

Dear listeners, we are at your service. The common people are those who are lost in eating, sleeping, anger, and lust. and in the end, with the one thought they have, with the one religion they've chosen, with a single mindset, they go and die. These are called the common people. It could be a doctor or it could be a construction worker, it makes no difference. But the special people are those who change themselves, change their thinking, change their perspective. The special people are those who have a drive for precise, deep understanding. The special people are those who are in pursuit of understanding; they think something is missing, they have realized that they know nothing. This is what we call the special people. The dear listeners of the "Restart" program are certainly among the special people, because they don't turn off their radios; they listen, they are not regretful, and they don't close their minds to the world around them or to new ideas. We are at your service, our future television viewers, perhaps our current listeners. The time is 11:10, and we are going to read three verses from Rumi and settle the matter.

In the last three verses of the poem where Rumi says: "So in every era, a saint is standing..."—many of you asked me to post this poem on Telegram, which I will certainly do. You say, "Please post the poems you read on Telegram and Instagram so we can see what poem it is, so we don't forget." Thanks to the friends who promote the show and do so much else. We'll read the last three verses for you and then get to what's going on. Next week, we will talk about ladies, and the difference between a woman and herself—not a man. Oh! You friends had written, "Sir, can you talk about ladies next week?" You said it shouldn't be about men? Can you even find a man besides "that beautiful one"? I said, "No, by God!" But generally, you can't find a woman either, except for "that beautiful one." There is no difference between men and women.

And a very important point will be presented to you. The poem reaches a point where he says: "These words require many examples and explanations / But I fear the delusion of the common folk may falter"

He's saying if I were to explain these things, the delusion of the common folk —just as I initially distinguished between the common and the special means the common folk, these 99% of the people on planet Earth... Why delusion? Because Saadi says: "O one who is beyond imagination, analogy, conjecture, and delusion." Meaning, of these four, delusion is the peak. Delusion is considered more important than analogy in this line of thought. He says, "I'm afraid this delusion will fall apart." Mr. Hosseini, excuse me, your point... you mean Hawking is in a state of delusion right now? I'll refer you back to "Goodnight Iran," where I talked about this, and later I want to take two or three of its episodes—I mean, make it ten or fifteen episodes—and talk about it here in two or three parts for you, so the matter is settled, because the rest of "Goodnight Iran" is political-social stuff that's of no use to you. What is desired by "Restart" will be presented to you.

Yes, there I explained that the real world and the true world are completely different. The real world says that Hosseini is talking and you are listening, while in the true world, there is no Hosseini, there is no you, and there is no microphone. It's very different. Here, Mr. Hawking is in a delusion. Why? Very simply, with a very catchy, one-line formula, we can understand why he's in a delusion. Why is Newton in a delusion? Now, the scientists who... why was Aristotle in a delusion? Because Newton discovers something that is of no use to him after he dies. Meaning, he discovers something that only pertains to this zero-level world that exists; it's no longer

relevant to that other world. Meaning, whatever you discover outside of your own body, what is it for? For other people. When you die, you are doing a service for people, but when you die, these things don't enter the grave with you. So this is a delusion.

Which dead man has taken a television in there with him? Except for Christians who are buried in a full suit, the rest, even with shrouds... many of them are burned. Many of them are naked as the day they were born. This is what delusion means. Delusion means that everything you talk about regarding science—meaning what we call worldly knowledge or science—is all a delusion. It all goes away; nothing goes to the other side with you. If you think something goes to the other side with you, that thing is outside of delusion. So here, he pulls two very emotional tricks. Number one: he considers the entire world to be common. Number two: the delusion of the common, he says it will falter, if I explain, it will fall apart. "So that our goodness does not turn to badness / What I said was nothing but selflessness/ecstasy"

He's saying, "That's enough, Haj Hosseini, stop here." We ask why? He says, "Because the delusion of the common will falter." Second, "If you see that we said something, we said it in a state of ecstasy, we were drunk, we were high, man. In these few verses, you read the signs, we weren't in the present world, we were in the drunkenness of love for 'that beautiful one'." We didn't say anything of our own; we didn't understand what we were saying, otherwise we wouldn't have said it. Very complete. Hey you, the one who interprets the Masnavi, my beautiful one! When a poet... when you call someone a poet, my dear Khan, my beautiful one, you jackass! I said "jackass" because I wasn't supposed to curse, but I did. I haven't cursed yet in this first minute. I'm kidding, it makes no difference, I'm a jackass too. If I don't understand something, the name doesn't matter, it's jackass.

