

Episode 12 - The Important Secret of Satan

Welcome back to Restart. The youth of Iran are not lost; they are rational and can no longer be fooled by outdated dogmas. This episode dives into the epic mystical journey from **Attar's Mosibat-Nameh (The Book of Affliction)**, proving that the path to truth transcends conventional religion.

Follow Attar's **Seeker** (Salek) on his desperate quest for the ultimate reality—the "73rd religion." Witness his encounters across the cosmos, from angels to Satan, and finally before the great prophets: **Moses, Jesus, and Muhammad**. Discover why even these revered figures cannot provide the final answer and instead point the Seeker back towards his own inner being.

Learn the profound secret revealed by Muhammad in Attar's tale: the true path lies not in meeting external saviors, but in traversing the **five inner valleys** of Sense, Imagination, Reason, Heart, and Soul. As the masters have always taught, "Whatever is in the universe is not outside of you. Seek from yourself whatever you desire, for you are it." This episode challenges you to abandon external searching and begin the real journey within.

#Restart #SeyyedMohammadHosseini #Attar #MosibatNameh #TheSeeker
#Salek #Sufism #Mysticism #Erfan #73rdReligion #InwardTurn
#KnowThyself #FiveValleys #Socrates #Plato #Rumi #Sanai #Satan #Moses
#Jesus #Muhammad #CompleteHuman #UnityOfBeing #ShabBekheirIran
#SpiritualJourney #Iran

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

Well... it's not just that we're happy, but we're floored. Because the news... I mean, we've been away from Iran for 11 or 12 years now... The news we'd get was that, yeah, the youth are all after sex and TV series and those kinds of games and drugs and so on, and they don't pay any attention to these things at all.

But in 11 episodes of Restart, I've realized this is a joke and that the youth just hadn't found a path; because they've become rational, you know? They've gotten closer to the atheists. Meaning, they've become more discerning. Some have gotten closer to monotheism, and some... you could say these youth have gotten closer to the atheists. Meaning, you can't honestly fool them anymore. Let me not use the term "make an ass out of them", but... *fool* them. "Making an ass out of them" means you *were* fooled, and you're *continuing* to be fooled. It means you're on a different path. This itself has different terminologies and different concepts.

So, I'm really happy, really. I mean, I'm thinking... let me just say one thing: ladies and gentlemen who are listening to this program, promotion is on you. Someone wrote: "Sir, for God's sake, don't cut this off like the(Good Night Iran) program." First off, I didn't cut off 'Shab

Bekheir Iran'. Please, say we cut it off. When you say *I* cut it off, I feel ashamed, really. I haven't had the nerve to say until now that we cut off 'Shab Bekheir Iran'. Meaning, you and me. If, from the first program, you had promoted it hard, if you had presented it to the people firmly, if you had sent it to the 50 emails you have, if you had shared it on Facebook or, no, told your friends about it, if this had been done and you had shown up, maybe I wouldn't have cut it off. And now I'm not continuing it. Meaning, 'Shab Bekheir Iran' is finished, in my view. Those 40 [episodes] will remain. Maybe I'll make a 41st program to say that we were to blame for it being cut, and there were very important political messages in it that I was supposed to deliver. That perspective I have from Plato, which was very useful for Iranian society. Unfortunately, unfortunately, it was very useful, and I cut it off.

This is now episode 11, meaning by the time it gets to, say, 20... that's 10 more... How long is that? That will take another 5 months. If we want to go to 20, with these 10 it'll be 30. Meaning the program to 40... 'Shab Bekheir Iran' went to 40 episodes. So if this one is to reach 30, that's in 5 months. Well, it's enough for you to try to promote and announce it for 5 months. My view is that in 5 months, I can launch the TV station. I mean, assume right now we have 250-300 thousand listeners. Really, if 200,000 listeners give \$10, that's \$2 million. That means we've launched our TV station with power.

