

Episode 16 - The Daily Prayers

Have you stopped praying and felt lost, as if you've committed a sin? This episode of RESTART argues that your doubt is not a sin, but your first truly holy, "Abrahamic" act. We expose the fundamental hypocrisy of institutional religion using a simple question: If your cleric wouldn't pay for a kilo of apples without seeing them first, why do they demand you trade your life for an "unseen world" they have never seen themselves? We reveal the five religious acts—from enjoining the good to giving charity—that, when done without the permission of a true Perfect Human, become mortal sins that take you further from God by funding the very systems that hide the truth.

The alternative is not blind faith, but true sight. Continuing our journey into the poetry of the mystics, we explain that the goal is to have the "eye of your heart" opened, transforming your reality into a "Matrix" where the true nature of the universe is revealed—where a simple staff becomes a dragon and every particle of creation speaks to you. This leads to the ultimate spiritual key: the command to "die before you die." This episode explains how this mystical death of the ego is the real entrance exam for paradise, and how RESTART is here to teach you how to see the world with open eyes, rather than worshipping it with closed ones.



#RestartPodcast #DieBeforeYouDie #The73rdPath #EyeOfTheHeart
#Sufism #Mysticism #BlindFaith #SpiritualCrisis #Deconstruction #Rumi
#QuestionEverything #TheMatrix #HosseiniRestart #Theology
#SpiritualAwakening #UnseenWorld #Prayer

It's 11:10, and welcome to Restart. I am still, unfortunately, Hosseini from Radio Pasto and its Telegram, which is you can listen to the rest of the programs before the sixteenth. The messages we've received, especially in the last two weeks, indicate that the program has been influential. Meaning, maybe more than, say, 30 to 35 people have said something similar. For example, a lady sent a message that said:

"I had never once missed my daily prayers or fasting, but since I started listening to your Restart program, especially last week's episode, I've stopped my prayers. Mr. Hosseini, you are a Seyed? Anyway, that's how she wrote it. You are a Seyed (a descendant of the Prophet) and we know you are a good person and all that. I've stopped my prayers. What should I really do? What is this really all about?"

And I gave her an answer. I'll give that same answer here: Either I have to lie, or I have to tell the truth, or I have to... my words... this program, if I'm supposed to speak for myself, I believe you should do your prayers, go to church, go to the synagogue. If you're asking for my personal opinion, go do your thing, have fun, it doesn't matter. But if you're asking for the opinion of

Rumi, Hafez, Saadi, and the like—because in this program we're speaking their words—everything I've said in the previous programs is their opinion. Meaning, it is the specific view of these friends that they are expressing, and there are no other messages in it. This means your prayer is void for several reasons. All religions say this in a way, but you don't pay attention to it. If you... when... first of all, number one, the very fact that you stopped your prayers means you've performed an Abrahamic act. Meaning, a religion was passed down to you from your parents, and now you've paused, now you're thinking. And according to the hadith that you yourselves write down on paper and announce to everyone, as I recall, one hour of contemplation is equal to a thousand years of worship. You contemplated for one hour, since the last program aired, you thought for one hour, a hundred years... it's equal to... my grandmother who prayed her whole life. Since you thought for one hour, why do you think your path is wrong? Abraham was the same way. Abraham, whom they keep calling the "father of faiths"—they call him the father of faiths, and I haven't explained faiths yet, we're getting to it slowly—he also thought. The difference between religions and Sufism is precisely this: religions say, "You don't need to think, just come and follow. We are speaking from unseen knowledge." Okay, what does this unseen knowledge look like? We ask, "What does unseen knowledge look like?" They say, "Umm... as I was saying... you'll understand when you come over." We say, "Okay, sir, you're telling me to believe in your unseen knowledge, how am I supposed to believe? This unseen knowledge, an unseen knowledge that I can't see, have you seen the unseen knowledge, Mr. Cleric?" He says, "No." We say, "Well, then how are we supposed to believe?"

Look, right now, just take one of these mullahs, I swear on Hosseini's life, may my body die, take him to your neighborhood tomorrow and say, "Give me 5000 Tomans, and give him one kilo of apples." Without him seeing the apples, just close the bag and give it to him. The mullah will say, "Sir, open the bag, let me see what's inside, I won't... maybe they're worm-eaten, maybe they're spoiled." He won't take it. Meaning, any mullah to whom we give a kilo of apples, if we take his money beforehand and he hasn't seen what's inside, he is not enough of an ass to buy apples he hasn't seen. Then why should I be that much of an ass to accept an unseen world he introduces to me with my eyes closed? Sir, it's a question, it's really simple. Tell this to a two-year-old, and they'll get it. This same mullah who says, "Hosseini shut up, don't think. The unseen world, one of the ranks of a believer is to accept the unseen world."

