

Alright, it's 11:18. I am still Hosseini, from Radio "Pastoo". You can get Radio "Pastoo" on your Android mobile...

And if you are listening, tell those who aren't that they can download it on their mobile phones, whether it's Android or Apple, it doesn't matter, you can download it on both, or you can listen to the program I post on our Telegram.

We started with a poem from Rumi (Molavi); "The elephant was in a dark house." They had brought it for a show, the Hindus did, which you can search on Google and listen to the poem. Last week we got to the part where we were talking about, excuse me, the son of Noah... now some people on Facebook commented that he was from another wife. Just forget it. The subject is far beyond the kinds of questions you're asking. You've asked maybe more than, say, 2300 questions so far. In time... 90% of your questions relate to, for example, the fortieth program, the twentieth program, the sixth program, and this will be addressed in the "Restart" program.

But I asked a few important questions. For example, one of... sorry, there was this guy, a young man who is religious, a Muslim. Well, from how he explained it and from his profile picture I saw on Facebook, yes, he really is a religious kid and all. Then he said: "Sir, since I started listening to 'Restart,' I've been shaken, my whole mental system is a mess and all that. I don't know. I'm still performing my daily prayers (namaz), I'm doing these things, and then, what if I'm just getting off on a pillow? And this pillow subject has shaken me, which way is my direction of prayer? My mind is just a mess. Please explain this."

Yes. When you see someone, for example, doing something with a pillow, well, you get upset, right? It's definitely like that. There's no such thing as truly making love to a pillow. Look, the spirit of your body, within your body there are several different spirits, my good boy. When you pray facing the qibla where you don't see your God, or facing a synagogue or a church or any place where you don't see your God, or you don't see or touch Jesus or Christ, the power of imagination... meaning your spirit is working with a power called imagination. This is a mortal sin. I mean, we don't have a bigger sin than this throughout history. What does that mean? It means when a god doesn't exist, you don't see it in front of you, you don't know the being, that's why when you're doing something with it, when you go to stand for prayer or whatever, you're doing something with it. That's why your brain and your mind are creating a god of embodiment, imagination, and supposition, and you are worshipping a being called the idol of your imagination. Meaning you're standing before an idol of imagination and praying by yourself. Your whole prayer is up in the air.

But if you are asking this question to Rumi, Saadi, Hafez, Goethe, William Shakespeare, and Tolstoy, they believe that anyone who prays, goes to church, etc., is 100% in hell. Pay attention, the whole subject changes. If you ask me, because I don't have that much knowledge, I say it's a mortal sin. A mortal sin means God might forgive it, but with difficulty, but it's mortal. He forgives with difficulty. But when you talk about... if we ask Rumi this question, Rumi will tell you that your prayer belongs at the bottom of the toilet, you are definitely in hell, and you have no path to salvation. Meaning, if someone doesn't pray, Rumi says it's easier to save them. What's the reason? The reason is very simple. Every word I'm saying, I'm getting from Rumi, from Saadi and Hafez. First of all... 90% of atheists have a problem with Rumi, and 90% of the world's religious people have a problem with Rumi. This itself shows this man is a different kind of person. Everyone has a problem with him. You get it.

I'm not concerned with other religions. Sir, you who are a Muslim, because your profile is that of a Muslim kid, my dear, tomorrow morning go to all the Sunni and Shia clergy, ask them a question. My dear, it's very simple. Look, after this "Restart" is broadcast, you'll have nothing left to say. You're just floating in the air. Go ask them: "Sir, can I perform my daily prayers without permission for emulation, without emulating a source of emulation?" They'll say no. "Can I fast?" This means the branches of religion must absolutely be based on emulation. I've explained this in "Restart." The principles of religion are for research, the branches of religion are for emulation. This means for your prayer, you absolutely must be an emulator of a source. In Jesus's time, 100,000 people were performing baptisms, but only one of them was John (yahya), and Jesus found John and went to him to be baptized. Now, if 100,000 others were baptizing, whoever went to those other 100,000 people during that era and got baptized, their baptism is basically in the toilet. Only John could baptize, and Jesus found John and was baptized. Pay attention, 100,000 people versus one person. Meaning 100,000 on the left, one on the right. In all of history, in this context of baptism, it was done by John. Did Jesus's mom not baptize him? She did. Did his dad not baptize him? He did. They were born baptizing. What are you talking about? Jesus himself, Jesus, man, 50% of him they say is the Holy Spirit, from a divine wave, and 50% is from Mary. Meaning even if you're 50% angel, you're up in the air. What are you talking about?

