

Dear listener. Our Maker is focused on our work. Our thoughts about our work are our torment. Unfortunately, it has always been this way. The Restart program is an impromptu show. Maybe one or two words get swapped, for example. It's not that important. But I generally take notes sometimes for what I want to say, and generally, when I start talking, I completely forget to read from my notes. Those things that I should say, that I've written, for example, "say so-and-so," I forget. Because of this, one must simply let go. One must cast off [literally "give their heart to the sea"] and this is what's happening.

Always at the beginning of the Restart program, I answer questions. This time, they asked a lot of questions. The questions have become a bit more scientific. The questions have become more logical, and I answer many of them without even raising the question itself. That's why I talk about this for the first first five or six minutes. For example, this week there were many questions about fasting, and I mentioned in my previous programs that whether you are a Christian, a Jew, a Zoroastrian, a Buddhist, a Muslim, a Shia, a Sunni, whatever you want to be, be it. To perform prayer, you must have permission, and very simply, to fast, you must have permission. If you don't have permission, you can't.

Now Seyed Mohammad Hosseini wants to become a Christian. Okay. I want to become a Christian. I want to be baptized. Who should give me permission to enter Christianity? Is John going to give it, or your priest? Show me John. It was so difficult, the video had come out. Now, you show me John, and I'll become a Christian. You show me Muhammad, and I'll become a Muslim. You show me Moses, and I'll become a Jew. You show nothing. It's all chatter, it's all hearsay, it's all from books, and it can't be solved with books.

Last week's program, we came with that point and explained these topics: that God is a donkey, but a donkey is not God. Your God is full of donkeys. Donkey, the word "khar" that you write, is not a dot. One dot means it's not a single dot. The entire word "khar" consists of many dots within it. We explained these things in it. For this reason, fasting means, what religion are you? So how do you pray, dear listener? In the name of God, the Most Gracious, the Most Merciful. My mother said, my father said, the neighborhood mullah said. Opposition to Restart means opposition to the great figures of Sufism. Opposition to Restart means opposition to Saadi and Hafez and Rumi and everyone. This means you've thrown all these great people in the trash and clung to the words of your neighborhood mullah.

Even in your own Quran, which of course isn't yours. The Quran belongs to the people of Sufism, the Gospel belongs to the people of Sufism, the Torah belongs to the people of Sufism. It's not yours that you're reading it. Now you're reading it, it doesn't matter. But in that same Quran of Sufism that you're reading, which I will explain later what the Quran actually is, in that same Quran, it is referred to: "So woe to those who pray." Woe to the worshippers. This "woe" might have come for many negative things. "Woe to the polytheists," "to the disbelievers." It's okay. You're not listening to the point. The point is that God says: "Woe to those who pray." You consider prayer positive in your head. In two places, God has messed up the positives in your very own Quran. In one place, when he messed up the positives, That I say, woe to thieves, now I'll tear thieves apart. Now you know, I'll tear all usurers apart. It's okay. It's logical. Now it says whoever loves Muhammad, he'll tear them apart. God says, oh woe. Why is it in your Quran in two places? One, number one, in the positives. Number one, we'll get the fathers of the worshippers and mess them up. For this reason, Ali, first Ali, your Ali, the first thing he did was kill Muslims. In fact, the first person to kill Muslims was Ali. The first

person to draw a sword on the Quran was Ali. In another place, it also says "woe." Now, I don't even know the verse. It doesn't even matter if I know it, if I've memorized it. These are hard. It's not that important whether it's full or not, it's not important if it's empty at all. In another place, it also says, curse, woe to those who wrote the Quran with their hands. They'll mess them up and I don't know, poison, I don't know what, they went and sold it. Mr. Hosseini, excuse me, now we print it. The first one who wrote it, God will tear him apart. What do we care? Well, tomorrow I'll put your mom's picture on Facebook, and others will share it. The one who shares it is the same. Hajji! With whose permission are you writing? How do you even say it? How do you talk? Fasting. Okay. It's very simple. Dad! I swear I haven't talked about Nietzsche anymore. I'm not talking about Rumi right now. I'm talking about your own mullah. You say I must be a (muqallid) follower. You must be a follower to fast. If you don't have a (Marja-e Taqlid) source of emulation, your fast is invalid.

