

Episode 13 - The 73rd Religion

Listener discretion is advised for this episode. Before one can find truth, one must first understand the dangers of the path. This episode confronts a critical distinction: the difference between being a cultural follower of a religion and being a true "Believer" who can directly see and communicate with the object of their faith. If you cannot see Jesus in your church or Muhammad in your mosque, what exactly are you worshipping? To illustrate the catastrophic consequences of seeking this mystical sight without a guide, we delve into one of the most shocking, obscene, and profound parables ever told by Rumi—a story of lust, pride, and a fatal encounter with a donkey.

This is not a simple story; it is Rumi's brutal allegory for the uninitiated cleric or seeker who attempts to cross from the world of religious law into the mystical path. Like the lady of the house in the parable, they see the form of a spiritual act but miss its hidden secret, leading to their own grotesque destruction. This episode unpacks Rumi's explicit warning that attempting to kill the ego without "the shadow of the Mater" will lead not to enlightenment, but to a fool's martyrdom. It is a necessary and terrifying lesson on why the search for God without a guide is the most dangerous journey a human can undertake.

#RestartPodcast #Rumi #Sufism #Mysticism #SpiritualWarning #FatalImitation #The73rdPath
#ShariatVsTariqa #SpiritualGuide #Allegory #Theology #FaithVsSight #Deconstruction
#HosseiniRestart #Masnavi #Erfan #ShadowOfThePir

Well, greetings to you, dear listeners of Radio Pastoo. I am Seyed Mohammad Hosseini. This is the thirteenth episode.

I myself was born on the thirteenth. For God's sake, don't say it's an unlucky number! Anyway, this is the thirteenth episode, and we are here with you with the program "Restart." Before I start the program, today we are supposed to read on that same topic of Rumi, which is a bit bad. Those under fifteen shouldn't listen, unless you're a family that can truly explain to them later what this is all about. But if those under fifteen are listening, they should not listen to this program.

Let me tell you, before this, we want to set aside a day for the questions you have about "Restart," so I can answer them by phone if we can. 844-901-1203. You can call, and let me tell you, if you have a question, I'll record it, and the guys will play it. If I'm there myself, I'll answer it, about "Restart," of course.

But so far, we've received about, say, thirty or forty messages from Christians, dear honorable ones. And from Zoroastrians, seven or eight messages have come. From Jews, only two messages have come. Let me say this, it's interesting. Probably our Jewish listeners are few. As for the Muslims, well, that's another story, a total of fifty or sixty messages have come. But some

of them are important. One of the questions they asked, because it relates to this program, I'll just read it so you know. A gentleman had sent a message saying: "In your last program, you said that Attar said that the prophets..." He goes on to talk about the spiritual seeker and says Muhammad showed me five ways to do such-and-such within myself. "With that foundation, where does the Jewish religion come from? Jesus has an explanation for this." And the conclusion of his words is: "Do you place the rank of Muhammad higher than Christ and Moses...?" Attar wasn't talking about rank at all. I mentioned it in that one couplet. I said that Muhammad said, in the previous program, that the seeker was told by the seeker that Noah, Abraham, Moses, and Jesus told you to get it through your thick skull, but you didn't understand. Now I'm going to beat it into your donkey-skull. The paths are all in this space. But if you think I can do something for you on a certain topic, I can't. I will explain the reason for this in future "Restart" programs.

Then, let me tell you, he gives some explanations... "Ninety percent you say you are a Muslim, and you talk about Jesus and these things." Yes, my good boy. First of all, there's a point. You, Christian, as long as you say I am a Christian, I have no problem. But if you say I have come to believe in Christianity, you come into question. From the perspective of "Restart," you completely come into question and the question itself is shaken. When we say you are a Christian, it's not a problem. I am a Muslim, no problem. I am a Jew, no problem. I am a believer. A believer is someone who has definitely seen the perfect Human and goes and, in a way, pledges allegiance to him. All those who, during the time of Jesus, saw Jesus up close, spoke with him, are believers. Now, if you go to church and you're a Christian who really sees Jesus there, or you see Jesus, meaning you can now ask him: "Sir, Hosseini's twelfth program has aired, the thirteenth has aired, I have a question, what should I do?" He has to give you an answer. If you see him, then you don't belong in this program at all. If you don't see Jesus, well, what's the problem? I want to help the Christian to at least see Jesus. We are saying, sir, if you haven't seen Jesus, don't be a Christian. You are a Christian, you are not a believer in Christianity. You don't have faith in Christ. Faith in Christ means seeing Christ. It's the same for a Jew. It's no different for a Zoroastrian. Do you see that which you have faith in? Do you see it? You close your eyes and have faith? You can't have faith. You are just a Christian, and that's very good. The job of priests is to teach religious law, to explain, and that's very good. Mullahs are the same, no problem... it's very good. Any time he tells you that by coming to church you become a person of faith, you are in question. Because faith means you must see. We, this program, are doing this. Whatever you believe in, you should see.

