

Alright, it's 11:10 from Radio Pasto.

This is Hosseini, still with you, dear listeners, for the fourteenth episode of "Restart" and our interpretation of a poem by Rumi. We're discussing Shari'at and the Path (Tariqat) with the main theme of the "Donkey-Fucked Martyr".

The whole point of the poem we read last week, in one line, is this: the poem talks about a handmaiden... you understood the subject completely. This handmaiden was doing something, and the lady of the house, without understanding the situation and without the handmaiden's permission, goes and performs the same act based on her own thinking. In a nutshell, that's the story, and then the lady of the house dies. The bottom line is this: any cleric from any religion who tries to move from the path of religious law to the mystical path without a guide... because Rumi says: "Nothing can kill the ego but the shadow of the Pir / Hold fast to the hem of that ego-slayer." Rumi says if any mullah enters the contemplation of the Path without permission, his only salvation is to be raped by a donkey. This is the conceptual message of Rumi's statement. And this violation must happen in a way that he dies. And when does this person realize he knows nothing? He understands he knows nothing of the Path when the donkey does something to him that comes out of his throat. He learns it the hard way; it's very harsh.

This is Rumi, folks! Esteemed listener, this is Attar, this is Saadi, this is Hafez. This isn't Hosseini you're messaging, saying "I heard from Hosseini himself that...". No, my dear! Mr. Unfortunate, Mr. Fanatic! Look, you pray, you fast, you give your religious tax, and you still haven't gotten the point. "Restart" isn't some joke of a show! Soon, the world will be run by Sufism. Dude, where have you been? The era of beating (Socrates and forcing him to drink poison, of dismembering Hallaj, is over. You dumbass! That era is gone. This is the age of Google. Now, why this program is being presented after several years, or hundreds of years, or thousands of years, and what program might come out in the next few hundred or thousand years, is a very different matter.

Here, Rumi explains Shari'at completely. When you're following religious law, it means jihad, it means khums, zakat, whatever is in the branches of your religion... Esteemed listener, this is... this is a very important point. Let me make two important points and then we'll start reading the rest of the poem, which is even more shocking. I mean, it's much worse. I wish I had only read the poem up to this point, because Rumi's insult, unfortunately, gets much worse than this. The next few verses will really mess a lot of things up. Now, pay attention. He says the branches of your religion must be practiced with the permission of the Perfect human. With whose permission are you declaring jihad? This is what Rumi is saying, what Hafez is saying, what Saadi is saying, what Khwaju Kermani is saying, what Saqil Osmani is saying. Hey beautiful, listen up, dammit! Listen! All of them are saying this. And you've seen how all of them... Dear fanatical grandmother! The youth today are a bit smarter, we can't fool them anymore. You... you listen, my beautiful mother, who prays and whom I truly love. You saw on Iranian TV I always said I respect parents. But this program is here to save you, and unfortunately, you have to listen. My pretty one, you have to listen. You who are praying, fasting, giving khums, giving zakat, going to clerics of any religion... pay attention to these things, my beautiful grandma. When you pray or fast or give khums, it must be with the permission of the Perfect Man.

Part 2: The Rightful Jihad and the "Donkey-Fucked Martyr"

So that you understand, my pretty one, you've read it in your own religion. For instance, in a previous era, you saw... you yourself say that Ali was in a conflict. To... well, I'll use a story

similar to your own so you get the point, in your own language. It's said that Ali had an army on one side, and they were praying, and on the other side, Muawiyah was also praying. They were beating their chests and crying on that side, and they were crying on this side too. So, you say Ali was in the right. They were praying on that side, and on this side too they were praying, fasting, giving khums, giving zakat. It became a jihad, mother! Look, beautiful, grandmother! On that side was Ali with his army, it was jihad, and on this side was Muawiyah with his army, it was jihad. You say that since Ali ibn Abi Talib was on that side, he was right, and anyone who died on the other side, died a donkey's death. Meaning, you're basically saying they were "Donkey-Fucked Martyrs" when they died. We're saying the same thing.