If you haven't been baptized by a priest, you can only verbally say the initial stages of Christianity from your heart: "Jesus, we love you, we're your servants." What then? You must be baptized. When you die in that world, you'll see Jesus on one page, Moses on another page. You, the idiot, are standing with five hundred people in front of you. A priest is standing there. They say: "Who is that?" He says: "This is the one who baptized you." Then they ask the first one standing in line: "Did we send you?" God says. He says: "No, Jesus sent you." He says: "No." He says: "Then what do you say?" He says: "Well, I didn't tell them God sent me. I told them I would come and baptize them." You come out with the great ones, with your own thoughts. Which mullah are you following now? You will be resurrected with him. He is your boss. Hajji! My mother, my beautiful one who is fasting, praying, that's very good. Reading the Torah is very good. The Gospel is very good, my dear. You must be a follower, meaning you must have a source of emulation, and a source of emulation has four conditions. I said it once: it's enough, it's enough. One of those four conditions is that he must have his ego in his hands. Is it Makarem Shirazi? No problem. Very good. His ego is in his hands. The path of knowing religion, the path of religion, you didn't even understand the gland. We explained it three times. Now, suppose I open a company. All parents who have children, all parents who have children, I offer you that they bring their children and entrust them to me. They pay me five thousand dollars a month. I will do something so that at the age of fifteen, they will have the gland of religion and lust. I will activate their lust. Well, what do you tell me? He says: "Sir, idiot! These things come out on their own at fifteen." I say: "Bravo! Religion is like that too. Why do you pay for religion? Your perfect human gland comes out." Who serves religion? You don't know. Now this week I want to differentiate. Next week I probably want to talk about religion again. I want to differentiate. In your Quran, Mr. Muslim, it is written: "Put your parents' religion in the toilet." It's a Quranic verse. "Parents' religion is only good for the toilet." Abraham says it. It's exactly Abraham's sentence. He says knowing religion. Your own Quran says: "Understand the symbol from Abraham." The first thing he does is tell his parents: "I hate your religion. I detest it." Meaning, he doesn't just curse their mothers and fathers. "I detest it." He says: "I throw up. I see your religion, I throw up."

Mother! Now, why do children understand lust so well? Parents in the world, for hundreds of thousands of years now, parents are ashamed to tell their children what to do with their religion and lust gland. All children know the way of the religion and lust gland well. Do you know why? Because mothers are ashamed to say it. Fathers are ashamed to say it. But these same

characterless parents, when the child's perfect human gland develops, do you know when a child starts walking? At two years old. He says: "What is this, Mama? What is that? What is God? What are we doing?" He keeps asking questions, and the first thing parents do is shut the child up [literally "mess up the child's mouth"]. At two years old, and it is mentioned in your Quran. How much I respected parents on air. It says about religion: "If you listen to your parents, you are dishonorable." "The dishonorable religion of parents belongs in the toilet." You have to understand this word "dishonorable" to understand it. You don't understand. True research into religion means you must take the truth from the truth.