It's the same for Muslims. We have a verse in the Quran. Muslim listener, it's a verse. It's a Quranic verse. Now, in the chapter of Al-Ahzab, it's explained in detail, let's put that aside. It's a Quranic verse. It says: "O Muhammad, say..." O Muhammad, a group of people came and said: "O Muhammad, we have brought faith in you." He says: "Say, O Muhammad, you have not brought faith. You have brought Islam." Meaning, you are a Muslim. The rank of faith comes after the rank of submission. Meaning, first you see the girl, then you submit to the marriage contract, then you gain faith that this girl is good. Its duty is completely clear. This is what our discussion is about. Some of it is up and down, but in terms of mystical rank, these are a whole other topic. It has nothing to do with the system of our program. And that view that thingy had, I explained it to you so we know that a believer is someone who must have seen Jesus. If you don't see, you're in question. And "Restart" is the only way, just understanding "Restart" is the

only way for humanity's salvation. It has nothing to do with religions. You, religion at all... then someone had asked: "Do we also have a more perfect Human?" No. A perfect Human is a perfect Human. Why? Because I explained. Mysticism is not evolutionary at all. The people of Sufism and mysticism are not evolutionary at all. Meaning, whatever there is, is already inside you. It doesn't grow. The level is for me and you who are getting to know him. Later it becomes our understanding of him. It becomes the levels of you and me, the ranks of our levels which are very different. Now, God willing, later a poem from Hatef Esfahani, about whom there aren't even four lines on Wikipedia and many... I mean, you enter the Feyziyeh seminary in Qom, the first thing they teach you is not to read Hatef. Attar and the likes are forbidden, Rumi is forbidden, and don't read Hatef either. Hatef Esfahani is one of the great mystics and Sufis. Aha! Then this dear Christian gentleman said: "Sir, I will answer you. Jesus was a Jew and came to complete the Jewish religion." This very statement of yours contradicts your statement. What does it mean he was a Jew? If he was a Jew, then the Jewish religion was already complete. Why complete it? So Jesus believed in a flaw in a religion that had a flaw. This itself is a refutation. Second, in this program, we are explaining that we consider Jesus a Sufi. The religion of Christianity took a Sufi and created a religion. Its perspective... I mean Christ himself, my dear good boy, good girl, Christ himself attacked. The Jews say they killed him. No, the Jews in the marketplace of Jewish spirituality say they killed him. He was against religion. The religion of Moses. How can you say his religion was the Jewish religion? If you mean the religion of Moses himself, now you might say no, Jewish means Moses himself. If it was that, then we are saying the same thing. We say Moses was a Sufi, Jesus was a Sufi. So Jesus will have a problem with the Christian religion and Moses has a problem with the Jewish religion. Because that's why Jesus came, to complete it. We're saying the same thing. We're saying these two Sufis have nothing to do with... In fact, Moses reached a point... the story of Khidr and things that we'll talk about... the perfect Human himself is another subject. Sufis are those who are either Perfect Men themselves, or a perfect Human has two Sufis, for example, three Sufis. For example, you take a university entrance exam, say in physics, or that... three people, now, it's a rank, it happens very rarely, two or three people get first place. Now if in an exam two people become first in physics, by chance two Sufis have emerged in physics. And these are very important topics.

The Story from Rumi

But the topic I'm going to read for you today is very dangerous and very bad. This story I want to read for you from Rumi has several different levels.

Level one of this story is whatever you read, whatever you understand from it, just like a book by William Shakespeare, like Sadegh Hedayat, you read it, whatever you read becomes level one. Meaning that anyone in Iran, in the world, when they read this poem, they understand something. This is called level one.

In level two, it brings the science of psychology to perfection. When you enter level two, you say: "Oh my God! This is explaining psychology." And if you remember Saadi's poem, you'll understand when I read the poem: "Eating, sleeping, anger, and lust are turmoil, ignorance, and darkness / The animal has no news of the world of humanity." Meaning, it says that eating brings sleep. Too much sleep brings anger. And eating, sleeping, and anger bring lust. I explained this in "Good Night Iran." Whoever wants to listen, go listen to "Good Night Iran," program you'll find it in there. And it explains the science of psychology, which is very important.

In level three, which I want to tell you about tonight, today, in level three it's very bad. Meaning if you want its level three... let's just put four and five aside. Because the fourth, I'll explain a little bit in one last line if there's time, what level four is. But in level three, it gets dangerous.

