

Episode 58 - The Prophet Who Was Suspended

A powerful message has been delivered to the world's governments: the thirty-million-strong "Restart" army is not a force of attack, but a defensive wall against tyranny. This episode reveals the true power of the "Restart" movement by framing it as a modern-day uprising of Abu Muslim Khorasani—an unstoppable force of consciousness that, when a single person is wronged, will deliver a thirty-million-strong retaliation. The rules are clear: love everyone, be humble, and be the dust at the feet of the people. But in the face of attack, be the most powerful defensive force in history.

We explore the philosophical and political meaning of the Lion and Sun flag, revealing the sword in the lion's hand to be in a state of defensive, not offensive, readiness. This is the ultimate lesson of the Safavid-Ottoman war and the uprising of Abu Muslim: the force of Mysticism does not seek conflict, but when it is attacked, it unleashes a power that no army in history has ever been able to defeat. This episode is a call to arms for every Restarter to understand their place in this defensive army and to be ready when the call comes.

#RestartPodcast #The73rdPath #Sufism #Mysticism #UprisingOfAbuMuslim #LionAndSun
#Theology #Philosophy #Deconstruction #SpiritualAwakening #HosseiniRestart
#PoliticalMysticism #CyrusTheGreat #ShahIsmaelSafavi #IranHistory #UnbrokenRope
#AbuMuslim #BattleOfChaldiran

You took Restart as a joke? Yeah? Would you like to know about the future? Are you interested in knowing what will happen in the future? Fine, we'll tell you. The arrow has been shot from the bow. This is the last 22nd of Bahman that you will see, and we ask England and Russia to protect you. But they can't! Restart has come to go all the way. Welcome to the most dangerous program in 700 years. Towards fifty eight. Welcome to fifty eight, my friend. Welcome to Restart. the final 22nd of Bahman for the officials be hell, and may the final 22nd of Bahman for the people of Iran be blessed. We want to talk about this, so that before many people go to the other world, they at least know whether they are bound for hell or for heaven. Today, we want to talk about this, so you know that in this era that has passed—when I said today that as long as I am out, and people like me are out, all officials are hell-bound—what that means, which some people had asked about. Today, we want to prove from Attar whether all the people during these past few years were hell-bound or not. What do Attar, the mystics, and the people of Sufism say about these people? Let's examine whether our country has been an Islamic country, or a Christian country, or what has it been? And in the future of Iran, will a country of Sufism emerge?

What are the things we cannot do in Iran? First of all, 90 or 85 percent of Iran's constitution goes into the trash can, because the constitution we have in our country, they've added a clause or have completely excluded Sufism, or it contains things that are of no benefit to you as an Iranian. The constitution of Sufism has been completely written and has been proven to the

world for several thousand years; at least, it has been proven that the world has still not reached the level of the great Sufi, Cyrus the Great. In the view of the constitution, this itself is an indicator of the thoughts that exist in Sufism. These laws are laws that have existed from the beginning and still do. To give you a small example, when I was on Iranian television, one day I wanted to wear a police uniform; there were some debates, and I wouldn't accept these things. Now, one of the officials came, who wasn't a relatively bad person, and because of me and so on, he said: "You're right, you are truly saying the right thing about the police."

This is a simple example about the police. The constitutional laws are about the police, this isn't something that's being used. For example, we say, for instance, I'm saying, for instance, we've made a law that, sir, this is the duty of the police. Meaning, who is the police? From the perspective of Sufism, the police is a person who, number one, must only help. Number two, has no right to use extra words. Meaning, the dialogues of the police are like a computer, a robot. That is, the questions a police officer asks a driver in a car are robotic. The questions are pre-written. He cannot ask an extra question, nor can he give an extra answer. This is a very important point. Now when the police pull you over, they ask a thousand questions. Who's the person next to you? When the police stop a car for, for example, a traffic violation—I'm giving you an example—if he stops one person in the street, he cannot even say hello to the other people in the car, he can't talk to them, he has no right to stick his head inside the car. The hand of the police, the little finger of the police, cannot enter the car.

