

It's 11:15 AM in California, this is the eleventh episode of "Restart," and very strange things have happened in this period. I get a kick out of seeing so many listeners suddenly following such an important topic—a topic that might not come around again for another 50 or 1000 years. They come on Instagram, on Telegram, on WhatsApp, on Facebook, and they hit play. This is an honor for me, so thank you, and I'm really vibing with you guys because you can't bullshit the young men and women anymore. That era is over; nobody gets fooled that easily anymore, and that's very valuable. It's so valuable that you're searching for something different amidst all this cheap talk and movies and stuff. Suddenly 24,000 or 50,000 people listen to a single program, or 60,000 people just on Telegram—which is only one of the sources for this show—suddenly 60,000 people are listening. To us, this is worth billions of dollars. This program not getting cut off. Some people... I've said this before... one way to keep this program from being cut off is financial, through radio and such, and thank God people are joining the Simurgh campaign; 4 or 5 people have joined so far. Another 4 or 5 have called, meaning they sent a message and also called, so that's about 7 or 8 people, and I'm not afraid of this issue. God willing, it won't come to that. But the second way is what you all are doing.

Look, I said in one program that Attar of Nishapur... Sufism (tasawwuf) and mysticism are a pair. Mysticism means Sufism, and Sufism means mysticism (erfan). This has happened two or three times throughout history where the mystics, because the government created fake Sufis—what does that mean? It means they gave out money, millions of dollars in our terms, and set up phony Sufi shops. Why? Because at that time in history, if a program suddenly took off, like now, and reached 18 or 200 million listeners, well, everyone gets scared. Everyone gets scared. For this reason, world governments come and create new shops in the name of the Sufi to tarnish the name. Except for a period of 50-60 years, and a 20-year period in the past—of which that 50-60 year period was the time of Hafez—but there were also 200 years or so before that, about 400 years prior, when people realized that a Perfect Human seemed to exist and they understood the matter. This environment of fake Sufis emerged, setting up shops and such, which Hafez refers to when he says: "This patched cloak I wear is better pawned for wine / This meaningless book better drowned in pure wine." That's Hafez. Now, here's the point, it was the same in ancient times. There was a 35-40 year period after Plato and Socrates where this originally happened. Afterwards, there were Sufis, and then this happened again during a period in Christianity. And now, we said in the program how they labeled Attar as a Sunni, another as a Shia, and this one as a Muslim, and so on. All this talk. We came out and officially declared that, dear sir, the school of thought of Mr. Hafez, Rumi, Khwaju Kermani, Saib Isfahani, Nizami Ganjavi, Nasir al-Din al-Tusi, Tolstoy, and others is Sufism and mysticism. Meaning, you have to label their school as Sufism and mysticism. And it's interesting that the supporters of this program went on Wikipedia and changed Attar's school to Sufism and mysticism, which is very valuable. If you defend like this, if you stand behind us like this, if you don't suddenly abandon us and instead share—if you can't give money, you can share, you can spread the message, advertise to others and say let's move forward like this—this program won't be cut off. Rest assured. I will stand by this program with all my strength, with my life.

But their school of thought is Sufism and mysticism. We explained this in previous programs. Jesus is not Orthodox. Look, it's a very simple proposition. Anyone with a first-grade level of mathematical literacy, with scientific understanding and literacy, will get the whole point in one