Meaning in level three, anyone who is God-fearing, a person of character, understanding, and so on... will definitely, today when I broadcast this program, from tomorrow, stop doing what they've been doing. In level three, in this poem by Rumi, the entire clergy of the world is challenged and very badly, very badly, Rumi very badly and very ugly and very obscenely fucks them up. Meaning, he wants to make them understand, "Look how filthy your work is that I see no way to save you except to give you these curses so you understand."

I'll read, it starts, and then I'll explain in the middle. The story is that a maidservant was doing something with a donkey, and while this maidservant was doing something, the owner of the house, the lady of the house, sees this act. Wherever, because in Rumi's own writing, the word the gentlemen have is stated directly, I will call it "the thingy." For example, for now, so I can read it. Really, after this, some of its couplets, I'm too embarrassed, I'll just skip over them somehow. But the message is so important that if we don't read it, I'm afraid something... we'll get into trouble. Meaning, this thing must be expressed. And this lady of the house has understood something about the donkey's thingy and wants to explain it. I'll start without any further talk.

"A certain maidservant threw herself upon a donkey / From an abundance of lust and the excess of affliction."

Meaning, there was a very lustful maidservant, and she, well, with a donkey...

"She had accustomed that male donkey to being fucked by her / The donkey had learned of human intercourse."

He says the donkey also knew well what to do. Meaning it did it just like a human. It had gotten smart. This maid had done this with him so much that whenever the donkey saw a person, it thought... it thought for example that it was his lady, that's how it thought about it.

"There was a gourd for the trick-devising one / She would put it on his cock for the sake of size."

"That crone would put the gourd on his phallus/ So that half the phallus would go in during the thrusting."

Now, because these, you, the old Persian words, now those who are literary scholars, when I read these, they say: "Oh, don't read it!" But you don't understand, don't think everyone understands. They don't understand these words and stuff. He says this maid did an interesting thing, and that was that she had put a... on Mr. Donkey's thingy and had calculated the size of this thingy. Pay attention, the subject is much more profound than this. This is the first layer that you feel ashamed to listen to. The second layer completely calls into question all the bastards in the world. I mean, sorry, the third layer completely shatters the structure. Pay attention. And she had measured this gourd in such a way that when this maid was doing something with this donkey, she had set a measure, you see, so that "half the phallus would go in." It's very clear. So that a little of this event happens, not the whole thing.

"If all..." Here he has mentioned the name clearly, which I have now changed to "thingy." "If all the donkey's things were to go into her / That womb, those intestines would be ruined."

He says if this whole event were to happen, these intestines and... she would die. The intestines would pop out of her eyes. Now see where he takes the story. You want Rumi's interpretation, you have to listen, buddy. Yeah. This subject is a very deep subject.

"The donkey became thin, and his mistress/ Remained helpless, 'Why has this donkey become like a hair?'"

He says this maid who was doing these things with this donkey, the lady of the house looked and saw the donkey had gotten thin and was wondering why this donkey, he is getting thinner and thinner? Day by day he's getting thinner.

"She showed the donkey to the farriers, 'What is it? / What is its ailment, the result of which is thinness?'"

Those farriers, meaning she told that owner of the farriery, meaning the owner of the stable, the owner of the business, the owner of the donkey: "Sir, would you please come, why is this... donkey... why is our donkey getting thinner and thinner all of a sudden?"

"No cause appeared in him / No one became aware of his secret."

He says no matter how much they searched, they couldn't figure out what it was, what the subject was. What this donkey was. The poor donkey was doing this every day, three, four times, it was getting thin, the poor thing was dying.

"She fell into investigation with seriousness / She became constantly ready for investigation."

He says she said, "Now that it's like this, I want to understand." Investigation means finding out. She said, "Now I'll go read books, I can't understand 'Restart' anyway, I didn't get it now and all." But I'll go read books, I'll read a little Quran, I'll read these things, I'll understand something eventually. And I'll understand faith and the seventeenth and third religion. From now on I'll explain little by little so that you know... now it's not like that with Rumi's couplets. When he finishes the poem, in four lines he forcefully shoves it into the guy's body so he understands, if he doesn't understand. If someone reads Rumi, in the last three or four couplets he explains clearly what it is. He says the lady of the house said, "No problem at all, I'll go read books and these things and read treatises and these things and I'll understand eventually." He says: "In investigation..." Investigation means this, meaning she set out to see what the matter was. "She fell into investigation with seriousness." Meaning she firmly set out to see who "Restart" is. "She became constantly ready for investigation." She also had the talent to investigate.