Research means only from that. How are you in your parents' religion? Do you know why? Because parents of the world have forced their children. From the age of seven, they put money under their prayer rugs. Like idiots, they took their children to church on Sundays. They took them to the synagogue with beatings. God will destroy these parents. They rammed "religion, religion, religion" down the child's throat. They didn't let their perfect human gland stir. As soon as the child asked: "What is God?" Instead of the parents saying: "Sir, we swear we saw nothing in the church. Go listen to Hosseini's Restart. We saw nothing in the synagogue. By God, this very mosque of ours was an idol temple." We don't know God, my son, my daughter. You find God yourself. It's the opposite. They make their children donkeys. Bye! Do you see how he's looking at the cross? This shows he will become a believer. He neither knows the meaning of a believer nor the gland of the perfect human. He has shat on the child. The child has reached eighteen, Restart can't even save him. For fourteen hundred years, one and a half million mullahs, every day, every day, every day, for three hours, with your stupid money, have funded against Sufism, against Jesus, against Moses, against Muhammad, and you paid for it. We've done one hundred and eighteen programs. Today is the nineteenth. Nine and a half hours, forty minutes we've been on. Three million priests have been talking to you every night for two thousand years. They hold conferences, they put out content, they talk. They are ramming a false religion down your throat. How can I pull it out? Who do you think is the enemy of Restart, my beautiful one? Do you only think it's rabbis and priests? No. Your parents are also your enemies. In religion, you have no right to listen to your parents because your parents forced you to go to the mosque. You prayed by force. You fasted with beatings. Neither they understood anything from fasting nor did you. When you fast without the permission of the perfect human, your lust and your dishonorable ego gland grow. The perfect human can't even help you anymore. You keep drifting further away. When did we say you, you even cursed the Christian Sufis, you killed them. In fact, who killed Jesus? For God's sake, watch the Jesus movie one more time. See, the government knows who Jesus is. The rabbis know who Jesus is. Everyone knows Jesus. Only seventy people totally accept Jesus.

Seventy people, like idiots, just cry. No protest, no jumping forward because they would be killed. Are they idiots? Now that they will be killed. They kill Jesus on the cross in front of their eyes. Who kills him? All the people of the world. Now, when Jesus was on the cross, what were the Italians doing? What were the Japanese doing? They were doing, eating food, drinking tea. They were praying. They were Buddhists, I don't know, whatever, Zoroastrians, people were enjoying themselves. Jesus was being hanged. Now, that you, a population of three and a half billion Christians, think you'll jump in the middle from behind Jesus and be silenced. Because it's written in the Gospel. It's written in the Gospel that Peter himself denied Jesus three times. This is a lesson for you. This is a symbol for you. Peter means the immediate successor of Mr.

Jesus, the great Sufi. He said three times: "I don't know him at all. Who is this? Whose face is this?" You show me. It varies. Who is Jesus? This program is presented to you by Jesus. By Moses, by Muhammad. This program is presented to you by the perfect human, and after seven hundred years, it is the first program presented to you. The perfect human gland is within you. Just like the religion and lust gland. It must grow. It must, meaning it must move. Mysticism is not something you can pay me to transfer to you. Which prayer is without permission? Jesus, I tell this priest: "Sir, show me John." He says: "We don't have John." I say: "Jesus, when he went to John to be baptized, half of him was even a UFO, as you say. He was from above. Besides John, did anyone else baptize?" He said: "Yes, all rabbis baptized." I asked: "What were they?" He said: "They were dishonorable." Mr. Hosseini, Mr. Hosseini! "They were dishonorable. Only John was a good person." I said: "Well, how many people know this John? Forty people. So they know him, so they know him." Well, isn't this itself a sign for you to shake your mind? Where is John now? Shouldn't you find John now, in your opinion? "No, by God, not John. John was before, he's not anymore." I said: "Isn't this a message that, Mr. Christian, go into Christianity and see which person is John?" Then go to church. Pfft. If I tell you why you go to church, I say, any church you show me, I want to intend baptism in the morning. He must show me John. If he doesn't show John, we have a problem. He says: "I can't show John. Close your eyes. Think of something. You'll understand. Believe in the unseen world." We don't have a problem with your fasting, my dear. According to your mullahs, who is your (Marja-e Taqlid) source of emulation? Tomorrow they'll bring you with, for example, Mr. Makarem Shirazi in line in the other world. And I'm standing above you. The first question to you is, is Makarem on God's side or not? If you say no, something will say something to you. It will say: "So you don't have a source of emulation for prayer?" When you don't have a source of emulation, your prayer is completely invalid. The mullah says it. Listen, you idiot Christian child. The mullah is saying it, you idiot! I'm not saying it. I'm talking about Rumi's ideas. My opinion is that everyone should go to church. I'm completely stupid. I think everyone should go to the mosque. I'm like that myself. Idiot. I'm an idiot myself. The mullah tells you that a source of emulation must have four conditions. Obedient to the command of their master. The fifth one he doesn't have. Permission of Hafez over the ego. My sincerest. Show them to me. I'll come there too. You don't have them. Complete destruction. My beautiful one, complete destruction.