sentence. For 1400 years, Shias and Sunnis have been trading motherf-ing insults. We have about 70 sects in Islam that all trade motherf-ing insults with each other. Muhammad, we asked, was he Sunni or Shia? Some might say, you know, he was a mix of them. Even if he was a mix, that's a new religion. Look, I draw a circle on the left, I write 2, 4, 6. On the right, I write 2, 4, 9, 6. Inside this one is 2, 4, 6; in that one is 2, 4, 9, 6. Then we say we remove the differences and are left with 2 and 4. When we write 2 and 4, it's no longer the set on the right nor the set on the left. It's the common points. Now if we look at these 72 sects, or 770 sects of Islam, or 72 sects of Christianity, or 72 sects of Judaism, and we take their common ground, their common denominator, their common chord as we'd say, whatever you want to take from them, even find their extremum point, Jesus's religion still can't be Christianity. The guy... now you go read on Wikipedia, it says Tolstoy, for example, is Orthodox. Tolstoy is Orthodox, but Christ himself cannot possibly be Orthodox. It's just so simple. All Christians know that Christ himself is not Orthodox, not Catholic, and not Protestant. So we conclude that the religion of Christ is not Christianity. We explained in this program that Attar, Hafez, Rumi, Saadi, and all of them say that, unfortunately, contrary to what has been crammed down our throats for the last 1000 years—and yours, it makes no difference—we can't pull this out with just one or two programs, that this is something that has been fabricated. I'm telling you, you can't pull this story out of their mental system. Saadi, Rumi, and Hafez are saying that Muhammad was not a Muslim. He doesn't have "Islam." Islam is a part of Rumi. The religion of Muhammad, just as the religion of Christ can't be Orthodox, means Christ has another religion. Rumi says Christ belongs to Sufism and mysticism, meaning his religion is Sufism and mysticism; he was a disciple of a Perfect Human. And Rumi himself has the religion of Christ, so Rumi has Christ's religion, Tolstoy has Christ's religion, and Christ, Tolstoy, and Rumi have the religion of Moses. Moses is not a Jew. So a Jew cannot be Moses. It's very simple. If he was, there would have had to be one sect in Christianity that remained, and they would have said, "Sir, everyone is Orthodox." Even then it would be questionable and debatable. When they are all trading motherf-ing insults with each other, it's clear that Jesus can't possibly be Orthodox. So he has another religion. We can at least understand this much from this proposition: he has another religion. Or it's a common ground between them all, which Rumi says exists in some places but 99% doesn't. Or they are a new religion. All of them are one religion called the Path of the Simurgh, towards the Perfect Human, and they all belong to Sufism and mysticism. So, for William Shakespeare, you should list his school of thought as Sufism and mysticism. And this favor you did by going and changing Wikipedia was a very important point. It's very valuable. It shows that you are trying to understand something. This is very valuable, and many on Facebook and elsewhere have said that this is truly a strange topic. It's truly strange. Don't think for a second that this is a simple matter.

Today we wanted to present a topic, another story from the Masnavi of Rumi, which was very dangerous, very deep, and very strange. Unfortunately, no matter how I tried to present the topic, I saw that until I explain a few other things... you know, when for 100,000 years they've been injecting you with a substance—remember, according to Rumi, religion is a morphine. They've injected you with it every night, increasing the dosage, and it's full of superstitions and empty talk. That's what it is. And Sufism and mysticism is the path of seeing, it's not the path of empty talk at all. That's why it's so hard to pull it out of you and explain it. But anyway, in this program, without me insulting anyone—I myself, as you unfortunately know, am in love with

religions and atheists and I love everyone—but because I am explaining Rumi, we have to explain Rumi honestly, without censorship, so that some of these people who have a little bit of education and think they know Rumi, who talk nonsense or present things that unfortunately have nothing to do with Rumi, or who don't present the core essence of Rumi... meaning they come and explain the empty talk from Rumi, or from Saadi or Hafez and so on. This has to be clarified in this program. At this point, I wanted to recite Rumi's poem, but for a moment I felt, let me first explain that Restart isn't just a program... the fact that I'm hosting it is one thing, but Restart isn't something new from our time. Pay attention, they have been explaining Restart for thousands of years, but because there was no Google, no YouTube, no internet back then, maybe a famous person who had done television or artistic work hadn't expressed it, I don't know the reason, but governments and people joined hands, along with the atheists—excuse me—the story is, they killed these people. What does that mean? They captured and killed Hallaj, or they suffocated him, they snuffed out the idea in its infancy. But now things are a bit different, the story is different. That's why today I decided to come and give an explanation of Restart.