Many other things. For example, you've been drinking, and the police have caught you. Well, it's logical, they say: "Sir, you've been drinking, a murder could happen, and everyone can fine you for your sake, they can take your license." Many other things. Now, you've been drinking, your car has a flat tire on the side of the road, and the police arrive. They see you've been drinking. In the country of Sufism, the police can no longer arrest you for drinking. Meaning, they can't take your license. Why? Because you have already had one stroke of bad luck in your day, you shouldn't have a second one. Meaning, in the future, if you've been drinking, your car gets a flat tire, you're stopped on the side of the street, you've called the police or the police pass by, they've caught you, they've come there. The police, in this instance, haven't actually caught you; fate has guided you to the corner of the street and the police have arrived. The job of the police at this moment is only to help, only that.

Meaning he can't take your license? He can't ask you why you were drinking? When he sensed that you were drinking, you must get in the police car, he must take you home, drop you off, hand you over to your family, and he cannot fine you in any way in the country of Sufism. Because the police didn't catch you, fate caught you. The police can only arrest those whom the police themselves have caught in a specific situation, saying: "Sir, you have been drinking." Meaning, you were driving erratically, he figures it out, pulls you over, and then, because you have committed a violation, he has caught you and can fine you, he can say: "You've been drinking." I'm giving an example. But when your car has a flat tire, you haven't committed an offense, fate has screwed your car over, you're standing in a corner, the police can no longer arrest you. This is a police subtlety. The police can only say to you: "License, your speed was this much, you did this." Short, concise, and to the point.

Now, the police pull you over, "Who is this woman? Who is that girl? What's your deal? What's your job?" He jokes around. The police have absolutely no right to joke. The police are obligated to do their job. These laws must be written down. I mean, it must always be specified from the

very beginning. We have a lot of problems, and in the previous program, I explained that, sir, in the future of Iran, we will also have a day called the Day of Sufism. We will talk about it later. That day is a day when people come out, the commanders of the naval, ground, and air forces are also among the people. No one has the right to protest against the people. People come out here against injustice. An injustice that may not have even occurred, but they can come and hold carnival-like marches to make the world understand that we determine the government, not the government us. And this march is in the millions.

And on the television of the future country of Sufism, on that day, the officials will come and sit and only talk about what damn mistakes they made in the past year. They explain, they explain their mistakes, they apologize to the people. They apologize. The people always have the right to curse at officials. The official can only remain silent. Why? Because the official has weapons, has power, has the country; the people have nothing. That day is the day of uprising against injustice. That Day of Sufism, we have one day in the future of Iran, and everyone must come, and the army... no one has the right to be reprimanded... Why? Do you know why this must be done? So that if one day a president, a king, I don't know, a prime minister, one day wants to stage a coup against the government, that day, every year, everyone pours into the streets. And the day you don't come into the streets in that given year, it means we are riding you, we are fleecing you. We must understand this. It's like these pictures they put on money. For example, they put the king's picture on the money. If the king is dead, they put their own picture on the money. Why do you put it on the money?

The people are your boss, not you. Now, these were explanations that we want to give later. But now, suppose tomorrow the country has become one of Sufism. So, Mr. Hosseini, please tell us, in a country of Sufism, can we create a religious military committee, guide the people, reform the people? Not that religious military and the committee, for example, we create some forces to teach the people, to reform them, to say, for example: "Sir, don't do this, do that." No. Mr. Hosseini, what if the Perfect Human says it? He can't say it. The Perfect Human cannot tell you: "Sir, don't do this." For example, for us to come and create groups like these committees that were created, the religious military and so on, I'm giving an example, in the country of Sufism, no, he can't. Why? Because today I want to open its document so that you can see that for 39 years, everyone has been hell-bound.

And we, we joked, but we said it seriously. And they gave us Iranians two hundred hours in Turkey. Now you see what Erdoğan and these guys are. Now that they are apologizing, they say: "You are right." That day, they took our words as a joke when we said: "Sir, congratulations on the Islamic Republic of Turkey." They took reaching five and eight as a joke. Now they have to pay with their lives. Get disciplined. That time when the Perfect Human gave them a chance, in a way, to apologize for the slaughter of the Armenians they committed, the genocide they committed against the Armenians, if they had made one apology, they wouldn't have ended up like this. It cost them. Now they're going to have to suffer for it. Now there must be one hundred and fifty thousand people in custody and prison and refugees and miserable and here and there and slaughtered. The situation in Turkey is still ongoing. It continues, and they deserve it.