Yes. "If there is anyone in the house, one word is enough." Ibrahim Adham was sleeping in his house, in his palace. On one side a girl, on the other side a girl, wine on the table. Wow! What pleasure, what a time. What a kiss from this one, what an act with that one. A voice came, he jumped from sleep. He's also drunk. He jumped. I explained it in "Good Night" too. He said: "What is it?" The guy went up. They brought down a very handsome, dignified old man. They said: "He was on the roof." He said: "What were you doing up there?" He said: "I have six thousand lost camels. I had camels. Six thousand are lost. I thought maybe they're up here." He said: "First of all, idiot! Do you understand logic? Do you have sense? Dishonorable! Does that mean up here, on top of my palace, on my roof, five thousand camels can fit?" He said: "You are the dishonorable one. If you want to find God in your bed, in this alcoholic sweat, and in this oppression, injustice, impudence, and arrogance, then I'll find my camels." Ibrahim was bewildered. Tears streamed from his eyes. He abandoned power and left. "If there is anyone in the house, one word is enough." I still haven't seen Restart cause any deaths. Restart hasn't

caused any deaths. A rare event in the universe. No deaths. You are still listening. You listened to eighteen. You will definitely listen to the nineteenth. Listen. Listen, don't listen.

In the name of God, the Most Gracious, the Most Merciful. "Hello, Haj Agha Hosseini, I am young." Haj Agha, excuse me. "I am a farmer. How can I find God? Who should I give money to?" You don't need to give money. You, a farmer, do you have a date pit? "Yes, yes. I plant dates." I plant dates myself. Bravo. Put the date pit under a hammer. Does it break? "No, it's very hard." Well. This date pit that you put under a hammer, it doesn't break. How does this dishonorable thing break itself and that tree comes out? Find your own essence. "Perfection is this and nothing else. Find yourself within yourself. Perfection is this and nothing else." How does this date pit know that for perfection, it must first break itself? "Do not look at the faults of others, but at your own virtues. Look into your own collar." How much did they say? Saadi said, we didn't understand. Hafez said, we didn't understand. How does this date, this date pit, think it should grow? If you reach this, you will understand. Look, such a big tree comes from that hole. From that one piece, one piece of pit. Look. It understands what evolution is. "We are from above and we go up." And it understands.

