away by my power when she gets here?"

So this man talks to animals, the wind is his, the water is his, the earth is his. There's no president in the world who isn't beneath him. Monarchy means Solomon! He is the greatest king in the history of the universe, according to the religions.

Who can bring this throne? One: this shows he can't bring it himself. Why? Because here, the throne has to engage with intermolecular forces. He needs to do some things here; he has to engage with molecular forces, with gravitational acceleration, it has to be scientific. He asks, "Who can bring it?" The next verse. It says—the Quran says, meaning God is telling Muhammad, "O Muslim!"—An Ifrit from the jinn said, "I, Mr. Solomon, will bring you the throne before you rise from your place. And I am powerful and trustworthy in this matter!" meaning I am strong, and (amin) meaning trustworthy. The name Amin.

He's saying the jinn are just standing there like fools, none of them can do a damn thing, the army can't do anything, but one of the jinn turns to Solomon and says, "Mr. Solomon, I will bring this throne, and remember, I am trustworthy, meaning I know something that makes me trustworthy, and I'll do it before you get up from your seat..." Look at the power. Solomon is looking for someone to do this, meaning if the jinn had said it would take four days, he would have accepted. Because their journey was nine days long. He says, "Before you get up from your place." Meaning, "By the time you lift your blessed ass off that chair, I'll have brought the throne!" "And I am capable of this." Now look at the arrogance and audacity of this fool! In front of Solomon, he says, "I am capable," meaning you are not. When he says, "I am capable and trustworthy," it means you are not capable of bringing this throne, but I am capable and trustworthy and I can bring it.

The third verse shifts all over the entire world. The Quran says: The one who had knowledge from the Book, who was a nobody in the crowd, said, "Mr. Solomon, I will bring it to you before you can even blink your eye!!" And when Solomon saw the throne placed firmly before him, he said...

Look, that guy just flushed the jinn, the entire system, the army, the trees, and the world down the toilet! The verse doesn't indicate that Solomon gets to say "okay." Pay attention. Solomon hasn't even spoken yet. This guy says, "Mr. Solomon, before you blink," and obviously, he must have blinked in between, because the verse says he brought it. Meaning, as he was telling Solomon, "Before you blink an eye, the throne will be here," one second later, the throne was there. Why? Because right after, it says, "...before you blink your eye, I will bring it to you. And when Solomon saw it placed before him, he said..."

Up to this point, I don't care about anything else, because this is the verse. Dear friends, the atheists and the thinkers and the fifty other groups, they'll now say, "Well, sir, this is just a story!" Yes, that's not the important part. We want to say something else. The throne came, he saw it, and he said, "This is from the grace of my Lord, to test me whether I am grateful or ungrateful. And whoever is grateful is grateful for his own soul, and whoever is ungrateful, my Lord is Rich and Generous." This shows Solomon was blown away by this act. In the blink of an eye, a man who has a certain knowledge... The Arabic word is ('indah), meaning he had it with him. This man has a knowledge from the book. He has a knowledge whose definition is different from literacy or astronomy. He says, "I have knowledge." He says, "Before you even move to think about it, hajji, it has come."

Solomon is floored and says, "God"—meaning his own God—"He wanted to show me that I must be grateful for this." He gets so caught up in this amazement that he thinks, "God wants to test me to see if I am a disbeliever or a believer."

Now my question to you is this: Which cleric can become Solomon? Number one. Number two: Even if you become Solomon, you still can't bring the throne, hajji. Number three: A man in the middle of Solomon's army says, "I can do this," a task Solomon with his entire dynasty cannot do. Who is this man?

Hafez says—I want to show you the source so you understand. So you see, I told you from the verses of the Quran, now I go to Hafez, the great man, the mystic ('arif).

"Last night, a messenger of good news came from the honorable Asif, that from His Majesty Solomon, a sign of delight has come."