What does jackass mean? A jackass is something that eats, sleeps, has kids, and dies. Jackass means I'm a jackass too if I don't understand. I'm a jackass, I'm no different. We're interpreting? What are we interpreting? He says, "If you see me in this state," he says, "I am not a poet and I am in a state of ecstasy, I am drunk, I see a beautiful one sitting in front of me, I scream, I faint, and I speak while fainting, and others are writing it down for future generations." So I am afraid to speak because the delusion of the common will fall apart. That's two verses. I haven't interpreted these two verses yet, I've only explained them. Don't say tomorrow that I interpreted them. No, I haven't interpreted them yet. The third verse, this last verse, Rumi pulls a low blow. He pulls a low blow, he says something that, by God, if he had used a vile curse, one wouldn't be as ashamed. He says something that just can't be dealt with: "For a crooked foot, a crooked shoe is better / For the beggar, his station is at the door"

He's saying for a crooked foot, you have to put a crooked shoe on it. These 99 percent of the world's people have crooked feet. You can't make crookedness straight, can't be fixed. If you give them a straight shoe, it won't fit their foot, they have a problem. This foot of theirs cannot walk on the Straight Path. That's what he means. The straight line. You know, like when you're drunk and the cops make you walk a line? Does the line have a valley? He's saying, did you know back then that these cops would have to do this? He draws a straight line and says, "Walk straight." You can't walk straight, you fall, you stumble. He's saying this foot is crooked; no matter how much I explain the Straight Path, it won't go straight, its foot is always crooked. Mr. Hosseini, whatever path we put him on, he veers off somewhere else, he keeps going astray. He can't stay on the straight path. He can't understand the Straight Path because we have to make a crooked shoe for this crooked foot. "For a crooked foot, a crooked shoe is better / For

the beggar , his station is at the door." here means station, position. It means the proper place for that person. He's saying it's better for the beggar's station to be at the door. The beggar has no right to come inside.

In the last verse, he pulls back a curtain that makes you sad, and you wish this verse would continue, but unfortunately, he closes it right there. He's saying the entire population of the planet Earth is behind the door. Which door? Which door is Rumi really talking about that all the people of the world remain behind? Today, we have to explain this door a little. Meaning, let's see what a Perfect Man contains. What door is it that is closed? First, let's go to the Religious Law, in a sense, as I've explained before, is like the shell of a walnut. Everyone in the world, in any religion, has a religious law. What does that mean? It means if you gather all the mullahs together, all the rabbis together, all the priests together, the Magi and everyone, and put them in one category... I'm arranging them. They call it... I'm not arranging them, Rumi says I'm arranging a category called religious law. These people are all within Religious Law. They have a minimum and a maximum. Its minimum is my common people, which is our and. The maximum is level one. A Perfect Man exactly... I'll explain the steps to becoming a Perfect Man for the dear listener. Step one: religious law. It has a minimum, which is all the people on Earth. It has a maximum within that same level of religious law, which they call the people of wisdom , meaning Mulla Sadra, meaning Aristotle, meaning scientists who think, meaning they've activated their imagination. This becomes the first category.

The Perfect Man has complete command over this. What does that mean? It means all the correct words of the Muslim sources of emulation who have the five conditions—meaning they are obedient to the master's command, guardians of their souls. Meaning, good people. He's not talking about mullahs at all. Religious law means the ascetic and devout of the Muslims, the ascetic and devout of the Christians, the ascetic and devout of the Jews. This is in level one. Do you understand what this means? It means it's a door that has no door. Religious law is entered without a door. That's why anyone can pray, anyone can go to church, you can do anything. All the scientists are explained this way by Rumi, Hafez, and other mystics and Sufis: everyone is in religious law, even their scientists. To enter from religious law... There is a door. When you open the door, it becomes the Path. Meaning, the nutmeat. If you look at this walnut, it has a shell. Inside this shell is a kernel. That walnut kernel is called Tarīqat. This one has a door. He points it out here, saying: "For the beggar, his station is at the door." The beggar must sit behind the door; he has no right to come inside.