Now, sometimes when I say to mystics, "Don't read beggar's bowl, don't read Sheikh Ba'i," they say, "Ba." They say, "Bayazid Bastami was invited." People had listened to Restart. Bayazid Bastami was invited to the city of Neishabour. They said, "Come there." The mullahs said, "Sir, a Sufi is impure." They said, "Let him come, man!" What does impure mean? We've listened to Restart. He's an important person. He's a Sufi. Some of the mullahs said, "Let's go see what this Sufi looks like." They hadn't seen a Sufi, really. Yes. Then Mr. Bayazid Bastami entered there. Two hundred thousand, thirty thousand people came to greet him. The mullahs were also in front. Sir, his donkey and Bayazid Bastami himself and three or four people behind him went up this hill of Neishabour, and the crowd came. At that moment when the crowd came, the donkey farted something out of itself. That same fart we know. Bayazid Bastami immediately dismounted his donkey. He gave the reins to his companion. He adjusted the donkey's rear end. Meaning, he held the donkey's rear end with both hands and adjusted it. Then he prayed two units of prayer facing the donkey's rear end. The mullahs said, "Sir, is his prayer direction this donkey's rear end?" Hajji! The prayer was over. One of the mullahs said, "Sir, is your qibla the donkey's rear end?" He said: "By God, the donkey's rear end is my qibla." I said: "This is a Sufi. This, this dishonorable Sufi." Everyone was disgusted. Some people stayed, some left. Someone said: "Sir, what's the matter?" He said: "The moment I got on the donkey, when this donkey was coming up this hill, as soon as I saw such a large crowd, I said to myself, 'Bayazid, look who you are that so many people have come.' The donkey said, 'Bree!'" He said: "This was the donkey's wind, the wind of pride in my nose. This wind was a sign of God. Meaning God showed me with this wind not to be dishonorable. Don't see this as grand from your own essence."

Sign of God. Someone like Bayazid, his (Ayatollah) sign of God is the donkey's rear end. With the donkey's rear end, I find God. And then you and I don't find it in the middle of the Quran and in the middle of the Gospel and in the middle of the Torah. Well, that's the definition of an idol. What is an idol anyway? Your only problem is that you think an idol means someone who went to a statue there and gave it food. Well, that person wasn't stupid. They were just like you. They were intelligent. They knew that a statue doesn't eat food. They paid money. You knew that a statue doesn't take money and run away. It's this very mosque of yours where someone at the

door of the idol temple would take the money, take the food. Where did they take it? We don't know. You go to the mosque and give money. The mosque is also that same idol. It's a statue. You don't understand. Someone else at the door takes your money. You still don't understand. My idol is the same as the cross. You go to the cross and see Jesus came down. Does he eat money from the top of the cross? He doesn't. But you give the money to the person next to it. Where does that person next to it take it? They take it to fight against the people of Sufism and Mysticism.

We were in something. I'll also say this before we go to poetry and that. We were in Canada. We had died for a theater program for it. Mina and I had gone to see a theater with one hundred and fifty or sixty people. Our dear friends, good artists. Then a lady came and said, "Mr. Hosseini." I said, "Yes, please." She said, "Excuse me, I wanted to come but I'm afraid. I'll go to Iran and come back." Excuse me. I said, "You'll be punished in the afterlife." She said, "What?" I said, "Yes. If I have come out for my people, it's a matter of people's rights, God will not forgive it. Seventy million are indebted. But if I came out for my own lust and thoughts, it's different." Then I said, "Now can I ask you a question?" She said, "Please." I said, "Did you buy a ticket and not come?" She said, "No. I didn't buy a ticket." I said, "If you had bought a ticket, you would at least say I helped. You didn't even buy one ticket, my beautiful one. Hosseini comes and nine hundred and fifty people come. If I were to go into stand-up comedy, I'd crush it. You helped the oppressor, you're helping all people. Then you go to such and such a program that such and such a person sent. Now it wasn't even important. I gave an example. The important thing is where you are spending your money. It's important. Now, whether you fast or not, you will be destroyed. You will understand. We go to the beautiful Hatef. Up to this point we read: "The Beloved appears unveiled from doors and walls, in the flowing radiance of wine. Like a high sunlit stream, the day is very bright, and you are in the dark night. You seek the darkness of Khidr as your guide, while the whole world is filled with dawns of light. Blind and seeking a guide and a staff, for this clear and smooth path."

We read up to here. Four or five verses are left for us to adjust the Unity of Existence and finish it.

"Look at the rose garden with your eyes and see. The manifestation of clear water in the rose and thorn." He says water comes and both the thorn drinks and the rose drinks. Look at the rose garden. The colorless water turns into billions of colors. Red tulip, white flower, yellow flower, rose, so-and-so flower, flower. Why are their colors like this? From where? Which I had explained in previous programs. I don't want to explain these too much.