All Shia and Sunni clergy say you must be an emulator. Go ask. Then why do they take money from you? Why must you go to the mosque? Why do they have a Friday prayer leader? Why do they have a congregation leader? Why did the Hanafi, Hanbali, Shafi'i, and so on come into existence? Why did the Maliki school come into being? Why did such-and-such Shia sect emerge? Why did Ayatollah so-and-so in such-and-such country emerge? The Shias of Iraq this, the Shias of Lebanon that, the Shias of Iran this. So why did all of these come into being? Because they say your prayer without becoming an emulator is void. Meaning you have to find a person to go ask if you can pray or not.

What does Rumi say? He says the person you want to go ask is just one person, or two, or three, and these three are subordinates of that Perfect Man (ensan-e kamel). Meaning you have to find three people who are subordinates of that Perfect Man, obedient to the master's command. Meaning they know that man, they kiss his hand, they consider themselves idiots in his presence. Those people consider themselves nothing before him. Then, those people will finally give you permission to pray, to fast. Now, whose emulator are you, sweetheart, who's messaging on Facebook, I saw your picture, you're a good kid, really. Whose emulator are you? Which Shia or Sunni cleric? Are you his emulator? You go to that cleric and say: "Are you from God or not?" If he says no, it means you're up in the air. It means you're praying... your soul is with an imaginary being... I think I've answered you completely.

Basically, you can't pray anymore starting tonight until "Restart" is over. You can't fast. No one can go to a church or synagogue if they are listening to "Restart." "Restart" must absolutely finish. Why? Because Rumi is explaining it. He says you must be the emulator of that man. Who is that man? "Yesterday the master was searching the city with a lantern / Saying, 'I am weary of demon and beast, I desire a human being'." Who is that man? "Forgive the dispute of the seventy-two nations / As they did not see the truth, they took the path of fable."

Now, why are you sinning? It's very clear. First, in your own Quran, my dear, there is a chapter called Surah Al-Ma'un. In Surah Al-Ma'un it says "In the name of God, the Most Gracious, the