We say, "You, Mr. Cleric, are not enough of an ass to pay 5000 Tomans for fruit you haven't seen, why do you think I'm such an ass that I should believe in an unseen world that you yourself haven't seen, but you're introducing to me?" This is a historic sentence. By God, they should write this at the top of all Facebook pages in the morning, put my picture up, and say, "What historic sentences Mr. Hosseini says." You won't accept a kilo of apples, you don't have faith, you don't have faith in this shopkeeper, you have to see it. How am I supposed to buy it without seeing?

You're on the right path, dear sister. And the father who was 64 and sent a message, you are going the right way. You are just now starting to think, and the path is completely correct. The path, and only the path, and only this path is the way. We basically have two divisions of Islam: Religion, Islam, Muslim, Sufi. We don't have Shia and Sunni. All of these one-and-a-half, two billion Muslims are either Muslims or a small group called Sufis. Because they are all alike.

Their words, they all believe in the multiplicity of being, they're all alike. All Christians are divided into two parts: either Christian, or Sufi.

What does Shia mean? It means a group that believes in the Perfect Human (Insan-e Kamel). Meaning, they believe that the Perfect Human exists. They are called Shia. This means the Shia of Christ were those 30, 40, 44 people who were around him. The rest of them, the clergy and the people who prayed according to the religion of Moses, who were stubborn, who gave their tax to?, who gave their alms (Zakat), who stayed up all night, crying for God, crying for God, crying—they are the ones who all killed Christ. They even hammered nails into his hands. Why do you... I don't know... what was around Christ... think for yourself. There were 44 people. You yourselves say there were 72 people around Hussein. You yourselves say there were 16 people around John the Baptist. When they were sawing Zachariah in half, there were 48 people. I don't know why 7 billion people all think you're behind Hussein? Or behind Christ, three and a half billion all Christian... and you're all so good. I don't know why you don't think that if he returns... Why don't you all think you're Judas... Judas saw Christ, he even believed, and he still fucked Christ's father over. What are you talking about? Well, they say his father... he wasn't upset because Christ didn't have a father. Everyone thinks they're Hussein's companion... this bull... first of all, Hosseini is a story. What is Hussein's story? What are his ideas?

In short, my sister, if you were performing the five daily prayers without the permission of the Perfect Human, if you have done five things, you are destroyed, you must repent. Meaning, right now, besides stopping your prayers, for the love of the Perfect Human, you must cry nights and mornings, you must repent if... if you have done these five things, you must absolutely repent: Number one: If you have enjoyed the good. What does that mean? It means you thought in your heart or your mind that because you pray, you are superior to the person next to you. This means you haven't understood religion at all. Or if you think your cousin is next to you... if you've said, "My dear, you should do your prayers." Just saying this sentence is enough.

Meaning, if you were praying and you told your wife, your mother, your sister, your brother, your friend to pray, you are in hell. If a hell and heaven that you're seeking exists, they will definitely mess you up. You must repent.

If you have forbidden evil, you are in hell and I will destroy you. Look, these things I'm telling you... if you've gone on the Hajj pilgrimage, that's fine, it's personal. If you've fasted, that's fine, it's personal. In the words of that dumbass moron... that Mr... the branches of religion, the principles... The principles of religion have a lot in them. So if you've told someone, "Pull your headscarf forward." If you've told your neighbor's wife, your friend, your sister, "Observe your hijab." Any word that has come out of your mouth where you've forbidden evil, means you thought you were some shit, did you get the point? I'm putting it this way so you understand. Meaning you thought you were a big shot. You saw yourself as one step closer to God. Meaning you thought you were more important to God because you prayed, and you don't remember that Satan, one of the reasons for his expulsion in your religions, it explains, is that Satan prayed for a hundred thousand years. Satan did every single thing you can imagine. He made one mistake, as you people say, he showed arrogance. Meaning he thought he was important. He thought he was bigger. The whole reason they shoved something up Satan's being and kicked him out was that for one moment, he thought he was more important than this other creature. He thought it for just one moment, and God did something to him that he's still spinning from.