"From colorless water, hundreds of thousands of colors, behold the tulip and rose in this garden." He says if you think about these very flowers, which are signs of God, about this very garden, about that very thorn, which is a sign of God. If you think about each of these, instead of reading books, you will know that you will get nowhere with books. Only with thought, with contemplation, only with wisdom will you arrive. You see it. You look. You understand how this rose garden came into existence.

"Place your foot on the path of seeking with love, for this path, take provisions." He says then the first path is Restart's path. He says:

"Place your foot on the path of seeking with love, for this path, take provisions. Love will make easy a task, which was difficult for reason."

He says with love, your problem will be solved with love and understanding and thought. Maybe your reason cannot do this. Because we will explain the definition of reason itself later. We haven't explained reason yet. Reason (aql) comes from (iqal). (Iqal) means the hobble for a camel. Dear listener. It's Arabic. Meaning, the camel's leg that they make it lie down and tie. This itself, reason, itself has a message behind it.

"At the beginning of the path, 'Lan Tarani' He says, keep your eyes on the Beloved."

Sir, know the story of "Lan Tarani" first. Moses goes to Mount Tur. He tells God, "I want to see you." God says: "Do you want to see?" He says: "Yes." He says: "Look at the guy." It's like that joke. He says: "You can't see us." "Look at these." What? Which hole? Oh, a hole! Now all these people are looking. I don't see anything. You want to see something? Moses says: "So what should I do?" He says: "Look at that mountain." When he looks at the mountain, the mountain now shatters into pieces. Now the story and the parable, it's an example. It doesn't even matter that it's an example. It shatters and, I offer you that, it goes up in the air. He says: "Since the mountain couldn't bear a single particle of me, how do you expect to see me?" All mystics have written poetry about this story. Meaning emphasis. Like the story of Solomon that I told. Like the story of Khidr. Pay attention, mystics, what does mystics mean? It means all those for whom religion is a part of them. It means a remember of the Quran like Hafez, the greatest mullah in the history of the universe. It means Rumi, a source of emulation. It means Rumi, Sheikh Ba'i, the great man of history. All of them. All of them are saying this. Mr. Muslim, meaning the God of the mullahs. If you are imitating this mullah, listening, then listen to this too. But all of them also talk about this story. Meaning, so the topic is important that all mystics are talking about Khidr and Moses. How can a poem, a story, and whatever mystic comes, talks about it, there's a message in it?

"At the beginning of the path, 'Lan Tarani' says. 'Lan Tarani' means you cannot see." "If He says." If He says: "You cannot see me." "Keep your eyes on the Beloved." Now here, the mystical path of Sufism becomes clear. Hatef Esfahani says, if He tells you a hundred times: "You cannot see me. Go away." Still, fix your eyes so you don't take them off the Beloved. Saadi says the same story: "When you went to Mount Tur, do not say 'Arani,' Moses. For this request is not worth the answer 'Lan Tarani.'" He says: "Sir! Look, the viewpoint is completely different." He says: "Mr. Moses! When you went to Mount Tur, don't say I want to see you." For this request and plea is not worth it. To sadden the heart of that God. To sadden that being. To sadden the perfect human with the answer that He tells you you cannot see me. It's embarrassing for you to go to a girl's door, and the girl says: "Go away." Aren't you ashamed? At a girl's door, look away from the girl. Just enjoy it. Must you be kicked out? Saadi says. Hafez: "When you reach Mount Sinai, say 'Arani' and pass by.

Listen to the friend's voice, not the answer 'Lan Tarani'."

Look at the rogue Hafez. He says, if you went to Mount Sinai, Mr. Moses, contrary to other opinions, definitely say, "I want to see you." Why? Because even if she curses your mother, the very fact that Layla curses your mother, you heard her voice, you idiot! What does this mean? It means go there and say, "I want to see you." The mere fact that you hear her voice, it doesn't matter if she's cursing your mother or saying "I love you." The mere fact that you hear Layla's beautiful voice. Lucky you. Go, let the perfect human mess you up. After sleeping. Go there. Now that beautiful mosquito.

