

It's 11:14. I am Mohammad Hosseini, and this is the twelfth episode of Restart.

Man, it's not that we're just happy, but we're totally blown away because of the news that... I mean, we've been away from Iran for 11 or 12 years now... The news we were getting was that, yeah, the youth are all after sex and TV shows and that kind of stuff, drugs and so on, and they don't pay any attention to these things at all.

But in these 11 episodes of Restart, I've realized this is just a joke and that the youth simply haven't found a path; because they've become rational, you know? They've gotten closer to atheism. Meaning, they've become more discerning. Some have gotten closer to monotheism, and you could say some of these youths have gotten closer to atheism. This means you can't honestly fool them anymore. Let me not use the expression "make an ass out of them", but you can't fool them. "Making an ass out of them" means you've been fooled and you're continuing to be fooled. That's a different path. These themselves are different terms with different concepts. Now, I'm really, truly happy. I mean, I think... let me just make one point: to the ladies and gentlemen listening to this program, the promotion is on you. Someone wrote: "Sir, for God's sake, don't cancel this one like you did with Shab Bekheir Iran." First of all, I didn't cancel Shab Bekheir Iran. Please, say we canceled it. When you say I canceled it, I feel genuinely embarrassed. I've never had the nerve to say that we—you and I—canceled Shab Bekheir Iran. If, from the very first episode, you had promoted it aggressively, if you had presented it forcefully to the people, if you had sent it to the 50 emails you have, shared it on their Facebook, or just told your friends about it—if that had happened and you all had shown up, maybe I wouldn't have canceled it. And I'm not continuing it now either. Meaning, Shab Bekheir Iran is over, in my view. Those 40 episodes will remain. I might do a 41st episode just to say that we were the culprits for its cancellation and that it contained very important political messages I was supposed to deliver. That perspective I have from Plato, which was very useful for Iranian society. Unfortunately, unfortunately, it was very useful, and I cut it off.

This show is now at episode 11. For it to get to, say, 20—that's another 10 episodes, which is how long? It will take another 5 months. If we want to reach 30 episodes, that's another 20. Meaning, to even get to 40... Shab Bekheir Iran went for 40. So if this is to reach 30, that's in 5 months. Well, that's enough time for you to try to promote and announce it. My vision is to launch a TV station within the next 5 months. So, imagine we currently have 250,000-300,000 listeners. If just 200,000 listeners were to give \$10, that would be \$2 million. That means we could launch our TV station with real power. Anyway, I want to say that if something happens, when you say "Hosseini, you canceled it," I get a bit sad and upset. But if we speak fairly, we canceled it. You were also involved through your failure to share, failure to promote, and failure to announce. It's no big deal, you have 30-40 people in your family; just pick up the phone and ask, "Hey, have you listened to this program?" It's really no big deal to share it on your Facebook, Twitter, Google Plus. God willing, this program will reach a million listeners.

Attar's Seeker and the Nature of Mysticism

Yes, we took a small detour from Rumi into Attar because we wanted to explain Attar's Mosibat-Nameh (The Book of Affliction), and in the last program, we declared that Attar went through this same Restart program. Khaghani went through it, so did Ahmad Ghazali, so did Rumi, Attar, Saadi, and Hafez—they all spoke of it. Meaning, if we look at Restart in its written form, it has been spoken of since Socrates. They killed Socrates because of Restart. Because of this very program and the topics being discussed right now. If you go to my Facebook page

now, you'll see that, thank God, no one can see it anymore, praise God. It's a dangerous program, isn't it? It's a different program, and what I'm doing in this program is proving to you that all these mystics said the same thing. Now, if the interpreters—the commentators on Rumi and Attar and so on, of whom I believe only 3% have interpreted, translated, and concluded correctly, while 97% either out of malice or ulterior motives didn't want you to grasp the essence of the matter—if those 2-3% had explained it... if the 97% who read Rumi had given the explanations I'm giving now, we wouldn't have ended up in this situation. You would have understood this 50 years ago, 80 years ago, 100 years ago. How did you not understand something so obvious? That's a topic in itself.

In Attar, a seeker who is searching for the 73rd religion, looking for a guide, and so on—which we explained last week—this person goes to every single being in the universe, from jinn and fairies to humans, earth, water, wind, fire, Azrael, Gabriel, Michael, and Israfil. And Attar, with his characteristic cleverness, takes this person to them. The person goes to them and begs, "Can you guide me so I can see God? So I can understand the path of the 73rd religion? So I can see what Hosseini's Restart program is all about?" And they say, "No, we can't help you. Follow your own path and go."