"Seriousness is needed so that..." Now here, so that you don't think that this investigation is not what Hosseini says and is nothing other than what Hosseini says, Rumi clarifies in one or two couplets. He says: "Seriousness is needed, which the soul of a slave should take away / Because seriousness, the seeker, was the finder."

He says, "Sir, remember this, this 'seriousness' is explaining..." he makes a digression, it's a parenthetical phrase in the middle. He says, "Remember that this seriousness must be in the hands of the one who has a soul, whose soul is in his hands." Meaning, he is sort of slowly starting to talk about the perfect Human.

"From a crack..." Now because she investigated... "From a crack in the door, she saw that tearful state / That narcissus-dog lying under the male donkey."

He says as she was snooping, now this investigation becomes a kind of snooping. What does that mean? It means suddenly you are a person of Shari'at, you understand Shari'at, you snoop into tariqa. What does that mean? It means the same story of Khidr and Moses that I said no Sunni or Shia cleric in the world, none, none, none, can answer Hosseini. Moses came to snoop in the affairs of tariqa. The matter is in the Quran where they say: "Come on!" Of course, I'm not saying it from the Quran, I'm saying it from the Masnavi of Rumi and Attar and these, I'm saying it from Sheikh Baha'i. Moses, he says he goes to the "meeting of the two seas". The meeting of

the two seas means the joining of two seas. It has a dual "ya" and "nun." Meaning it says Bahrain means two seas. He says God tells him... Moses tells God, "Where should I go to understand this, this tariqa you speak of?" He says go to the meeting of the two seas. When you get there, you have a fish, if your fish gets lost, know that... meaning it came to life, got lost, know that that is the place where you must see Khidr. Sea, two seas. The sea of Shari'at, the sea of tariqa. He's explaining beautifully that Moses forgets there. Then he tells his friend, "Sir, what happened?" He says, "That fish came to life there on the table, it left." What does that mean? It means in tariqa, the fish comes to life. Now, let it be, the discussion is there. This lady of the house snooped in Tariqa. It's saying this here. He says as she was snooping to see what the people of tariqa and the people of Sufism and mysticism were saying, what a Sufi means, what a perfect Human is, she wanted to find out, she thought she would understand. He says that in this interval while she was doing this, she suddenly looked and saw, oh my! The donkey and the missus, meaning that maidservant, what things they're up to! Oh my! "From the crack of the door she saw that state / She was greatly amazed by it, that old hag." Then she was surprised. She said: "Oh my God! This hag, this maidservant for herself... and what a setup! What a state! What fools we've been until now not to have discovered this! We would have understood that this was what Sufism was! So this is the issue." "The donkey was..." doing something-something that I can't say because the word is bad. "The donkey was something-something-ing the maidservant in such a way / As is the custom and manner of men with women."

Beautifully, he's explaining it beautifully. I'm not explaining.

"She became envious, and said: 'How is this possible? / Then I am more entitled, for the donkey is my property.'"

The lady of the house said: "Ugh! The donkey is mine! We have issued treatises, buddy! We have issued treatises! This one comes and does her Sufi-moofi stuff for herself, issues Hatef Esfahani for me, recites Hafez! The governments accepted us! We published books! We went and studied, we worked hard! This donkey is mine! This donkey is my property! The donkey is my property!"

"The donkey had become refined and learned / He found the house empty and the lamp lit." Well, the donkey also saw, understood the matter, and well, found the way.

"For the sake of a cover-up, she was saying these words / 'O maidservant! I have come, open the door!'"

He says she was talking to herself like this, she said: "Ma'am! Missus! Maid! Open the door!"

"She fell silent and did not tell the maidservant / She hid the secret for the sake of her own greed."

He says she was saying it quietly in her heart, she didn't have the face to say it to the maidservant. She hid the secret for the sake of greed. He says because she herself had become greedy for this donkey, that it's not a bad thing in terms of personality, it's an interesting creature, for example. Because the entire personality of a donkey is its thinking thingy, otherwise if you put Hafez and Rumi on a donkey, it won't understand! I mean this example they give in mysticism, if you put Attar on your donkey, it won't understand. The reference is that the donkey is only that thing... It is good from a mental perspective. It really has nothing else. He says she became greedy for this thing that exists. For this reason, she said nothing to the maidservant.

"Then the maidservant had all the tools of corruption / Hid them away and went and opened the door."

He says the maid also quickly hid the tools of corruption and stuff and went and opened the door. She put on a sour face and two eyes full of tears, her lips full and rubbed, meaning...

"With a silver-soft broom in her hand / 'I was sweeping the house because of the stench.'"

In short, she picked up a broom and said, for example, "It's as if I'm sweeping, I'm sweeping the house."

"When she opened the door with the broom / The lady of the house said happily under her breath: 'O, you master!'"

