

Well, dear listeners, it's 11:14 from Radio Pastoo and California, and so far we have delivered seven episodes of "RESTART" to you, dear listeners. I'm very happy that this concern of RESTART and the concern of thinking is on many people's minds, and for me, that's very valuable. But what really is RESTART, or this program, RESTART?

The world is fundamentally divided into three parts. Esteemed listener, so you understand what the whole subject of RESTART is about:

The religious, who in a way comprise about 89% of the world.

The rest, meaning 10%, are atheists and the like.

And one-thousandth of a percent are in Mysticism.

"If the ear is your ear and the lament is my lament, what will surely get nowhere is the cry." And whatever this one-thousandth of a percent says, it doesn't register with anyone. Jesus went through hell for his RESTART, and so did Peter. Moses, because of the RESTART program, had to keep producing dragons so maybe people would understand; unfortunately, they didn't.

Those who read Hegel, those who believe in Nietzsche, are obligated to listen to this program. Rumi gives the undeniable right to the atheists who mock the gods of the religions. Because Rumi believes that the god of the religious and the godlessness of the godless are exactly alike. Because the thoughtful godless have realized through thought that a flaw exists in the god of the religious. No religious person can explain why a child dies after being born or is born with defects, and many other questions they can't answer. Because the answer to these questions is only in Mysticism and in Sufism. The seventy-third path is the path that Rumi shows, Hafez shows, Saadi shows.

This seventy-third path is the path concerning God. Pay attention, a minimum of 8,000 years, an extremum of 50,000 years, and a definite three to four thousand years at a clear turning point—meaning with the books that have come out—everyone's fight is over a being named "God." This is the whole fight of our RESTART. The world's fight is fundamentally over God.

Look, you see during the Christian Middle Ages, we see that the church leaders define a god, and the atheists crush their god. A very small group defines another god that nobody listens to. The fight is all about God.

Meaning, if you take God away, you can wrap up the whole RESTART program. Because UFOs and spirits and all that are coming from that other side, it's all behind this program. When you remove God, we have no conflict at all. Nobody has a conflict with anyone else, god-willingly. Meaning, if the world one day legislates godlessness, as Hosseini would say, "Sir, let's just eliminate God entirely, tonight God, as Nietzsche says, is asleep, don't wake him," then I promise you that no conflict will arise. Because the outlook of the godless and the religious are not that different from each other.

Saadi explains a God that no religious person follows on Saadi's path. Rumi explains a God that no religious person in the world agrees with, and Hafez is the same. RESTART is supposed to explain a little bit, "Sir, what does Rumi think about God? Who is Saadi's god?" This is the name of this RESTART. Sir, this is his belief. This person has a belief. Who is Saadi's god? Who is the religious person's god? Who is the god of the atheists? The atheists themselves have a god named "Godlessness", meaning they call it "Nature" or whatever. That's a god for them too. Mysticism is not transferable. We've said it before. Literacy is transferable. Look, you go to a university, a professor comes and transfers it to you. You pour it from this computer into that computer. A book, download the book of Hafez and pour it in there. Neither this idiot computer

understands anything, nor that idiot computer. Meaning if the first computer is Christian, the second computer is Muslim, the third computer is Zoroastrian, the fourth... keep downloading Hafez into them, it makes no difference to the computer. Because its perspective is different. So, what was Mr. Saadi's view of God? I explained it very briefly in one of the "Goodnight Iran" programs. Saadi's god is a god who says:

"O, higher than fantasy and analogy and supposition and illusion,
And beyond all that we have said and heard and read"

Meaning, Mr. Saadi basically shifts on seven or eight important things. He calls everything into question from "Good Thoughts" to "Good Deeds" and "Good Words," all the way to what? To all the thoughts of the people of the world. He says anyone who understands God, I mean the very, very word God... He says of one who understands God: "Whoever was taught the secrets of the Truth, they sealed their lips and stitched their mouth shut." Saadi says it another way, very politely and simply:

"These pretenders are clueless in their search for Him,
For he who received the news, no news came back from him."