Anyway, I want to say that if something happens, when you say "Hosseini, *you* cut it off," I get a little sad and upset. But if we speak fairly, *we* cut it off. Meaning, you were also involved through your lack of sharing, lack of promoting, and lack of announcing. It's not hard. You have 30-40 people in your family; just pick up a phone and ask, "Hey, have you listened to this program or not?" It's really not hard to share it on your Facebook or introduce it to your other friends. In any case, this is your job to do, and this is a kindness you're doing for yourselves and me, meaning for *us*... you're helping us again. Remember, right now there's a group of people listening to this program, but there are many others who would like to listen and have no idea it exists. Those who don't know... my whole point is, remember this so that, God willing, this program reaches one million listeners.

Yes, we made a small detour from Rumi (Rumi) to Attar because we wanted to explain Attar's *Mosibat-Nameh* (The Book of Affliction), and we announced in the last program that Attar... excuse me... went through this same Restart program. Khaqani went through it, excuse me... Ahmad Ghazali spoke of it, excuse me... Rumi and Attar and Saadi and Hafez and all of them spoke of it. Meaning, Restart, if we look at it in writing, has been spoken of since Socrates. Socrates was killed because of Restart. Meaning, this very program and these very topics that are being discussed now. Right now, if you go to my Facebook page, you'll see that, thank God, nobody can see it anymore, thank God. It's a dangerous program. It's a different program, and what I'm doing in this program is proving to you that all of these people said the same thing.

Now, if the interpreters—the commentators on Rumi and Attar and so on, of whom I believe 3 percent interpreted, translated, and concluded correctly, and 97 percent, either with malice or agenda and for various reasons, didn't want you to understand the *essence* of the matter, meaning the *real* point—those two or three percent explained it. If these 97 percent who read Rumi had given the explanations I'm giving now, we wouldn't have ended up here at all. You

would have understood this 50 years ago, 80 years ago, 100 years ago. How did you not understand such a clear issue? That's a topic in itself.

In Attar, there's a seeker who is looking for the "seventy-third religion," looking for a guide, and so on, as we explained last week. And this person goes to every single being in the universe, from jinn and fairies and humans, to earth, water, wind, and fire, and Azrael and Gabriel and Michael and Israfil. And just like that, Attar, with cunning, takes this person to them. This person goes to them and begs them: "Can you guide me so I can see God? So I can understand the path of the seventy-third religion? So I can see what Hosseini's Restart program is saying?" And they say: "No, we can't help you. Go on your own way."

Today I want... I mean, this person goes to Moses, Jesus, and Muhammad, excuse me... he speaks with them, too. Without any [preamble], we were supposed to talk about this today. Let's see what these religions say when this person goes to them. Then we'll see an important secret revealed in this. Meaning, right now if we go to the Christians, the Christians say, "Sir, whoever comes to us will find guidance." Meaning, they're saying, "Mr. Attar, if you send this person to this Pope or Cardinal or priest, he will understand and find the straight path." The Jews say, "If he comes to us, he'll definitely understand." And the Muslims say, "He must definitely come to us to understand." And now Attar sends this person, one by one, before them.

But before I read these three, Attar pulls another trick first. God willing, we'll have time for me to read a few of these stories from Attar; it helps a lot. So, he pulls another trick, meaning he sends this person to Satan. I said I'd give a small explanation about Satan today, if you'll allow it. He sends this person to Satan. Why send him to Satan? Because he says, "Well, Satan is the only being in the universe who knows the *wrong* path, so he must definitely know the *right* path in order to fool people with the wrong one." Meaning, he knows the straight path, which is how he leads people astray. He goes to Satan to trick him, in a way, to get this message from Satan. Unfortunately, on this path, when he goes to Satan... and every time he goes to... in these forty chapters in *Mosibat-Nameh*, every time he goes to someone, he returns to the "Sage of the Universe", and the Sage explains, "It's okay, go to the next one." Or they themselves refer the seeker to the next one. Meaning, they say, "We can't help you."

