

it's 11:20. I'm still Hosseini from California. We'll be with you for the ninth episode of Restart. I'm also a bit... well, not just a bit, I've completely come down with the flu. And who knows what this virus is that it takes you to the future and to the past and all that.

Thank God, our Simorgh campaign is going well. We're back from the Sizdah Be-dar holidays. For this reason, those who want to become companions of the Simorgh can message the number 844-91230 or our Facebook and other pages. We are looking for a thousand different companions.

The 73rd Path, or as some people say, "Sir, could it be the 73rd religion?", from Hafez who said: "Excuse all 72 sects for their battles / For they didn't see the truth and chose the path of fable"

The 73rd Path, or Restart, will be presented to you.

We started with a poem by Rumi, and last week we talked about God. We explained very clearly, specifically, and evidently that until we know the personality of this king, this sultan, this head of the department, and the laws of this department—until we know what rules this company has—we won't know what to do to please the company, we won't know what to do to please this king. For this reason, even the ass-kissing we do for a king whose character we don't know might backfire. For example, we might say, "Oh God, O King, may your child take your place," and then we find out his wife can't get pregnant, he can't have children. That's why when we say, "may your child take your place," it's an insult, and he gets upset and has you beheaded. It's as simple as I'm explaining it.

Until we know God, until we know who God is, what God is like, and who the Gods of these 72 paths are, what they are, and why the God of Rumi, Saadi, and Hafez is different from the God of these 72 nations—meaning all the people of the world—and explaining "Sufism", the perfect human, and these perspectives are hallmarks of the Restart program.

God as an Unfeeling Force

So, if we don't know God, if we have no idea what kind of being this is... I once explained in "Goodnight Iran," I said God is like the acceleration of gravity. Look, the acceleration of gravity doesn't have "God forbid". I'll explain this now for those who unfortunately didn't listen to "Goodnight Iran." Restart is a puzzle. As you listen to the program, I'm pulling you piece by piece toward a destination and a goal called Simorgh. Now, if you're a bird that gets tired along the way, or you don't have the patience, or you want to sit and watch TV series... do whatever you want. In any case, in the continuation of this Restart program, 30 ways of thinking will lead to one Simorgh, and those who continue with us will reach an important conclusion.

In "Goodnight Iran," I explained that God can be just like the acceleration of gravity. What does that mean? It means this God, which is like the acceleration of gravity—pay attention, they say God is closer to man than his jugular vein. Well, the acceleration of gravity is also closer to man than his jugular vein. God exists in all beings. Of course, the proponents of (Wahdat-ul-Wujud) of say this, and I explained last time that philosophy is divided into two parts: Unity of Being and Multiplicity of Being (Kasrat-ul-Wujood), with 99% of philosophers being in the latter. Those in Unity of Being include people like Anton Chekhov, Tolstoy, William Shakespeare, Mawlana Jalaluddin Rumi, Hafez, Saadi, and other great mystics and Sufis.

So, if the acceleration of gravity is God, then you can say God exists in all beings. Let's assume the entire universe is just this planet Earth; it's logical. Right now, this acceleration of gravity has no preference between a donkey and a human; it's 9.8. This is called Rahman (The Merciful). Meaning... this 9.8 acceleration of gravity that pushes on a jackass is the same 9.8 that pushes

on you. It pushes on a stone with 9.8, and on grass with 9.8. The acceleration of gravity helps plants grow, it helps the seasons come into being, it's everywhere. It can't be seen, smelled, or heard. "O, higher than imagination, analogy, conjecture, and illusion" . This means the acceleration of gravity is not an illusion, not an imagination, not an analogy, not a conjecture. And, as I was saying, it is higher than what we have heard and seen.

Now, if Rumi's God is scientific, then religions are screwed. Now, if Rumi's God is the God of intermolecular force, what should we do then? Now, the Earth's acceleration of gravity, if your mother or Albert Einstein's mother or Hitler's mother is thrown from ten stories up, the acceleration of gravity will smash my mom's and your mom's fucking brains into the ground with a force of 9.8 for all three of them. And it doesn't matter to Earth's gravity if she is a Seyed (descendant of the Prophet) or not, if she is from the Children of Israel or not, if she is Jewish, Christian, Zoroastrian, Buddhist, Hindu, or not. It makes no difference to this gravity if it's the king's mom or not, a poor mom or not. Whoever throws themselves from 10 stories is headfirst into the ground and dies.