Most Merciful". First off, that "Bismillah al-Rahman al-Rahim" is completely up in the air. Because 99.99999% of the Qurans I've seen, from both Shia and Sunni, have either not explained "Bismillah al-Rahman al-Rahim" or have explained it incorrectly. Just rest assured, you understand nothing from "Bismillah al-Rahman al-Rahim." That's a whole program in itself. Its fourth verse says... God, in the entire Quran, has told one group "You are screwed" : "the worshippers" . Meaning, woe to you, the one who prays. The Quran never said, "Woe to the oppressors" (fawaylun liz-zalimin). Pay attention, good boy. It didn't say "Woe to..." the girl who goes to Las Vegas. It didn't say "Woe to the polytheists" (fawaylun lil-mushrikin). It didn't say "to the fornicators". It didn't say "to the accusers" . Look, I'm repeating it so you know it's only said in one place in the Quran, dear sir who keeps saying "I read the Quran": "So woe to the worshippers!" . Woe to the one who prays! We will screw you over. It explains it clearly inside. It's very simple, too. If you look at it with your intellect, it's very simple. Suppose you sit your mother down right now to listen to this program, she'll say Hosseini is right. Your mother will tell you. Look, even if your grandmother is over 90, if you sit her down, she'll say Hosseini is right. Look, my dear, 72 people want to kill your child. Tell your mom, 72 people want to kill your child, and there is one person who wants to defend your child. Any money you give to those 72 people means you have acted against that one person, and for that one person who wants to save your child, because you gave money to those 72 groups, his fight definitely becomes harder. "Forgive the dispute of the seventy-two nations / As they did not see the truth, they took the path of fable" means exactly this. It means you gave money to 72 groups that want to attack your religion, have attacked your God, have attacked Jesus, you helped them. Would your mother really forgive that? If your mother knew your cousin gave money to Hosseini who wants to kill your child, would you forgive her? No way. Would your mother really forgive that? If you give money to any of these 72 people who want to kill your child, your mother will rip you a new one, politely. You must only give money to that one boy who wants to save your child. And you don't think about your religion this way. Hafez says there are 72 groups that have created fables, created stories, spoken nonsense. Anyone who gives money to these 72 groups or anyone who is an emulator of these 72 groups or prays towards their qibla, is up in the air. I think I've answered you to some extent. Yes, your prayers are void according to the opinions of the Grand Ayatollahs, the honorable ones, the Ayatollahs of Firm Resolve... well, whatever else we have now, thank God we just don't have Ayatollahs of Firm Resolve, we have everything else, praise be to God. In short, Shia and Sunni, according to the theory of Shia and Sunni scholars, your prayer without emulation is void. And according to Rumi, you can only pray when you know that Perfect Man. The Perfect Man tells you what to do. It's very simple. You must have a physician. Your physician is only that one single person on planet Earth, who also has a few conditions that you know, or is appointed by him so that you can listen to his opinion. It's like right now... it's like 7 billion people taking heart pills. With whose permission are they taking them? Or this is exactly... If you take your mom to a car mechanic for her heart surgery right now, won't all the neighbors spit in your face? I mean, you took your mom to a mechanic to operate on her heart? Won't they laugh? Yet you've taken your religion, your soul, all your inner thoughts and handed them to a man, becoming his emulator, saying "yes sir" to whatever he says. Then you also interpret the Quran, and ISIS gets produced, and it goes and screws up the world. How are you interpreting the Quran? With whose permission are you interpreting? With whose permission do you pray... The branches of your religion require you to be an emulator.

Your Islam says so. Meaning... listen you punk. Your Islam tells you, Shia and Sunni say, the scholars say you must be an emulator of a person. Rumi says everyone else is up in the air, only that Perfect Man is correct.

Let's move on to the next poem, so we don't get off topic. In the first week, we explained that Rumi started by describing an elephant in the first parts of the program, and we said he called all religions into question, and we said it logically, because in his later verses, Rumi officially says Hosseini is right. Then we said that each religion was touching a piece of this elephant in the dark, thinking it understood something, and had produced its own scholars. Rumi says, unfortunately, because no light came, they couldn't fully recognize the elephant in the darkness. In the second part, behind the word... this issue... Rumi, with one line of poetry, blows up the whole system, and then it's here that he says, excuse me: "Be silent, so that the Spirit may speak for you." Suddenly, here, like a hashish smoker, he says: "Leave such acquaintances and board Noah's Ark." Suddenly Rumi, like one of those idiots (shaskool), from my and your perspective, while he is speaking exactly correctly, after talking about religion, he connects the spirit to Noah. Why does he connect them? I said I wanted to explain last week but didn't get the chance. Look, he changes the harmony so beautifully. He says, "O you who are searching for a religion, these 72 nations, none of them are Noah." He's making an analogy so you'll understand better. He says Noah... the 72 nations existed in Noah's time, they all had religions, they were all outside the ark. If you want to understand what religion means, see who was in Noah's ark. Four giraffes, two rhinos, a six-eight number of people were there. Of course, six-eight rhythm is forbidden but there were a six-eight number of people in Noah's ark altogether. He says this ark of Noah is the vessel of salvation. Rumi is explaining this. So why, after that word, did he connect "spirit" to "Noah"? He's making you understand that, look, remember the story of Noah. In the story of Noah, only the group that boarded the ark was saved, not the other 7 billion. The water took them all, and sleep took me and you. Now you see why behind this interpretation... look how beautifully Rumi interprets. First, he explains religion and to make you understand, he says: "You know what?" Then he points, he says the audience of this story is you. He says it beautifully in his verse. He says, remember. Look, let me read his verse: "Before this flood and after it, you / Were my audience in this adventure." Meaning he's saying, look, this Noah's flood is a story, man. It's a story to shake up your consciousness. Hosseini says so. "Before this flood and after it, you," he says before Noah's flood and after this flood, "Were my audience in this adventure." My dear, I've made it... "Rostam of the story was a hero in Sistan." He says this story... this... He asks why, after those few verses on religion, he started talking about Noah? To make me and you understand that, sir, there is only one Perfect Man who has an ark and saves everyone, and that is Noah. Now, Noah is an example, of course. So that you get the subject. The rest, outside, were full of anxiety, they were drowning, they all died. Even his child, even his wife. How many people entered Noah's ark? Let's say 100 people. 100 humans. And then in this story, he wants to point out that even the worthiness of those 72 religions or those 72 groups was less than that of a rhinoceros. Because the rhino was in Noah's ark, but his son was not. Meaning the value of a mosquito was equal to 72 nations. Now do you understand why after this, he changes the harmony, connects spirit to Noah? This is why.