Let's see what he says about Satan. Now, before I say...

Some people say, "Oh, only Rumi uses the Vulgar curse." That's not how it is at all, my beauty. That's not how it is at all, my beauty. The ones who interpreted for you, interpreted wrong. The others curse politely, but we don't understand the curse. That's why, before I read one of the chapters on Satan—meaning the seeker going to Satan—I'll read a few lines from Attar, a story, number 260 from *Mosibat-Nameh*, so you know that Attar *also* uses Vulgar curse, but please don't tell anyone. The Vulgar curse he uses, he uses very politely. If you think about it, we'll understand; if I think about it, I'll understand that he's cursing my family, otherwise, it's not normally understandable.

Attar says: "Sana'i was walking restlessly on a path / He saw a sewage cleaner busy at work"

He says Sana'i, meaning Sana'i of Ghazni. One of the great mystics and all. You know, the perspective of Sana'i, enlightenment, thought, etc. He says Mr. Sana'i was walking restlessly on a path, and he saw a *sewage cleaner*... A *sewage cleaner* means one of those who empties the house's sewage. A *sewage cleaner* means exactly... *sewage cleaner* is also used directly in poetry to mean "street sweeper," but it's mostly said of those who go and empty the latrine. In other words, this same word "restroom" that we call *mostarāh* (latrine). He says he saw a *sewage cleaner* emptying a latrine, he was there.

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

Attar says he looked left, saw someone emptying a latrine; he looked right, saw someone calling the call to prayer.

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

Excuse me, but I really don't understand what a curse is, then. Really, I don't get it. Look, a guy tells me, "Hosseini, sit down," and I say, "He's not talking to me." Then he says, "Mr. Hosseini, sit down," and I say, "He's not talking to me, he's talking to the guy next to me." Then he says again, "Mr. Hosseini, put your ass down!" and I say, "No, he is not talking to me." He says, "HEY, YOU DONKEY, sit down!" and I say, "No, not me, I think he means the guy next to me." Well, you can't wake up someone who's pretending to be asleep. Mr. Attar says in this story that he saw someone on the left doing sewage cleaning, and someone on the right calling the *azaan*. He said, "I see both of them in one act." Meaning, that *muezzin* is also emptying a latrine and is an idiot, he doesn't know that without the permission of the **Complete Human**, without the permission of the people of Sufism and mysticism, without the permission of Sufism and the Sufi, every act is emptying a latrine.

Now, human rights can say: "Sir, he's insulting sewage cleaners." You idiot, just look, he's giving an example. Bless your almond-shaped eyes! You say "almond." Now, human rights, unfortunately, is just busy spouting nonsense. Sometimes human rights are like this. "Yeah, no, Mr. Hosseini is insulting cesspit-diggers..." No, dear! He's giving an example that this person emptying a latrine is the same as the one calling the *azaan*.

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

"For this one is unaware, just like the other / A laborer for a single *dirham* of bread"

He says both of them, meaning the one calling the *azaan* and the one, excuse me, digging the pit, both are doing it for a bite of bread.

"Since the work of these two raw souls is for bread / I see them both in one and the same task, always"

Sana'i says... Attar says Sana'i says, "I see both of them as the same, in one task." It gets much worse from here, the Vulgar curse gets more vulgar. Attar says:

"Nay, this sewage cleaner) is straight in his work / While that muezzin is dark-faced and full of hypocrisy"

"So in this, without doubt, O dear one / The *sewage cleaner* is better than the *muezzin*"

I really don't get it. He says the *sewage cleaner* emptying the latrine is much better than this *muezzin* calling the *azaan*, because that one is into recitation and hypocrisy and all that, and this *sewage cleaner* is not.

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

And peace be upon you and God's mercy and blessings. You really have to say "That's all" . Really, sometimes Rumi says "That's all" in his poems, meaning, "Just shut your mouth." So, this is the same Attar, the same Rumi, but he's polite, with a simple example.