Now if we explain that we should assume the acceleration of gravity is God, that God exists, then we can call this God a motherfucker curse. Why? Because whenever my mom is thrown down, I give this God a motherfucker curse. When your mom is thrown down, you can call this God a motherfucker curse. And there's another imaginary God in our minds, and that God is one where any mom who is thrown down doesn't die. Or at least we can say that some people think the Earth's gravity helps so the person doesn't fall headfirst. Well, if after death you realized that the God, the one and only, is like this, what do we do? Then, what if the houris of paradise, instead of, say, kissing you, drive a nail down your throat? They're beautiful, you know! She comes, looking beautiful, smiling, looks at you, and drives a nail into your body. It's really bad. It's better to have a horrible torturer than a beautiful houri hammering a nail into your eye. It's just so bad!

What kind of God is this? Does the Earth's acceleration of gravity perform miracles? Yes. Plants are produced, that's a miracle. There are billions upon billions of miracles on this planet alone. The biggest miracle is perhaps that the atmosphere is held around you so you can breathe. So, "every breath that is inhaled is an extension of life" . If gravity is God, does it have a direction of prayer? Whichever way you turn, there is God. So, "I look at the sea, I see You in the sea". The acceleration of gravity... I'm just giving an example, I've assumed gravity is God. Now I'm defining the poems with this. "I look at the sea, I see You in the sea" is correct, "I look at the desert, I see You in the desert"... "Wherever I look, mountain, door, and plain / I see a sign of Your graceful stature". We get it. We understand, "O, higher than imagination, analogy..." We say, Saadi also understood gravity well.

Well, this is no longer a Las Vegas God who has gathered girls for kissing and being kissed and all that. No longer is it that if you do good, you go to heaven with those women, and if you do bad, you go to hell where a man will surely come and do something to your body. The subject matter becomes very different. So, does this Earth's acceleration of gravity also have a heaven and a hell? It absolutely does. You go to Arabia, it's a burning desert. You come to the middle of California, it's paradise on Earth. The temperature is consistently 16 to 18 degrees. You go to the equator it's one thing, you go up, you come down, the meridian is related to it, all the galaxies are related to it, the whole universe has energy acting on it, and everything is clear.

The question of the Restart program is this: Do you even know what your God looks like? Restart wants to explain Rumi's God. Is Rumi's God scientific? No, we just gave an example. A simple example called the acceleration of gravity. Rumi's God is bigger than these things we think about. We want to explain the God of Rumi, and Khaghani, and Attar... well, Attar... I have to explain this to you sometime. Attar's poems are poison for you and me. Reading Attar is poison. You shouldn't read Attar's books, except for (Memorial of the Saints) which is narrative, that's fine. But because Attar is for those who have entered mysticism (erfan), it's taught specifically to them. When Rumi says: "Attar traveled the seven cities of Love," the problem is that Attar is poison for you. Why is it poison? Because you won't understand a single thing from it. I don't understand it. Why don't we understand? Because he's talking about something else. He's talking about photons. Then a 10-year-old kid like Hosseini, who knows nothing about math and such, now you want to explain pre-integrals to him, or go higher, explain the Lagrange equation. He won't get it at all. He won't understand what it means, and it's poison, meaning he just won't get it. So, it's good to read Attar's stories. For example, in the (The Book of Affliction)... well, Attar himself is a topic that will be opened soon.

So, we've given an explanation about this God, about what this God could be like. Why does the whole world try to prevent Rumi's God from being known? What kind of God does Rumi talk about? Then we explained that Rumi's God, or the spirit Rumi explains, or the things Rumi says, are not things you can find in any old shop. It's completely against everything you've ever heard, read, and known.