We ask, during the era of Nader Shah, were attacks carried out in the name of religion, were Indian women and children violated? Those Iranians who died there, were they "Donkey-Fucked Martyrs" or not? We have to think about it. History repeats itself. Mahmud of Ghazni attacks India, messes a lot of people up here and there. Those Iranians who were there, are they "Donkey-Fucked Martyrs" or not? This is what Rumi is talking about. With whose command are you going to jihad? Right now you go to I-don't-know-where... now Iranians go to some country to fight, whatever... this jihad, who gave the order for this jihad? The Perfect Man? Listen. You're saying it yourself, I'm not saying anything. Mr. Christian! You say Judas saw this, saw that... saw Moses. Moses would go and pray, and that Pharaoh would also pray. Don't think Pharaoh... listeners! Pharaoh, we even aired a show about him on "Manoto," some dumbass did. Pharaoh prayed too. You say Moses, who fled and saved his people, was a good man, and the others were "Donkey-Fucked Martyrs." Well, it's logical, isn't it? If it's logical, you have to listen now too. Why do you think these martyrs only belong to that previous era? It's about you, your era. Right now, as you're listening to this program. What about you? Where are you giving your money? Where are you waging jihad? Where are you commanding good? To command good, you first need to know the Commander of Good. For you to tell a girl, for example, "pull your headscarf forward," the only way is for you to have seen God. Who gave you this message to "pull the headscarf forward"?

Now, grandmother, you who are praying, you walk down the street, and someone is slapping someone else (of course, it's not like this in Iran, in Japan they slap people): "Pull your scarf forward! Fix your scarf!". As you're passing by, you only have two options: either you have to ask him, "By whose order are you giving this command?" If he says the Perfect Man? Say, "Yes, sir." By whose order? Which cleric? If, God forbid, may we all be struck dumb, you're giving it on the order of Makarem Shirazi—and I have the utmost respect for him—whoever he sends forth is a "Donkey-Fucked Martyr." Dude! He never even said, "I have come from God." My beautiful grandmother, you're 98 years old, you're praying, and I love you. He never said he came from God. He went into Sharia, went to a college, a university called Feyziyeh in Qom, and he's studying there, mother! For money! He's studying for money... and he has a right to, poor guy. A mechanic makes money, he wants to make money too.

This is the whole story of Rumi. He's saying, are you meddling in the affairs of Shari'at? You dumbass! You get on the pulpit and advise people? Ugh! And then the mystics (urafa) of that same era put out the phrase that monkeys climb the pulpit. Have you forgotten? You think that's in the past? Yeah, back in Ali's time they said monkeys climb the pulpits. Idiot! It means right now too. Right now, on this pulpit, the guy who gets up there must either be from the Perfect Man... Rumi says, whose donkey am I? I'm all about booze and this nonsense. Mother! I'm like

you. Don't think I'm different. I'm after kissing this one and taking that money, just to make some cash. And for no good reason, I left my money and position in Iran and came here. Now I have to go suck up to people to get my money back. I'm after this, I'm just like you.

Part 3: The Two Choices and the Trap of Dogma

Rumi says you have two options, as Obama said, I've only put two options on the table. Either you must, uh, listen to the neighborhood mullah, or listen to Hafez, Rumi, Saadi, Bayazid Bastami, Khwaju Kermani, Saqil Isfahani, Attar, Abd al-Rahman Jami, go on up, Ferdowsi, Khayyam, Baba Taher Hamedani... go to the other side, Socrates, Tolstoy, Nietzsche, Anton Chekhov, René Descartes. You have to listen to these people, mother! If you curse this program, my beautiful grandmother, you are cursing a thousand great people that Iranians suck up to day and night. You're not just cursing Hosseini, because Hosseini is just relaying their words. Pretty one! You're cursing everyone. So you preferred your neighborhood mullah, you preferred your neighborhood priest, you preferred your Zoroastrian cleric, you preferred the temple, you preferred the rabbi over the great figures of history. Behind this program are a thousand great people of Sufism and mysticism... Dude! Tolstoy is behind this program. You chose option "two." You say, "My mullah told me that if I come to the mosque, I will see something." We say, Rumi says, ask him if this person who goes to the mosque, without having become a master himself, sees anything or not.