The lady of the house didn't have the face to say it but in her heart, she said it under her breath.

"A sour face and a broom in hand / What is it? That donkey has broken loose from its fodder."

"Yes, half-done and angry, with a twitching phallus / From waiting for you, his two eyes are on the door."

The lady of the house looked and said: "Go on, it's you! You are the donkey! I understood everything! He is waiting for you now, that's why he's looking at you." She said this under her breath. She hid it from the maid.

"At that moment, she held her dear like the innocent / After that, she told her: 'Put on your chador / Go to such-and-such house and deliver a message from me.'"

"Say this and do that and that / I have shortened the tale, women!"

After that, she told the maidservant: "Look, put on your chador and go to such-and-such place, not the second village, the third. Go to the door of that house with that woman, and so on and so forth." She gave some fake explanations to get rid of her, so the woman, the maid, would leave.

"That which is the purpose, take the essence of it / When that stubborn old hag set her on her way."

She was stubborn.

"From the intoxication of lust, joyful / She shut the door and was saying at that moment:"

She said: "Look, get the gist of the story. Go after that lady or that gentleman, tell them such-and-such place and so on." She left, and she was so drunk with lust that she was happy and all, she quickly shut the door and said to herself at that moment:

"I have found solitude, I will shout with thanks / I am freed from the four-sixths and the two-sixths of the world."

The lady said: "Thank God she's gone and how good this is! I must thank God! I understood it well!"

"From joy, the woman became like a thousand prancing goats..."

Well this too, no, I have to read it. Now, because it's literary but it's not important. He says that, for example, lust... restless in the fire of the donkey's lust. Well, that's what he means. Meaning she was so in love with the donkey that she didn't know what to do anymore.

Now Rumi here slowly opens up the subject. Meaning he goes into a parenthetical phrase, four lines, five lines, to explain so that you don't suddenly think this is a porno movie. I swear to God, someone on level one says it's a porno movie, they don't watch it. Some people, when they read the beginning, say: "Don't read the rest of it! Man, let it go! It's better not to listen!" To make it understood, he opens up the subject a bit.

"The inclination of lust makes the heart deaf and blind / So that it makes a donkey seem like Joseph, fire seem like light."

He says when lust increases, it really doesn't matter anymore if this is a donkey or the prophet Joseph. That Joseph, Joseph is a symbol of beauty and attractiveness and physique and everything, Arnold's bodybuilding and suppose, for example, he's made his face beautiful, for example, a physique between Sylvester Stallone and Arnold, suppose a handsome man like, I don't know, what's his name? Mix Elvis Presley with Alain Delon, something comes out. That's Joseph. He says when lust increases, it makes the heart blind and deaf, and the one who is lustful doesn't understand the difference between a donkey and the prophet Joseph. Why?

Because the thing is important to them. If you don't get it, the owner of the thingy. Meaning for the owner of that thingy, you no longer understand who Joseph is. And they "see fire as light."

How he interprets in one half... in one line, see how he interprets! He says: "So that it makes a donkey seem like Joseph, fire like light." *Nar* means fire, *noor* means light. He says this filth is so consumed by lust that it considers the donkey like Joseph and fire, it thinks it is divine light.

"How many are there, intoxicated with fire and seeking fire / Who have considered themselves the absolute light."

He says and he has read so many treatises and things, by God, that the guy really thinks he is the absolute light. He considers himself light too. From this fire, he is intoxicated with this fire.

He has fallen so in love with this fire, he sees it as light.

"Except perhaps a servant of God or by the attraction of the Truth / Brings him to His path, turns the page."

He says unless this jackass... unless... here he prays for him. He says unless God wants him to listen to the "Restart" program, and suddenly the page turns so that he knows a perfect Human can save him. Meaning, only a perfect Human can save him, otherwise this lustful person

"because of this issue that I have fasted, I have prayed, I go to church every Sunday, this asshole next to me doesn't come to church," has become so drunk with pride and lust that nothing can be done for him. Only the perfect Human... he refers to the one who can turn this page. Of course, in another couplet, Mr. Rumi says: "Nothing kills the ego except the shadow of the Pir/ Seize the hem of that ego-killer firmly." He says only the ego of a person... that... that Pir, that perfect Human can kill it. And hold on to his hem tightly. Now he says:

"Except perhaps a servant of God or by the attraction of the Truth / Brings him to His path, turns the page."

So his page turns.

"So that he may know that that fantasy is of fire / In the mystical path, it is nothing but a loan."

He says unless the perfect Human turns this around so that he understands that all the fantasy he had, which is so huge in his head, in the path of *tariqa*... here he uses *tariqa* as an example so you understand he is talking about *tariqa*. The path of the lady and the maidservant is about *tariqa* and *Shari'at*. You jackass who interpreted Rumi for me, listen! That in *tariqa*, this is a loan, buddy.