He says last night from the honorable Asif—he's saying the name of this very man, Asif ibn Barkhiya—a piece of good news came. He attaches "His Majesty Solomon" to it for two reasons. One, to make you understand that Solomon and Asif are together. This matter concerns them. He's mentioned the man's name! His name isn't in the Quran. How did Hafez know? It's very interesting. Hafez himself brings up these names. He says, "Last night from the honorable Asif!" It seems they were close, at a coffee shop, Starbucks, the night before! The Quran doesn't give his name to Muhammad. In the Torah, there's a small mention of the name Asif. How does Hafez know? That's a question in itself. He says, "Last night, a messenger of good news came from the honorable Asif, that from His Majesty Solomon, a sign of delight has come." It means Solomon gave a sign for this conversation; he wasn't on the level to give such a sign. It's like Hafez is saying, "I heard from Sa'di that Asif came last night and said he was sitting with the 'hajji'." Hafez asks, "Who's the hajji?" He says, "Solomon. We were sitting and this topic came up." Then Hafez says:

"Mold the clay of our existence with the water of our eyes,"

He's saying, take this filthy clay of my existence and mold it with my tears, with this burning sorrow. I don't want to use Tehran's city water and get a water bill tomorrow. Hafez is saying, "I

don't want you to install plumbing; I don't want you to pour water into me from the outside, hajji." He says, "Mold this clay, the clay of my existence and ours, with the water of the eye," meaning with my own tears.

"The time has come to rebuild the ruined tavern of the heart. This endless tale they told of the beloved's tress,"

Here, he basically gives the finger to all seven billion people—not just seven billion now, but the four and a half billion twenty years ago, the three billion two hundred years ago. To everyone:

"This endless tale they told of the beloved's tress, is but one of thousands of points that came in this matter."

He's pointing out, "Mr. Hosseini, this sentence you told people, this story of Asif ibn Barkhiya and Mr. Solomon, is just one of thousands of points in this whole affair." This is just a tiny little thing from this lineage of Sufism. This endless explanation that religions and people give about this man, this is just a tiny little hint. Hosseini, there is so much more. "Hosseini," Hafez says, "because these poor bastards don't know how to fly, they have to invent cars. Because the consciousness of flight is within them but they don't know how to fly, they are forced to invent cars." Meaning, they are inventing this out of their own stupidity. Have you ever seen an eagle invent a car? No! Why? Because the eagle flies and goes where it needs to. Why does man invent cars and airplanes? Because man cannot fly, so he must get on a plane to see his mommy in another country. This indicates he is not in mysticism.

Meaning if mysticism is understood, anyone who understands it and enters Sufism or goes and kisses the hand of that Sufi will reach a level where, as your Quran points out, he knows the Greatest Name—and remember, the topic of the Greatest Name is a six-part series that will shake many things up.

"Cover my flaws, I beg you, this wine-stained robe, for that pure, chaste one has come for a visit. You are stained, O Hafez, so seek grace from the King,"

He says, "Hafez, you yourself are a corrupt, filthy, stained person." You're stained. Hafez says this to himself, so imagine what I am. You are all masters, dear listeners, but I'm talking about myself and my relatives. Hafez says, "I am stained." Now imagine where the fool Hosseini stands. "You are stained, O Hafez, so seek grace from the King, for that element of persistence has come for purification. His court is an ocean, seize the moment and realize, O you who have suffered loss, the time for trade has come."

The time has come for you to understand the subject. So you can grasp it, here's another verse... See, this man was so important that Hafez talked about him over 550 times. What did the mullahs talk about? If you step into the bathroom with your left foot or your right foot, by God, are you going to understand anything? Go ahead, from tonight until tomorrow morning when you have an exam, keep stepping into that shithole with your left foot, then your right. You won't understand a damn thing.

Why is the focus of Hafez, Rumi, Sa'di, and others on this one subject? What are they trying to tell you from within this Quran? Why have they taken 50 parts of the Quran and kept promoting them, blowing them up? It's so that you understand the solution.