Today, I want to... I mean, this person goes to Moses, Jesus, and Muhammad and speaks with them as well. Without any further ado, we were supposed to talk about this today. Let's see what these religions say when this person approaches them. Then we'll see an important secret revealed in this. Meaning, if we go to the Christians now, they say, "Sir, anyone who comes to us will find guidance." They are basically telling Mr. Attar, if you send this person to this Pope or Cardinal or priest, he will understand and find the straight path. The Jews say if he comes to us, he will definitely understand. And the Muslims say if he comes to us, he will definitely understand. And now, Attar sends this person to each of them, one by one.

The Detour to Satan

But before I read these three, Attar pulls another trick. Before that—God, I hope we have time for me to read a few of Attar's anecdotes, it helps a lot. So, he pulls another trick; he sends this person to Satan. I said I'd give an explanation about Satan today if you'll allow me. He sends this person to Satan. Why? He sends him to Satan because he says, well, Satan is the only being in the universe who knows the wrong path, so he must surely know the right path if he's using the wrong one to deceive people. Meaning, he knows the straight path, which is why he can lead people down the crooked one. He goes to Satan to, in a way, trick him and get this message from him. Unfortunately, on this path to Satan—and every time he goes to someone in these forty treatises in the Mosibat-Nameh, he returns to the "Sage of the Universe", and the Sage explains, "It's okay, go to the next one." Or they themselves refer the seeker to the next one. They say, "We can't help you."

Let's see what he says about Satan. Now, before I start reading about him... some people say, "Oh, only Rumi uses motherfucker curses." It's not like that at all, my beautiful friend. It's not like that at all. The ones who interpreted him for you, interpreted him wrong. The others curse politely, but we don't understand the curse. That's why, before I read the chapter on Satan—where the seeker goes to Satan—I'll read a few lines from Attar, from anecdote number 260 of the Mosibat-Nameh, so you know that Attar also drops motherfucker curses, but unfortunately, don't tell anyone. This motherfucker curse he delivers, he delivers it very politely.

If you think about it, you'll get it. If I think about it, I'll understand he's cursing my family; otherwise, it's not normally understood.

Attar says:

"In a path, Sanai was walking restlessly / He saw a cesspit cleaner busy at his work"

He says Sanai, meaning Sanai of Ghazni, one of the great mystics (urafa). Now, regarding the perspective of Sanai, enlightenment, thought, etc. He says Mr. Sanai was walking restlessly on a path, and he saw a kannas... A kannas is one of those who empty the sewage from houses. A kannas means exactly... in poetry, kannas is mostly used for a street sweeper, but it mostly refers to those who go and empty toilets. In other words, the very word for toilet we use, mostarah. He says he saw a kannas emptying a toilet.

"When he cast his gaze to the other side / He saw a muezzin calling to prayer"

Attar says on the left, you look and see someone emptying a toilet; on the right, you look and see someone calling to prayer.

"He said, 'This work is not without flaw / I see them both in a single act'"

I'm sorry, I really don't know what a motherfucker curse means anymore. I really don't. Look, a guy tells me, "Hosseini, sit down," and I say, "He's not talking to me." Then he says, "Mr. Hosseini, sit down," and I say, "Not me, he's talking to the guy next to me." Then he says again, "Mr. Hosseini, sit your ass down," and I say, "Nah, not me." He says, "HEY, YOU JACKASS, SIT YOUR ASS DOWN!" and I say, "No, it's not me, I think it's the guy next to me." Well, you can't wake up someone who's pretending to be asleep. Mr. Attar says in this anecdote that he saw someone on the left doing the work of a kannas, emptying a toilet, and on the right, someone calling the prayer. He said, "I see them both in the same act." Meaning, that muezzin is also emptying a toilet and is a fool; he doesn't know that without the permission of the Perfect Human, without the permission of the people of Sufism and Mysticism, without the permission of Sufism and the Sufi, every act is just emptying a toilet.

Now, human rights can say, "Sir, he is insulting toilet cleaners." You idiot, just look, he's giving an example. Bless your almond-shaped eyes! You're talking about almonds. Unfortunately, human rights is just busy talking nonsense. Sometimes human rights is like this. "Oh, no, Mr. Hosseini is insulting well-diggers here..." No, my dear! He's giving an example that the one emptying the toilet and the one calling the prayer are the same.