We'll read the rest of the story for you so I can finish this story today. So we can explain Rumi's next stories. We read up to the point where, excuse me, straight up, uniformly, Mr. Rumi and

Noah and his son are arguing, and God tells him... he says: "Oh God, you said you would save my family." Then God says: "No my dear, he was not of your family." He says: "He said, 'He was not of your family and kin / Did you not see the black in his white?'" He says you just didn't get it. You couldn't tell from his face that he wasn't part of your family. Family doesn't necessarily mean it has to be by lineage. Your family might be a wave of people, like someone named Hasani, Javad in Italy, Merka, like Goethe. Jesus's family might be Goethe, it might be Tolstoy, it might be Rumi. Sir, this Rumi who belongs to Islam... actually, Islam is a part of Rumi, my beauty. In fact, Rumi... first Rumi himself was in love with Shams, then he was a disciple of Shams, and Shams was the disciple of someone else. Compared to that being... the Islam that Rumi understood and the God that Rumi has is very different from mine and yours. You don't know any god at all. I, the God... we really don't know God. If you close your eyes and think for 5 minutes, you'll realize I'm right. We don't know any god.

Now we'll continue reading the poem: "Since a worm got into your tooth / It is no longer a tooth, pull it out, O master." He says your son is this, a rotten tooth. A tooth with a cavity that had to be pulled, that you must pull. "So that the rest of the body does not suffer from it / Though it was yours, become estranged from it." He says the point here is that, look, do you know why he wasn't saved? Because from him, a generation of idiots will come out. He says to Noah... God says to Noah, look, one of the reasons he died was so that no child would be born from him. If you assume this story is an allegory and a metaphor, then you'll understand the subject. Meaning, from those 72 who are priests, Hosseini, a TV host, I don't know, cleric X, Y... God says I placed this priest, this cleric, outside Noah's ark so that no special offspring would come from him, no child would be produced. This is the meaning. So, Noah's son who is not of his family, is a symbol of the 72 nations who follow an imaginary god. He says if these people get on the ark, my beautiful Noah, children will come from them. This one will do something with one of these women, produce a child, and this child will turn out to be a piece of filth. This is what he's saying.