Attar of Nishapur explains Restart in his *Mosibat-Nameh*. Meaning, I now want to explain Restart from Attar, even though reading his material is poison because he plays so many tricks. Attar's whole deal is to send you flying, ask you a couple of questions, and say: "Do you see anything in mysticism and Sufism?" And if you feel in your heart that you understand something, Attar will stick a rod up your ass and send you flying. And as you're falling to pieces in the sky, he laughs hysterically. Rumi, Saadi, and Hafez are not really like that. They don't really laugh at you, meaning they don't mock you. Then, as you're crying to Attar from the middle of a swamp, as you're sinking, you say: "Attar! I came to you for help, why am I drowning?" He says: "Well, you idiot! You must have thought in your heart that you understood something." When you think you understand something, it's like the story of Rumi and Shams walking on water—this is a story, of course—the moment he wanted to see whose name the person ahead of him was invoking, he fell into the water. It's just like that story, which we'll explain later. So, "Do not speak of the secrets of love and ecstasy with the pretentious / So that he may die clueless in the pain of his narcissism." Attar does this perfectly. That's why I say he's poison. Meaning, if someone is a mullah, a priest, or someone who thinks he's a preacher, or God forbid, tries to interpret Rumi for himself, or anyone who does such things—when he reads Attar, Attar will screw that person over in the middle of a swamp and crush him. Attar shows no mercy and cackles at your beard while you're drowning with your wife and kids. Then, you will certainly develop a hatred for him in your heart, you'll curse him, you have no other way. Rumi, Saadi, Hafez, Nizami, Iraqi... what do they do? They come and... as the great gnostic (arif) Mr. Iraqi explains in the mystical equations: "The first wine they poured into the cup / They borrowed from the Saki's drunken eye / Since they themselves revealed their own secret / Why did they give Araghi a bad name?" These guys make it crystal clear for you. They make it crystal clear for Hosseini; Rumi beats it into your head, meaning he'll work you over until you get it.

So, what should I do now? Someone sent a message: "Mr. Hosseini, are you really going to interpret Rumi? He has a lot of motherf-ing insults in his book, are you going to say them?" I said, "By God, I'm scared." We said the word "bathroom" once, and some of those who are into mysticism said, "Hosseini, don't say that." And they're right. They say, "Don't say it, let that fanatic come back, let that zealot listen, don't make him turn it off." But my belief is no, because

99% of the young men and women who are following their innate nature, following this line of thought, are joining us. So what if 50,000 leave. I don't want those 50,000 to go, I want them to listen and share their opinion and then conclude. But I really don't know. I'm using "bathroom" as an example now... I'm saying, someone who, for example, has prayed, has fasted, whatever they've done, as long as they haven't heard Restart, in my opinion, it's fine. Whatever they did, they did. But now that they've heard Restart, when I dropped that line, when I really explained Rumi's perspective, we said "bathroom" once and four or five of you got upset, then ten, then 50,000 got upset. Now how am I supposed to explain Rumi's material? By God, I'm left hanging, completely bewildered as to where I'm supposed to explain this. For example, this Rumi that I wanted to read now, I really don't know... I mean, I have no idea if I should read this or not. But I want to do it because I'm supposed to. But to make it easier to understand—and I'll try to read a few lines at the end of this program and give some small explanations, because this one just shoves something up everyone's ass and goes. It's Rumi, after all. And in this, I'm actually going to explain one of the highest levels of Rumi.