"He said, 'This work is not without flaw / I see them both in a single act'"

"For this one, unaware, is like that other / A laborer for a single coin of bread"

He says both of them—the one calling the prayer and the one, uh, digging the well—both do it for a morsel of bread.

"Since the work of these two raw ones is for bread / I see them both in the same work, constantly"

Sanai says—Attar says Sanai says—that I see both of them in the same way, in the same work. But it gets much worse from here, the motherfucker curse gets more vulgar. Attar says:

"Rather, this kannas is upright in his work / While that muezzin is a show-off and a hypocrite"

"So in this meaning, without a doubt, O dear one / The kannas is better than the muezzin"

I really don't get it.

He says the kannas who empties the toilet is much better than this muezzin who calls to prayer, because that one is into Quranic recitation and hypocrisy and all that, while this kannas is not.

"As long as you are a companion to your ego and to Satan / You will have the permanent profession of a kannas"

As-salamu alaykum wa rahmatullahi wa barakatuh. Truly, one must say "and peace" Truly, sometimes Rumi says "and peace" in his poems, meaning, "just shut your mouth now." Well, this is the same Attar, the same Rumi, but he's polite, you see, with a simple example.

The Encounter with the Prophets

Okay, let's move on to the next part. The seeker, in order to understand what Restart, what Radio Postoo's program is saying, goes to the accursed Satan. Satan is a very important point. I said it in one line: because Satan knows the right path, that's how he can teach the wrong path. That's why the seeker says: "Okay, I'll go ask Satan. Satan will tell me which one it is, I'll flip the sign, and I'll find the right path. Or let me see what this right path is that he subverts." So remember, Satan is very important because he's the only being who knows the right path in order to lead you down the wrong one.

"The seeker came before the accursed Satan / Said, 'O you who are cast out by the Merciful and Compassionate!'"

"O you who were once the leader of the readers / And in the end, the leader of the outcasts!"

"O you who for one dishonor became infatuated / And for one act of disobedience became accursed!"

He says, "Mr. Accursed Satan, you who were damned and were this and that, and the Merciful and Compassionate kicked you out. For seven hundred thousand years you gathered... in your state and speech... so and so..." he begins to speak.

"He who first made the houri his bedfellow / Now the demon has him in the bathhouse"

He alludes to important points. I'm just reading some of the couplets because it's long. He says that Satan was the first to sleep with a houri—a heavenly maiden—because he was one of the khannas. Attar points out, "Remember, you ascetics, you Muslims, your dream is to go up there and be given a houri, to kiss Jennifer Lopez. What is your passion, really? Alcohol and wine... what do you want to achieve in heaven? A houri." Attar points out here that you should remember this about Satan: "He who first made the houri his bedfellow." He says, remember, Satan was up there for a thousand, ten thousand years, and he took a houri every night. Meaning, the very thing you dream of, he already had. "Now the demon has him in the bathhouse." Now he's ended up like this. "I have become sorrow from head to toe." He says all this to Satan. He says, "Help me, and do this, and do that." Then, uh, "What can you do, what help can you give me? You who know the path so well." Satan says very clearly in one line: "I can't help you." He says: "Why?" He says: "You're just not in the loop, my dear. It's true that you guys started this game, you've slandered our name, you pin your own bad deeds on us, but be aware that without God's permission and consent, I can't even do what you call good or bad. If you want me to show you the good path, God has to allow me."

Here, Attar completely changes the subject.

"Though I am cast out from His court / I do not turn an atom's breadth from His path"

"Until He places my hand on the path to the Beloved / I have looked in no direction but toward the Beloved"

He says, "I can't guide you because God simply won't let me help you. Don't listen to these stories they tell about me. I have never done anything except by divine command." So, this too... now, because I'm supposed to do a Restart episode about Satan, I'll wrap up the chapter

here, because then Ayn al-Quzat Hamadani and Hallaj and others have said things about Satan that change the entire subject. Then we'll go to Rumi and Attar, and we'll see that Attar and Rumi consider Satan to be far more dignified than many beings in the world. Meaning, they consider him classier than at least seven-billion-plus people. Now, why Satan became this way is a whole other story. So, the seeker goes to Satan and finds no way to be saved, and he's told to go away, "I can't help you."