Solomon, peace be upon him, in summoning the throne of Bilqis (Queen of Sheba) from Saba. Mawlana Jalaluddin, Book Four: "An Ifrit said, 'With my art, I am ready to bring her throne before you leave this gathering.'" He's saying, "Before you get up from here." Majles shodan means to sit and stand, to be seated. Majles itself is a place of sitting, a noun of place. He says an Ifrit

wanted to bring the throne and told Solomon, "By the time you stand up, sit down, I'll bring it." "Then Asif said, 'By His Greatest Name, I am ready to bring it before you in a single breath.'" He says there was a man named Asif—look, Rumi mentions the name again. This is very important. Look at these sixty figures, from Junayd of Baghdad, Saghir Isfahani, all the way to Khwaju Kermani, Hafez, Sa'di, Rumi, Fayz Kashani, Khajeh Nasir al-Din al-Tusi... as you look at the mystics, they all said Asif. The Quran didn't say Asif. Where did this name come from? How did they know? Why do they all use the same name? Right now, I'm reading from Rumi. The previous one was from Hafez. He says Asif. He says an Asif there said, "With the Greatest Name, I am ready to bring it to you in a single breath." In one moment, I'll bring it. I just mentioned it so we know. Book Four, The Book of Solutions, section 37.

Who are these people? What do they understand? What's behind the curtain with these people who don't even care about their religion? That man is a soldier in the army of Mr. Solomon. And Mr. Solomon is the god of religious law, thoughts, and the wind. And no cleric, priest, rabbi, no Buddhist, Hindu, no one, no atheist... Show me an atheist now who can do the things Solomon did. He can't. So how can this other man do it? Are these stories allegorical so that you understand a specific point? It's completely obvious. In the time of Moses, Balaam son of Beor was the same way, look it up. Mr. Balaam son of Beor, in opposition to Moses, was one whose prayers were answered. A man whose end-story isn't important—what the Jews say, or what the Christians say, or what the Muslims say, the end of the story changes. The story of Jesus, the great Christ, is the same for Muslims and Christians—well, not so for Jews, but for Christians and Muslims. But the ending is different. We don't care about the ending either. In the actual story, Balaam son of Beor, during the time of Moses, had his prayers answered. The government comes to Balaam and says, "Curse Moses." Balaam is afraid to do it. They threaten his life, they say, "We'll kill you." And everyone knew this Balaam's prayers were answered, meaning a blind man would come, get healed, and leave. This was Balaam's job every morning. This part is important: Balaam curses Moses, and Moses is afflicted by Balaam's curse! Meaning, God cannot intervene. A man reaches a point where even God tries not to interfere. Balaam does this, but he falls from his high station.

During the time of Moses, look at what Pharaoh was doing with magic and sorcery. Balaam was from the time of Moses, look at what he was doing, his prayers were answered! And Mr. Moses was busy producing dragons from morning till night! He created water, he parted the sea, he did everything. Who are all these people? All of them become the little finger of whom? Moses. And who is Moses a disciple of? Khezr! Moses goes to Khezr and still understands nothing. See how many examples I've given so you know who the Sufis are. Meaning, who in the Quran, the Torah, the Gospel are the Sufis? So you at least know the value, power, ability, and perspective of these people. So you know that, sir, Solomon cannot bring the throne. So there was someone with Moses that Moses couldn't even sit with. So these were powerful people; they have something. Who are they? They are pointing you toward a being called the Perfect Human (insan-e kamil). This is why Mr. Rumi cries from morning till night and produces a whole divan (collection of poetry) for Shams. And Shams isn't even the Perfect Human. Remember that. Rumi produces an entire divan for someone who is in the service of a Perfect Human. Hosseini is here to tell you, sir, after these thousands of years, with these books you've read, why are all these great men crying? Why are they shedding tears? Who are they looking for? What are they after? Why are they all trying to promote the idea that the true religion is the one

that caused Muhammad to act in a way that made Gabriel come? This is the true religion. Why do they keep pressing this button? The reason is very logical. The reason is the human soul. Here, Rumi says, "Be silent, so you may hear from the speakers of the breath, that which has not come into language or expression. Be silent, so the spirit may breathe for you. Leave the familiar and board Noah's ark."