Before you did anything, prayed, went to church, whatever you did before this "Restart" program, by God, it's fine. But after "Restart" has been broadcast, you are obligated to see that at the moment you are dying, you are not a "Donkey-Fucked Martyr" like Hosseini, without understanding why. This is the question of "Restart." You have to go and ask the clergy of whatever religion you currently follow: "Sir! Hosseini says, in this church, do I see anything or not?". If you see Jesus in the church, you are not the target of this program. But if you don't, you have to come and listen to this program. And just listening is not enough. You know when? When you have a toothache, you're preoccupied with finding a dentist. If you truly have that inner preoccupation, every morning when I come on, when I log into Radio Pasto, I should see 5,500 of you here, crying. That's preoccupation. You don't have a preoccupation with the Perfect Man. You don't have a preoccupation with seeing a UFO. You have no preoccupation at all. You're just... this is how it is.

Mentally it seems... the Perfect Man... one of the listeners asked: "Is the Perfect Man inside or outside?". You said everything is what but within? The whole universe is within you? The Perfect Man is both inside and outside. This is one of the secrets. Why have the world's clergies been trying for thousands of years to keep you from understanding this? What is "Restart" saying? Pay attention. It's like asking: is a girlfriend, making love, kissing, inside or outside? Your question is like that. Look, a person reaches puberty at 14-15. I want to explain the Perfect Man to you in one line, then I'll get to the story in the poem. When you reach puberty, why is it that for boys and girls under 14, seeing a woman makes no difference to them? Because their testosterone gland, this force of lust, hasn't kicked in yet. When this power starts working, the girls outside are no longer the same girls he saw ten years ago. Every one of them is a peach to him. So this kid, as long as the gland inside him, meaning he doesn't understand lust, Layla, within himself, has no problem. But when this gland starts working, now he looks for Layla outside. Any old hag that passes by, he sees Layla. So first the inner gland activates, the force of lust is created, then you search outside. The gland of the Perfect Man is in you. First, this

gland of yours has to get a kick. When you reach a certain age or ask yourself: "I'm going to pray, for God's sake! What if Hosseini is right? I never see God!". Hosseini says if you don't see God, your prayer is invalid. Then I go and read the hadith, it says: "Prayer is the ascension of the believer." Ascension, dude! It means you have to go straight up into the air with your body. Then we look at the poetry of Rumi, Attar, and Hafez and see they all say we are seeing God, otherwise we wouldn't pray. This gland has to crystallize within you. When this gland, this gland of understanding, the gland of reason, the second intellect, gets a jolt, then you will see the Perfect Man outside. So you must first see the Perfect Man within yourself. You understand the testosterone gland well enough to know you have to see the girl outside. Why doesn't a 13-year-old want to kiss the girl in front of him? Because that gland inside him hasn't been activated, so he doesn't see Layla outside either. To see the real Layla outside, the Layla within, the Perfect Man, must also be stirred. So that's the answer to your question.

Part 4: Rumi's Poetic Assault on the Uninitiated

It's a totem, dude! Rumi shatters this structure in this poem. The story of the handmaiden, section, I don't know, 59 of the Masnavi, Book Five. We read up to the point where I stopped and said what comes next is important. We read up to the point where, yes, the lady came and died. Became a martyr of the thing... Now, from here on, Rumi explains in 5 lines, which I read a bit of, but then last week it got mixed up. He says: "You want to get things done without a master / You'll ignorantly lose your life." He's explaining the importance of a master. He says when you want to do such a foolish thing, make such a move, and all that, without going to a master, you will give your life ignorantly. "O you who stole from me an incomplete knowledge / Weren't you ashamed to ask about the state of the trap?" Weren't you ashamed to ask me to teach you? You put a 6-meter-long thing on your head, are you really ashamed to go and ask the people of Sufism and mysticism? To fall at their feet: "Sir, help me! Sir, save me!"? Why? Because you're full of arrogant air, dude! Let go of that arrogant air. Because you see yourself as big. You know why? Yeah. The night before last, someone messaged on Facebook: "Mr. Hosseini, you're a showman, not a theologian!". I said: Oh! Moses was a shepherd, dude! If it's about profession, Moses was a shepherd, how did he become a prophet? Muhammad was a merchant, how did he become what he was? Listen! It's not about the job. Religion is internal. You have it too, my pretty one! Now you say I can't become a Pir, well you can't become a prophet either. I don't even want to get into this debate because in episode 44 and so on, I'll stick my finger in your eye so it stays in your memory for 330 years. We haven't gotten to that space yet. Yes. Now this is related to religion, it's related to this: the testosterone gland. Why did my cousin's son, the boy, who was doing nothing the night before last, go and kiss the neighbor's daughter tonight? The gland got a jolt, dude! If your gland gets a jolt, you'll kiss me too. You'll understand everything. Your gland hasn't been jolted. You're after money, food, and work, what animals do... What do they do? Whatever animals do, we're doing the same. Nothing... I'm the same way. When it gets jolted, it sees.