In the next chapter, the honorable seeker, in order to understand the 73rd religion, goes to Moses. Again, I'll read a few couplets from this just to get to the conclusion.

"The impatient seeker came before Moses / He smelled the scent of Moses from Mount Tur"

He says he came, the scent of Moses is coming from where? From Mount Tur.

"O light of two worlds, your essence / The nine heavens are but one of your signs"

"O you who found the divine treasure by night / And from shepherding, found kingship"

He says, "Mr. Moses, you who were a shepherd and reached this power and station."

"How did you know that with so many flocks / You would achieve all this with all that?"

He starts talking about Moses, thanking him, "You are great, you are divine, you are Kalimullah (the one who speaks to God), you converse." And then, uh... some people say that calling him Kalimullah is just to praise him, to say that these poets came to say Moses is Kalimullah. No, my dear. This Kalimullah... this is Attar's book, and "The speaker came out of the rug/ O speaker, in shepherding you became a resident king." This belongs to Attar and Rumi and their likes. It means speaking.

So then he comes and tells him: "Yeah, you were the one who, I don't know, fire spoke to you, and fire did this in front of you, you threw your staff, you crossed the Nile, you did this and that, you screwed over a lot of people. You are a great man." In short...

"If you grant me here..." he says, "Now, if you grant me a particle of your fortune / My name will be exalted in both worlds"

"Can you give us a little break now, guide us and help us?"

"This fortune that is eternally yours / You sought sovereignty, and sovereignty is truly yours"

"If you grant a particle of your fortune to me..." "If you give me just a bit of your consciousness, it's enough."

"Moses, son of Imran, said to him, 'O scorched one / Until you become a fire, you will not be kindled..."

Moses said... Moses, son of Imran, said: "O scorched one, until you burn, a fire cannot be kindled."

"If you don't burn your soul, if you don't wear out your body completely / You will not find the way to the Beloved, and peace."

"First, become disgusted with your own existence / Then, with love, get to work on non-existence"

Moses says: "Look, basically until... if you see that... first, you must not 'be'. First of all, you must burn yourself until the raw becomes cooked. But I have other problems in the world as well."

"His love has precedence, love is worthy of none but Him, in truth."

And in the end, he says... the path... ah, then he says:

"First, become disgusted with your own existence / Then, with love, get to work on non-existence"

"If in non-existence you become a person of vision / In the world of poverty (faqr), you will become sighted"

The word faqr is one of those things... because in the Quran they say... the word... God says I am with the poor... I don't know what... these things. Meaning faqr and faqir, not pennilessness. Faqr and faqir mean... this is one of the great stages of mysticism, meaning one reaches annihilation. It's a deep perspective, and the word faqr or faqir, in a way, is the foundation of mysticism.

"Absolute poverty is the special currency of Mustafa."

And then he says that there is a Mustafa who has absolute faqr, meaning he has the ultimate level of mysticism.

"Without his acceptance, the work will not be set right / When I saw poverty and a person of high resolve / I asked from God Almighty for a nation (ummah)"

"Since his nation is like you, be joyful in his nation / Be his servant and be free"

He said: "Look, I can't help you." And he makes a small allusion to the realm of Jesus, meaning he gives a perspective on Jesus as well, which we won't get into now because it talks about love and the spiritual atmosphere.

The seeker comes to Jesus. I'll read three or four couplets again and let's see what Jesus does. Does he say go somewhere else? Or take your path and go wherever? Or what does he say?

"The disheartened seeker, seeking a cure / Came before the Spirit of God (Ruhollah), his soul at his lips"

He came before Ruhollah, which means Jesus.

"O pure spirit, your essence / Life within life, are your signs"

"Forever, you are absolute victory and chivalry / From head to toe, you are the Holy Spirit"

I told you, first, he starts with the attributes that the religions give to Jesus. Meaning, everything that Muslims say about Muhammad or Christians say about Jesus or Jews about Moses, he begins his ass-kissing like this. As if he's very religious, for example. He says: "O Moses, who is so-and-so, Kalimullah... O Jesus, that your way is the truth, and you are God, and so on..." He keeps saying this, first sucking up to get them to talk, to learn from them, and to say: "Sir, now help me."

"The ray of the sun is a reflection of your soul / The water of life is in two hundred of your wells"

"O you for whom there is a place for body and essence / In purity, no one is your equal"

"Since you came as the confirmed breath of the Merciful / You became a companion to the seal upon the breast of morning"

"I burn from the desire for life / Since you possess both life and servitude"

See, the word "life", as they say Jesus gives life, as Christians say. He alludes to it.