From level two, which I'm about to explain, the story of "Restart" begins. Meaning, the "Restart" program starts from level two. This means if you are in level one, in religious law, even if you become a Mulla Sadra, if you become an Aristotle, if you become a great man in the history of thought and philosophy, you will still never enter level two. That's why when I cursed, I said, "Are you, Mr. So-and-so, a gnostic who knows God?" You're in Mashhad, and I ask how far is it to Mashhad? You say the sign says four hundred, I'm near Kerman now, after that is Mashhad. I say, "Well, you idiot! Your path is completely wrong." Level two: Tarīqat., who's in it? Tarīqat refers to someone who has found the Perfect Man; he has been given orders from the Perfect Man, and that's when it begins.

Tarīqat means the nutmeat. Can the nutmeat form if it's not connected to the tree? Absolutely not. But you can find the nutshell even in your house. Meaning, this nutshell must be connected to the tree for the meat to form inside it. Meaning, until the moment Tarīqat begins, connection

to the tree, connection to the Perfect Man, is the first condition, otherwise a proper walnut won't form, it won't become "beautiful." Tarīqat. Who's in it? All those who have found the Perfect Man and have entered level two of the mystical movement. If you put all of them in a bowl, they become the people of the Path. The Perfect Man contains all of this. So what happened? Let's review: all of philosophy and grammar and conjugation and zaraba, zarabā, zarabū... and the entire Torah and Gospel and Quran that you speak of, and everything you call religious law, this is the nutshell. The Perfect Man must be aware of it. Meaning, this religious law must be within him. Religious law is one of the arms... one of the fingers... this must be there. So the Perfect Man must completely understand religious law.

Two: Tarīqat. This refers to people who have entered. They come, the leveling is set, the level comes into it, it connects to the tree of the Perfect Man. Fully aware of Tarīqat. The Truth. What is Haqīqat(truth)? Sir, use that tree, that walnut example. Haqīqat(truth) means the vitamins of the walnut. If you eat the shell, with the shell, will something happen to you? Nothing will happen. They'll take you to the hospital and cut open your stomach. Why do you pick the walnut? You pick it, you crack its shell, you take out the meat and eat it. Meaning, you eat its Tarīqat. When you walk correctly on this path of Tarīqat, the vitamins of this tree, this walnut, its vitamins become part of your body. What do they call it? Haqīqat. What does Haqīqat mean? It means you understand the truth of the matter, you understand the vitamin. This is now transforming from one state of being to another. Meaning, some actions and reactions occur in the body, and this stupid walnut that could have been food for cows and donkeys, this nutmeat has entered a human body, has gotten closer to a Perfect Man. Meaning, you give it humanity. Meaning, a vitamin is created for it that when you eat it, it causes you to think and contemplate. If you don't eat this walnut, you'll die of hunger. You eat this so its vitamins enter your body so you can go and understand the next stage. Meaning, to give you fresh energy to understand something. So you know religious law, you know Tarīqat, and you understand Haqīqat. All the religious people when they argue, or the philosophers, philosophers, philosophers... Aristotle thinks a Perfect Man is someone who has reached Haqīqat. Heh heh! Today another secret will be revealed. And it will be revealed in such a way that the delusion of Hosseini, who is common, and you who are special, do not collide. These people think that religious law means prayer and fasting and khums and zakat and such, and Tarīqat means the path and so on, and Haqīqat is what the Perfect Man is. They say whoever reaches Haqīqat is a Perfect Man. And unfortunately, Rumi, Saadi, Hafez say: "Heh heh heh!" My words are these: this is just a joke. Who reaches Haqīqat? The initial stages of Hafez. This is not a Perfect Man at all. A Perfect Man who is full in religious law, full in Tarīqat, and full in Haqīqat is still not a Perfect Man. He's a Hafez, he has just reached the stage of Hafez, he has understood Haqīqat. He says: "Last night I saw the angels knocking at the tavern door / They shaped the clay of Adam and poured it into the cup." He has seen the Truth, meaning he has seen, meaning he has eaten the vitamins of this walnut. Do you know what that means? You don't know. Hafez struggled for forty years. In mysticism, we have a few people in its history that when they enter—meaning when their "Restart" story gets a jolt, their Perfect Man story gets a jolt—some, in a single day... many have understood now, well, not many, I don't want to explain, many have figured a lot out in just these few months... some people's Perfect Man story gets a jolt, some understand in one day, meaning they find the Perfect Man. Some in ten days, some in six months, some in a year. The person who has taken the longest for this matter so far—meaning "that beautiful one" made love

to him, kept messing with him, played the rogue with him—is Hafez. It took forty years, thirty-five, forty years.