Then he says: "Like a bird that sees the grain and in its joy / The rope has not yet fallen around its neck / Eat less grain, don't pick at this bait." Now he's talking about the grain and the bird. He says: "So that by eating the grain, you don't fall into the trap / This is what knowledge and contentment do, and peace." Now he's making an analogy. Aha! It's getting a little... slow here. He says this clergy that meddles in Shari'at, issuing fatwas about jihad and commanding good and forbidding evil, they are like these foolish birds that are after grain. Now he asks, what's the

way to catch a bird? You scatter a few grains, you place the trap in the corner. The bird eats the first grain, eats the second, eats the third, eats the fourth, and falls into the trap. He says this fool sees exactly this grain, and is really after the grain. Because if it's not after the grain, the bird won't fall into the trap. It doesn't know what the fowler is doing. "The wise eats blessings from the world, not sorrow / The ignorant are left deprived in regret." Meaning, regret. "When the rope of the trap falls on their throat / Eating grain becomes forbidden for all / A bird in a trap, how can it eat grain? / The grain is like poison in the trap, if it grazes." He says when the bird eats the grain, it doesn't know the grain is the poison that's killing it. It's grazing but it's falling into a trap. "Again the bird... now the trap, the grain, is a poison-robber (zahr-e roba)." Like a magnet, they say magnet, a magnet attracts iron. He says "Now the trap, the grain, is a poison-robber." He attaches the word "robber" so you understand... the Perfect Man is like a magnet that iron is attracted to, not every... yeah. I said it that time. I said you can be a very good person, a very good drop of water under a flower that ends up being eaten by a donkey. I can be Mr. Hassan's urine that he's peeing into the sea. In the sea, when I enter the sea, even though Mr. Hassan is pissing in the sea, when I enter the sea, I become pure. The sea has the power to purify. But you become donkey food. He says: "That which is inside the trap, the grain, is a poison-robber." "Poison-robber" means this trap that has been set, the grain is attracting like a magnet. The poison is drawing it in. "Blind is that bird that sought grain in the snare." The bird that does such and such...

Now the owner... what happens? He says: "The owner of the trap beheaded the fools." So Rumi comes and says that these, these birds that you see are after grain, they go there for the grain, they don't know they are going to a slaughterhouse called the fowler and a net called the fowler. When they get there, "The owner of the trap beheaded the fools." Now they finally realize they are being killed. "And he dragged the dainty ones to the gatherings." Meaning, he kills them, sends them to gatherings. Gatherings for Imam Hussein and gatherings for I-don't-know-what, so that they become food for the rest of the people, to be eaten there. "For meat is what's useful from them." Why? Because these are only after meat and... they are useful for... the good thing about these birds is that they have meat. "The master saw the dainty ones crying and wailing wretchedly." He explains it very beautifully. He says why do these... why do these birds go there? They themselves don't know that they are the food for that mullah. Meaning that mullah who is bringing 50 people into the mosque, these are birds that are entering a trap with this grain. He doesn't know that he wants to behead them later. And why is he doing this? Because he wants meat from them. A symbol of money and such. He wants money. He wants to do something with them. They don't know, and the grain has been set... meaning both that mullah is after this grain, and the people who follow him. Now from where? I say the people... I'll explain it now so that in four verses I open up the whole subject.