"He says here, 'I have come.' He says: 'I have come so you might make me your special servant / Make me alive with a particle of your sincerity'"

"Don't you raise the dead? Don't you hit something and it flies into the air? Aren't you love and compassion and all that? I have come for you to make me your special servant. I've come for you to deliver me to that God, to deliver me to that 73rd religion, save me. Make me alive with a particle of your sincerity."

"Jesus, son of Mary, breathed upon the work / And with a breath, made the drunken traveler sober"

Jesus gave a look like this and gave a messianic breath and said... he woke him up, gave him a shake, said: "Wake up!"

From here on, the points are very important. Meaning, look, Moses, with a beautiful cleverness, sent him to Jesus. Now what does Jesus do?

"He said, from existence, you need purity / And from ruin, you need a hundred new constructions"

"Become pure from the existence of self and attributes / So you may find both purity and salvation"

"For if even a particle of existence is on the path / In reality, idolatry is on the path"

Jesus, with a very beautiful trick, says: "Look, the very fact that you are looking for someone means you see yourself as an 'existence'. Meaning, you see yourself as something, you think you are someone who is looking for something. This very 'existence' you are seeking is idolatry. Meaning, in reality, you think you're some big shot, otherwise you wouldn't be on this path."

"If you adorn yourself with your own soul / You need the light of the soul of Mustafa (Muhammad)"

"So that by the light of his soul, you may become a king / And forever be worthy of mysticism (erfan)"

"I, who came as but a bearer of good news of him / Even in my glad tidings, I fell short"

"Go to his door, this is enough of a glad tidings for you / Become the dust at his door, this is enough purity for you"

He says: "My beautiful friend, go to Muhammad ibn Abdullah. Go to the Messenger of God, let him help you."

So Jesus also says, I can't help you, go, I think Muhammad can help you. Now look at Attar's trick. He started with Gabriel, Michael, Israfil, and all of them, he took him to earth, water, this and that. He came now, one by one, started from Noah and Abraham, came to Moses. Moses said, "Go on." Each of them politely gave a little piece of advice but said, go forward. Then he reached Jesus, who said go forward, and referred him to the next one. Meaning, go to Muhammad. So Moses said go to Jesus, and Jesus said go to Muhammad.

And now, the story of Muhammad.

"The seeker came, limping, soul as a sacrifice / Before the head and the full moon of the world, Mustafa"

The seeker became very happy, he saw that Jesus told him to go to Muhammad, so he'll definitely get his answer here.

"His state here was overturned / He threw dust on his head and fell in blood"

He threw dust on his head, as soon as he reached Muhammad, he fell to the ground, dust on his head, he was hitting himself. He said:

"O Sultan of the kingdom of religion / And O special Messenger of the Lord of the Worlds"

"O enlightener of the heart of all who spread the faith / And O commander-in-chief of all the prophets"

"O you who were the teacher of etiquette for the angels / And guided the firmament to seek"

"O moon and sun, a reflection of your face / The Throne and the Footstool, a ring at your door"

"For creation, you are the sole purpose / Since you are the origin, then you are the only existence"

He said: "Muhammad, you are creation, you are its thought, creation itself came for you. You are the origin, whatever exists, is you."

"The best of things, the best of cities is also your city / The best of centuries is for your sake"

He's referring to Mecca being more important than Jerusalem and so on. He says, look, the best house is yours, God has purified you, meaning set you apart, and you are so great, you are so-and-so... he begins these praises.

"I was going to every door on your path / Until I reached this court of yours"

He says: "Look, I went to every door, O Muhammad, O Muhammad, I went to every door, don't think I just suddenly came here. I was going to every door on your path, until I reached your court. Everyone told me to come here, help me."

"When I saw by your call, I came to this door / And from your door, I came with dust on my head"

You saw that I came here, your dust is on my head.

"If you grant my soul a moment of peace / From within my soul, I will place my soul in the midst"

If you guide me just a little, I will give my life for you.

"Since both worlds are nurtured by your shadow / The nurtured one, both earth and sky, are around you"

"From your door, where else shall I go?"

"For the love of God, don't tell me to go somewhere else. For God's sake, try to make this Restart not go on for forty chapters, let it end at thirty, forty chapters. Tell me now so I can understand."