"He said: 'I am estranged from all but Your essence / He who was checkmated by You was not other'." Noah says, other than your essence, oh God, forgive me, I am completely estranged. "You know well how I am with You / I am twenty times more so than the meadow with the rain." He says you know how much I love you, by God. Now Noah is speaking. "Alive from You, happy from You, a dependent / Enamored, without intermediary, without barrier." Meaning, captivated without an intermediary. He says you are something, a being that I am just captivated by, I don't know what it is, I don't know what I love about you. He's saying this to God. And you have no barrier in between. "Neither connected, nor separate, O perfection / But without 'why' and 'how' of causality." He says you are neither connected, now he's explaining God's personality. He says God is not connected, not separate, not joined, not apart. He is a perfection. But without 'why' and 'how' of causality. See, when you remove the words "why" , "how" , and "causality" from this verse, many things in your world are called into question. Meaning you say, what is Hosseini? Hosseini is because of this... How did he come into being? Such and such... his causality... you say... he says it's none of these.

"We are the fish, and you are the sea of life / We are alive by your grace, O one of fine attributes." He says, oh God... we are like fish that, as long as we are in the sea, we don't understand what the sea is. When they throw us in a frying pan like idiots, only then do we understand the blessing of the sea... only then do we get it. And we are alive because we are in

the sea. He says we are like fish in your sea, and we ourselves still don't understand. Look at God... the interpretation... look, if you assume God is the sea, then this God has no direction of prayer. Right now you... look, he says "We are the fish, and you are the sea of life." What does this mean? It means a fish in the sea has no qibla. Whichever way it goes, it's the sea. Its very life depends on the sea. He is explaining the interpretation this way. He says the fish itself, when it opens its mouth, every breath it takes in is a giver of life, and when it comes out, it's an exhilaration of the self. This idiot, until you throw it in a frying pan, understands nothing. Meaning Rumi's description of the sea and of me and you as fish indicates that, first: the fish's life depends on the sea. Second: the idiot fish doesn't know this sea is its savior. Third: the interpretation of God he provides is scientific, meaning there's H₂O in it. The interpretation of God that he creates... suppo... suppose right now there are 72 fish in the sea that have religions, saying come pray towards our qibla in the direction of the sea. The sea has no qibla for a fish. Now keep giving money to go on pilgrimage. Where is it going to go? This is how you must interpret the poetry, to see what its concept is.

He says you and I are fish. "You do not fit into any side or thought / Nor are you joined to an effect, like a cause." He says you don't fit into thought at all. Meaning thought is too small to reach it. Meaning whatever anyone explains about God, except for the Perfect Man, is up in the air. Because the Perfect Man's thought doesn't explain with thought. "Without an effect joined to you, like a cause." Meaning he's explaining cause and effect here too. He says when you are the cause, you understand nothing from the effect. And he's right, we don't understand. "I was speaking with you, not with them / O giver of speech, new and old." Nothing. "A good lover speaks day and night / Sometimes to the ruins, and sometimes to the remains." Atlāl in principle means something like the ruins of old houses. When he says atlāl, if we want to define it in Rumi, he means monasteries, temples, and excuse me, taverns, and excuse me, churches and synagogues and mosques and such. He considers these to be ruins. Now we want to see what Rumi says in this context. "His face turned toward the ruins, apparently / To whom is that praiser directing his praise?" "Now you have appointed thanks for the flood / You have removed the intermediary of the ruins." He says Noah says: "God, thank you for sending this flood now." Why? Because these fables that these 72 nations have fed to the people are no longer solvable. Look at the gratitude. See, Noah to God... now we look at the story from this side and see that, well, many people died. From the other side of the story, the story is a metaphor, sweetheart. Listen to it as a metaphor. Don't think about whether the story is real or not. The subject is the concept of the story. He says he thanks God. He says: "God, thank you for blowing up these 72 ideologies of theology with this flood." Atlāl means ruins that are specifically historical. Meaning they are fables. "Forgive the dispute of the seventy-two nations / As they did not see the truth..." he doesn't say "another path," he says "they took the path of fable." Meaning they made up a story. Meaning they said, sir... I... they made up a story about a character that they don't even know. Meaning they don't know Muhammad, they made up a story about him that, oh, when Muhammad was a child he was like this, Muhammad was trustworthy, Muhammad was chubby, Muhammad said this, he also gave a book that was like this, and we all have to listen to this. Now see what Rumi calls into question. In five or six more verses, your whole life will be up in the air. Listen.