The Story of Noah's Son

I want to continue with the poem. So this puzzle is continuing. Let's go. We had reached the point where:

"Be silent so the spirit may breathe for you / Leave the familiar, board Noah's ark"

To continue the poem... for dear listeners who want to know, the topic is the poem "The Elephant in the Dark House" by Mawlana. You can, as I mentioned, search for the rest of his poems on Google to listen to before we get there. We had reached this point. I will read the rest. Pay attention. In every verse, what does Rumi elevate? The authority for Rumi and Attar and these figures... when you want to talk about the philosophy of mysticism, you have to flush any authority other than Rumi down the toilet. Why? Because when you go to a university professor of, say, psychology, the theories of medicine or dentistry will be of no use to you. Because they themselves are the gods of mysticism and Sufism.

Now I'll read from it. After Rumi says this sentence about the spirit, he seems to mockingly connect it to Noah. Pay attention. From the elephant, he goes into the house, dissects it, throws the whole concept of religion up in the air, and then arrives at: "Be silent so the spirit may breathe for you." We might think he does this because he's running out of rhymes, but it's not like that. He says: "Leave the familiar, board Noah's ark." Then like a madman, after 20-30 verses of explaining things, suddenly, like a madman who remembers something mid-sentence and says, "I adore your almond eyes!", he suddenly connects it to Noah and tells Noah's story right after this. It's strange! I'll tell you now what Da Vinci codes... what codes are hidden in Rumi that you have to come and understand.

Look, right now I can say to you, hello sir, hello madam listener, this is Radio Pasfarda, and then suddenly I say, bring on the Jingle Bells television! You'd say, what the... how is that possible? This TV, this radio cuts off mid-sentence. Just like those who have smoked hashish, those who

have taken drugs. It's as if Rumi is either talking to stoners, or he's talking about something else. In the middle of this high, he connects Noah's ark to the story of Noah. Now why they come one after another is interesting in itself, I'll explain that later.

He says: "Like Canaan who turned away in defiance / Saying 'I don't want the ark of Noah, the enemy.'" Canaan is Noah's son. The story of Noah is also a bit different between Jews and Muslims. The part about the flood covering everything is similar. Let me explain it very briefly in one line. As I was saying, only the Muslim Quran says that Noah guided people for 950 years, and not a single idiot believed except for a few people, and then the flood happened. His prophethood continues after that and so on. But generally, the Jews also consider Noah's lifespan to be around 950 years. What does that mean? They say at 600 years old... now, since I read the Torah a long time ago, I don't want to give the exact number, but it says he began guiding for about a hundred and some years. Meaning before that... they didn't listen. The flood happened, and he guided people for another 300 years after. In any case, both the Muslim and Jewish religions are close on the fact that Noah lived for 900 years.

Only, Judaism doesn't say Canaan was a child. I'm saying this because some Christians and Jews leave messages. I'm explaining this because the issue isn't important to me, what's important is the message of the story. And since Muslims are listening to this program, I'm responding to them based on their beliefs. This is a very important point to know. And most of us in Iran are Muslims, which is why Restart is first focusing on their perspective, but we will get to other religions. In any case, there, in Islam, Canaan, one of Noah's sons, and one of Noah's wives are sent up in the air. Meaning, it says they remained outside the ark. But in the Torah, there's no mention of this.

Anyway, we're not concerned with that. Rumi points out, he says Canaan, Noah's son, because he knew how to swim, said I don't want my dad's ark. Now the flood has started, he hasn't explained this flood, but his point is that a flood is happening. Noah is... if I have time today I'll explain the story of Noah, if not, then so be it. He says the flood has happened, the father is on the ark, the kid, this idiot, is standing down below, the others are on board. Now the giraffes are in there, whatever, we don't know. Now, for example, did he take their DNA? Had science progressed that much at that time? If science has progressed so much in our last 100 years, is it possible that in Noah's last 100 years it also progressed that much? Imagine right now the whole planet floods and we all die. In 5000 years, 4000 years, no one would believe we were so advanced in mobile phones and all that. You have to imagine the last 100 years could be like that, where medical science and other sciences and the ark that Noah built, that science could have advanced so much in 100 years. Now we are still... but scientifically, 90% believe that water covered the earth a few thousand years ago.