"From your door, where else shall I go? / If I become an infidel one night without your command?"

He's saying... the ass-kissing, he's saying, I've come to the right place, the best place, and if you turn me away, I'll be in trouble. And don't think I haven't been following. I have truly listened to 11 episodes of Restart and then come.

"Since my heaven is nowhere but this street / And from such a door, there is no room for despair"

"From guidance, mend my brokenness / Grant me a gift and make me content"

"From guidance, mend my brokenness. Guide me to the straight path. The 73rd religion that Hafez speaks of: 'Forgive the seventy-two nations for their quarrels / As they saw not the truth, they took the road of fables.' Tell me this truth. Grant me a gift and make me content."

Muhammad says:

"Mustafa, Mujtaba, the Sultan of Faith / When he heard this secret from the one wandering in faith..."

Mustafa Mujtaba, he says the Sultan of Faith, Muhammad ibn Abdullah, when he heard this story from the one wandering in faith—meaning confused in religion—

"He saw that the seeker was lamenting / He felt mercy, and he smiled"

He says Muhammad smiled, seeing how tearfully he was speaking.

"He said, 'As long as 'you' are with you, you will not find the way / The intellect will not become a lover, the soul will not become aware"

"A single hair's breadth, but if you need poverty and annihilation / You must have 'non-existence' in your 'existence', you must have God."

"If you're looking for faqr and faqir and fana and all that, and erfana and tasawwuf, you must be 'non-existent'."

"Become a shadow, get lost in the sun / Become nothing, and God knows best (Wallahu a'lam bi-al sawab)."

"But your path to this station / Is nothing other than to go into your own heart"

Muhammad says: "Look, my beautiful friend, I can't help you in that big of a way, but I can be a guide. Jesus gave you this guidance in a certain way in a couplet, Moses told you in his own way, Noah and Abraham also told you this in one or two couplets, but they didn't have the nerve to say it more clearly. I'll say it more clearly: But your path to this station / Is nothing other than to go into your own heart."

"If, like men, you need the state of men / From door and wall, you must become a state-changer"

"First, pass beyond the senses, then beyond imagination / Then beyond reason, and then beyond the heart. And this state / The state is obtained within the soul / In the station of the soul, your work becomes easy"

"Five stations are within your nature / Truly, your path is upon you, from left and right"

You said you came all this way to understand something and thought we would tell you something? My beautiful friend, you have to go into yourself. When you go into yourself, you will understand the matter. I can't help you. I'll give you 5 paths, go and ask them. Meaning, Muhammad ibn Abdullah, the noble Messenger and, as you Muslims say, the Seal of the Prophets, makes no difference, he refers... he doesn't give the path... he refers him. Where does he say to go?

First, he says the Senses:

"Five stations are within your nature / Truly, your path is upon you, from left and right"

"The first is Sense, and the second after it is Imagination / Then the third is Reason, the place of argument and chatter"

"The fourth station from it is the place of the Heart / The fifth is the Soul, the difficult path"

"So go now and take your own path / Take on five valleys within yourself"

You asshole! Imagine you go... now Muhammad... if you tell me in the morning, "Hosseini, tell the Messenger of God, Muhammad, to come over," and I invite him for tea at my house, and you come too. Well, what are you going to say? You want Jesus? I'll call Jesus tomorrow morning to come have a coffee with us. Fine, he comes and sits with me. And I'll call you too, you asshole, you who go up on the pulpit to speak, I'll call you to come sit, here's Jesus. What is Jesus going to tell you? Attar says the Messenger of God says: "Sir, the path to your salvation is in another place, in another hole. The problem isn't solved by seeing me, and I can't help you."

The Inward Turn

The path of mysticism (erfana), is not the path of religion, my good boy. Mysticism is not evolutionary. Mysticism was presented fully evolved from the beginning; it's not like religion or science. The problem isn't solved by seeing Muhammad. As these Muslims say, if the problem was solved by seeing Ali, then Ibn Muljam, who slept with Ali day and night... if seeing was the solution, Judas wouldn't have beaten the crap out of Christ. Judas, man, he was one of his disciples! You asshole! So it's not solved by seeing.