Then he returns to the story and says: "Then the handmaiden came from the crack in the door / And saw the lady dead under the donkey / She said, 'O foolish lady, what was this? / If your master showed you a form / You saw its surface, and its secret was hidden from you / Unskilled, you suddenly killed this business'." He says the handmaiden looked through a crack in the wall and saw that yes, that lady, the one who understood nothing of the Path (Tariqat) from the Law (Shari'at), was dead under that donkey. Then she turned to her and said: "You foolish lady! What was this you did? If the master showed you a form... if you understood something, you only understood its surface." Meaning... Shari'at means the surface. Remember when mystics say

"surface", they mean Shari'at; when they say "inner" (batin), they mean Tariqat. Pay attention to this so you know he's saying: "You saw its surface and its secret was hidden from you, which you didn't understand." "You're not even a master, and you're setting up shop for me?". This word "shop" means the same as the pulpit, the place where... "The preachers who make this display on the prayer niche and pulpit...". The place where... now he says you still understand nothing of the Path, of Sufism... Pay attention to the words because in the following verses he clearly indicates and tells you, listener! Hosseini is telling the truth, and only Hosseini is giving a direct report. Hosseini is right and only Hosseini is right. Meaning Rumi points this out. "You went and opened a shop for me." That... thing... well, the word is bad, I changed it. "I had done that thing, that subject, I made it something else last week." "You saw a thing like honey and like candy / Why didn't you see the gourd, O greedy one?" He says you only saw that thing, and you liked it? No way! You didn't see the gourd! You know the story. "Or were you so drowned in love with the donkey / That the gourd remained hidden from your sight?" He says either you were really in love with this donkey. Meaning, the love of this... you liked it so much, for example, to make a name for yourself, for them to say, "Hosseini, you are a great man! Sir, you are a Sufi, I am a Sufi too! I am also issuing a fatwa for jihad!". Either you were seized by the love of the donkey. "You saw the surface of the craft from the master / And happily, joyfully, you took up mastership." He says you saw the surface of the craft and then you thought you were a master, happy, so happy.

"Oh, many a deceitful, foolish, unaware one / Has seen nothing of the path of men but the wool." "Zarraq" means deceitful, a trickster. He says oh, many a deceitful, foolish trickster, unaware, has seen nothing of the path of men but the wool. "Suf" means the woolen garment that the Sufis wore. He says these gentlemen of the Shari'at... "Oh, many a zarraq," meaning deceitful. He says this clergy that is in the Shari'at and meddles in the Tariqat (someone who is in the Shari'at, has a shop, is helping someone learn to pray, that's fine. Rumi and the others are not targeting them. The targeting begins when they meddle in the Tariqat), he says oh, many a deceitful, foolish, unaware clergy, from the path of men, meaning from the great men, has seen nothing but the wool. Here he refers to Sufism. He says this one has only seen the wool of the Sufi. He hasn't seen the gourd. He's seen this robe, thrown this wool over his shoulder, goes up and sits and talks to himself. He's only seen this wool. Suf means woolen cloth. He's seen the wool, not himself.

"Oh, many a scoundrel from a little craft / Learned nothing from kings but talk and boasts." "Shukh"... Rumi makes such a reference... really, you shouldn't just kiss his cheek. Sometimes you really have to bite Rumi's cheek. I mean, you have to bite it. You see, sometimes a kiss just doesn't solve it. He then refers to the world's clergy as "shukhan". "Shukhan" means those who are bath attendants, those who in the old days would show off their grime, showing the dirt. Meaning the attitude... it gives this concept of "shukhan": grime-scrubbers. He says oh, many a scoundrel from a little... profession, the job he has, a bath attendant. He says you've seen these bath attendants? This clergy is like the bath attendants who, from the kings who come to the bathhouse to be scrubbed, learned nothing but talk and boasts. Why? Because when a king comes to the bath, he's not really talking about military campaigns. He's talking about the same... he says "bravo" and they joke around. What does a king really do in a bath that makes the bath attendant think he knows so much about kingship? He doesn't know the king, before

this, was leading armies... now he has come to have his grime scrubbed off. Then he jokes a bit, chats, does this and that, boasts. Then other problems arise.