Okay, let's go to the next part. Mr. Seeker, in order to understand what Restart, the Radio Pasto program, is saying, goes to Satan the accursed. Satan is also a very important point. I said it in one line: because Satan knows the right path, which is how he teaches the wrong path. That's why Mr. Salek says: "Okay, I'll go ask Satan. Satan will tell me which one it is, I'll multiply by negative one, and find the right path. Or, let me see what this right path is that he's distorting." So remember, Satan is very important, because he's the only being who knows the right path, which is how he leads you down the wrong path.

"The seeker came before Satan the accursed / Said, 'O outcast of the Merciful and Compassionate'"

"O you who were first the leader of the reciters / And in the end, the guide of the outcasts"

"O you who were bewitched by one disrespect / O you who were cursed for one lapse of etiquette"

He says, "Mr. Accursed Satan, who was cursed and... and the Merciful and Compassionate kicked you out. You gathered 700,000 years, in your 'state' and 'speech'... blah blah..." he starts talking.

"He who first took the *Houris* to bed / Now has a demon as his bath-attendant"

He points out important things. I'm reading some of the couplets because it's long. He says Satan was the first one who slept with a *Houri*, a heavenly *Houri*, because he was one of the angels. Attar points out, "Remember, O ascetics, O Muslims, your dream is to go up there and be given a *Houri*, to kiss Jennifer Lopez. What is your passion, really? Booze and wine... what do you want to achieve in heaven? A *Houri*." Attar points out here that you should remember this Satan: ("He who first took the *Houri* to bed"). He says, remember, Satan was up there for a thousand years, ten thousand years, and took a *Houri* every night. Meaning, this thing that you dream of, *he had*. ("Now has a demon as his bath-attendant"). Now he's ended up like this. ("I

have become the essence of regret from head to toe"). Now, he says these things to Satan. He says, "Help me and do this and do that..." Then, excuse me, "What can you do, what help can you give me? You, who know the path so well." Satan says very clearly in one line: "I can't help you." He asks: "Why?" He says: "You're just not in the loop, dear. It's true you guys started this game and gave us a bad name, you pin your own bad deeds on us, but be aware that without the permission and leave of God, I cannot even do what you call 'good' or 'bad'. If you want me to show you the good path, God has to give me permission." Attar completely changes the subject here.

"Although I am banished from His court / I do not turn my head one bit from His path"

Until He places my hand, a step in the Beloved's lane / I have looked no other way, only towards the Beloved"

He says, "I can't guide you, because God won't let me help you at all. Don't listen to these stories they tell about me. I have never done anything except by divine command." So, this too... Now, since I'm supposed to do a Restart program about Satan, I'll just wrap this chapter up here, because then Ayn al-Qudat Hamadani and Hallaj and others said things about Satan that change the whole subject. Then we go to Rumi and Attar, and we see that Attar and Rumi consider Satan to be far more dignified than many beings in the universe. Meaning, at least classier than the seven billion-plus [humans]. Now, why Satan became like this is a whole other story. So, the seeker goes to Satan and finds no way to be saved, and [Satan] tells him, "Go, I can't help you."

In the next chapter, Mr. Salek (seeker), in order to understand the seventy-third religion, goes to Moses. Again, I'll read a few couplets from this just to get to the conclusion.

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

He says he came, the smell of Moses is coming, where? From Mount Sinai.