"Because the despicable and vile ruins / Made neither a call nor a cry." Now he explains. Here he explains. He says: "God, thank you for screwing over these seventy-two nations who told

stories that made it impossible for me to guide the people anymore." Second, these atlāl, these ruins of fable, these 72 nations, were so despicable, filthy, and vile, they had neither a voice nor a call. They gave nothing. It reminds you of the story of Abraham where they say: "Mr. Abraham, why did you smash them?" He says: "Well, these idols neither spoke, nor had a voice, nor a call. They were nothing."

"I desire such ruins in my address / That, like a mountain, echo back a reply." Look what he opens up. The harmony changes again. Beethoven's Symphony No. 3 enters. It makes a mess of Mozart. Pay attention, a mixture of Mozart and Beethoven. You'll get it here. Noah turns to God. Pay attention. In one line he says: "God, thank you for taking these 72 religions that misled the people and blowing them away with this flood." Second, he says they were despicable, bad, filthy. Third, he says they had neither a call nor a voice. Fourth, he says I don't want ruins, atlāl. I want something that, when I call it, it answers back like a mountain. Don't tell me to close my eyes and I'll see Jesus. I want Jesus to be in front of me, so when I ask a question, he answers. He says I want it to be like a mountain. I want a being that I can understand when I talk to it. I don't want "Sadiq said", "Baqir said". "He said" that I heard something. I can't ask a question, nor get an answer. If I say, sir, this "he said" is nonsense, there's no Baqir to answer, no Sadiq. He says thank you for screwing over these seventy-two nations. Why? Because they had no call, they were like idols, no call, no voice. They just kept saying close your eyes and you'll see something. What "something" you don't see? I'm looking for someone I can talk to. I'm looking for a Perfect Man that I have questions for, who can answer. What Jesus did 2500 years ago, or I don't know, twenty-something hundred years ago, is of no use to me now. I have questions for Jesus, who do I ask? "I desire such ruins in my address / That, like a mountain, echo back a reply." Not that I talk to a mountain and it just returns my own voice. That is atlāl. If you close your eyes and pray towards a qibla to which no god is connected, it comes back to you. You don't understand a thing.

"So that I may hear Your name repeated / I am in love with Your soul-soothing name." "Every prophet for this reason loves the mountain / So as to hear Your name repeated." He says all prophets like it this way. "I speak, but he does not become my companion / The moment of my speech remains voiceless." He says when you talk to Muhammad and you don't see him, your voice remains voiceless. That's why any question you ask will not be answered, because Muhammad has passed away, or he's not even there. It makes no difference. If you want to talk to the Mahdi, the Mahdi won't answer you. Where is he? Who told you "I asked a question and the Mahdi answered"? The Mahdi himself... let me say "Mahdi (may God hasten his noble reappearance)" more nicely so that some who are fanatical don't think we have any ill intentions. Imam Mahdi (may God hasten his noble reappearance) himself said: "Whoever claims to have seen me, slap them in the mouth." He himself said it. "Whoever saw me, slap them in the mouth." The Mahdi is like Jesus for Muslims. The Mahdi is just like Jesus. They also say Jesus left and hasn't returned. The Mahdi is the same way. Now, I'm not giving my own opinion, I'm reading Rumi. Rumi explains it clearly. "With the earth, it is better to level it / It is not a companion, you make it a companion with your steps." He says when it's an earth you can't walk with and talk to and such, it's better to level it.