Part 5: The Final Assault and the Call to Awaken

Now this verse... he says from here he begins the attack in five verses. He says this clergy, the Shari'ati clergy who create websites like "Rasekhoon" and spout this bullshit about the people of Sufism and mysticism, their job is that of a bath attendant. They scrub you, they powder your body. From that mystic who is a king, they've heard a few things, they come to the pulpit, tell jokes, read from anecdote collections. He says... the motherfucking insults in the Feyziyeh seminary of Qom... about what I want to start with next week, this is very shocking. In the Feyziyeh of Qom he says: "Sir, do not read these poems!". A few people are forbidden (haram), like Hatef. Then he himself comes and says: "Open the eye of the heart, so you may see the soul / So you may see that which is unseen." Meaning he reads the poetry of Hafez and Saadi and Rumi, and then gives a motherfucking insult to Saadi and Hafez and Rumi. Look at where this country is! Look at where the world is! Look at where the world is! He reads William Shakespeare's poetry and then insults him. Mendel, for the crime of... Mendel, for the crime of mixing plants, which was for medicine, to understand from a botanical perspective, for the crime of the unlawful marriage of two plants, meaning he had grafted an onion to an apple, and grafted it to a pear, for the crime of grafting an apple to a pear, that they were not permissible for each other and their fruit was a bastard, they were about to kill him, a mystic named Mendel. Mendeleev, the same.

Now, so you don't make a mistake, he explains in the next verse, saying: "Each one holds a staff in his hand, claiming 'I am Moses' / He blows upon the fools, claiming 'I am Jesus'." He says the "Donkey-Fucked Martyr" is this very Shari'ati mullah. Each of them has a... a staff in their palm for themselves, that "I am Moses." What does that mean? It means he's saying, "Sir, this story is about religions." This story is about the Shari'ati clergy of religions. Not the clergy within religions who... he comes and says, for example, sir... he reads four verses, says four words from Jesus, that's fine. But when you go and talk to him, you say... did you listen? He says: "Listen! Bravo! Listen to Hosseini's program, it's important." He doesn't say: "It's forbidden, don't listen!". What does Saadi say? He's talking about them. He says these people each have a staff in their hand, another one is like these fools, he blows on the fools. Now, from here, the supporters of these people who make websites like "Rasekhoon" for themselves, he declares their supporters to be fools, imbeciles, and ignorant. From here, he turns the insult back to Hosseini. Rumi. Ah! Now let me read this then... "Each one holds a staff in his hand, claiming 'I am Moses' / He blows upon the fools, claiming 'I am Jesus' / Oh, woe from that day when the truth of the truthful / Demands from you the touchstone of trial." He says fear the day when Sufism, the mystic, wants to rub the touchstone, the test stone, on you. Then you'll understand that you are fool's gold. Then you'll understand that all this time you've been going to the mosque and crying about Hussein ibn Ali, Hussein ibn Ali was outside at the door and they were slapping him in the face. Then you'll understand where you're holding your mourning rituals. He says that's when you'll understand, when the touchstone comes into play, when the truthful ones, the mystics, come and do this, then you'll understand.

"Finally, ask the master about the rest." He says go now and ask the master these questions, for these answers. "Or are all the greedy ones blind and mute bears." "Khers" also means mute, dumb, deaf. Just talking nonsense. "You sought from all, yet you remained behind all / The lords