But first, let me explain a few things about... let me explain Restart from Attar, and then we'll come back and see where, God willing, when we want to start the next story from Rumi, the universe and your thoughts and mine will be annihilated. Mr. Attar of Nishapur, in his Mosibat-Nameh, which is about, I don't know, 400-500 pages... it's right in front of me now. First of all, I try not to read their poems beforehand, because when I want to explain them, I want to explain whatever is in my heart. I don't want to read it and then speak about it academically, I'm not after that. But since I've read it before, most of it... anyway, from these hundred-something pages, however many there are, I haven't seen the full thing... however long it is, you don't have the patience to read it anyway, so I'll give a very short explanation just so we can see what happens in level one of Attar. Attar, in his time, released a program, a letter, called Restart. The Restart that Attar released was very simple in its subject matter, very simple. He comes in this book... and he's inserted anecdotes in the middle of it. These anecdotes are also poison. Why? Because in his first discourse, there are 40 discourses in the Mosibat-Nameh, and I'll tell you what it's about. When you go from discourse one to discourse two, he's told, for example, ten anecdotes. From two to three, he's told, say, forty anecdotes. And unfortunately, all of these anecdotes are poison, and each one sticks a skewer in you when you try to understand it. But the main theme of Attar's Restart is unforgettable. The theme of the discourses, 40 of them, the whole thing in one line is this: Mr. Attar says there was a man, a seeker—he uses the word salek precisely because the audience is important. Look, if someone says "Hosseini," I'll turn my head. If they say "Javadabadi," I won't. When you say salek, it means, "For God's sake, people, don't read this material." It means you first have to enter mysticism (erfan), and only after you've entered do you start this first discourse. He's stating this very clearly. But there are deep points in these forty discourses. He says a seeker, a person, a listener of Radio Pasto, someone who was listening to this program, that same guy on Facebook who was a religious person, a very good person too, now he's bewildered about whether to pray or not—he says one of these people decided to go and find out what he must do to understand the seventy-third religion or the seventy-third path. The whole story of Mosibat-Nameh is about a person who wants to understand the seventy-third path. He has realized that religion offers no help to mysticism (erfan), and that Sufism and religion absolutely do not show you God. He wants to see God. This person is also very shrewd, very intelligent. That's why in each of these 40 discourses—in

the first, second, and third—each time he goes to a being in the universe and asks that being a question. He says: "Can you help me or not?" Mr. So-and-so, can you help us reach mysticism or Sufism in this Restart program or not? Mr. Dumbass who publishes interpretations of the Masnavi for me, can you save this person or not? Attar, with these forty discourses, dear listener, dear listener, I swear on Hosseini's life, don't attach the idiot Hosseini to Attar. If you only knew, the idiot Hosseini loves all people and doesn't want to disrespect anyone. Attar, in Attar's Mosibat-Nameh, dear listener, says all religions are up in the air. He sends Gabriel flying, he sends Israfil flying, he sends Michael flying. Then, to completely block the path, pay attention, to completely block the path, he sends God's Throne flying, and God's Footstool flying, completely up in the air. He just keeps going. Meaning, in the first discourse, he goes straight for the heads of the religions. He gets into UFOs. All religions believe in Gabriel. In the first discourse, he leaves Gabriel dangling in the air. So, in the first discourse, Gabriel is up in the air. There's something in it, pay attention, like those skewers they stick in a chicken to roast it. Attar, to make you understand that my Restart program is different from the Restart that Hosseini is defining based on etiquette and personality, he presents the shrewdness of this seeker in the form of sucking up. Meaning this person, the listener of Radio Pasto, in Attar's view, wants to chase after what the Perfect Human is, what the seventy-third path is. For each of the people and characters in these 40 discourses he meets, he first praises them. First he says, "What feathers, what a tail, what great feet, what a beautiful color you have!" He properly sucks up, shoves a watermelon under their arm, and then asks his question. He says: "Mr. Gabriel?" He says: "Yes?" He says: "You who are so wonderful..." I'll read from it, just this bit about Gabriel for now, let me see how many lines to read and then the next part. Then he asks: "Can you be my guide? Can you guide me? Can you explain the seventy-third path of the Restart program on Radio Pasto? Can you explain this 73rd religion of Hafez?" And Gabriel tells him: "Get lost!" No, pay attention, Gabriel says: "No sir, I am too small to explain this matter." "The seeker came to the presence of Gabriel / Like a dead ant before a living elephant." He says a seeker—pay attention to the word salek, so it's clear you need to know mysticism to understand this, meaning it's for level two and beyond. He says in the second dimension, a seeker came to Gabriel, like an ant that has come before an elephant. Meaning the seeker thinks he's an ant, an idiot, ignorant, what does he know? Gabriel is from God, after all. He's in God's blanket day and night, they eat together, go out back, drink whiskey, and come back. No prophet understands anything until God tells Gabriel, "Buddy, go tell so-and-so this." So he's gone to the right place. Look, he started his first discourse with Gabriel, meaning the absolute head of it all, the one at the very top.