So if... one, so if you've enjoined the good, you must repent. You must come and cry in the morning, fall at the feet of the Perfect Human, and cry. Because it's a huge deal... meaning you were 500 times worse than Satan. Satan thought it once, look how his mouth got serviced (how screwed he got). You thought you were a more important person every single day. Listen to the "Good Nights," if you don't listen to Restart from the beginning you're useless, you won't get it. Because the further we go, the deeper it gets, and I don't have the patience to go back. The listeners who love this program... I don't have it. I either... There are these beautiful supporters who are sharing, who have my back, and thank you. It doesn't matter at all. What's important to me... I'm not looking for popularity or fame in this program. I'm looking not to get my mouth serviced by the Perfect Human. That's it. I'm not thinking about anything else. Just as long as my mouth doesn't get serviced, that's enough, I'm happy. Every day that passes, I'm happy. So, number one, if you've enjoined the good, your mouth is serviced (you're screwed). If you've forbidden the evil, meaning you told someone, "Your headscarf... don't do that thing, that thing is bad." It means you made a decision in God's place. It means you put your ass on the judge's ass. It means you put your ass in the place of the Perfect Human's ass. In the place of Sufism. It means you put your ass in a place where you decide to say, "Don't do this, it's bad." How did you know it was bad? This act... the day the people of Sufism brought Reza Shah to power, you didn't get the point. The British tore themselves apart, MI6 tore itself apart, governments tore themselves apart to keep Ahmad Shah. But the people of Sufism shoved Reza Shah into Iran and the first thing he did was attack the shrines of descendants of Imams). What do you think I'll do if I become the leader of Iran tomorrow? First, I will raze the Imamzadehs to the ground. The Imamzadeh of the Iranian nation is Saadi, it's Hafez, it's Rumi—well, Rumi is outside the country—it's Attar, it's Sheikh Kharqani whose house is falling apart. That is your Imamzadeh. Don't say Seyed, don't say Seyed. Seyed... "Noah's son sat with the wicked, and his connection to the family of prophethood was lost." You bastard, who was Noah's son anyway? He was his son. I, whose lineage goes back 15 generations to Muhammad ibn Abdullah, to Ali ibn Abi Talib, to Imam Hussein, peace be upon him... your mid-Sha'ban celebration is over, listen up, Hajji. Seyed... do you know who Seyed Ja'far the Liar is? The brother... the brother of Imam Hassan al-Askari. You moron! He's his brother, meaning the son of the previous Imam. You call him Ja'far the Liar. Why? Because he came to pray in his brother's tomb, and the Imam of the Time came and said, "Move, move over there, get lost." Don't joke around, Hajji. What is this Seyed nonsense? Listen to the words. Seyed, non-Seyed, are you connected to the Human? Christian, Jew, Baha'i, Zoroastrian, Buddhist, are you connected to the Perfect Human? Are you connected? If you're not connected, you have a religion. And religion means the religion of the rulers. Because the rulers know who the Perfect Human is, they draw a line around him and produce your religion for you. Now I have a complete interpretation explaining about this. Number three: So, enjoining the good, forbidding the evil... having given money. Meaning you gave the tithe (Khums). If you gave Khums, meaning you were praying, you gave Khums, without the permission of the Perfect Human, who did you give it to? Which hole did you throw this money into and how do you know it reached God? This path of it, like those connect-the-dots games you played as a kid, draw the path for me and send it, and I'll tell you if it arrived correctly or not. Meaning the Khums, your property, your money, who did you give it to? If you do this, they will take your father out (they will mess you up). I swear by Rumi, they will. They will show you no mercy. Meaning, I'm upset right now talking like this, I'm truly upset. Don't think

I'm happy. Now, after several thousand years, Restart has come, a program like this to explain things. I don't know why, but it's explaining. This is the most dangerous program in Iran's history. They will mess you up if you've given Khums. Do you know why they'll mess you up? Because you gave money. Who killed Jesus? To understand this, all the Jewish clergy, with the Jewish people who gave them Khums, joined hands and killed Jesus. They killed him with the people's money. With your money. Now you say they killed Ali, you don't know they killed so-and-so... go look in the religion. Who killed John the Baptist (Yahya)? Who killed Zachariah? All the people who gave Khums, who gave money.

So if you've given Khums, you're up in the air. Who did you give it to? How did you know it would reach God? Alms (Zakat), number four. If you've given Ams, they will mess you up. It means you gave money against the Perfect Human. We have three and a half billion Christians, and in total only 50-60 thousand of them... well, maybe 500,000 of them are people of Sufism, meaning Christian Sufis who know a few things, but not yet... mystics... We gave money. And number five: if you've waged jihad. What does that mean? It means you waged jihad based on the words of your neighborhood mullah. At the beginning of the revolution, they say, they used to say the martyrs had received permission from the Perfect Human. Because Iraq attacked us, Sufism does not attack. Iraq attacked us, and for that reason our martyrs are martyrs, with the permission of the Perfect Human. That's why they didn't say on TV, "We are attacking." They said, "The Sacred Defense." The term "Sacred Defense" was first spoken by Sufism. Yes. Because the government knows, you see, the government goes and asks, "Sir, this is the situation, they've attacked us... what should we do?" which Khomeini then announced. What does that mean? It means the government heard it from the mouth of Sufism and went and announced it. Now, if you have waged jihad without permission, you're totally up in the air. You must repent.