The son says: "Mr. Noah, I don't want Noah's ark." He is the enemy (adu). "Come aboard the ark, O my father / Lest you be drowned in the flood, O great one." Noah turns to his son and says: "My beautiful one, come sit in daddy's ark or you will drown." The son says, well... he said: "No, I have learned to swim / I have lit a candle other than your candle." His son says: "I know how to swim. I know how to swim, dear father. For this reason, the candle I want to light, the light I understand, you don't. I... don't you worry. Don't be upset." Then he says: "Do not do this, for this wave is a storm of calamity / Today is not for swimming or familiarity, today is 'La'" Rumi's reference to (There is no god but God). This was the sentence that Hallaj did not utter. For the crime of this very sentence, Hallaj was taken to be executed. Because Hallaj would not

say "La ilaha illa Allah." One of the stories that is clear in mystical texts, and the reason was that "La ilaha" means there is no god, and "illa Allah" means except that God. Hallaj wouldn't say this because he said: "I am afraid that I might suddenly say La ilaha, meaning there is no god, and die. If I die, what becomes of me? For this reason, I'm afraid I won't even have time to say 'illa Allah'." Hallaj's perspective was: "Sir, don't be so arrogant over these two, three, four seconds. I, who understand so much of mysticism, who am immersed in mysticism, am afraid to say La ilaha illa Allah, and you, you idiot, sit in the mosque and say La ilaha illa Allah twenty-four thousand times in a row?" And Hallaj wanted to show with the word he says to Shibli in that mosque as he enters, that dear listener, even one word in Hebrew or in, say, Syriac or in Hindi or in the religion of Moses and Jesus and in the religion of the godless and the God-fearing, whatever you think, if you want to say God's name even once, Hallaj's point is that I don't even have the courage to say it this one time. I, who have understood Sufism, don't have the courage to say one "La ilaha illa Allah," and you sit there every day a thousand times saying the Takbirat al-Ihram, saying the Tasbih of Fatima Zahra, shaking your head, making the sign of the cross? If you made the sign of the cross once and survived, it means you didn't understand the cross. That's his point. Meaning if the name of Jesus came to your lips once and you didn't faint and collapse and die, it means you don't understand Jesus at all. It's impossible for you to bring the name of Jesus into your heart and not die. It's impossible for a scientist like Albert Einstein, when he wants to talk about, say, the gravitational field or talk about, I tell you, relativity, not to speak with excitement. He can't even explain it. Man, they recite a poem for someone, and they faint. They recite a mystical poem, and the guy faints.

Now I want to see what is elevated in the next five verses. Then he says: "This place is 'La,' my son. This swimming and flailing, it's true it's scientific, you're a strong swimmer, you have status, you have medals, but this storm will mess you up. This is 'La.' Meaning God... this god of yours, you used to swim in his sea, he was your god, your arms and legs helped you, but now they won't help."

"The wind of wrath, the candle-extinguisher / Finds no peace except in the candle of Truth." He tells him, "My dear sir," the father says to the son, "Look, only this candle that God has lit today will remain, and that is this ark, otherwise nothing else will remain." Now this... this story of Noah could also be symbolic. It doesn't matter, the message is what's important.

He said: "No, I am going to that high mountain / It is my protector from all harm." He tells his father: "Dad, I'm going to that mountain, I'll stand on the high peak and nothing will happen to me. Don't you worry."

"Do not do this, for that mountain is but straw at this time / It gives no refuge but to its own beloved." Noah tells his son: "My boy, my beautiful one, that mountain is straw right now. This... you don't know what kind of storm is coming."

He said: "When have I ever listened to your advice? / How could you expect me to be of your kin?" He says: "Dad, when have I ever listened to you, and how can you think I'm from your lineage, your family, or one of those who listens to you?"

"Your words never pleased me / I am free of you in both worlds." He said: "Dad, I hate you in this world and the next. Don't you worry."

"Do not do this, father, for it is not a day for airs / For God has no kin and no partner / You have done so until now, but whose airs are these now? / In this mighty court, whose airs are valid?" Now the father is struggling to get his son onto the ark.

From here, in two verses, Rumi blows the whole system sky-high. The son's response is, by God, stronger than any psychologist or atheist.

The father says, "My son, you will be killed here." Noah says, "Son, you will be killed now. Noah..." to God... "has an ark, just cling to God and God will save you."