"If there were no inclination with me, why did Layla break the vessel of Marv?" That's it. That's it. Rumi completely sends everyone up in the air.

"Only he who has not seen you says 'Arani.'

You who are always with me, what is 'Tera,' what is 'Lan Tarani'?"

He rubs it in their faces. He says, we are in God, God is in us. Haj, Haj Khanom! Do you pray? We Sufis, we are in God, God is in us. God enjoys us. Hajji! Not with you. For you to smell God, you must come and smell me. See what he smells like. We are in it. He is in us. In that mullah and priest and rabbi and cross and synagogue and Buddhism and Hindu and these things, nothing is found. It's in us. Yes.

"Until you reach a place where 'Lan Tarani' is said, keep your eyes on the wall.

Until you reach a place where the foot of illusions and the eye of thoughts cannot reach."

He says you will reach a place where thoughts and illusions cannot reach. That's Saadi's poem. How beautifully you explain God, that no religious person in the world can interpret this line of poetry. No religious person.

"Oh, higher than imagination, comparison, conjecture, and illusion,
Than all that we have seen and read and heard."

He says God is this. Higher than imagination, comparison, conjecture, and illusion. In the name of God, the Most Gracious, the Most Merciful. "I'll go there and not come. I'll go to heaven." I say: "Why?" "Because I prayed some prayers. I paid money to the Haj Agha. He prays my prayers. And then Mecca. I've been to Mecca eight times." Did you understand? Did you pay attention? I've been to Mecca eight times. Hosseini! My prayer that I paid for, he prays it. And he's gone, yes, I'm going to Mecca. I'm going to heaven. I say: "I'll do something to you that you'll understand. Are you bribing God, you dishonorable one?"

All that's left is for you to taint God. Meaning you pay someone to pray for you. He takes care of your unprayed prayers. Then that farmer who earns five hundred thousand dollars a month, has eight dependents. He can't go to Mecca and can't pay someone to pray for him. God says this person goes there because he had no money, go to hell. You, because you had money, go to heaven. Are you bribing God, you dishonorable one? May you be punished in the afterlife so you understand what the issue is. You still haven't understood. You haven't yet messed up a place for it to splash in your face. And it will do it. You've even commercialized God. Who goes to Mecca? Those whose financial situation is good. This itself means Mecca is not your path to salvation. Because the one whose financial situation is bad cannot go. Idiot! So this is not your path to salvation. Mecca is a symbol that when your financial situation is good, you don't eat your money like cows. You must observe its rules. Number one, you must look among your relatives. If there was a poor one, you give your money to them instead of Mecca. Then in your neighborhood, if there were no poor, miserable, penniless people around you and in your family, then you can go to Mecca. This nonsense is one of the conditions of Mecca. Then you became a TV presenter for me. You go on air and guide people. With whose permission?

"Preachers who make such a show in the mihrab and pulpit,
When they go into seclusion, they do other things."

Preachers are not just mullahs and priests. Joel Osteen is also among the preachers. Hosseini is among the preachers. You who go on air and sit and say: "Let's give our hearts to Karbala, let's give our hearts to Karbala." Which Karbala? Which hearts? With the permission of which human? You guide people to the right path. Did God tell you? Are you a prophet? Did He send