"The suffering they endure in this world, is without measure..." I memorized this poem this way. Every suffering they endure in this world without measure, in these times, is ingratitude for the blessings they were given. We deserve it too. We also need to be disciplined. You all thought of yourselves as Imams and Prophets? Yeah? Get off the couches, get up, won't you stand up?

Hey handsome, why don't you rise up? Don't you have the guts to take a couple of slaps? Are you asleep? You know why? Because people are after money. People are after positions and status. People's religion is the religion of the rulers. Whatever the ruler said, they say "yes, sir." This has been the case throughout history, and every time they came out from under oppression, there was a trace of Sufism that made something happen. Mr. Attar of Nishapur has a poem, let's review it again. I'm not saying anything of my own. Pay attention, this poem is by Attar of Nishapur.

The great Sufi who, in this poem, officially declares that the committee, religious military, Revolutionary Guard, anyone who wants to speak to a girl or a boy or a human being or an individual, to advise them, to help them... We have three types of help. We have physical, vital, bodily help. From getting a car out of a ditch in the street, rescuing people's cars from the snow, we have physical help up to the point you become a martyr. You can become physical. Meaning you lay down your life to become a martyr... And laying down one's life is only for the Perfect Human. The rest is all a show-off. Unless a country of Sufism has been attacked, in which case defense is part of Islam. That too has its own stories and discussions and very deep topics. Meaning, right now if there is a president in Iran, for example, who wears a cloak and a turban, and just because he's wearing a cloak and turban he comes on air to say: "Sir, let's be friends with each other, let's be good to each other, let's make peace, let's be together," this person is hell-bound from the very beginning. Why? One is that the clothes he is wearing are clothes that are hellish in Sufism. Why? Because you must have permission to wear those clothes. Number one. Number two, he cannot advise or guide or give an opinion at all. Sufism says this. It says you can't do such a thing. As president, you can't come and say: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ." We want to know. We will flog. The head, your head, from top to bottom, the flogging is for the official, not for the people. Why? Because when you say "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ," you are making a fool of the nation in the name of Allah. The name of Allah means the Perfect Human. With the permission of the Perfect Human, you, as president, are obligated to give food to the people. They want food. That's it and nothing more. Management, so that you can do your job. And no one will ask you what religion is. This definition is clear. So the flogging is measured... now the flogging itself has a concept and interpretation. Only officials get flogged, not ordinary people. Everything is seen backwards, everything is seen backwards. Now Attar, the great Sufi, says that a person, a woman who wants to tell a girl to pull her headscarf forward, or a man... To tell her: "My daughter, if you pray your prayers, you will go to God." Or to form an organization of some kind. Or to give this money to so-and-so... So we have three types of help and sacrifice. Number one is physical, which ends in martyrdom. Number two is spiritual and divine and such. Meaning that with your spirit and with divinity, you can do something, for example, that we can call a divine act, which is our topic here. And financial, which is the same as Zakat and religious tax. Regarding financial matters, I explained in the program from the people of Sufism and the Sufis and the mystics, I didn't say it myself, that Khums and Zakat are exclusively for the Perfect Human. Go find him. Firstly, you can't get money to him. First, find him so you can give him money. What money are you going to give? It's not mosques, churches, and synagogues where you can go knock on the door and give money. First, you must cry, scream, then scream again. It's just like that. Month after month, you must scream, cry, scream. That's right, you don't have a phone number. Until your foot steps forward or your

soul. As the saying goes, "Either the beloved, or the soul departs the body." The thing you did today, only then do you find him. Now that you've found him...

You've found him, let's go to Mecca. You'll go through hell. You can't go to Mecca. One word extra, one word less, whatever the Perfect Human and Sufism and mysticism tell you, if you do one extra word, one less word, you're up in the air. Let alone forming a government. A Christian government, for example, a Muslim government, for example, a so-and-so government, for example. Mr. Attar of Nishapur says whoever wants to do the second type, meaning intellectual, meaning divine advice, meaning this very "let's be good to each other, let's all together for the sake of the noble Imam of the Time..." it warrants a flogging. "Jesus, come to our aid..." warrants a flogging. If Jesus comes, when Jesus comes, we're all screwed. We should be saying: "Jesus, don't come!" Everything is backwards. "Jesus come, Jesus come!" When he comes, the matter will be settled. That in the second state, meaning you want to give advice, you want to tell this person: "Let's be good to each other." "Sir, we have made mistakes in these thirty-nine years, forgive us, let's make peace with each other."