"He said: 'O Noah, if you wish for all of them / I shall bring them to life, raise them from the dust'." He says, Noah, if for your son... God says... if you got sad that I killed him, do you want me to bring everyone who died back to life from the beginning, and bring your son back to life

too so you can enjoy it? "I will not break your heart for a Canaanite / But I am informing you of the situation." God says, look, I don't want to break your heart, I sent your son up in the air. I want to make you aware. I want to make you understand something. "He said: 'No, no, I am content that You / Drown me as well, if that is what You must do'." Noah says, no sir, I'm content. Even if you drown me, I'm happy. What is a son? I'm happy even if you kill me. What's with all this talk. "Drown me at any moment, I am happy / Your command is life, why should I cling to life?" He says your command is important to me, God. "I look at no one, and if I do look / He is the excuse, and You are my vista." He says God, remember, if I look at the sea, I see You in the sea. For a moment when I saw my son, I was reminded of you. For a moment my heart ached. I said, why do these people have to die at all? Why don't they find guidance? Even though I wasn't aware, I don't understand what you're saying. But I suddenly looked at creation and he was the excuse. "I look at no one, and if I do look / He is the excuse, and You are my vista." My place of looking is You, oh God. Our qibla is water. Wherever it is, it is. It's water. The fact that you exist is enough.

"The lover of Your craft is in gratitude and patience / How can a lover of the artifact be like an infidel?" He says I am a lover of the craft, not the artifact. The artifact means an idol. The artifact means the war of the 72 nations. The artifact means those who created stories, created narrations, created "he said"s . This is called the artifact. Meaning, without an answer. Meaning if you read a narration, it says "Hosseini said". When you say "Hosseini said," you can now call 844-901-2030, the radio's number, and say: "Sir, I have a question." I will give you an answer. If it's one-sided... when it's one-sided, no answer is given, unless you go to a mountain and hear your own voice. That's why they call these things artifacts. And the last verse, more shocking than all the rest: "The lover of God's craft is endowed with grace / The lover of His artifact is an unbeliever." In religions, some are called polytheists, some are called unbelievers . With this poem I've read and this perspective Rumi is explaining, it's basically the opposite of what we've understood until now. What does that mean? Until now, we thought an unbeliever is someone who doesn't believe in God. Whereas Rumi says an unbeliever is someone who prays. An unbeliever is someone who fasts. An unbeliever is someone who has a religion. These people are screwed. "The lover of God's craft is endowed with grace / The lover of His artifact is an unbeliever." He says whoever recognized that Perfect Man, the craft of God, that master, gets on Noah's ark. But all those who don't know that person and are emulators of emulators, who get baptized by someone not from God—because John was from God, that's why Jesus went to him, the others weren't—and many other things. He says all those who pray and fast and give the 'one-fifth' tax (khums), give money to those 72 nations to shut down the voice of Radio "Pasto," so Hosseini's words aren't spoken, and think they are doing good deeds, giving money to other people, they are not helping us. Now I'm throwing in a hint here for those who want to help to remember that their money is more blessed here. They don't help us to shut down the radio. These are all artifacts. And anyone who... in the last verse, Rumi says unfortunately, for the crime of unbelief, they kill the poor godless people. The godless are polytheists. Why? Because they know a god called nature, they say they are committing polytheism. The god that the religious have, the godless don't accept, and they are right, because the god the religious people explain is an imaginary god. That's why it has 28 billion flaws. So two groups have a problem with the god of the religious: one is the atheist, and the other is Rumi, Goethe, and Saadi. Now the difference is that Goethe, Saadi, Rumi, Hafez, Bayazid Bastami, Shah

Nimatullah Wali, Sheikh Kharqan and the like, are also against the god of the godless atheists and say the godless are the same as the religious, with two different versions, similar to each other, connected behind the curtain.

11:55. I bid you farewell until next week, "Restart" 11. And we are waiting for one or two pieces of good news that we are working on, and when the opportunity arises, then... our supporters have been very good. The number of supporters who... today one messaged me... well, since these things can't be said, it's not important at all. I wanted to talk about your help and kindness, but in my opinion, the fact that you are here is enough for us. God willing, you will be successful. Remember not to think that "Restart" will always continue. The continuation of "Restart" depends on the audio, on the atmospheric conditions, on the space, on the sound room, on the presence of Hosseini, and the permission that must be given by Rumi. It's not certain it will continue like this. Remember that. Yes, remember that. In any case, there are much more important points within this. Be successful, dear listener of Radio "Pasto". Farewell until next week.