of the wolves are these foolish flocks." He says, Rumi! It's true what you're saying, before you, Attar said it, Saadi said it, after you, Hafez will say it, Jami said it, Abd al-Rahman Jami said it, Kasa'i said it, my dear sir! Ubayd Zakani said it, Rumi... poor Ferdowsi said it, Khayyam said it, Baba Taher said it... Rumi! They all said it but don't be upset, because the lords of the wolves are this foolish flock. Meaning these people, some people of course, the people of the world aren't like this anymore. Just me and my family, he means us. He says this Hosseini family, they are a foolish flock. Hosseini! Rumi! Nothing can be done about him. No matter how many poems you write, they all said it too, did the people understand? They killed Socrates, they gave motherfucking insults to Nietzsche in the name of godlessness, they killed Hallaj in the name of blasphemy. These same people killed them. Hosseini! Rumi! Don't do this. Hosseini doesn't understand. Hosseini is this foolish flock. Hosseini is used to being taken to the mosque for 5 million years, he sees nothing, and still he goes. He just doesn't get it. There's a hole, he sees a black hole, and he's happy about it. Then he throws money into that hole too. Then this money he throws into that hole doesn't get anywhere, and he himself doesn't know it doesn't get anywhere, but he gives it anyway. They are a foolish flock, Rumi! Rumi says. He says, Rumi! Who are you reading these poems for? This Hosseini is a foolish flock. Hosseini doesn't understand this subject at all. He doesn't even know that the great secret of existence is the Perfect Man and what subjects lie behind it. Hossein doesn't understand!

"You sought all, yet you remained behind all / The lords of the wolves are these foolish flocks / You became a form, you heard a form and became a translator / Unaware of your own words, like parrots." He says you saw a form, you heard a form, unaware, like parrots, the story of the parrots which he explains later. What did Abraham really say? Really, esteemed listener, you who say my religion is Abrahamic, my religion is Hanif, and so on, what did you really see? Really... one of... if you wake your grandfather from the grave, he'll say I went to church 500 times. How many times did you go? If you see Jesus, we are your humble servants. If you don't see him, you must come and listen to the "Restart" program, and we will show you. If you don't see, by God you don't see. It makes no difference, prayer and fasting and khums and zakat without the permission of the Perfect Man are forbidden. You don't even know what the problem is. The one who doesn't pray, we don't have a problem with him. The one who doesn't believe in God, Rumi has no problem with him either. You know why? Because science is a branch of mysticism. That's why one day they say atomic mass... the periodic table... they arrange it by atomic mass, later they arrange it by atomic number. Now, science made a mistake there, then it corrected it. But because he at least wants to do something, make a vaccine, do something, at least the poor guy is doing something. But you are giving money to a place to silence the voice of Rumi. This is very different and there will be no way of salvation left for you.

This was just the third layer of this poem. Meaning the poem of the handmaiden, the third layer. The fourth layer... I'll just say one sentence about the fourth layer and solve the issue. Because from the layer... because one of the listeners called, messaged again on Facebook, you all have asked so many questions, really. Over 5-6 thousand. Don't think I can answer all of them. Slowly, it will be explained in "Restart." Really, over three-four thousand, I'm not lying, over three-four-five thousand messages have come, everyone has questions, we are very grateful, and I'm very happy that this thing is shaking people's insides so much. This is very important. Uh, in the fourth layer, if you read this poem again, two words come into the middle: "Zikr" and "Zakar" . Zikr means something very important. Zakar means that same donkey-fucked martyr

thing. In the fourth layer, when you want to read the poem, if we want to open up its depth, it says some people... he says zikr belongs to the mystics and the people of the Path. For these past few thousand years, the mullah sees "zakar" and then reads it as "zikr". Because they are written similarly. He says this... then he reads it. Now, these are very deep discussions.

You had messaged that: "Sir, we are reading Attar, and...". What? I said Attar... we said, we told you, it's forbidden, my pretty one! Don't read it! Attar is for the spiritual traveler. Meaning once you have recognized the Perfect Man, you can read Attar. You really have no right to read Attar, or the Kashkul of Sheikh Baha'i. You shouldn't read these. You should read Hafez, read Saadi for now. But don't do it because it might take you way up in the air and then it can't help you at all. Anyway, whoever was praying before this, it's fine. From now on, when they pray, they must know that with every cycle of prayer they perform without the permission of the Perfect Man, they are getting further away from reality and truth. Their return will be longer. Someone who is next to me, if I want to give them food, I can. But when they are 1100 meters away from me, I have to go 100 meters to give them food or they have to come back 100 meters for me to give them food. This is very different. Meaning its path up to here... it's that sensitive.