He says these pretenders, meaning 99.99% of the world's population, these pretenders in their search for Him, meaning in search of God, are clueless. They have no news. You know why?

"For he who received the news, no news came back from him." The one who becomes informed doesn't come back to explain. This means it is not transferable. Meaning the sea of Mysticism is a personal sea. That's why Hallaj says the paths to God are as numerous as the souls of mankind. Not that there are this many paths. It means a path exists that you download into Hosseini, and it messes Hosseini up in one way. You download it into you, and God crystallizes in you in another way. And one day the RESTART program, Mr. Shams explains to Mr. Rumi, and sends Rumi flying. Meaning a man of Rumi's stature with that great knowledge, empties the knowledge from himself, and enters a different love and a different way of thinking.

So from the Manichaeans and Zoroastrians and Mazdakites and Buddhists and Hindus and Muslims and Christians and all of them, to Nietzsche and Marx and I don't know who, Hegelists, and go up and down, all of them are obligated, at the very least if you are Iranian or a Persian speaker... Afghans now can listen to this program or people in other places. Anyone who can speak Persian can see Saadi and Hafez. You see, in all of your homes, there is a book of Hafez. You haven't opened it once to even understand what it's saying. This means we are moving in the exact opposite direction of the thinking of Hafez and Rumi, and then we nod our heads, while not understanding a thing from Hafez and Rumi. So, the transfer of mysticism cannot happen.

This is Rumi's entire thinking. This is Rumi's whole point. He says, "Sir, by God, a God exists that you do not know." We, in this RESTART program, meaning my humble self as a parrot, am explaining a little... since I have no knowledge or anything myself, I'm explaining a tiny bit of the God of Rumi and Attar and Saadi to you. We also opened a poem from Rumi that you can search on Google, "The elephant was in the dark house," and if you search it, a poem of 10, 120, 30 couplets will come up. We are interpreting it, talking about it. You can't even call it interpretation, because damn it, every moron has come and given us an interpretation. You can't call it interpretation. Meaning we are explaining it, that's better. Because then the word interpretation gets called into question, and I myself get called into question. The reason is that, look, Sheikh Baha'i says:

"The Masnavi-ye Ma'navi of Rumi,
Is the Quran, in the Pahlavi tongue.
I do not say that this eminence,
Is a prophet, but he has a book."

Now if I've recited it out of order, I apologize. This is how Sheikh Baha'i talks about Rumi. He says this man has produced a book that if we said he was a prophet, we wouldn't be wrong. Now, he also said "I do not say he is a prophet," because they'll kill him in the morning, he's scared.

Now we reached two, three couplets:

"Do not breathe, so you may hear from the breathers,
What has not come into language or expression.
Do not breathe, so you may hear from that Sun,
What has not come into books or into speech.
Do not breathe, so the Spirit may breathe for you."

We got to this point, and we've paused. Why? When we want to talk about books and expression and these things, we must have our own specific definitions to talk about them. Unfortunately, this is not yet complete, but afterwards we will continue this poem. Because it reaches a point where Rumi, in this poem, completely calls God into question from a specific angle and explains a type of God that is very interesting in itself. We must do this over time. Last week we explained the "Perfect Man" and said that the spirit of the world's beings is in the hands of the Perfect Man. We explained this to a certain extent as well.

But as for who should end this fight over God, this cannot be said in books or in speech. This is an important concept. Now why did we talk about God? Because when you get to "Spirit", you have to explain the spirit. When you want to explain the spirit, you see in the poems of Attar and Rumi and others, the spirit is a small component, an (x) of a larger being. Meaning, when you want to explain the spirit, you must first come and explain this larger being. Meaning, from this part, we must reach the whole, or we must explain the whole. According to the first couplets of this very poem, explaining the whole is very difficult. Because it's an elephant, and you saw that explaining it in a dark house is difficult. There must be light. When the light came, meaning when the lamp came, when a person found mental guidance or reached "Sufism," then when this person became a Sufi, he can no longer explain everything to everyone, because it's dangerous.