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

"O you who found God's treasure in the night / And from shepherding, found a kingdom"

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

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

He starts talking about Moses and thanking him, "You are great and you are... *Kalim-Allah* - meaning: The one who spoke to God) and you speak with God." And then, excuse me... some people say the Baha'is brought this *Kalim-Allah* term, saying they came to say Moses is *Kalim-Allah*. No, my dear. This *Kalim-Allah*... this is Attar's book right now... [quotes paraphrase] "Kalim came out of the rug / Kalim, in shepherding, became a resident king." It belongs to Attar and Rumi and these guys. Now, he comes and tells him: "Yeah, you were the one... I don't know... fire told you this, and fire did that in front of you, you threw the staff, you crossed the

Nile, you did this, you screwed over so many people. You're a great man." In short... here he says:

"Now if you grant me one speck of [your] fortune / My name will be exalted in both worlds"

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

"Such a fortune, which is eternally yours / Demanded a king, and the king is rightly you"

"If you make one speck of fortune my share..."

"If you give me just a little bit of this consciousness of yours, it's enough."

"Moses of Imran told him, 'O burnt one / Until you become a fire, you are not kindled...'"

Moses said: "O burnt one. Until you burn, a fire won't be lit."

"If you don't burn your soul, nor wear out your body completely / You will not find the path to the Beloved, and that is all."

"First, become disgusted with your own 'being' / Then, in love, become occupied with 'non-existence'"

Moses says: "Look, first... you mustn't 'be'. First of all, you have to burn yourself until 'rawness is cooked'. But in general, I have other problems in the world too."

"His love takes precedence, love befits Him, by God, it is true." Then he says: "First, become disgusted with your own 'being' / Then, in love, become occupied with 'non-existence'"

"If you become a person of insight in 'non-existence'/ You will become discerning in the world of 'poverty' "

The word poverty , meaning poor or poverty, is not in the sense of being penniless. poverty and poor means that... It is one of the great stages of mysticism, meaning it reaches annihilation . It's a deep perspective, and the word poverty or poor person is a mystical expression.

"Total spiritual poverty is the specific currency of Muhammad."

And then he says, "Now, there is a Mustafa who has this total poverty, meaning this ultimate state of being a mystic."

"Without his acceptance, things won't go right / Since I saw poverty and a man of high aspiration / I asked God Almighty for a community... Since you exist, be his happy *community* / Be his servant and be free"

He said: "Look, I can't help you." And he makes a small reference in there to the realm of Jesus, meaning he gives a perspective on Jesus too, which we won't get into, as it's about love and the atmosphere and so on.

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

"The heart-dead seeker, asking for a cure / Came before the Spirit of God with his soul at his lips"

He came to the spirit of god . *The spirit of god* means Jesus.

"He said, 'O pure spirit, your essence / Life upon life are your signs'"

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

I told you, first, he comes and lists the attributes that the religions give to Jesus. Meaning, whatever Muslims say about Muhammad, or Christians about Jesus, or Jews about Moses, he first starts his kiss-up like this. Meaning, as if he's very religious. He says: "O Moses, who is... *Kalim-Allah*... blah blah... O Jesus, who is... your way and custom... and you are divine and..." He just goes on, kissing up at first to get them to talk, to learn from him and say, "Sir, now help me."

"The ray of the sun is a reflection of your soul / The Water of Life in two hundred wells is yours"

"O you for whom body and essence are your place / In purity, no one is above you"

"Since you came as the confirmed breath of the Merciful / You became a companion to the sun and the heart of the morning"

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

See, the word "life", meaning, they say Jesus gives life, Christians say that. He's referring to it. Now here he says: "I've come so you make me your special servant / To make me alive with one speck of your sincerity"

"Don't you raise the dead? Don't you hit something and it flies up? Aren't you love and affection and all that? I've come so you make me your special servant. I've come for you to get me to that God, get me to that seventy-third religion, save me. *To make me alive with one speck of your sincerity.*"

"Jesus, son of Mary, breathed a breath / And with that breath, made the drunkard of the path sober"

Jesus gave a look like this and gave a Messiah's breath and said... He woke him up, shook him, and said: "Wake up!" From here on are very important points. Meaning, look, Moses, with a beautiful cunning, sent him to Jesus. Now what does Jesus do?