It's no business of mine. You should pray when you attain connection to God. Prayer, you yourselves say, is the believer's ascension. So when you pray, you must reach God. Now, you stand for prayer or wherever, with whatever religion you have, has this path your fathers took brought you to God or not? If it has, then don't waste our time with your dancing, go do your thing, I'll come and kiss your hand. But if you haven't seen anything, you don't understand anything, you haven't seen anything, you've gone and come back, gone and come back, gone and come back, and you just have blind faith in the unseen world, you're kind of messed up, you're up in the air, Hajji. Very brief and to the point. And I said on the first day, this program, my structure, even though I'm a very polite person, its structure is what you see now. Meaning, blunt and frank, no joking with anyone... because we're talking about Rumi, and Rumi is full of cursing people's mothers and sisters, we're actually censoring Rumi and presenting it, just so you understand what it is. Or Attar and the like.

We were talking about the Unity of Being (Wahdat-ul-Wujud). In the second part, we showed how a Muslim-born person goes to the star-worshippers and the Zoroastrians and, as I was saying, the Mazdakites and Mani, the Manicheans and so on. Then there, they give him something to eat and afterwards he realizes that... Now here, in this part, Hatef's poem is showing that this Muslim-born person didn't go to these religions, he went to the Sufis of these religions. Because it's all talking about the Master and about circling around him and about whirling (Sama) and such things. He didn't go to a mosque, he didn't go... see, it always says

they're sitting in a corner. It doesn't say I went to the middle of a church and saw this, for example, or saw it somewhere or said something. Now he's observing.

We'll read the second part:

"From you, oh friend, I will not sever my bond / Even if with a sword they cut me limb from limb"
Now he's explaining about the Perfect Human. He always starts again by saying, "Even if you cut me to pieces, I'm in love with you."

"Truly, a hundred lives from us would be a cheap price / For just half a sweet smile from you"
"Oh father, what advice do you give me about my love / For this child will not become sensible"
"I wish people would give advice to those / Who give me advice about my love for you"
"I know the path to the alley of well-being / What can I do? I've given my heart to the noose of your hair"

He's saying, I understand Restart, I know the Perfect Human exists. "I know the path to the alley of well-being."

Now he says:

"In a church, to a beautiful Christian (Tarsa) / I said, 'Oh my soul, ensnared in your trap'"
"Oh you, on whose sacred belt (Zunnar) / Every strand of my hair has a separate bond"
"How long will we fail to find the path to unity? / How long is this shame of trinity for the One?"
He's gone to a Christian (Tarsa) in a church, this Muslim kid. Now he's advising him. He's enjoying the good. He's forbidding evil. It's clear from the story that he hasn't found the Perfect Human yet, that's why he's doing these things. Meaning, he's being nosy. He's gone to a Christian Sufi. He says, "Look, the path to unity, meaning not understanding unity, not understanding the One." "How long will we fail to find the path to unity? / How long is this shame of trinity for the One?" He's saying you are all infidels. You say Father, Son, and the Holy Spirit. Hajji, these three people, why do you say three people? You are all infidels for this very reason. Why don't you want to become a human being? He's saying this to a Christian Sufi.

"The name of the Truth, how can it be fitting for the One / That they assign Father, Son, and Holy Spirit?"

The name of the Truth, look at the words. Yeganeh means one. "Chun shayad," "chun" here has the meaning of "how." He says, "The name of the Truth, which is One, how can it be, how can it be that the Father, Son, and Holy Spirit...? How can three become one? How does it become three?"

"I said this, and she parted her sweet lips and said to me / Pouring much sweet laughter from her sugar-like lips"

He says the Sufi smiled at me and said:

"If you are aware of the secret of unity / Do not accuse us of being infidels"

She said, "If you understand anything about the Unity of Being (Wahdat-ul-Wujud), if you understand anything about the secret of unity, don't accuse us of being infidels, Hajji."

"In three mirrors, the eternal Witness / Cast a ray from His radiant face"

Remember this verse, because I have to interpret it for another 11, 12 programs. Listen to the poem. This verse is a global masterpiece.

"In three mirrors, the eternal Witness / Cast a ray from His radiant face"

Now, I'll leave this for 11, 12 programs from now, we'll interpret this part then.