Then we get to religion. Really think about it for yourself. Really, really. Now we assume... now I want to explain these indicators of God for ourselves. Who is God anyway? What personality does this God have? Do you know why we have to explain this God? Because right now 89% of religious people want to try, to give money somewhere, I don't know, they pray, they fast, they give religious taxes (khums), they give alms (zakat), they do good deeds... They do these things to do what? To make God happy. Now what if this God doesn't get happy at all from giving money to such-and-such place, what should we do? Meaning, suppose you saw a poor person and gave them some money. We ask why you gave it? You say for the pleasure of God. Now I don't know if you're giving it for God's "Reza" or for God's "Taghi" or for God's "Kambiz." I don't know. But if you're giving it for the pleasure of God, you have to know both pleasure and "God." We say these 89% pray, towards whom? Towards God. Now what if God is behind them? Where is He? What should we do? The very characteristic of God... meaning if you, the listener,

do not know God, all the branches of religion (Foru'-e Din) are up in the air. This is my whole point today. What are the branches of religion? Prayer (Namaz), fasting (Ruzeh), religious tax (Khums), alms (Zakat), enjoining good (Amr-e be Ma'ruf), forbidding evil (Nahy-e an Munkar), I don't know, disassociation (Tabarri), association... whatever they were, I've forgotten if there were ten, or nine, whatever. If you don't know God, association is up in the air, disassociation is up in the air. If you don't know God, your prayer is up in the air. Why is your prayer up in the air? If you think for five seconds yourself, you'll stamp your approval and say, "I swear on my mother's death, I'll listen to RESTART from now on." Because you have to understand. If you think for five seconds. You pray towards God. Who is this God that the whole world is mad for him? A hundred thousand years of fighting, all this killing each other, tearing each other to shreds, sending each other up, sending each other down. And everyone is explaining a god, and everyone is a fan of that god. And then they piss Rumi off. Rumi loses it, Saadi loses it, Hafez loses it, Khwaju Kermani loses it, Saghir Isfahani loses it, Nezami Ganjavi loses it, Sanai Ghaznavi loses it. He says, "You dishonorable bastards, don't ruin our God!" Nobody listens. Why? Because everyone is defining God. Who the hell are you to be defining God, you idiot? Dude, you're stuck up to your throat in the swamp of Yazid in the story of "Moses and Khidr" that I explained. What do you understand, you idiot? He talks nonsense for himself and defines God. Can anyone besides the Perfect Man define God, you imbecile? "Don't breathe, you senseless fool, so the Spirit may breathe for you." Mr. Italian imbecile who's theorizing over there, if you shut up, the spirit will come and talk to you. This spirit is d(x) of a larger being. For which sin do you kill and beat and bring forth hell and tell people to come give money? With which god? Who is the interpreter of your god? What is the interpretation of your god? What does your god have? Does he have a leg, an ear, a hand, a foot? Why are you shoving this god down our throats? Rumi is the one saying this! I haven't said a thing. Saadi says, "Sir, the god that you worship and approve of, and for the sake of this god of yours you have, for ten thousand years, first of all, screwed over the atheists, you understand neither Nietzsche nor Hegel." The great atheist, do you know who Nietzsche's master was, esteemed listener? It was Hallaj. They tore him to shreds. Mr. Nietzsche's master, meaning the greatest atheist, was Mr. Hallaj. A great mystic that they beat the hell out of. Why? Because they didn't understand what he was saying. And now Nietzsche and his kind are really explaining one percent, one concept that, well, we should explain to our dear friends what Nietzsche says, for example. People need to understand what Nietzsche says. Because you've all become "Thus spake Nietzsche, peace be upon him." You go on the internet, someone... because people don't have the patience to read Nietzsche's book anymore, they don't really want to understand what Nietzsche's thoughts are. "Thus spake Professor So-and-so who talked nonsense," "Thus spake some master who said Nietzsche is such-and-such," "Thus spake so-and-so..." It's the same as "Thus spake Sadeq," "Thus spake Baqer," "Thus spake Christ," "Thus spake Jesus," "Thus spake Judah," "Thus spake Moses." But "Thus spake John" still exists. Is this "thus-spaking" a new thing? No, man, this has always been around. Which god, my dear? "O, higher than fantasy and analogy and supposition and illusion." Fantasy, analogy, listen, supposition, listen, man, illusion, "And beyond all that we have seen and heard and read." It's a huge insult. The Quran is a huge insult. You know, sometimes insults are mentally inconceivable. You know why? Because it's difficult.