"He said, 'You need purification from 'being' / And from your ruin, you need a hundred buildings'"

"Become clean of the 'being' of essence and attributes / So you may find both purification and salvation"

"Because if even one speck of 'being' is on the path / In reality, idol-worship is on the path"

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

"If you are to adorn yourself from your own soul / You need the light of Mustafa's (Muhammad's) soul"

"So that by the light of his soul, you become a sultan / And be worthy of mysticism forever"

"I, who came as just one harbinger for him / Have fallen short even in that heralding"

"Go to his door, this is the good news / Become his dust, this is purification"

He says: "My beauty, go to Muhammad ibn Abdullah. Go to the Messenger of God, let him help you." So Jesus also says, "I can't help you, go, I think Muhammad can help you." Now, look at Attar's trick. He started with Gabriel and Michael and Israfil and all of them, took him to earth and water and this and that. Now he came, one by one, starting from Noah and Abraham, he came to Moses. Moses said: "Go on." Politely, each one gave a little advice but said, "Go forward." Then he reached Jesus, who said, "Go forward," referring him to the next one. Meaning, "Go to Muhammad." So Moses said go to Jesus, Jesus said go to Muhammad.

And now, the story of Muhammad.

"The seeker came, waves rising, his soul a sacrifice / Before the chest, the full moon of the world, Mustafa"

The seeker got very happy, he saw Jesus had told him to go to Muhammad, so he'd definitely get his answer here.

"Here his state was overturned / He poured dust on his head and fell in blood (in anguish)"

He poured dust on his head, as soon as he reached Muhammad, he fell to the ground, dust on his head, beating himself. He said: "O Sultan of the Realm of Religion / And O special Messenger of the Lord of the Worlds"

"O heart-illuminator of all who spread religion / And O commander-in-chief of all the prophets"

"O you who were the master of etiquette for the angels / O you who guided the heavens and sought [for them]"

"O moon and sun, a reflection of your face / The Throne and the Chair, a door-knocker in your alley"

"For creation, you are the purpose, and that's all / Since you are the origin, you are all that exists, and that's all"

He said: "Muhammad, *you* are creation, you are the end of it, creation basically came for you. You are the origin, whatever exists, it's you."

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

He's referring to Mecca being more important than Jerusalem and so on. He says, "Look, the best house is yours, God has chosen you, and you are great, you are..." He starts with the same praises.

"I went to every door on your path / Until I arrived at this court of yours"

He says: "Look, I've knocked on every door, O Muhammad, O Muhammad, I've knocked on every door, don't think I just suddenly came here. *I went to every door on your path, until I arrived at this court of yours.* They all told me to come here. Help me."

"Since I saw you, I came to this door / And at your door, I came with dust on my head"

"You saw I came here, dust on my head."

"If you give my soul one speck of peace / I will place my soul in the midst (sacrifice it)"

"If you guide me just a little, I'll give my life for you." "Since both worlds are raised in your shadow / Both earth and sky, raised by you, revolve around you"

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

"Please, for the love of God, don't tell me to go somewhere else. For God's sake, try to make this [journey] not forty chapters, let this Restart finish in these thirty, forty chapters. Tell me now so I can understand."

"From your door, where else could I go? / If I leave without your command, I become an infidel"

Meaning, he's saying... the kiss-up... he's saying, "I've come to the right place, the best place, and if you turn me away, I'll be messed up. And don't think I haven't tried. I really listened to 11 episodes of Restart and then came."

"Since my heaven is nowhere but this alley / And from such a door, despair is not fitting"

"Mend my broken state with guidance / Grant me a gift and make me content"

"Mend my broken state with guidance." Guide me to the straight path. The seventy-third religion that Hafez talks about: "Pardon the quarrel of all seventy-two nations / Since they saw not the truth, they took the path of fables." Muhammad, tell me this "truth". "Grant me a gift and make me content."

"Mustafa, Mujtaba, the Sultan of Religion / When he heard this story from the one lost in religion..."