Here, Muhammad ibn Abdullah changes the seeker's path. He directs him "within," to the "inside." He brings the path back to the beginning, to Socrates, and Attar and Rumi return it to

the place that Plato passes through, and "We look upon the inside and the state / Not upon the outside and the chatter." Meaning, he promulgates the unity of being and says your path to salvation is to search for the Perfect Human within yourself. So that you can see him on the outside. If you see that some people have seen me, Jesus says they saw me, it's because they started from within. The path of religion is the path that Muhammad took before Gabriel came. My good boy, when Gabriel came, he had just introduced me to you. Muhammad had already traveled that path. There is another path, Mr. Seeker. This path is not solved by seeing.

"So go now and take your own path / Take on five valleys within yourself"

Yes, the poor seeker... poor... yes.

"Call the people of the world, for the sake of the upright / To sit from East and West at the Kaaba"

"The Kaaba is now the dust of your pure soul / If today is the pilgrimage (Hajj), it is upon your departure"

He says Muhammad tells him, if it's the Kaaba... don't "Kaaba, Kaaba" me so much, pal. The Kaaba was God's house before we even came, my beautiful friend. The Kaaba is now the dust of your pure soul. The very fact that you are seeking to follow this right path has immense value. If there is a pilgrimage, it is your departure and separation, and its value is something else entirely.

The seeker came before the respected sage, he spoke again, he... he went back to that sage, and said: "Sir, this is the situation." From the path of mysticism (erfan), Sufism, the path of Restart, the path of the 73rd religion, Muhammad refers you back to yourself. So the problem isn't solved by seeing him. He could have given the answer right there. If he was going to give an answer, he would have given it there. Not only does Muhammad ibn Abdullah not give him the answer, he says go and ask these five. Meaning he says, "I will guide you. Stop going outside yourself so much. You idiot! Seeing Gabriel, seeing Michael, seeing the earth. These are all outside of you. I am outside of you, O seeker. If you are looking for Muhammad, Muhammad is outside of you, he's another person. Jesus is outside of you, Moses is outside of you." From this point, the honorable seeker's subject changes completely. He says stop... stop doing this.

Change your city, get yourself together. That story I told in Shab Bekheir Iran about the girl who kept farting, and her parents were embarrassed at the marriage proposal meetings. They would bring tea, and she would keep farting. Then they said... her parents said, "Pardon us, sir," uh, they kept changing their city. A mystic (arif) came and said, "Dear father, dear mother, instead of constantly changing your city and being disgraced, tell your daughter to get a hold of herself a little. If she gets a hold of herself, she won't keep farting, and your reputation in the city won't be ruined." The Messenger of God tells him exactly this. He says, "Get yourself together, you are in you. Stop going outside to look for it." He opens another path. He says Jesus, meaning Isa, Moses, and exactly Abraham and Noah, said my words in two lines, but it seems you didn't understand. Now that you've come to me, let me beat it into your head: "Whatever is in the universe is not outside of you / Seek from yourself whatever you desire, for you are it." "Hafez, arise from the midst. You are your own veil, Hafez, arise from the midst."

He says, "Now, leave the outside, and stick to your inside." And he tells him five valleys, so the answer to Restart has not yet been given, and Restart is supposed to explain these answers to you. Next week, now that you've understood this, it will be easier to present to you the

motherfucker of a curse that will be delivered next week by Maulana Jalaluddin Muhammad Rumi of Balkh to a certain group. That motherfucker of a curse is so sticky and beautiful that I'm sure you will respond to me on Facebook: "Dude, props to you!" And props to you too for sharing this program, for promoting it, for telling your friends, for whispering it in their ears, for making phone calls so that those who don't know this program exists—and are different like you—can find out sooner... and remember: "What comes out of the jug is what is in it." When you are listening to this program, it means you're different, beautiful. It means you are definitely different from the rest. Not everyone should listen to this program at all. The very fact that you are listening means you are different, it means you understand, it means you've taken a step forward. I'm saying maybe some of your friends also understand but don't know such a program exists, and you have to introduce it.

And remember, one hundred thousand, two hundred thousand times \$10, makes one or two million dollars. I still have 5 months for Restart to reach episode 30. But after episode 30, I will press the off button on Restart and pull down its shutters. Or, we will launch the TV station and pull the shutters of Restart wide open. So next time, don't say, "Hosseini, you canceled Shab Bekheir Iran." We canceled Shab Bekheir Iran. You, by not sharing, not promoting, and not standing behind me. And me, for being a little fussy and an asshole and whatever. Just think that we like each other.

Dear listener, farewell until next week and the motherfucker curse of Maulana Jalaluddin Rumi.