"Silk does not become three if you call it / Brocade, and satin, and fine silk (Parnian, Harir, and Parand)"

The Sufi completely shoves the Muslim-born kid into the toilet. Listen to how beautifully the Christian (Tarsa) responds. She says, "You moron, three does not become... silk ..." She says Parnian, Harir, and Parand are all made from silk. You can't say they are not silk. This Father, Son, and Holy Spirit... you can't say that... I... you don't know what we're saying about it that you say... These three are all from silk. When Parnian, Harir, and Parand are all silk, anyone who looks will say the material is silk.

"We were in this conversation when from one side / From the church bell this song arose"

"That there is One and nothing but Him / Wahdahu la ilaha illa Hu (He is One, there is no god but Him)"

He says, right in the middle of our argument, suddenly the church bell rang. The bell spoke and said... one of... it said, "Muslim kid, go, for there is One and there is nothing but Him. Wahdahu la ilaha illa Hu." This shows that Christians also have Sufis.

The poem continues:

"Last night I went to the wine-seller's alley / My heart boiling and churning from the fire of love"
Now he's gone somewhere else, the wine-seller's alley.

"I saw a delightful and bright gathering / The master of that feast, the old wine-seller"

He says Seyed... meaning here the word "Mir" means master. He says at the head of that place I saw a Master. Now he's starting to enter Sufism. Meaning he's arrived where? He's reached a place where he's close, he has found a Sufi who is connected to Sufism.

"I saw a delightful and bright gathering / The master of that feast, the old wine-seller"

"Servants stood row upon row / Drinkers sat shoulder to shoulder"

"The Master at the head and the drinkers around him / Some drunk and some enraptured"

"Chests without malice and chests without malice and chests without malice and a pure heart / A heart full of conversation and lips sealed shut"

Because people of Sufism, you've seen in their poems, mystics always say to zip your mouth, this piece of flesh in your mouth has served you (screwed you over). It makes you think you're a very important person. Hosseini, who comes and speaks simply, is explaining what they're like. Everyone is sitting and their hearts are full of conversation, it's as if their hearts are debating with each other, but the lips are silent, nothing comes out of their lips. This has an interpretation, I don't want to interpret it, I'm talking about the Unity of Being and this whole poem has interpretation. Their chests are without malice and their insides are pure. The heart is full of conversation, their hearts are all talking to each other, but the lips are silent.

"Everyone, from the wine of eternal grace / Had a truth-seeing eye and a secret-hearing ear"

"This one's words to that one: 'Hani'an laka' (May it be wholesome for you) / That one's reply to this one: 'May it be nourishing for you'"

It's just like when we clink glasses, when we drink, folks, we say "cheers", it's the same thing. He says their words in that gathering were "May it be pleasant for you," "Cheers." And the other would say, Enjoy. If you've ever had (a strong alcohol), you'll understand this verse. If you haven't... by the Quran, you won't understand a thing. Because at that moment when you're drunk, your head is spinning and this... this moronic spinning, there's a loving blow in it, for the act of drinking.

"Ears on the harp and eyes on the cup / The desire for both worlds in their embrace"

"Respectfully I went forward and said / 'Oh you whose heart is the resting place of the angel Soroush'"

He's a Muslim kid. He says, I suddenly saw, wow, food and drink, wow, what love in this place, everyone's cool, everyone's the same. I went forward and said, "Oh you whose heart is the resting place of the angel Soroush." Oh you whose heart has been transformed by the Perfect Human.

"I am a lover, in pain, and in need / Look at my pain and strive for a cure"

There's a poem I posted on Instagram, it says: "Oh... there's no shortage of pain, otherwise the Doctor is present." That ten centimeters of you has moved to chase after people's wives, but this much of you, the Perfect Human, your pituitary gland hasn't moved yet to seek the Perfect Human. But if in your heart you seek the Perfect Human, the Doctor is there. He'll get you, he'll give you a good state. Your heart just hasn't moved yet.

"The Master... 'I am a lover, in pain, and in need / Look at my pain and strive for a cure'"

"The Master, laughing, said to me in jest / 'Oh you, whose master is the ear-ringed slave of reason'"

"Where are you, and where are we, that out of shame before you / The daughter of the vine (wine) has sat veiled"

The daughter of the vine (dokhtar-e raz), it's a very strong, beautiful, and very specific and clear reference, as I was saying... very... vine, "We drink the blood of people and you the blood of vines." "You drink the blood of people and we the blood of vines, be fair, which of us is the viler drinker." Now I remember... raz means this wine and stuff. He says the daughter of the vine means a... the liquor comes here and puts on a chador (veil). The liquor, he means wine, is put on a chador in front of us, it's veiled.

"I told him, 'My soul is burning, give me some water / And quell this boiling fire of mine'"

"Last night I was burning from this fire / Oh, if only tonight could be like last night"

He's saying, give me a state so that just as I was enjoying it last night, my state continues.