Rumi has a story. He says a person came to the door of a Sufi's house. A Sufi means around Sufism. A Sufi means a prophet. A Sufi means Shams Tabrizi. I repeat so you know that Shams Tabrizi is a prophet, not a Sufi. Sufism means the Perfect Man. He says he came to the door of the house and knocked. From behind the door, the Sufi said: "Who is it?" It was our Sufi. He told the Sufi woman: "Ask who is at the door." He said: "It is I." "My dear!" The Sufi woman turned to him and said: "He says, 'It is I'." He said: "Tell him to go away and come back later." Ten years passed. After ten years, he came and knocked. He asked: "Who is it?" He said: "It is you." He said: "Come in."

Here, there is only "me," there is no one else. Hafez did the same thing. He made mistakes too. "I will not cease my search until my desire is fulfilled / Either my body reaches the beloved, or my soul departs my body." The Perfect Man said: "Oh, oh! You're blustering? You won't cease your search? You think you'll find me on your own? Go on, keep searching. You won't cease your search until your desire is fulfilled? This isn't a game of chasing rosy-cheeks, Mr. Hafez. Here, we buy broken hearts and tired bodies." You won't cease your search? One verse saved Hafez. After thirty-five years, one verse saved Hafez; he found the Perfect Man. I'll read you the verse now so we can enjoy it. He says: "Before this, your thoughts were more of lovers / Your affection for us was famous throughout the world / I remember those nights' conversations with sweet-lipped ones / The topic was the secret of love and the mention of the circle of lovers." (I explained the allusion of remembrance in part one of "Restart," and we'll have to explain it again later). "Before this green ceiling and azure arch were raised / The vista of my eye and the beloved's eyebrow were an arch." Shadow... this verse saved him: "If the Beloved's shadow fell upon the lover, so what? ." The Beloved means "that beautiful one." Everyone thinks the lover ... everyone considers the lover to be the man, and the beloved to be the woman, or whatever they think. "If the Beloved's shadow fell upon the lover, so what? / We were in need of him, he was yearning for us." The Perfect Human said, "Yes, this is it." If I don't want you, what are you? Even if you find me, it is our love for you, beautiful one. We love you, not that you fall in love. You can't find it. With blustering and kicking and crying... even when you cry, it's us putting pressure on you. Seven hundred years passed, it's been broadcast for a year, a state, a child of Iran. "If the Beloved's shadow fell upon the lover, so what? / We were in need of him, he was yearning for us." If you see that I did not cease my search until my desire was fulfilled, it was because he was yearning for us, he gave us that state, otherwise, go and search, you won't find him. "At the king's door, a beggar made a subtle point / He said, 'At every table I sat, God was the Provider'."

Look at this now. Right now, this one verse... I don't know, for God's sake, you... I don't know, if I say this now, you'll sit on state TV, you'll sit here and there, blustering, talking bullshit, and it really pisses a person off. What do you understand from this poem right now? For Hosseini's sake! I'll read one verse now, what do you get from it? "I have forty verses of the Masnavi memorized." Here, guys, it requires vision. I'll write it down and bring it. I'll even try at home... you've sat here for me with Hafez and the Masnavi. What do you understand? From this, what do you understand? "At the king's door, a beggar made a subtle point / He said, 'At every table I sat, God was the Provider.'" Do you know what Provider means, dear listener? We say God is The Provider, and by that, we've destroyed God, we've thrown him up there, on a universal joint.