"To make the ugly seem beautiful is no explanation / Since lust is better than the sun of the path."

The sun of the path.

"It has brought shame to a hundred thousand good names / It has made a hundred thousand clever ones dazed."

He says this one doesn't know in what path, what tariqa is. He says it has brought filth to so many well-reputed people, a hundred thousand well-reputed people, it has brought them to shame. And if one moves on this path without the command of the perfect Human, he doesn't know that thousands... a hundred thousand people here have become like Saadi's Barsisa the ascetic, their mouths have been serviced. They've become like Balaam son of Beor from the Torah, their mouths have been serviced. There were also a hundred thousand clever ones who became dazed.

"Since it made a donkey seem like an Egyptian Joseph / How will it show a Joseph, that Jew?"

"For you, its spell made dung into honey / What will it do to the city itself in time of battle?"

"Lust comes from eating, so eat less / Or get married, flee from evil."

He says lust... this is also a psychological and scientific point. On the first layer, what does the listener understand from this? It says that lust comes from eating. It says if you reduce your eating, your lust will decrease. Well, this is also medical science. But in reality, he's saying that if you are lustful, if you desire these things, buddy, you have to go get married. Meaning you have to enter into the contract of that perfect Human, you jackass! Meaning you have to go find the beloved, run after the beloved like a dog. And Mr. Cleric who comes and gives theories to people, go! First, you must be in accordance with the cup of conditions, you must be obedient to the command of the master, you must be obedient to the command of the master, you must be obedient to the command of the master. Who is your master, you jackass? An imaginary thing? Muhammad? What does Muhammad look like? What does his nose look like? What has he done so far? What did he do in the bedroom? What did he do when he was nineteen years and two months old? What did he do when he was twenty-eight? You only know one story about Muhammad: Muhammad went there, Muhammad went here. And four odes and four songs. Who was Jesus? Where was he at twenty-two? Did he suddenly appear at thirty? Did he appear at twenty-seven? And left at thirty-three? It's not like that. Was he killed for no reason? You are ruining the killing of Jesus! You are dragging Jesus down to the lowest of the low (اسفل السافلين) with this crying. Don't cry for Jesus at all. You have to see Jesus and understand who Jesus is. If you have the lust for understanding tariqa, buddy, you must "either get married, flee from evil." From the city you must... marry that perfect Human. You have to go there and become single. Listen!

So "marriage came..." so that you don't say marriage, sir, Hosseini means... Sir, this marriage is that being single. He explains in the next couplet. Not only is Hosseini... not that only Hosseini, those who are interpreting the Masnavi with permission throughout history are correct.

"So marriage came like لا حول ولا / So that the demon may not cast you into affliction."

لا حول ولا قوة الا بالله العلي العظيم (There is no power and no strength except with God, the Most High, the Most Great). This beautifully... everyone... if you just understand the meaning of this, you've understood everything. He says: "So marriage came like لا حول ولا." Like لا اله الا الله

meaning (There is no god but God). Meaning you must pass beyond "لا اله الا الله." You must marry him. He explains marriage. "So that the demon, the demon of your ego, may not cast you into affliction." So that this... this issue... remember, here he refers to this, it's a very important message. He says, "Sir, what did Satan do, Mr. Listener?" What did Satan really do? He was cast out. Satan only did one bad thing. Did he steal? Did he betray? Did he go to Las Vegas? In mysticism, it's not even clear if these things are good or bad. The perfect Human... someone called, sent a message that: "Mr. Restart-ian, when I became a Restart-ian, I only... two of my

knots have been tied. These... then I drink alcohol." I said: "Man, drink it, buddy! First of all, no idiot can tell you to drink or not drink alcohol. Only the perfect Human can tell you about alcohol..." Now you've gone, if he didn't tell you not to drink, don't snoop anymore. Go drink. But if he told you not to drink, I'm just giving an example, whatever he says. The physician must tell you to drink or not. We are also explaining the physician here. He says the lady of the house thought she was a physician, she understands nothing about medicine.

"Since you are greedy for food, find a wife quickly / Otherwise, the cat will come and snatch the fat-tail."

If you think you want to understand a lot, "find a wife quickly." Meaning go get married quickly.

"Otherwise, the cat will come and snatch the fat-tail." Meaning the cat will come and take it.

"A stone load on a donkey that is jumping / Place it quickly, before he places it down."

He says, "Look, this donkey that is kicking, this load you've put on it, if it's glass, and so on, quickly put it down yourself. Don't wait for the donkey to throw it down, meaning to put it on the ground."