Mustafa Mujtaba, he says, the Sultan of Religion, Muhammad ibn Abdullah, when he heard this story from the one "lost in religion," meaning confused in religion,

"He saw that the seeker was crying injustice / Mercy came to him, and he smiled"

He says Muhammad smiled, he saw how tearfully the seeker was speaking.

"He said, 'As long as "you-ness" is with you, you won't find the path / The loving intellect and the aware soul will not become yours'"

"A hair's breadth... but if you want 'poverty' and 'annihilation' / You must not 'be', in your 'being', you must have God"

"If you're looking for spiritual poverty and the poor person and annihilation and all that... and mysticism and Sufism, you must be 'non-existent' ."

"Become a shadow, get lost in the sun / Become nothing, and God knows best"

"But your path to reach this station / Is nothing but to go inside the heart"

Muhammad says: "Look, my beauty, I can't help you *that* much, but I can be a guide. Jesus gave this guidance in a way, in a couplet, Moses told you in a way, Noah and Abraham also told you in a way in those one or two couplets, but they didn't have the nerve to say it more clearly. I'll say it more clearly: "But your path to reach this station / Is nothing but to go inside the heart"

"If, like men, you want the 'state' of men / From the door and the wall, you must... [find that state]"

"First, pass beyond Sensation , then beyond Imagination / Then beyond Intellect , and then beyond Heart. And this feeling / This 'state' is obtained within the Soul / In the station of your Soul, the task becomes easy"

"There are five stations in your being / Truly, your path is upon you, not from left or right"

He said, "You've come all this way to understand something, and you thought we would tell you something? My beauty, you have to go inside yourself. When you go inside yourself, you'll understand the matter. I can't help you. I'll tell you 5 paths, go ask them." Meaning, Muhammad

ibn Abdullah, the noble Messenger and, as you Muslims call him, the Seal of the Prophets, makes no difference, he only *refers him*... he doesn't tell him the path. He referred him. He says, "Where should you go, To find"

First, he mentions Sensation "The first is Sensation , the second after it, Imagination / Then third is Intellect , the place of 'he said, she said"

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

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

I mean, you idiot! You right now... let's say... you tell me, "Hosseini, tell Muhammad the Messenger of God to come," and I invite him to have tea at our house, and you come too. Okay, what are you gonna say? You want Jesus? I'll call Jesus tomorrow morning to come have a coffee with us. Okay, he comes and sits with me. And you, you idiot, I'll call you too, Mr. Preacher-who-climbs-the-pulpit, I'll call you to come sit, here's Jesus. What's Jesus gonna tell you? Attar says the Messenger of God says: "Sir, your path to salvation is somewhere else, in another hole. The problem isn't solved by *seeing* me, and I can't help you."

The path of mysticism is not the path of religion, my good boy. Mysticism is not evolutionary. Mysticism was presented fully evolved from the beginning; it's not like religion or science. The problem isn't solved by *seeing* Muhammad. As these Muslims say, if the problem was solved by seeing Ali, then Ibn Muljam, who slept with Ali day and night... If the path was solved by seeing, Judas wouldn't have messed Jesus up. Judas was, dude, one of his disciples! You idiot! So it's not solved by seeing.

Here, Muhammad ibn Abdullah changes the seeker's path. He directs him "within" or "to the inside". He directs the path to the original Socrates. And Attar and Rumi bring it back to where Plato passes and,

"We look at the inside and the state / We don't look at the outside and the words ."

Meaning, he propagates Unity of Being and says your path to salvation is to search for the **Complete Human** inside yourself. So that you see him *outside*. If you see that some people saw me, Jesus says they saw me, it's because they started from *within*. The path of religion is the path Muhammad took *before* Gabriel came. My good boy, when Gabriel came, he just introduced *me* to *you*. Muhammad had already *been* on this path. There's another path, Mr. Salek. This path isn't solved by seeing.