We've brought God down. What does Provider mean? It means me, God... "providing" implies a distance exists between me and God. What does "providing" mean? It means someone gives sustenance to someone else. A mommy gives food to her child, a daddy gives money, food to his child. When you say God is The Provider, it means there is a distance between me and God, through which He gives me something. But when you become a drop in the ocean, meaning you yourself are the ocean, then the drop has no distance from the ocean for it to be given food. When the Perfect Man becomes annihilated in God, it means he is in God and all of him is God. The Perfect Man can't even go to hell, because if he were to go to hell, he'd have to take God himself into hell. From this, all the data falls apart. God is generous, God is merciful. No, sir! In the name of Allah, the Most Gracious, the Most Merciful. This means the Perfect Man is the Provider, the Perfect Man is the Gracious. He put billions upon billions of universes in the name of one beautiful one to show what the power of God is. He says, "I gave the deed to everything to this one, so you understand who I am." Everything. God cannot be The Provider. As soon as God is The Provider... you've destroyed God. God doesn't give anything. Whatever you think about God, Saadi says: "O one beyond imagination..." You imagine God is The Provider. "...and conjecture." You conjecture God is The Provider. "...analogy." You make an analogy, you think you are poor, so God is The Provider. This is analogy. "O one beyond imagination, analogy, conjecture, and delusion / And beyond all that we have said, read, and heard." Meaning, say nothing about God. Zip it with God. Don't say God. Don't say strange... now he says, "I'm sensitive, don't mention God's name. I'm sensitive." Strangely, he goes on a TV program... we don't know God by the name of God. No, nothing. The whole world, don't think just Iran, the whole world is like this. The delusion of the common will falter. If Rumi speaks, he says, "I'm afraid to speak, it will falter." They'll kill us, man, they'll kill us. Did they not kill? Did they kill only a few? Did they not saw Zechariah in half inside a tree? What the hell is "God is the Greatest"? Greater than what? Greater from where? In relation to what? Albert Einstein's relativity belongs to this planet Earth. When you die, there is no relativity. He says it himself, because when you die, you move at the speed of light, time is removed. When was time created? When Satan asked God... I'm giving this as an example, it's a story, so you understand... When did it begin? He asked God: "Give me respite so I can screw with humanity's head." Respite means time. Time began. Why doesn't Satan want respite for himself? Because Satan can't ask for respite. Man had to be created, Satan had to enter him, and time was created. He knows nothing. "At the king's door, a beggar made a subtle point / He said, 'At every table I sat, God was the Provider'." This is a very important point. This is about Shah Nimatullah Wali. It tells the story of Shah Nimatullah Wali. "Those who, with a glance, turn dust into gold / Might they cast a corner of their eye upon us?" Was it in vain? That is what it's saying. What are you going to interpret? It tells the story of Shah Nimatullah Wali, that whenever he went to eat, wherever it was, a minister would invite him, a representative would invite him, he would eat, and at the end of the meal, he would turn to the minister's guests and say: "Excuse me, the food was a bit short, and this was our provision that we gave to you, enjoy." The minister would say, "I threw the party, I invited..." He would say, "It was HALAL for you to eat the food, enjoy. You are eating our food, enjoy. We are the providers, you are eating our provision." They reported this to the king, who was Amir Timur at the time, this Mr. Timur Lang, that, "Sir, you who respect him so much..." because in his last fifty years he had turned to weeping, after having killed so many people, he had wrecked fathers... "You who respect him so much..." Who went to him? The mullahs went

and snitched. They said, "Sir, you who respect him so much, wherever he eats, he says, 'This is our provision, eat Halal sustenance with us'."

Timur the Lame turned to one of his ministers, his advisors, and said, "Sir, go take a sheep, kick anyone you see in the nose, take the sheep by force, bring it, roast it, and next week we'll invite Shah Nimatullah Wali." They invited him. "As you wish." With that sheep they had taken by force, they brought it and put it on a platter. As he was eating, just as others have recounted, he said, "Friends, this food is HALAL, eat from this provision of ours." Amir Timur said: "Excuse me, may we ask a question?" He said: "Please." He said: "Do you know if this food is Halal?" He said: "Yes, the food is ours." When you ask if it's Halal? He said: "Is this food yours?" He said: "Yes." He said: "I've heard that wherever you sit, you say, 'This food is ours, you ate...' Wherever you eat, you say this is your food?" He said: "Yes, and it's the same right now." He said: "Call the executioner, call the advisor, look at the advisor." He said: "Where did you find the sheep?" What is this subject? What is this subject? What is this subject? What is this subject? This story is so we understand, understand the point. This verse is talking about that.

So, within the Perfect Man, who is your religious law? My beautiful one! Whatever your religion is, he has chewed up all your books, they are inside him. All the books your good people talk about—not these priests, the priest... that Pope at the top, whatever he understands, has read, has a library. That is religious law. What else is in him? Tarīqat. What else is in him? Haqīqat. From here, it goes to the next level. You are not yet a Perfect Man if you have these three. You're just a Hafez, just the beginning of being a Hafez, you're not yet a Perfect Man. You must have one more thing to be a Perfect Man. What is that thing? Good Words.