"He said: 'O sultan of the secrets of knowledge / The form of the Unseen of the Unseen is like wax in your hands.'"

He's saying, O Gabriel, you are a sultan, you know all the secrets of knowledge, and the Unseen of the Unseen is like wax in your hands. Look at the brown-nosing.

"O blood-brother to the host of messengers / The Mahdi of Islam and the guide of all paths."

He's saying, O you who are a brother to all the prophets, the messengers, you are the Mahdi of Islam and the guide of all paths.

"You are both the Holy Spirit and the Trustworthy Spirit / And the trusted one with the revelation of the Lord of the Worlds."

He says, the Lord sleeps with you, you sleep with the Lord, you are the trusted one with revelation, God trusts you, He knows whatever He tells you, you won't mess with it, the religion of Islam... notice that, folks.

"The prophets of strong will advanced because of you / And the messengers gained honor from you."

He's saying, O Gabriel, the prophets gained honor because of you, they saw the UFO.

"You who are the carrier of the Quran, the Torah, and the Psalms / You have brought a hundred books from the Truth, all of them light."

He says, O Gabriel, you brought the Quran, you gave the Torah to Muhammad—pay attention, he's got him by the throat. He's saying if Muhammad ibn Abdullah is explaining the Quran, dear listener, Gabriel gave it to him. Meaning Gabriel had it to give. Hosseini had \$100 so he could lend it. Pay attention. He says carrier, not that listeners should think he got pregnant. This hamel doesn't have the "h" at the end. This hamel means one who carries, the active participle of carrying. Carrier of the Quran means the one who is the carrier of the Quran, the Torah, and the Psalms. And the Torah in the middle, a hundred books, not just one, he brought a hundred books from the Truth, all of them light.

"A hundred thousand peacock-like feathers / In the holy station, saint-like."

"You have been the translator for the prophets / You have explained the meanings of a hundred worlds."

He says, "You beautiful one, you translated for God, whose language we don't know. Maybe God's language is Malay, you don't know Malay." He says you translated. Meaning you were God's translator. You went and translated God's sentences for Jesus, Moses, and Muhammad. Translator, pay attention. Meaning if Muhammad spoke directly, nobody would understand anything. He had to explain what God said. Meaning he translated it into French.

"I am helpless and have lost my home and possessions / I have fallen into the world without head or foundation."

Here the seeker breaks down crying. He says, you are so great, but I am helpless, my home and possessions are gone, my whole lineage is gone, my heart is full of pain. Ever since I started listening to this Restart, I realized, what if our prayers are all for nothing? I have fallen into the world without head or foundation, Mr. Gabriel.

"There is a pain in my heart, if there is a cure for my pain / Find a remedy, as a vein is connected to the soul."

He's saying, if there's a pain in my heart, Gabriel, the cure is in your hands. If there is a cure, find one for me and save me.

Heh! Heh! O you who preaches from the pulpit! The seeker went to Gabriel, meaning you are not even the dust on Gabriel's feet. First, understand this. You try to put us down, to ruin the class of Attar and Rumi, you publish some right-wing site for us... buddy, listen up. He went to Gabriel and cried, saying, "Gabriel, help me too." Well, obviously Gabriel will help. It's simple. He took a chance and found Gabriel, he went and found Obama and said give me \$100, he found Gabriel, obviously Gabriel will help. What does Gabriel say?

"Gabriel told him: 'Go on your own way / Go in peace, and take up a weapon.'"

Gabriel said: "Buddy, could I please ask you..." He said: "No." He said: "Take your path and go, go on your way." Meaning, get out of here, let some air in. Gabriel is saying, go look for someone else, buddy.