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

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

"Call the people of the world for the sake of the truthful / So they may sit, from East and West, straight"

"The Kaaba is now the dust of your pure soul / If there is a pilgrimage today, it is on your journey"

Muhammad tells him... "Don't 'Kaaba, Kaaba' me so much, pilgrim. The Kaaba was His house before we came, my beauty. 'The Kaaba is now the dust of your pure soul.' This very act of you seeking to fall onto this correct path has great value. If there is a *Hajj*, it's your separation and this... its value is something else."

The seeker came to the respected Sage, told him again... he went back to that Sage, said: "Sir, this is the situation." From the path of mysticism , Sufism, the path of Restart, the path of the seventy-third religion, Muhammad refers you *to yourself*. Meaning, the problem isn't solved by seeing him. He could have given the answer right there. If he was going to give an answer, he'd have given it right there. Not only does Muhammad ibn Abdullah not give him the answer, he says, "Go ask these five." Meaning he says, "I'll guide you. Stop going *outside* yourself so much. You idiot! See Gabriel, see Michael, see the earth. These are all *outside* of you. *I* am outside of you, O Salek. If you're looking for Muhammad, Muhammad is outside of you, he's another person. Jesus is outside of you, Moses is outside of you." From here, Mr. Salek's whole subject changes. He says... "Don't do this... this thing."

Change your city, get yourself together. That story I told in 'Shab Bekheir Iran' about the girl who kept farting, and her parents were embarrassed at the marriage proposal... they'd come to serve tea, and the girl would keep farting. Then... her mother and father said, "Pardon us, excuse us..." they kept changing their city. A mystic came and said: "Dear father, dear mother, instead of changing your city all the time and being disgraced, instead of changing your city... tell your daughter to get herself together a bit. If she gets herself together, she won't keep farting, and you won't be disgraced in the city." The Messenger of God tells him exactly this. He says, "Get yourself together, *you are in you*. Stop going outside looking for it." He opens another path. He says, "Jesus, meaning Issa, Moses, and Abraham and Noah, said exactly my words in two lines, but it seems you didn't understand. Now that you've come to me, let me drill it into your head: "Whatever is in the world is not outside of you / Seek from yourself whatever you want, for You are it."

"Hafez, arise from the midst. 'You are your own veil, Hafez, arise from the midst.'"

He says, "Now, forget the outside, stick to your inside." And he tells him five valleys, so the answer to Restart hasn't been given yet, and Restart is supposed to explain these answers to you. Next week, now that you've understood this, it will be easier to present to you the Vulgar curse that will be given by Maulana Jalaluddin Muhammad Rumi Balkhi to a certain group. That Vulgar curse is so sticky and beautiful that you will surely respond to me on Facebook: "Man, awesome!" And awesome of *you* to share this program, promote it, tell your friends, whisper it in their ear, make a phone call, so that those who don't know this program exists and who are different, like you... and remember: " ("What comes out of the jug is what's inside it.") When you're listening to this program, it means you're different, my beauty. It means you definitely differ from the rest. Not just anyone should even listen to this program. The very fact that you're listening means you're different, it means you understand, it means you've come one step

forward. I'm saying, maybe some of your friends also understand, but they don't know such a program exists, and *you* must introduce it.

And remember, one hundred thousand, two hundred thousand ,10\$, becomes one million dollars. I still have 5 months for this Restart to reach episode 30. But from episode 30 onwards, I will hit the "off" button for Restart and pull down its shutter. Or we launch the TV station and pull Restart's shutter up, hard. So next time, don't say, "Hosseini, *you* cut off 'Shab Bekheir Iran'." We cut off 'Shab Bekheir Iran'. You, by not sharing and not promoting and not standing behind me. And me, by being a little fussy and an idiot, and whatever else you can think of! We love you.

Dear listener, farewell until next week and the Vulgar curse of Maulana Jalaluddin Rumi Balkhi!