Attar of Nishapur says it has seventy-two conditions. Seventy-two, handsome. That's why I say even the Perfect Human can't do anything. You know why? Because the Perfect Human must have people who have passed these seventy-two conditions. He says they should be able to come and tell the people... Sir, for example... there have to be the right people. It's not in the Perfect Human's hands. The Perfect Human has thirty, twenty to thirty Sufis. Among these twenty or thirty, thirty or forty, God bless them... these twenty are famous in the world, maybe fifty, sixty, seventy, we don't know where thirty or forty of them are. That makes a hundred. Can I form a relief committee with a hundred people? The Perfect Human can't do anything. The stages must be passed. Attar says you must pass seventy-two conditions to tell the person next to you to pull their headscarf forward or back, whether we should forgive or not forgive. A divine act.

With this program, you will understand that anyone who has spoken on television is hell-bound. Anyone who has given advice is hell-bound. Anyone who has spoken in the name of Allah, God, or anything else, is hell-bound. You can easily find out before you die. Before they kill you in some place, and then you go and find out that you should have listened to Restart. That's your own problem. "O, you wise one of good deeds..." Attar begins. "I shall tell you a few secrets from the mysteries / Since you have knowledge and are wise / Learn a few points from chivalry". Chivalry means manliness, it means sacrifice. The main concept of Futuwwat means you make a sacrifice. This sacrifice means you sacrifice your money, you sacrifice your life. You... he says: "O, you wise one of good deeds / I shall tell you a few secrets from the mysteries / Since you have knowledge and are wise..."

He's not talking about ordinary people like you. He's saying this person is a jurist. Meaning a jurist of which in the whole world we might have, for example, forty jurists, I don't know, thirty jurists in the entire universe. I don't know the number. But I know it's not fifty. This I know. But I don't know how many there are. Let's say thirty-two. He says: "Mr. Jurist!" Meaning even if you become a jurist, you can't give an opinion. That's why in the old days, if anyone wanted to read a book, even if you wanted to recite from Saadi from the pulpit, you had to get permission. And you would just read from Saadi's lines. If you added one extra word, they would make your life hell. Kiss me between the cornea of your eye. Focus. The subject is much deeper than this. He

says: "Since you have knowledge and are wise" meaning I accept, I accept you are wise, you have knowledge, and that's that. Meaning you have something to sacrifice.

He says: "You have something for sacrifice / Learn a few points from chivalry". About this sacrifice you want to make, you need to know a few points. "Where in the path will they let the men pass / and place the crown of mastery on their heads". If you listen to these few points that Attar says, that I am saying, only then... "Does anyone who wears his hat askew know what it is to be a Qalandar?" If you tilt your hat, you are not a Qalandar. The music of the Qalandars has been distorted. He says if you understand these things, only then can I tell you that you can enter among these men. "If you wish to hear, open your ears again / Be with us for a moment as a keeper of secrets". Meaning here he is saying: "Mr. Wise Man, I can't say these things to Hossein and the people. These things, to you who are wise and knowledgeable, come quietly into this hole, back here, become a keeper of secrets, open your ears, let me whisper to you that you can't create a religious military. Come, let me whisper it. Don't tell this to the people. Keeper of secrets." "Thus said the foremost elders..."

"Who in manliness, would speak a word". He says I heard. Attar says, he doesn't say I heard, he says they said. Meaning he knows. Attar. The foremost elders. The foremost elders means the Pole, it means the Mahdi, it means the Hadi(guide), it means the master, it means the Murshid, it means the saint it means the Imam of the Time, it means the sun behind the clouds, it means Christ, it means Moses, it means Muhammad. He says these ones said it. "Thus said the foremost elders / Who in manliness, would speak a word". Like I said in the last program: "Do not breathe a word, so that two spirits may breathe for you." He says those who spoke and uttered words, had permission, the foremost elders, said thus: "That seventy-two became the conditions of chivalry / One of those conditions is magnanimity". He says it has seventy-two conditions, one of them is magnanimity. The very first one was what he said, being wise, being a jurist. So one...