"Gabriel told him: 'Go on your own way,'" meaning the path you are on, the important path you are on, take it and go. "Go in peace, and take up a weapon." Go find someone else.

"We are in this same pain, just like you, constantly / You go, our own pain is enough for us."

Gabriel says, "My beautiful seeker, I myself am stuck in this same pain, bewildered and up in the air. I need someone to come and cure my pain."

"I have one specific station out of a thousand / I cannot bear a speck more than that."

"If I were to pass beyond it by a finger's breadth / My wings and feathers would burn like that finger."

He says, "You've come to me to talk about the Perfect Human, about Sufism? Buddy, I myself am in love with Sufism. I myself am stuck on Sufism. I myself cry day and night. I have this pain, and you think the cure is in my hands? You think I can save you? Buddy, someone needs to come and save us."

"This breath of mine has a hundred sorrows, and yet / When will news come to me from the Origin? / The awe that comes over me every moment / I cannot explain it to anyone."

Yes.

"The seeker came to the wise guide of the path / And retold his story from beginning to end."

Okay. So what did Gabriel say? Gabriel says: "Take care of your own head, for there is no way here / Otherwise, behead yourself since your head is not aware." Gabriel is saying, "Sir, I can't help you at all, my beautiful one. The path you are seeking, go on it. Just remember that we too have been burned in this pain. Don't look at these religions, they go, each one, whatever, they understand a little something and go preach about it from a pulpit. I myself haven't understood a thing in this space and this place. Go." The seeker comes to the wise guide. The seeker, a person he's describing here, comes to his guide, meaning the gnostic. He says, he retold his story. He comes and says, "Sir, I went to Gabriel and he said these things."

The guide tells him: "He's right, this path cannot help you understand Sufism and mysticism. Mysticism is the same as Sufism. Sufism and mysticism always come together. Wherever you think there is Sufism but not mysticism, you're delusional." His guide says, "Anyway, I don't know what we should do either." The guide tells him to go to someone else. This was the first discourse. There are several anecdotes in it with which he takes the subject from the second and third dimensions into seven dimensions and seven cities.

His next discourse is even stranger. His second discourse says: "The seeker, having despaired in his quest / Came to Israfil, his soul at his lips." The seeker realized that Gabriel doesn't understand this seventy-third path, this seventy-third religion. In the second discourse, Attar says the seeker thought, who should I go to? The best one is Israfil. There again, he starts the brown-nosing.

"He said: 'O you who are a confidant behind the veil / Both honored and magnified you have come.'"

Look at the seeker's sucking up. He's gone to Israfil, saying, "O you, you are honored, of strong will, beautiful, O what feathers, what a tail, what great feet, help me."

"O you who stands at the head, upholding the Throne / The Throne has made the dust of your feet its carpet."

He's saying, "Man, you are the owner of God's Throne."

"Sometimes you give death, and sometimes you give life / Sometimes you raise up, and sometimes you cast down."

He says, "O you, whoever you want is in your hands."

"The radiance of the seven heavens is from your light."

Who is the seeker saying this to? He's saying it to Israfil. "The radiance of the seven heavens is from your light." He says the light of these seven heavens comes from you.

"The life of body and soul is from your Trumpet's blast."

He says this Trumpet, whatever we see... you're not just some guy who preaches to me.

Whatever you blew into this thing, it was you. You who are so great.

"Since the breath of the Merciful is with form / You can blow a blast of joy with your Trumpet / When in the early morning you blow a blast / No other world will come from the universe."

They start praising him, "Sir, you are so great." The result? Israfil says, "Sir, please, what are you saying?" He says, "Sir, for God's sake, I'm stuck, help me." Israfil turns to him and says:

"O you who are fed up with yourself / Like a cat who has come to the lion's row / This quest that has risen from the veil of your soul / How can this opposition be righted on the veil? / I who am stationed in the world every moment / Am ultimately in fear of the sea / You who are not even a mustard seed of the world / How will you ever reach the one without a beginning? / I who have fallen at the foot of the shop / Stand waiting with the Trumpet to my lips."