In short, a human is divided into two parts. The outside of a human and the inside of a human. The outside includes your mom, your dad, your aunt, your uncle, your Mercedes and BMW, your car, the crow, the donkey, the dinosaurs, and I don't know, everything that ever was, the galaxies, M31, the Milky Way, Andromeda, and everything else after the Big Bang.

When you die, the galaxy dies with you; you just haven't paid attention to this. See, when you die, the galaxies, the pictures of these galaxies, die with you. You know why? Because you no longer have a connection to this galaxy. You die. Those pictures and that money, they die. You have no connection to this existence anymore. Sufism is teaching you that what enters the grave with you is your true religion, and what does not enter the grave with you is not important. It is transient. It is a flash. See how simply I'm putting it. You can sit down right now and write on a piece of paper: what enters the grave with you? Does your mom? Your car? Your son? Your money? No. Does Jesus enter the grave with you? Then Jesus is not your religion. Does Muhammad enter the grave? In that state, on your back, face towards the qibla, tilted to one side, can you bow? Can you prostrate? Your body will be eaten by locusts, donkeys will come and eat it. Anyone can come and eat this body of yours; its cells will return to the earth. One of my cells might have belonged to Pharaoh, another to some guy in Italy, a piece of us might be Picasso.

So what is mysticism explaining? Mysticism wants to explain to you what came before the Big Bang. Sufism is explaining what came before the Big Bang. It's explaining the moment of birth. It's explaining your soul. It's explaining what happens after your death. So anyone, anywhere in the world who talks about these four or five things is under question. And only a Sufi, a mystic, can talk about these things. So, regarding the return, or the departure, or dying—before your death and after your birth, all the doctors, dentists, engineers, astronomers, car manufacturers, all of them are valuable to you, and to me as well. I love them too. They help you figure out how to sleep, who to kiss, hajji. Where to sleep at night, what to kiss... you don't understand anything. Why? Because the real understanding comes after you fall asleep, when you are dreaming. For eight hours, you understand that you are asleep. When you wake up, you are again at the mercy of these beings. You have to go to the dentist, you have to go see this minister. You have to go kiss that guy's ass to earn your money. So all these scientists and great figures exist after the Big Bang, when time was created in the universe, the galaxies that you see, the termites you understand—all of this is in the interval between your birth and your death. And I respect them. Now, whatever your religion is, I'll kiss its hand too.

But before your death, after your death, and before your birth—that great Big Bang, the moment of mitosis and meiosis in your mother. And why you are born from this hole, this grave, this womb, and in which womb you will be conceived after death, and who will be your real mother and father after death? Is our father and mother after death the Perfect Human? Meaning, is the Perfect Human that you're not paying attention to now your real father after death? Is he your spiritual father? We don't know. Hafez and Rumi answer all of this, and I will provide their answers in future programs.

I just wanted to explain this a little bit so that next week, we can slowly start moving towards... probably not next week, but the week after, regarding birth... The ladies should listen to how they can produce a child, what kind of child they should produce. Do they want to produce a fool or a good man or woman? How does production happen and what is the mystical perspective on it? Now, if we have time... anyway, it's possible that we might...

Also, some good news for the TV station, it seems we're going to have a thousand companions and supporters. I want a thousand Simurghs. Let's become the Simurgh of Attar, let's become companions to each other. A thousand people to come and say, "Sir, we are with you, Hosseini, financially and intellectually." Your life is your own, we have nothing to do with that, but "we are here."

Until next week, let's become the Simurgh of Attar, let's become companions to each other.