The jurist has gone, has completed the course, we now have sixty jurists in the world. Can they all come and speak on websites? No. He even says the second one is what? Magnanimity. After being a jurist, which itself has several conditions... it's not about science, being a jurist is a joke. He says, what does it mean? A jurist means I am a 400-meter tall person, a two-centimeter short person, a 550-kilogram fat person, a half-kilogram skinny person. Then you say it's not possible? My dear sir, these two opposites must be one. See what level you have reached that all of these are within it. Both tall, with arched eyebrows, black eyes, wow... it's within. We say two... seventy-two conditions exist. "I will tell you each one of those secrets / So that your eye may be opened to this meaning / First, to make honesty your profession / Such that you think of evil as a deviation".

Being a jurist is not enough. You can't give opinions to people. You must practice honesty. Practicing honesty means that you know all the crookedness. Practicing honesty means you know all the crookedness and how to practice honesty and contemplate. "To be wary of evil as if thinking of it". Meaning you must completely understand evil. You must understand good and bad, know what is bad, what is good. "To hold all people as friends to be helped / Not to say that one is the core and another is the husk". Now you must love all the people of the world. You must know that among animals, the greatest Sufi in the universe of animals is the dog. The dog is a Sufi among animals. This has an interpretation. Meaning the lion is not a Sufi, the dog

is a Sufi. Then if you give the slightest kick to a dog, they will bring such a calamity upon you that you will never forget.

Now you have to love everyone. You have to love everything. "To hold all people as friends to be helped / Not to say that one is the core and another is the husk". You can no longer differentiate. It's very difficult. Differentiating is also very difficult. To understand this one is a husk, this one yes, this one doesn't understand, this one needs a couple of words, that one understands, that one doesn't, this one has a bachelor's degree, that one doesn't, this one is beautiful, that one isn't. "To be free from the bonds of the evil self / Always pure of eye and pure of conduct". To the extent... it's a joke. To the extent... he was saying that adultery... one of the conditions they had, he said what is adultery? Mr. Hosseini, explain. We said that adultery in the interpretation of Sufism means that when a boy and a girl are doing something, if you arrive and see them, you... satisfaction... the issue of you, that the punishment is applied to them... and these jokes of Sufism are so funny that you can laugh for 70 minutes.

Well, just think about it, can one laugh for 70 minutes? He says that if you saw a girl and a boy who committed adultery, and you come to the religious judge in the country of Sufism to explain, the punishment is applicable to them. Do you agree, Mr. Hosseini? Yes, one hundred percent, I agree. Well, what are its conditions? Number one, if you saw a girl and a boy in a house committing adultery, for example, and you came to tell the religious judge, what happens in the country of Sufism? First, they lay you down and flog you. They don't even deal with them. You say: "Sir, why are you flogging me?" He says: "Because you are one person. You needed four witnesses. We don't have four witnesses." You are one. Did anyone else see? No sir, they didn't. You went there alone and said it? Yes, I heard it was like this. They lay you down, they flog you. So we have the "بسم الله". Now, we went as four people.

Sir, we are four people. It has conditions. These four must be sane, of age, must be sound. Meaning the four you bring, first the judge, meaning the judges of Sufism check, they say: "Well, first check these four." Do they have intellect? Yes sir, my intellect says... "Well, if you had intellect, by Hosseini's life, what were you doing in that house?" Those two were together. Did it have anything to do with you? Or the judges, did it have anything to do with you? You see two people were doing something together, okay. How did you see this scene? "I was behind the window." Well, when you saw this scene, why didn't you leave? "No, I wanted to see what they were doing." Well, he says this... he says intellect... you see the intellect from this... he says you must have consciousness, you must have looked intently... did you intently see them doing this or not? "I was passing by and I saw that scene." Okay, you saw the scene, how did you know who was with whom? How did you know?