Mr. Hosseini, excuse me! This religious law, that's words, isn't it? He says Good Words. No, it's very different. What do Good Words mean? It means he speaks nothing but good. The difference between Aristotle, Socrates, the difference between Saadi and this poet who writes poems in Tehran—that one talks bullshit, Saadi doesn't. Good Words means a person reaches a degree after Haqīqat where he says nothing but good. Good Words means that he cannot speak anything but good. It's not possible. Meaning, Good Words means he doesn't say things like Aristotle did, that the earth doesn't revolve around the sun, the sun revolves around us. He doesn't say that bullshit. Man, you read Saadi drop by drop, you won't find it. Let's set aside formal education. After Good Words, what? Sir, it is Good Thoughts. Now, Zoroastrians say Good Thoughts. This is the next level. Meaning, if a person reaches religious law, puts all the mullahs and rabbis and clerics in his pocket, falls into Tarīqat, finds the Perfect Man, moves forward for twenty, thirty years... then he moves forward for five, ten years, because it's not transferable, it's given. "Love is something that arrives, not something that is learned."

After this, he passes the stage, he reaches Haqīqat. Then after Haqīqat he reaches Good Words. Then after Good Words he gets to Good Thoughts. What do Good Thoughts mean? It means in his thoughts, even when he's asleep, he doesn't think, "Hey! These thieves... what if this guy wants to kill me?" He doesn't seek retribution anymore. He doesn't judge with his imagination, with his thoughts. Just calmly... I mean, it doesn't enter his mind. Do you know? Without him... for not even a second does it enter his mind that maybe you want to pick his pocket, maybe you're a son of a bitch, maybe you did that, maybe your wife is bad, maybe your child is bad, maybe your father is bad, maybe so-and-so is bad. Until he sees it, he doesn't accept it. What do Good Thoughts mean? Good Thoughts. This gentleman who they curse Zoroastrians for, Zoroaster... a Zoroastrian today is just like a Muslim, makes no difference to

me... I am explaining the level of Zoroaster himself, beautiful one, listen. I'm explaining Zoroaster's level. Good Thoughts means that from the start, for not one second does he think a bad thought, he has no bad thought. Whether you call it thought or ideation, it's different. Not for a second, not for one second does this person reach a degree where he can no longer think a bad thought. That's Good Thoughts. For you to understand the distance, beautiful one, let me just explain this Niagara Falls so you remember: all the mullahs and priests and rabbis were in that same religious law, they never came to Tarīqat, they are behind the door. Rumi says this. They are behind the door. I am talking about a place that they don't even see. That place becomes Good Thoughts. What comes after that? After that comes Good Deeds . Meaning his actions are also good now. Meaning, now that he doesn't think bad thoughts, you can't for a second... His deeds also become good.

This becomes... oh! I forgot. Religious law: all the mullahs are in it, all the people of wisdom are in it, all the scientists are in it, all the mystics are in it, all of these are in it. So how many is that? Six so far. Let's read from the beginning: religious law, Tarīqat, Haqīqat. This is still not a Perfect Man. Good Words, Good Thoughts, Good Deeds. This is still not a Perfect Man, my dear listener. This is just Rumi. "Attar traversed the seven cities of love..." This level is the level of Attar. You piece of filth who sits and writes poetry, do you know? Because you simply don't know that they played these rogue games with Hafez, one day when he was sad, he said, "Why did you give me this state so late?" He said, "Because we wanted your book to be in every home in the future, for you to be everywhere." But if you want to read the Quran, you must ablution. Sufism has put these tricks on the Quran's neck. To read it, you must have an ablution. To read Hafez, besides having to do ablution, you must also recite a Fatiha. There is no Iranian who won't recite a Fatiha for Hafez at least once in their life. Everywhere, from Hafez... and it doesn't even get solved after that, because to get a stupid fortune reading, besides having ablution, you must also recite a Fatiha. So, Mr. Hosseini, even when he reaches Good Deeds, he's not a Perfect Man? He is still not a Perfect Man. Meaning I have to mention one more in the level of Attar. And remember, if you take all the people of the universe and put them in religious law, see how many levels there are. The one who interprets the Masnavi doesn't understand the Masnavi. This one says he understands more than a Zoroastrian. That one says he understands more than a Muslim. That one says he understands more than a Christian, even a drunk one. He's still in level one, beautiful one. Meaning all the scientists are also at the level of religious law, they're just screaming and shouting in there because they've been left behind the door. Mr. Rumi says they are left behind the door. "For the beggar, his station is at the door." Meaning, if I don't even mention this seventh one, the person I've been talking about so far is not a Perfect Man. Do you really get it? Do you understand what these seven cities of love mean? It means each one of these that I've explained is a hundred parts in itself. So you understand, I'll take you into religious law: they say this one is an ascetic, this one is a devout worshipper, this one is a source of emulation, this one is a jurist, this one is a scientist, this one is a person of wisdom, this one is a professor, this one is a... what's his name? Newton. Meaning, the knowledge of these people. Look at these levels. The rest become the common folk, the people, which is just education. This one is a doctor, that one is so-and-so, it becomes education. This religious law, meaning this... this level of education... this was all in level one. In Tarīqat itself there are a hundred states. Where is the Iraqi in his Tarīqat? Where is Salman? As the story goes, they asked, where is Abu Dharr? That if Abu Dharr, in Tarīqat, were to