The son says: "'Isn't He 'unborn and unbegotten' (I am yalid wa I am yulad) from eternity? / He has no father, no child, indeed / How would He indulge the children? / How would He savor the love of fathers?'"

The son gives a tooth-shattering reply to his dad. He says: "Dad!" He says: "What?" He says: "Didn't you say this God of yours was neither born nor begets?" He says: "Yes." He says: "This God of yours is not a good God, because he has no children, he's embittered. He doesn't understand the pain of having a child. Meaning, because your God neither begets nor was begotten, he doesn't understand this feeling of yours and mine, that I am drowning in this sea and you are being saved." He calls God into question using psychology. He says: "If this God had a child, he would understand this paternal-filial love. So this God doesn't understand the story of Rostam and Sohrab. So this God doesn't understand the story of Layla and Majnun. Why? Because he has no love, no wife to understand this." He calls the entire concept of Noah's one God into question.

The father says: "Ha! I am not a husband, I am not lustful / Leave your airs here, O youth / Other than humility, servitude, and desperation / Nothing has merit in this court." The father says: "Look, this court is only a court of humility, servitude, and desperation, and for this... you're right, for this God you're describing, other than crying and beating your head and these things, nothing else has merit. In the midst of this, for you to think... yes, you're right, I'm not saying you're wrong."

He said: "Father! You've said this for years / You repeat it again, confused by ignorance / How many times have you said these things to everyone / Only to hear a cold reply many times / This cold breath of yours did not enter my ear / Especially now that I have become wise and stout."

He said: "Now that I have attained knowledge, understood science and these things, your words are not worth a damn to me."

The father said: "Father, what harm is there if you listen once to your father's advice?" The father said: "Listen to me just once."

"He kept giving his gentle advice / He kept pushing back with harsh defiance." He says the father kept begging, crying, and the son wouldn't listen.

"Neither did the father tire of advising Canaan / Nor did a moment's word enter the ear of that graceless one." Rumi says neither did the son understand his father's words, nor was he disciplined.

"They were in this state of talk, and a sharp wave / Struck Canaan on the head and he was smashed to pieces."

Noah's Complaint and the True Meaning of 'Family'

There are two issues here. Now Rumi is giving his explanation. He says just as the father's hand was outstretched to save his son, to send him into the ark, and he was crying, "Son, come, I know something you don't," he says a boulder came and struck his son in the chest and the son was smashed to pieces and was gone.

Noah said: "O patient King / My donkey has died and Your flood has taken my load / You promised me many times / That my family would be saved from this liberating flood / I set my heart on Your promise, soundly / So why did the flood snatch my rug from under me?"

The conflict of this week's Restart is in these last two couplets.

Here, Noah's grief explodes, his tears flow. Now consider, Noah has wrecked the world's population, everyone is dying, he's built an ark, the guy is on board. Now assume the story is real. Everyone has died, people's children have died, little kids have died, mothers, fathers, grandfathers have died, the dog is dead, the donkey is dead. And he is sitting there, clinging to saving his son. One of his sons, while most of his family is on the ark, he is clinging to saving this last one. And God, in order for this man to understand this point, has separated this one child from him to make him understand: "Look, all these who died had people who loved them." And Rumi, by promoting this verse and this sentence, is making you and me understand that a being was making Noah understand that: "Sir, honey is drop by drop... don't just hit it with your fist, eat the honey. This was made drop by drop by the bee, it defecated in it, and you're eating it. It's been gathered drop by drop in a bowl, and you're eating it all together." Meaning these people you see, these beings you see, Mr. Noah, you are crying so much over your one son, crying so much, look what happens to the rest who were killed. This blows the concept of "Seyed" sky-high.

Now why does Seyed get blown sky-high? Because the Jews, the Children of Israel, are Seyeds. And Muslims also have Seyeds in their Shia context. He blows it all sky-high in these two verses. Noah turns to God and says: "God..." I'll read the exact verse from the Quran for you:

"My Lord, indeed my son is of my family, and indeed, Your promise is true; and You are the most just of judges."