Part 6: The Coming Battle: The Unity of Being Anyway, next week we will talk about the Unity of Being. What is the Unity of Being? The Unity of Being is the dispute of the entire universe, and Sufism from the Unity of Being... I mean, 5 principles, 5 main differences of all religious clergies throughout these few thousand years with the program of Rumi and "Restart" and Socrates and these guys are over this very term, the Unity of Being. Now what dispute these guys have with each other, I... it's very important for you to know. Meaning, just as he says he reads poetry from Hatef Esfahani, but when he wants to... because now who is Hatef? Hatef is the one who explained the Unity of Being. You must know what the Unity of Being is. If you don't understand the Unity of Being, you don't know what the fight is about. You don't even know why they are all... why do they kill so many Hallajs? Why are billions of dollars spent so that this doesn't happen? One of these five main pillars of the dispute between the mystics and the people of Sufism and these guys is over this very term, the Unity of Being, which I want to start with Hatef's poetry next week so you know that it's not just Saadi and Hafez and Rumi who give motherfucking insults, Hatef is giving them too. Meaning, with this same trick, I am showing one by one that these thousand people are all with us, not with you. This is a very important point, and they all have one target, and it's the eye and eyebrow of that beloved, that beautiful one, who in the world is called the Perfect Man, and besides him, there is nothing else, and nothing else exists, and this itself is an ocean of thought. In the hope that this gland gets a jolt in the minds, in the thoughts of me and you, so that it becomes clear.

And we will talk about the Unity of Being. I want to open its gateway very briefly because in 10-15 more programs, I want to give some very important explanations about the Unity of Being so you know that that cleric who is up there... reading: "Open the eye of the heart, so you may see the soul / So you may see that which is unseen", this beautiful motherfucker, this cute-cheeked motherfucker, is trying with all his might to select poetry from Hatef. Did you get what happened? And he gives motherfucking insults to Hatef. He puts Hatef Esfahani on a pedestal to give motherfucking insults to Hatef so that people don't understand. Then he tells all the clergy: "Sirs, be careful, whoever you see who believes in the Unity of Being, kill him!". And the next verse which says: "If you split the heart of any atom / You will see a sun within it."

These were the two verses that were removed from Rumi and now this new perspective... now

Hatef too, they all used this in a way. Yes. They read this poem. You go and look at the headers of all the phrases: "If you split the heart of any atom / A sun within...". You've all heard this. This is Hatef's. What is the first lesson of the Feyziyeh seminary, the Feyziyeh of Qom? "Kill Hatef!", "Hatef is forbidden!", "If Hatef speaks, crush him!". All the mullahs know this poem: "If you split the heart of any atom / You will see a sun within it." And all the mullahs in the seminary... if I can next week, I'll play the voice of one of them so you can see he is talking to the mullahs, not the people. He's talking to the mullahs in the middle of the Feyziyeh of Qom, saying: "The way for us mullahs to be saved is to kill Hatef Esfahani! Rumi!". He says why? The reason becomes clear in that audio. He himself is reading his poem. It's a very deep point.

Alif Lam Fa. One. It's 11:51. We bid you farewell and don't forget the Simurgh Campaign. Those who want to... many are messaging that: "Sir, we have a lot of messages, why aren't we taking money?". We're not supposed to take money now. We are adding our companions to Gmail, to email, to Facebook. We are not supposed to take money at all. If it reaches 250 so that we read it... sorry, if it reaches 500, we will start taking money to go buy equipment and do the work and launch a TV station. If we take money now, what will we do with it? For now, thank God, we have enough money. For now, if the broadcast was about to be cut off, we'd say, "Sir, give money." We are not after money right now. We are after putting this program out and doing the work that we must do.

We entrust you to the God of Maulana Jalaluddin Muhammad Rumi Balkhi Khorasani, Saadi, Hafez, the mystics. Until next week, the Unity of Being, Hatef Esfahani, and a new gateway may be opened for me and you, so that you know that the essence of death, the core principle is this: were we "Donkey-Fucked Martyrs" or did we know the Perfect Man? If we did not know him, we are "Donkey-Fucked Martyrs." Until we meet again.