understand what Salman says in Haqīqat—this is an example, an example—he wouldn't bat an eye. This cycle has been going on for five thousand years, it's not supposed to change; if he understood, he would kill him. What, my good sir? Do what? Less? This Tarīqat has levels. Then we come to Haqīqat, that has levels too. Do you know what Haqīqat means? He doesn't understand. Albert Einstein explained the depth of light and turned all of physics upside down. This became a new truth. In religious law, it became a new perspective, a new depth, another new angle. Meaning you have to go all the way to the quark. Anyway, I won't get into it. So these six still don't make a Perfect Man. What is the seventh? Gnosis. Ma'rifat. Do you know what Ma'rifat means? Okay. I'll explain it to you so you know, though we still haven't finished its two verses. Ma'rifat means that he knows God and knows what God wants. To understand what Ma'rifat means: you see an apple, an apple tree. I go up, I take the apple. A food engineer dissects the apple. A systems biologist, whatever, breaks down the apple. We go further, people come and classify the apple, they say, "Ah! This has an atom, this has an electron, there is a nucleus." We go to more advanced scientists, they say, "Sir, this is a quark, it's particle by particle, here it loses its property, here it doesn't." Here chemistry... then it comes to the chemistry lab, just this stuff. Then it comes to physics, just all of this... Gnosis means the Perfect Man knows what an apple is. Where did the apple come from? Who was the apple's mother? What was its aunt? What was its DNA? This is Ma'rifat. Meaning he knows the whole world, he knows the entire universe. He has gnosis of it, he knows what it is. Meaning he has gnosis of what the depth of this story is. What does this guy understand from this? He becomes a Gnostic. He has gnosis of God, he has gnosis of the universe, he has gnosis of the unseen world. Meaning, after death, he knows where to go, what he needs. Right now, for example, when one wants to go hunt a cow or a cheetah, they are professionals and need new equipment. He understands what he'll need when he goes there. Meaning if you don't have a Gnostic, if you have these six, you're just a Saadi, just a Sufi. The Sufis who are around the Perfect Man, the seven, ten, fifteen of them, all have the first six.

Look, Mr. Mullah, look where you are! You are talking about a Sufi, you know... a Sufi, the name of stage six, Hafez has passed it, you go on air, you can talk about Hafez, my head hurts... you know? He has Gnosis. He knows Satan completely, he also knows Satan's commands. This has now become gnosis. I... I wanted to explain more because it's not over yet. This is still not the Perfect Man... the beginning of the Perfect Man means these seven that I mentioned. In religious law, I explained the minimum. The minimum is you and me. The maximum, they say, is for example the people of wisdom, the philosophers, in level seven, this becomes their minimum. Well, I really dragged out the explanation in "Goodnight Iran." How many minutes do I have? So we know what a Gnostic means. Okay, it's a very important point. An example. You say, "Mr. Hosseini, I gave some money to a beggar, won't I go to heaven? Why won't I go to heaven?" Because you know nothing about that beggar. My beautiful one, you gave him ten dollars. Look! This beggar has had a fight with his wife and they are getting a divorce. You give him ten dollars, he eats with this ten dollars, and he reconciles with his wife one day later, and it's possible if you give him five hundred dollars, he might never see his wife again. And then do you know what happens if this woman leaves her husband? This husband and wife were supposed to, now that they are married, even though they're beggars, they got divorced, they are supposed to get married again, have a child. This child of theirs is supposed to become the president of Ethiopia, is supposed to save five hundred thousand people from certain death, and

you, with this money you gave, caused him not to go back to his wife. This is why when they say you must listen to "Goodnight Iran," this is why.