you to guide? Dear listeners! Let's not backbite. If you see Hosseini talking on air about backbiting, he must have had permission to talk about backbiting. No. Even when I enter television at seventy-three, should I have permission? We had permission at seventy-two. In the year seventy-two, as an Iranian, I had permission. If I talk about backbiting, I have the right to talk. You are wrong to talk. You go on air and sit and blabber and blabber and guide people? You donkey! Who are you to guide people? So why did the Prophet come? The Prophet came to tell you not to lie. Well, if everyone is going to say don't lie, that means two billion doctors. So we don't need a surgical doctor named Prophet anymore. You all became doctors. You all take pills. You all give yourselves empty injections. You all inject your own buttocks. You all give theories. You all come and say we must observe hijab. Wear hijab, don't wear hijab. What is hijab? What is wearing hijab or not wearing it? Because without permission, we can't do anything at all. And we do. Why? Because we preachers who make this show in the mihrab and pulpit, we are all like this. We all go on air. We always want to guide. We really, deep down, consider ourselves prophets. That's the reality. We see ourselves as great. Our noses are full. We think we understand a lot. If you are a movie actor, no problem. No problem. We are friends. No problem. Why? Because the person is writing. You are acting. But that writer is dangling in the air. With whose permission are you writing? You publish books. Their Quran says that curses be upon those who wrote the Quran with their hands. The Quran itself says it. It says these are the most dishonorable people. Did you publish the Quran without the permission of the people of (Tasawwuf) Sufism? The Quran says it belongs to you. Who are you reading? With whose permission are you reading, Mr. Basiji? With whose permission are you reading, Imam Khomeini? Imam Khomeini explained it in his clamor, in his pages. They asked him: "Mr. Khomeini! Come and interpret." He said: "Who are we to interpret? Dad, Hajji! Don't joke. Interpretation is not our job." Dad! Go find his "clamor." Don't find the censored version. Go look at the one from twenty years ago. You'll understand. "Mr. Khomeini, can you interpret the Quran?" He said: "Who am I to interpret? Hajji! Are you joking? Truly, interpretation is the work of mystics. You are of the people of Sufism. The one who sees, interprets. And then you curse Mysticism. You go to websites and bring dishonorable money and give it to your wife and children. You go to websites. The website of some person who has created a website, curses Sufism. You go and work there. Well, this money will come out of your stomach. It will come out of your body.

"Until you reach a place where the foot of illusions and the eye of thoughts cannot reach.

Or you gain access to a gathering where Gabriel, the trusted one, has no access."

He says when you fall onto this path, you will recognize the perfect human. You will step into a place where you gain access. They called the king one who gains access. To reach that position . "Gain access to a gathering where Gabriel, the trusted one, has no access." Meaning all the clergy, priests, and rabbis and these, all the world knows themselves that they don't have the station of Gabriel. He says Gabriel. You go to a place when you become a Sufi. You go to a place where Gabriel dares not come.

"This path, that provision, and that destination.

If you are a man of the path, come and come."

He says Restart has been broadcast. The words are being spoken. We are even talking about your own religion like Socrates. By God, no special topics have been said yet. If you are a man of the path and want to understand, this Restart is the way. Our time is up. There are still three

or four verses left that I promise. Yes. Three or four more verses are left that I promise we will finish next week, on the condition that no more questions are asked. There are many questions. Of course, any words you speak here are to your benefit. You just need to listen to Restart a few times to see what the points are. Anyway, anyone who curses me in this program is cursing Hafez. Is cursing Mullah. Because I speak their words. I myself am uneducated. If you leave me now in the middle of a church. I'm in church in the morning, in church in the afternoon, and in the mosque at night. I really don't have that much understanding myself. It's the view of Rumi and Saadi and Hafez and these that are being spoken, and you know it yourself, and I cannot give any explanation for it. Your path to God is a path that God must show you. So God must introduce someone who is from Him, and whomever you believe in, or have been baptized by, or accept as an important person from God, there are two possibilities: either he is from God, in which case you have found the path and will be free, and congratulations to you. Or he is not from God, in which case both you and he and the entire family will go to the trash. Religion is a religion where children are guided by their parents with beatings from the age of four towards "not the straight path". They guide them to "not the straight path" and don't let their glands grow. They help. Unfortunately, I am Hosseini and this is part nineteen of Restart. Until next week, farewell.