"You don't know the effect of fire, its opposite, cold? / Do not wander around fire with such knowledge."

Sorry. "You don't know the effect of fire, its opposite, cold." Bard means cold. He says when you don't understand fire and cold, "Do not wander around fire with such knowledge." Now he opens up the issue. He says: "Hey jackass who hasn't seen anything, you quickly sent the maid away! Knowledge... don't seek knowledge like this, around this fire! Don't enter tariqa!"

"If you don't have the science of the pot and the fire / From the sparks, neither the pot nor your cloak will remain."

He says if you don't understand the issue of the pot and the fire, nothing will remain in it, buddy.

"Water must be present, but if the culture is not / The water in the pot will not cook, [you won't] live safely."

"When you don't know the science of blacksmithing / Your beard and hair will burn when you pass by there."

He points directly. He says, "Look," and he doesn't say mustache. You know why? Because Sunnis don't have mustaches and Shias, for example, do. Now one is short and trimmed and so on. He uses the word beard which both Sunnis and Shias believe should be long. He says if you don't go to that master in tariqa and don't see a master, then your beard... your beard will burn, Mr. Cleric! Meaning beard represents the status of piety, asceticism, and the Muslim ascetic, your beard will burn! You don't know blacksmithing, don't snoop! "When you don't know the science of blacksmithing / Your beard and hair will burn when you pass by there."

The Climax of the Story

"She shut the door and..." From here he goes into the story. He says: "She shut the door and pulled the donkey." Sir, she gave a slap on the back of the donkey's... the woman, the lady, pulled it, joyfully.

"Inevitably, she suffered the punishment." She was very happy that she had understood something. O Quran-reader! The mystics kept telling him: "Sir, don't read the Quran without permission!" It makes you arrogant! Satan was cast out of paradise because of his pride. He had no sin other than pride. Saadi says, he says the boy woke up from sleep, said: "Father! We got up at four in the morning to pray, look at these fools, they are asleep!" Saadi says he told his

son: "You sleep too, because you are a bigger fool than them! Because this pride that has overcome you will crush you."

"She brought it into the middle of the house, dragging it / She lay down under that male donkey-stallion."

"Upon the very same stool she had seen the maid use / So that she too might achieve her lustful aim."

You heard it. They say motherfucker... he refers to the stool. It's divine in the poem, the screenplay. Stool means the position they give you. Ayatollah-ship, any position they give someone in the clergy, they give them a stool. He says did you see this maid's stool? It shows that the maid has a stool. Meaning the maid has a concept of rank. He says that stool... the stool of maids. Now here it refers to... in level one, in level three, stool means the rank of asceticism. In level one, it's just a four-legged stool. He says upon that very stool... she saw the stool too. She said thank God and now so-and-so... then she cursed herself. He says:

"She lifted her legs and the donkey thrust into her / A fire from... " now here "...the donkey's thingy ignited in her."

He says the donkey came and what shouldn't have happened, happened.

"The donkey..." here he observes very beautifully. Meaning in the middle of all this talk, he has cursed their mother and father, then look how he messes up the adjective and noun and possessive case. Look. He says: "The well-behaved donkey." Meaning the donkey really had no intention. He's saying, "Sir, the well-behaved donkey," meaning intelligent. Well-behaved. In the middle of curses, he brings in politeness.

"The well-behaved donkey pressed into the lady of the house / Until such-and-such place..." which I can't say, it's very bad. "...until such-and-such place, at that moment the lady died."

He says as far as it was possible, the well-behaved donkey did this with this person who was looking for a treatise, issuing treatises. He says it did this to the end from a mental perspective, its thinking. And the lady...
...died.

"She was torn by the wound of such-and-such, that so-and-so... / The intestines got tangled with each other."

The intestines and stomach and entrails and everything got messed up.

"She didn't utter a sound, at that moment the woman gave up her soul / The stool fell on one side, the woman on another."

So you understand how important it is, stool means rank. He says at that very moment the woman gave up her soul. "The stool on one side, the woman on another." Meaning the rank and stool and asceticism went one way, she herself went another.

"The courtyard of the house became full of blood, the woman overturned / Her husband, she lost her life, nothing... a bad death with a hundred..."

"...disgraces."

Oh my God! If Rumi came now, I swear to God he'd give you a big kiss! Let me say we're gay too! The rest of us... you should just kiss this! Only! Nothing else!

"A bad death with a hundred disgraces." He says the death of this person who thinks they know, who wants to understand tariqa within Shari'at, to understand Sufism, "A bad death with a hundred disgraces." Meaning like scum, the bottom of filth!

"A bad death with a hundred disgraces, O father / Have you ever seen a martyr from a donkey's dick?"