I told a story, I said a Gnostic was walking, and there was a person sitting in a car, a driver, who claimed he understood things well. Suddenly, he slammed on the brakes, got out, then got back in. The Gnostic asked, "Where to? What did you do?" He said, "Sir, I went and moved a turtle that was in the middle of the road." He said, "You ate shit doing such a thing!" He said, "My dear! Sir, I did a good deed. I'm going and giving money to churches, churches... I do good deeds, I'm serving people. I'm serving..." In "Restart," I'm going to explain what a good deed even is. He said, "I did a good deed so it wouldn't get killed." He said, "You were very wrong, you are very ignorant. The number of turtles was one too many. That turtle was supposed to go under a car and die, so someone in Italy could get their head fixed. How do you know how many million pieces of cloud rise from the oceans every day, and how many million pieces fall?" He said: "Yes, excuse me, you're right. So you're saying five hundred people died because of what I did?" He said: "Yes." The driver slammed on the brakes. He asked: "What are you doing?" He said: "I'm going to put it back in its place, to save the five hundred." He said... he said, "What are you trying to do... have you given up?" He repeated this dialogue. He said: "What do you mean, sir? Excuse me, I want to put it back in its place so that..." He said: "No, just now when you were too many, we killed one in France, a turtle, to make the number right. Now if you go put it back, another turtle will be added, and now twenty-seven thousand people are going to die in a flood in Italy." He said, "Sir, if we pick it up, you curse us, if we put it down, you curse us. What should we do?" He said, "Don't meddle, man, don't meddle."

How can you go and give money to some place, to some person, someone you don't know? Money that a Perfect Man doesn't know where to spend... How do you know the monsters that I explained in "Goodnight Iran," Annabelle and those things, which are different topics now. This is a very important point! You think you're doing a good deed, you're doing a lot, now in fifty years, thirty years, DNA will change, meaning scientists can change DNA, for example, and make everyone good people... so it's solved, Mr. String-theorist, don't put yourself in distress. The DNAs will change, everyone will become good. No, not everyone will become good. Why? Because the Muslims will gather again, and they will set up their children and their DNAs in such a way that they wake up in the morning to pray, pray at noon, pray at night, give khums, give zakat, fast... they will do these things and in the end, they will produce five hundred and fifty-seven thousand Ibn Muljams. Think about it, seven billion won't help. DNA belongs to this planet Earth, it doesn't belong to that other world, it doesn't belong to the unseen world for you to talk about. Even if DNA changes, look, if your science progresses so much that it changes DNA, changes the system, everyone becomes tall, with arched eyebrows, black eyes, intelligent, you will still produce seven thousand Judases. Meaning seven billion Christs will produce Judases. Why? Because whoever goes to the synagogue with the idea of doing good deeds... for example, have you seen what a satanic priest looks like? Do you have gnosis of him? Do you know what you have to do to not be fooled by Satan? Ma'rifat means you have to see, do you know all of Satan's weapons? You don't. The name of a Perfect Man comes up, "Mr. Hosseini, I heard of a Perfect Man, for example, he was an old man in such-and-such place, nine hundred years ago, if you blow on him, he'd fall over dead." Yes, if you blow on him, he falls. If you blow on him, he falls. Many things fall. If you blow on him, it's a problem. He falls, but if he blows, the matter is different.

Thanks for listening to this program. Tomorrow, I wanted... Since we just did these two verses of Mr. Rumi, we still have three or four more. All those examples... very briefly, as I want to finish the point, I'll explain very briefly. After Ma'rifat, you reach renunciation, single-mindedness, renunciation itself. After that, you reach seclusion, contentment. Meaning, even some Perfect Men have this renunciation. Then contentment and silence and completely... really, when you reach Tarīqat, the whole point is for you to reach Tarīqat, nothing! With the permission of the Perfect Man, use that same prayer, you don't need to. Because for you and me, being the same devout Muslim worshiper and ascetic is enough. There is no need to go into Tarīqat and the next issue; the distance is much greater than these words for you to mumble anything at all about the Perfect Man and Sufism and the people of Sufism and mysticism. Until next week, when we are supposed to talk about ladies, I've already said this. Just for me now, because of these two verses...

"These words require many examples and explanations / But I fear the delusion of the common folk may falter"

"So that our goodness does not turn to badness / What I said was nothing but selflessness/ecstasy"

"For a crooked foot, a crooked shoe is better..." you must pay attention. "...For the beggar, his station is at the door." It's better to be right here behind the door paying attention than to enter a domain where you meddle, interfere, and understand nothing about it. Next week, episode 29, the ladies should pay attention. Farewell.