He says, "My love, I can't help you at all. You see me standing here?" Israfil says. "You see that I... the two worlds, everything in existence is in my hands, and I have fallen at the foot of this shop and place. I blow the Trumpet and stand waiting with it at my lips. If you see me blowing the Trumpet, it's because I'm waiting. They tell me to do it, and I do it." What does that mean? It means, "Man, I'm not the boss. I'm not the guide. I'm not that Sufi. Why? Because I myself don't blow until the Sufi tells me to." He says, "I'm just standing here like this."

"So that I may render a world of creatures lifeless / And make the Inhabited House a ruin with my breath / I will blow this world and the next to the wind / Like two pieces of glass, I will smash them together / You go, so that I may mourn for tomorrow / And grieve alone for the souls."

He says, "If you would please, man, just take your path and go, let me be alone with my own pain, my own mourning, and my own grief. I can't help you find the 73rd religion." I only read the first and second discourses so you can see that the verses are there, it's clear what he's saying. Pay attention, in the Mosibat-Nameh, this person who is searching for the 73rd path of Restart stands before every single one of these figures. Afterwards, he goes to Azrael, then to Michael, then to this one and that one and that one and this one and on and on. But the essential knot is untied when this person—so that you and I don't think, "Well, he's right, he shouldn't have gone to Gabriel," if one is a Christian, they'd say he should have gone to Jesus, Jesus would have shown the way. So that if one is a Muslim, they'd say, "Hosseini is right, Gabriel and Jesus shouldn't understand. He's right, he must come to Muhammad." The Jew says, "Hosseini, you know why he didn't find the path? Why no one helped him?" I say, "No." He says, "Because he should have gone to Moses." Attar, in order to send all religions flying, has the seeker go to all of them. Meaning, the seeker goes to Noah and says: "O Noah, you who have the ark, you who are so beautiful, what feathers, what a tail, what great feet," and in the end, Noah tells him: "Seeker, continue on your path, for I can offer you no help right now." Noah says this. Noah, dear listener. Then he goes to Abraham, Abraham the friend of God, the one about whom in the Muslims' Quran, God, according to Muslims, says to Muhammad ibn Abdullah, Muhammad the trustworthy: "Ibrahim kana Musliman". "Mr. Muhammad, remember, this Muslim-ness isn't your religion." "Ibrahim kana Musliman." It's a verse from the Quran, dear listener. Dear listener who

objects, it's a verse from the Quran. "Abraham was a Muslim." Abraham was also a Sufi, buddy. Of course, this relates to submission, not the religion of Islam. Meaning a Sufi who is a disciple of the Perfect Human is intensely submitted to him. That's how you should view it, submission means Islam, and it has absolutely nothing to do with the religion of Islam that exists now. Anyway, the program's time is up. Next week I want to read the parts that are important now—that is, what response Moses, Jesus, and Muhammad give to this seeker is important. Next week, our time is up, I'll explain, and... what's it called... then I'll move on to the jinn and such. Meaning, he has sent this seeker to everyone you can possibly imagine to have them explain the seventy-third path or the seventy-third religion to you. Thanks for listening. God willing, I think I can finish it in one day, if not, I think I'll finish it next week. That is, we'll see what Jesus, Moses, and Muhammad answer him, and whether Muhammad, Jesus, and Moses can help this seeker or not, and why they can't help, and so on. And after that's finished, I will read that poem from Rumi, which is basically him taking a nail and a skewer to all 7 billion people—and me too, by God, I'm among you. Meaning, if Rumi sticks a skewer in us first, it will penetrate us first. I... I have tried in this program to be your defender as well, I'm standing behind you, and I'll be the first to stand and be killed, rest assured. Thanks for listening, my beautiful ones, dear young men and women. In the midst of all these movies and programs, the fact that you listen to this is worth a billion to us. Until next week, farewell.