Look at the sentence. Noah turns to God and says, you who... this is a kind of insult. The son is dead, and Noah is questioning God with an exclamation mark. Pay attention, I'll read it again: "My Lord, meaning God, my son is of my family and my kin." Meaning this son of mine is my family, my kin, my Seyed, my household (Ahl al-Bayt). "And You promised..." because in Surah Hud and many other places, He promised, meaning God had told him I will save your entire family. Now look how Noah throws shade at God. Pay attention. "And You promised to save my family from the flood and destruction, and You are the most superior of all judges." Meaning he's buttering God up. Pay attention. He says you told me you would save my son and you, of course, are the... judgment is with you, whatever you say. "And in keeping promises, you are the most constant of all." He's saying: "Mr. God, you are the most constant in keeping promises." The shade he's throwing at God is this: "If you're so constant, why did you kill my son? Didn't you promise me... didn't you promise to save my household? So why didn't you save him? You killed my son?"

Verses 45, 46, 47... it doesn't matter how I read it, what's important is that you understand the point. I'm just pointing it out so you go open the Quran and read it, Surah Hud, 45, 46, 47, go read it from there.

God... said... Noah said to his Lord: "My Lord, indeed my son is from my family, and Your promise is true, and You are the most just of judges." He throws shade at God. So if you are the most just, if this is how it is, why did you kill him? And God says in the Holy Quran, as our esteemed Muslims say, God Almighty says:

"O Noah, indeed he is not of your family. He is one of unrighteous conduct. So do not ask Me about that of which you have no knowledge. I advise you, lest you be among the ignorant." Meaning God is saying: "Which idiot told you a Seyed goes to heaven? Which idiot told you that the Sadat (descendants of the Prophet) are saved? My household and these things... the household (Ahl al-Bayt) isn't by family name! The household might have the family name Hosseini tonight, and the day after tomorrow its family name might be Ghasemi." Then it's possible that... Sufism isn't like that. Suddenly from Plato... and Plato's family name is from somewhere else. Then Sufism suddenly appears in Rumi. Then the Sufism of Plato and Socrates, who are Sufis—Sufism, not Aristotle, these two are stuck on what, man? They're stuck on the perfect human. That one is Greek and Roman and so on. Over here, Rumi and Attar are stuck on an Iranian perfect human. Sufism isn't a family name! Sufism isn't by race... it might be that three or four children in a row suddenly become part of the perfect human, reach a high station, as has happened in history over these 100,000 years. But it's not related. Suddenly you see a Sufi pop up from somewhere else. A perfect human in their lifetime might produce one or two... it's rare for a perfect human to have produced 5 Sufis. The rest are mystics... he might have produced a hundred mystics on Earth. One of them in the middle of Christianity with Christian clothes, one in the middle of Shia Islam with Shia clothes, one among the cow-worshippers, you wouldn't even know. That's why the Sheikh... tells Nader Shah Afshar: "By whose order did you destroy those places of worship of the infidels, as you call them, in India?" And he calls it into question.

The concept of "Seyed" is completely called into question by Mr. Mawlana Jalaluddin Muhammad Rumi Balkhi. And this sentence is being read by someone whose name is Seyed Mohammad Hosseini, like Seyed Mosleh al-Din Shirazi, or Saadi. Pay attention. And in any case, he calls it into question.

I think this is enough for now. Up to this verse where we went and Noah cries before God that you were supposed to save my household. So, one: God completely went back on his word, from Noah's perspective. Number two: God tricks Noah. Why does he trick him? Because he wants to make Noah understand what household (Ahl al-Bayt) means. He messes with Noah. Noah cries and says you promised me, and God, in response to his promise, says you didn't understand what household means. I spoke correctly. I said I would save your household. Your household is that lady whose family name is Shingili-Bungili, it has nothing to do with you. And this jackass that's on the ark is more important than your household. These are the mystical points of Rumi. Meaning the station of the jackass is higher than the Seyed in Noah's ark, because the jackass got on Noah's ark, but that Seyed gets hit by a boulder that now goes into his chest. And a thousand other points.

It's 11:56. I'll say goodbye to you until next week or another Restart. I am still Hosseini.

Advertise, share this video on Facebook, announce our Telegram. These things... you are the media now. Do this so that we can get to much deeper points in Rumi... Our campaign, one dollar or a hundred dollars doesn't matter. What's important is that you are different and you are present and you say: "I am one of a thousand different companions." Farewell, dear listener.