"He said laughing: 'Here, take the cup' / He took it and said: 'There, don't drink too much'"

He said take it, but don't drink too much.

"I took a sip and became / Free from the torment of reason and the affliction of consciousness"

Because of consciousness... he's become unconscious. Look, he's saying it here. He says, I drank this little bit, and I became unconscious. Pay attention. He's become unconscious and is now producing the Masnavi, he's producing the Divan-e Shams. He's become unconscious.

He's not a poet, you dumbass, you moron. Rumi is not a poet. He's become unconscious and is reciting his poems. In his unconscious state, foam comes out of his mouth, and he speaks. He can't possibly be a poet. Pay attention.

"When I came to, I saw One / When I came to, I saw One / When I came to, I saw one, One / When I came to, I saw One / The rest were all lines and patterns"

He says, I drank the liquor, opened my eyes, and saw the Matrix had arrived. Oh my God! I saw that the particles of the universe are all one, and the rest is all lines and patterns and bullshit.

"Suddenly in the hermitages of the celestial realm / An angel (Soroush) spoke this tradition into my ear"

"That there is One and nothing but Him / Wahdahu la ilaha illa Hu"

So this Master, this Sufi who was connected to Sufism, when he went there, he didn't drink much of his liquor here. Pay attention. In the previous ones, he would chug it, they gave him a cup and he drank. When he gets to this Sufi, the Sufi says take it, but don't drink too much or you'll become a Hallaj, they'll cut off your head and throw it in the air. Drink a little, and

understand. He drinks, he becomes unconscious. He becomes unconscious, gets up, understands the matter, and the Matrix opens up. From here on, every verse of poetry is 25 million books. Meaning from here on, he has recognized the Perfect Human, the Sufi, by the order of Sufism, has moved this person's heart, planted the seed of the tree, the seed's kernel in his heart. Every verse of this is 20 billion verses. No poet can say this. Listen, listen to Hajji.

Now he's drunk, the poems aren't his own. The messages are deep:

"That there is One and nothing but Him / Wahdahu la ilaha illa Hu"

"Open the eye of your heart to see the soul / What is unseen, that you will see"

You have to shout these when you read them. The first verse:

"Open the eye of your heart to see the soul / What is unseen, that you will see"

Okay, who's going to open the eye of the heart? Your neighborhood mullah? The priest down your street? The eye of the heart can only be opened by someone who has a direct command from God. In the entire planet Earth, can anyone other than one person have a command from God? Other than the Perfect Human? Who even opens the eye of your heart? How does the heart... the heart doesn't have an eye to open. Which hole is he going to open? Which hole or soolakh, it doesn't matter, is he going to open? The guy himself is confused, he hasn't seen the unseen world himself, and he says have faith, believe. How do you expect him to open this? He says, "Open the eye of your heart to see the soul." Only after the eye of the heart is opened, you see the soul. "What is unseen, that you will see." Well, obviously. So that means the unseen cannot be seen. First, someone has to open your heart, plant the seed, then you can see. You can't see at all. This is explaining the path of Muhammad. It's saying Muhammad went to the Perfect Human, they planted the seed in his heart, sent him off, pushed him into the middle of it all. Now this person has started, now the eye of the heart has suddenly opened and has seen the soul, what was unseen, that he has seen.

"If you turn your face to the realm of love / You will see all horizons as a rose garden"

He says if you turn the head of this donkey of yours towards love, you will see the entire universe as this rose garden. Meaning you see this rose garden, you see the Matrix.

"You will see the turning of the heavens' sphere / According to the desire of all the people of that land"

Meaning, from here on, everything he says is against all the thoughts of the people of the world. You just have to understand the verse to understand what the mother-and-sister-cursing in it is.

"According to the desire of all the people of that land / You will see the turning of the heavens' sphere"

Meaning the universe is revolving according to the desire of that planet, those people.

"What you see, your heart will desire that / And what your heart desires, that you will see"

Do you know what this means? You've gone to Las Vegas, a beautiful, gorgeous girl, you suddenly see your heart desires her. Now you're sitting in the middle of a village in Iran, suddenly in your heart you desire a beautiful, gorgeous, special girl, and then she appears. He says open the eye of your heart to see the soul. Pray with permission, go to church, go to the synagogue, whatever you do, destroy the idols, curse, read Nietzsche, when you read this with permission, when you open the eye of your heart, then the story of your life changes.

"What you see, your heart will desire that / And what your heart desires, that you will see"

Meaning Kun Fayakun (Be, and it is). Pay attention to the word. The interpretation of this word means... it means whatever you think is in front of you and whatever you think exists. We either

have to say these people, Rumi and Saadi and Hatef and the like, were all liars and scoundrels and... it's over... or they saw things that you and I have not seen.