So my question to you is, Mr. Muslim, Mr. Christian, Mr. Jew, whoever, Mr... 99% of the entire planet. Is your god really imaginary or not? Is it based on supposition or not? You just suppose, don't you. When you pray, you don't really see God. You suppose a god is in front of you. And then if you close your eyes and press them, a blackness appears, and you imagine a god in your fantasy. And your illusion, my god, it runs wild. Look, think. You say one "In the name of God" (Bismillah), and you do a hundred thousand "Say, He is Allah, the One" (Qul Huwallaahu Ahad) on the Night of Decree. Just... I don't know, you pray. So they've prayed a thousand units, okay. Well, you say "O Allah" once, the world should be turned upside down. If an Allah exists, the one time you call him, he'll turn around. Look, if he doesn't turn around, your god is deaf, man. Right now, go out on the street and yell "Saeed!" Saeed, your cousin. Right now in the house say "Masoud!" Masoud will say from the next room, "Yes?" Dude, if you know God, he'll turn around with one call. I swear on your life he'll turn around. Unless your god is an idiot or deaf, or he's not in your house, you fool, he's somewhere else. Where you're worshipping, God isn't there, pretty boy. He's somewhere else. No matter how much you blabber on, he won't hear, you wretch. To call your child who's been arrested at the police station and is having his way of thinking "rearranged," you can't just shout from home. Because for these sounds to pass through the air, for the voice to enter the police station, to go into the guy's ear. This is called science. It's called science.

So, Hosseini's question in this program is this: Who is your god that I should give money to? Really, really. Tomorrow morning I want to give alms, and for any religion you name, I want to give alms. Right now I have a total of \$5 in my pocket. I want to give this \$5 for God. For the pleasure of God and the Kambiz of God. Who do I give it to? Who delivers this money to God? Which hole exists that I can throw the money into for it to reach God? Who will stamp my paper certifying that God received this? Which scoundrel can prove that the money I'm giving to this place or that place is going towards God? Which scoundrel, from Rumi's perspective, can prove that when I stand facing the Qibla, God sees me? Who can prove that if I fast, I will reach God? If you don't eat for 8 days, I swear to you, beings will come to you that you'll understand. You, right now, stop drinking water for four days, see what things you see. When you don't eat, your body gets weak. You get a little woozy, then you think you've become very spiritual and luminous. No, by God, it makes no difference.

Baba Taher, he reaches God. The pilgrim is making out with some girl in the middle of that street, he reaches God.

"I look at the sea, I see You in the sea.

I look at the desert, I see You in the desert.

Wherever I look, mountain and door and plain,

I see a sign of Your graceful stature."

Baba Taher sees Him in the midst of these things, not through fasting. The fight of RESTART is that we are explaining the thoughts of Rumi and Saadi and Hafez. Then, when you know their God, the money you are currently giving anywhere in the world, you must knock on the door of Sufism or Rumi, and give this money. You must stand politely, and give it to him. Meaning, give the money to someone who will deliver it to God. If you owe Hosseini money, if you have cash, if you go to the door and tell whoever passes by, "Go give this to Hosseini," I swear to God it won't reach my hands. The guy will take it and spend it. For the money to reach my hands, for you to

pay your debt, you must send this check or this money to Hosseini's mailbox. Then I promise you a Sufi called the "Postman" will try to deliver this money to us.