He's saying the guy is a martyr of the donkey's dick. Then he says he's a martyr in the path of God. This one says the woman died, but she was a martyr of the donkey's dick. She thought she was understanding something until now. This "martyr of the thingy..." is a very important sentence. We should really put this couplet up above all government offices. We really should. He says: "Hey, have you ever seen a martyr like this, buddy?"

"Know that in the torment of so-and-so, this fearless ego / Is a male donkey..." Now he says... Now he explains. He says: "My dear, listen! Now I know that this ego is a male donkey. Do not sacrifice your soul in such a disgrace." This is a disgrace, it will take your soul.

"If you die in the path of the ego, in selfhood /" Again this word "mani" means your meaning, it has several meanings. See in the first layer how many other meanings... if you want to see, it gives one meaning, a profound one. "Self."

"If you die in the path of the ego, in selfhood / Know in truth that you are like that woman."
If you die in self-centeredness, you're not a martyr in the path of God!

"He gave our ego the form of a donkey / Because He creates forms according to disposition."

"This was the manifestation of the secret on the Day of Resurrection / For God's sake, for God's sake, flee from the body which is like a donkey."

He also uses الله as an example of Hallaj. He says what did Hallaj see from الله? What did this one see? Allah now is like a movie that when Americans see it they say "Oh my God!" This word "God" here comes from there. He says it existed back then too. الله, God... he means it this way.

"God made the infidels fear the fire/ The infidels said: 'Fire is preferable to shame.'

"He said: 'No, that fire is the origin of shames / Like this fire that diminished this woman.'"

"He did not eat a mouthful of the right size out of greed, God..."

Now Rumi gets upset. Rumi cries. He says that this mouthful of hers... yes, I can't continue. There's a lot left. Another page and a half is left. It's eleven fifty-four. I'll go as far as I can, until the last seconds.

Yes, yes. "He did not eat a mouthful of the right size." He says do you know what her problem was? Her problem was that when they say in Shari'at not to snoop in the affairs of tariqa, if you don't understand, sir, don't interfere. The crown jewel of all religions that everyone respects in... I mean everyone, when I say all religions, it's because, for example, Christians don't accept Muhammad but Muhammad accepts Christ. From Muhammad onwards, the crown jewel is Mr. Moses, who in the story of Khidr and Moses, and Khidr is a relative of the esteemed Cyrus the Great, and whoever curses Cyrus should really be shoved in a toilet. Don't be offended, I'll say it directly later in its story, Dhul-Qarnayn, so that you know who Mr. Cyrus knew, what relationship... Cyrus wasn't just, the guy thinks he was a king who just came and went, just popped up out of nowhere! I'm sorry. But here ." He says it's true that it's halva and these things, but eat the right size.

"God Almighty gave the scale a tongue / Lo, from the Quran, read the Surah of الرحمن."

Now, "That maidservant was walking and saying: 'Oh! / You have set the master on the right path, O lady!'"

"You want to get the work done without a master? / You will foolishly lose your life."

He says if you do it without a master, without a Pir, without a perfect Human, without a great mystic, this... you become like this, buddy!

"O you who have stolen from me an incomplete knowledge /" Now here he beautifully takes it into the atmosphere of treatises and such. Pay attention. He takes it into the clergy.

"O you who have stolen from me an incomplete knowledge / Was it shameful for you to ask about the state of the trap?"

Were you afraid to ask? Well, ask! Don't be shy! Come watch "Restart," listen, ask, buddy! You'll understand later. Stop sticking your brain to this issue. You both wrapped it and... what... saw it. Well, I can't read it. Three or four minutes left. There's a lot more in this... yeah. But anyway, I'll say goodbye because there's another page and a half left. I think thirty, sixty, seventy... thirty more minutes are left and it's a pity for this story not to be finished.

Anyway, I told you that day too. Christian, Jew, and let me tell you, whatever religion you are, in the space of Shari'at it is very good and it's actually great. Because it comes and explains to you what to do... and knows that one or two of these, three or four of these few hundred thousand priests, are subordinates of that perfect Human or they know him. That's why in the middle of it all, they secretly guide people on the path they should be taken on. Next week I will answer this more completely. Anyway, we love everyone. Here we want to teach people to see Jesus and go and kiss his hand, not to imagine Jesus. This is the answer for you, dear listener, whom I love. Thank you very much. Share it, promote it. You're doing a good job. Do these things. I swear to God... secretly send it on Telegram. Go on Facebook to your friend, just copy... it's just one copy. If you don't know how, ask your friends. Send it out quickly. 844-901-1203. If you have any questions, say them, they'll be recorded. Because I don't think it's this week, I want to start next week. If anyone has a question, it should be specified more clearly. Goodbye.