"The headless and footless beggar of that place / You will see holding his head high above the kingdom of the world"

He says when you enter this valley of love, when you enter the world of Sufism and mysticism, the most ridiculous and moronic and beggar-like and foot... the most headless and footless and Hosseini-like people, "You will see holding his head high above the kingdom of the world."

Meaning you see them as higher than the entire universe. The beggar in this city of love, the... heart... "Open the eye of your heart to see the soul." Its beggar, the one at the very bottom, its follower, at the very, very bottom, is worth the entire universe. Why? Because the Matrix has opened, he has seen the subject. Moses hadn't seen it either, poor Moses. When... "Arini" (Show me), Mount Tur... "Lan tarani" (You will not see me). I'll give it to him without knowing what the Matrix means. For us to understand, Moses... God said... Jesus... God didn't say it either. This is also some talk Mr. Makarem said that I listened to. God didn't speak to Jesus. A Quranic verse, Mr. Makarem, this, you were saying what are these people saying? A Quranic verse, fire told Moses, "I am your God. Inni ana Allah. I am your God." Fire said it, not God.

Listen, you don't even know who the Lord (Rabb) is. You don't even know what God means. How many Gods do we even have? Do we have one, a hundred? I said you know nothing about God. Your own Quran verse says: "Fire told Moses, 'Inni ana Allah, I am your God.'" Look at the Matrix. Then it said, "Now what should we do?" It said, "You must have a weapon to go and service the Pharaoh's mouth (mess him up)." He said, "What should I do?" It said, "Let go of the staff." He let go of the staff, it became a dragon. Moses ran away. A ten-striped, six-valleyed snake. Then he said, "God, excuse me, this staff of ours, this piece of wood, this was it?" It said, "Open the eye of your heart to see the soul." You haven't seen it until now, because the eye of your heart wasn't open. You thought... you were seeing wood.

"Particle by particle, the beings of the universe / Say to you day and night"

"We are hearing and seeing and aware / With you who are not privy, we are silent"

If you don't see anything from us, it's because you're in a world, excuse me, you're looking at a virtual one. This is a virtual world. If you open the eye of your heart, you see the Matrix. The whole space changes completely. That wood is now a dragon. Mr. Moses, at night you put it under your head and sleep, you see this wife of yours sleeping next to you, you don't know what she is. You even kiss her, how audacious, you kiss her. Because you don't know what the woman transforms... like this wood that transformed into a staff... Do you understand what this means? What are you kissing, that wife of yours? Because you don't understand a thing. It's exactly the story from Rumi that I told at the beginning of the program, the guy who had gone into the stable, the power had gone out in the stable, a lion had come and eaten the cow. He didn't know. He had gone to check on his cow, because it was dark. He sat next to the cow, the lion... he's stroking the lion's mane, this moron, thinking it's his cow. He thought it was his cow. Then Rumi says if light comes, this fool will be scared to death. If the eye of the heart opens, he'll be scared to death. He doesn't know it's a lion, he thinks it's his cow. Don't you think the one sleeping next to you is your wife? That little one-year-old child next to you, you think it's your child? If the eye of the heart opens, you are the mother from the story who runs away from her child. You know nothing.

"And there among those barefoot people / You will see their feet on the brow of the Farqadan stars"

"And there among that bareheaded group / You will see the canopy of the Divine Throne as their shade"

He says all those people you see in that mystical gathering, the canopy of God's throne... look, the end of religions is the throne, for Sufism the throne is just the beginning. See how different it is. The throne is the peak for religions, for the people of Sufism it's the start.

"In ecstasy and whirling, each one of them / You will see casting their sleeves over both worlds"

"The heart of every particle you split / You will see a sun within it"

He says in this gathering of the love of Sufism and mysticism, Hajji, the heart of every particle you open, "You will see a sun within it." A sunflower, do you see a sun in it, you moron? You're searching for it with your left and right foot. Where can you go to the bathroom, you're looking for that sun. You're a sun-worshipper,(chameleon) also a pun on (Aftabeh), a water pitcher for toilets). This "You will see a sun within it." "The heart of every particle you split." He shoves quantum mechanics into all of his thoughts. "The heart of every particle you split / You will see a sun within it."

"Whatever you have, if you give it to love / Call me an infidel if you see any loss"

Here Hatef puts his beard on the line. He says, I swear on my mother's death, call me an infidel if you enter Sufism, mysticism, and lose anything, if you see even a little bit of loss.