RESTART wants to tell you: "Make up for your own prayers." "This path you are on leads to Turkestan." Man, if you are giving money, RESTART wants to show you to whom you should give the money so that it reaches God. RESTART wants to introduce God to you. And until you understand whether God likes you having four wives or one wife, or no wife at all... aren't there monks who don't marry at all? You're stuck on the four wives of the Muslims, or the poor Christians who don't marry, the monks and nuns. You criticize either this one or that one. Does God really get a kick out of how many wives I take? The God who gave us this little thingamajig, what was his purpose for this thingamajig? Was it to use the thingamajig or not? What if God's intention is that you should have a new thingamajig every day? How do we know?

This god of yours, this imaginary, suppositional, and illusory being of yours that you have heard of... because you have just heard of it. Your religion is a transferred religion. Meaning it has been passed to you from your father, it's a transfer. Now maybe four were Muslims who became Christians, or Christians who became Jews, or Jews who became whatever. This religion you have is transferred, bless your pretty face. Meaning it has moved from this one to that one. It is not based on investigation. What does investigation mean? It means taking the Truth from the Truth. Investigative, Rumi says an investigative religion, means that between you and God, only one being can exist, named the "Perfect Man". You must take the truth from the Truth. Meaning you go directly to God and say, "Give me my due." And God says, "Here is your due." "The Truth from the Truth," he didn't say the truth from the mosque and the tavern and I don't know what, the tomb and the monastery and the synagogue. He said, "The Truth from the Truth." Meaning you first have to see the Truth, then take your due from the Truth. This is called investigation. Investigation: take the truth only from the Truth.

RESTART will send your god completely head over heels, up in the air. RESTART will introduce a new god to you, named the "Seventy-Third Path." RESTART will make you understand that this fight you see is over the Mullah's blanket, but under the blanket is someone else. And RESTART will, by force, shove the ideas of Rumi, Saadi, Hafez, Ferdowsi, and others in mysticism down your throat. This controversial and dangerous program, if there is any life left for Hosseini and this program continues, you will reach something that you won't believe. And remember that I, myself, look, a thousand times, have no literacy or sense or any of that. I just started from 14-15 years old reading some books of Rumi and others, then I realized they are saying one thing, in society it's another thing, on the internet it's another thing, and they also have some enemies who say another thing.

For this reason, from this week until the next, if you are giving money somewhere for alms (zakat) and religious tax (khums) or for any reason, or you are praying, or you are forbidding evil, or you are enjoining good, see, this enjoining good is by the order of which god? The god of Rumi and Attar, or the god of your own idiot fathers, or the god of the world's governments? Which god commands you, and according to Rumi's theory, which spirit has ordered you to enjoin good and forbid evil? To pray? The most beautiful god is only the god of Rumi. I entrust you to the God of Maulana Jalaluddin Muhammad Rumi Balkhi Khorasani, to the God of Shah Nimatullah Wali, to the God of Saadi and Hafez, Khaqani, Ahmad Ghazali, to the God of Ferdowsi and Khayyam, and to the God of investigation, not imitation, and to the God of thought, until next week. Farewell.

RESTART, Episode Nine. We are your devoted servants. Anyone who wants to participate in our Simurgh campaign of a thousand people can come and join. Whether you have one dollar, 100 dollars, it doesn't matter. What matters is that you are with us. We want to see how many companions we have. We want to see the beautiful ones who are different. We are looking for a thousand different companions who don't go to coffee shops, meaning they sacrifice from their gut my sweet dear, because "A word that comes from the heart, will inevitably sit on the heart." So I am looking for a thousand companions who have the guts to be different. I am your devoted servant.

Let's become, let's become companions with each other, let's go to the beginning of love and the beloved and become sick.

To arrive, we must become of one voice, with the final destination, one heart and one confidant.