"If you melt your soul in the fire of love / You will see love as the alchemy of the soul"

"In pursuit of their own goal, all of them / You will see drunk, engrossed, and discerning"

"When you pass beyond the wine of this world / You will see the vastness of the placeless realm"

He says from this body of yours, when you die, why? Because when the eye of your heart opens, you die. Many people don't know this. Rumi died approximately between 110 and 150 times a day. Am I wrong, Makarem? Am I saying it wrong? You moron, you idiot, why don't you listen? Why do you protest? You... I know you're listening now, you have to listen. Because the curse I gave last week, now your ass is burning. The next one, my pretty, my dear, Makarem, I love you too, my dear. In any case, you too are... we are all spinning, we are all spinning in the universe, it doesn't matter. We are all, we have to spin. "موتوا قبل ان تموتو" Die before you die.

"Tamtu"... you... big shot! Die before it. When you reach mysticism, the eye of the heart opens, as I was saying, before you die, you die. Before you die, you die. "موتوا قبل ان تموتو" It means die before you die. "Die, die, die in this love / When you have died in this love, you will all receive spirit." You don't understand.

When the eye of the heart opens, when you see Sufism, the first thing it does is teach you how to die, Hajji. No, not meditation, not austerity. Many have asked about this too. Austerity without the permission of the Perfect Human is like praying without the permission of the Perfect Human, it's like a driver's license without the permission of the police department. They'll pull you over, whip your ass, and imprison you too. "Yes, Mr. Hosseini knows. We went to our neighbor mullah's house... no sorry, one of our relatives taught me how to drive." They'll say, "Okay, he taught you, so what? Now what?" "Now I sat behind the wheel, and the police caught me." "No, you have to go get a license, Hajji." This mullah who taught you something, you have to get a license. The point of the license is you have to go there, get checked, your name has to go into that computer, Yahoo Messenger has to turn on for the Perfect Human, you have to

enter your email, you have to click, the Jew has to light up, the Perfect Human has to see you. With that license from the traffic department or the license from the Perfect Human, you are allowed to drive, and nobody will catch you. Now my mom might, even my mom might know traffic laws better than a Sufi police officer and teach you well, by the Quran. We're not saying she might have taught badly. But we'll catch you, and your mouth will be serviced (you'll be screwed). We have to get permission.

"It will take you to a place where there / What the ear has not heard, that you will hear / And what the eye has not seen, that you will see"

"It will take you to a place where you see the One / of the world and the inhabitants of the world" So why, Mr. Makarem, don't you see? It's okay. Because the eye of your heart is not open. Your eye is open from that lower hole, so what you eat from above, you release from the lower hole. You have a total of nine holes, and you've used all of them well until now, by God, except for the hole of your heart, you've used all of them. It's fine, we eat too, we go too, we go to the bathroom too, it's fine. Now why didn't you understand this verse? "It will take you to a place where you see the One of the world and the inhabitants of the world." Why don't you understand this verse? Because you haven't opened the eye of your heart to see the soul, what is unseen... the answer for you is right in it. Meaning for you to understand the answer, you just need to read these few verses...

"Love One with your heart and soul / So that you may see with the Eye of Certainty I'll read the last three verses, this is important here.

"What the ear has not heard, that you will hear / And what the eye has not seen, that you will see"

"It will take you to a place where you see the One / of the world and the inhabitants of the world"

"Love One with your heart and soul / So that you may see with the Eye of Certainty (Ayn-al-Yaqin)"

"That there is One and there is none but Him / Wahdahu la ilaha illa Hu"

There are ten verses left for next week to finish these verses. Fifty minutes have also passed. Yes. You know nothing about religion. That's why my view is that with the Restart program, I am just supposed to explain, and I am explaining like a parrot. I'm just dripping the essence of the thousand, 1500, 2000 books that the mystics have, so that you might understand something from it.

So in conclusion, will you enter paradise? The question, the answer is this: Do you die before you die or not? Are you waiting like a moron for you to die? Put it in the corner. Those who enter paradise, and by the atomic number, everyone enters paradise by their atomic number, you know, it's not by the beard, you know, it's by the Hosseini-Mendeleev atomic number. Those who enter paradise are those who die before they die. You don't understand this. You who go to church, do you die before you die? You go to the mosque, do you die before you die? Or not? You have to come to Restart to learn how to die before you die. Then you will realize what Sufism, with these few Sufis and these few dozen mystics, does to the world.

My sincere thanks, dear listeners. The promotion... if you liked it, then you have to promote it. Our only supporter is you, no one else. We don't have money like Mr. Makarem to launch 7000 websites with 5000 people and I don't know what else and so on, nor do we have a budget that... governments have given us a budget. No one has given us a budget. Everyone is helping

from their own pockets, the poor souls. People are being kind so that this program reaches your ears. Share it, beautiful.