Where were you? How did you figure this out? Now, this still doesn't get resolved in Sufism. Then it's a bit impolite, I'll say it in a way that isn't bad. If you want to flog two people who have committed adultery, the way is this: first, find four jurists. Meaning, first thing in the morning you have to go to, for example, the street... I'm giving an example, Mirdamad, you saw a scene, first you have to go find four rare jurists in the country, and bring them. Two of them come on two sides, open... it's very bad to say this. God, look. You look yourself. This is a comedy. All the scientists and professors come... they're all holding the two sides. Well, the important points are right in here. He's making fun of it. He says: "To be free from the bonds of the evil self". To be free. The self must be freed. "Always pure of eye and pure of conduct". Your eye must also be purified. What does that mean? It means if you have made a report to your wife, to your brother,

that I saw so-and-so commit adultery, your eye is no longer pure. You have seen the scene. Your eye is no longer pure. So if we have seen even one scene, the eye is no longer pure. For you to enter a house, first you knock on the door, second you shout. If it's a jurist, a good person, he first shouts: "Yallah! Yallah! Yallah!" Meaning if you're doing something, wrap it up, I'm coming. Then you shout, then you greet, then you come, then you knock. You can't see such a scene. When you saw it, it means your eye is impure. Your word is not just. In the view of the judgment of Sufism, you have a problem. By whose permission were you there? Two, how did you see the scene? That itself is a crime. Your eye is not pure. "If the people of chivalry have no loyalty / All their work is nothing but pretense and hypocrisy". He is listing the conditions one by one. He says this is just one, the other conditions... people of Futuwwat, those who want to advise, another one is that they must have loyalty.

The possibility of loyalty is also difficult. For instance, I tell you, if you ask me: "Sir, how many people can we say are loyal in the world?" In total, forty people, thirty people. Let's see the reason. One of the characteristics they say dogs have, placing them at the rank of Sufi-hood, is that a dog is loyal. Do you know what that means? It means you go bring a dog into your house now, kick it, it won't leave. Feed it today, don't feed it tomorrow, it still won't leave. Every time it sees you, it wags its tail. Curse at it, kick it, yell at it, it is loyal. It knows no one but you. Now, don't feed it, you've kicked it a couple of times, go out into the street, whoever attacks you, it will attack them. It is in love with you. Its essence loves you inside. And which of us, for example, towards the Perfect Human or for instance... now let's find him first... who is loyal?

For example, I'm not saying the Perfect Human, God bless you. He has to say: "Go commit suicide." If he says: "Go commit suicide," honestly, I for one would run away, by God. If I get slapped twice, I'll spill everything. You guys are much stronger. If I get slapped twice, I'll say that gentleman was there and this one was there, I'll tell everything. I'll tell all my past deeds. We're cowards, we're all cowards. "My life for you." Who? It's a comedy. "My life for you." All the disciples said it to Jesus. When Jesus was going up on the cross, they all fled. They were saying: "Either turn back, let's not go, so they don't catch us." My life for you, Jesus. Jesus went up on the cross for the Torah. For a book that was written without the permission of the Perfect Human, the Torah had to be checked. They said: "You have to go yourself." They took him. On the third day, Peter said three times: "I do not know this man." "We saw you with him." "You used to say 'my life for you' a lot." He said: "No, by God, we were just kidding, we were drunk, man."

The good thing about Restart is that it's an antivirus. You still don't know about the antivirus. Your antivirus is a virus. You have to put the antivirus on your computer for it to clean the rest. It's a virus itself. For it to clean what's inside you, it must itself be present, which it is. It comes to be cleansed. So it is an antivirus that is a virus. It goes inside you, gives you courage, gives you power, gives you words. You understand that "When the fifth winter has passed, I see a sixth beautiful spring." Your strength grows. You are united. On Facebook, on Instagram, you are united, helping yourselves. You yourselves have understood. You yourselves must have understood. What should I do? I really told them nothing. You yourselves now: "We will act in unity." Loyalty is hard. I just wanted to explain loyalty, one by one, some of them I explained so you would know that this loyalty, that eye and conduct I just explained.

Exactly pure eye, conduct. My conduct is pure, my eye is pure. It's a funny joke. You can only say it with your tongue. Now Attar says you were a jurist and this and that and this and that,

you've put it all aside, now you have to have these things, you are permitted to go and become a religious military kid in the religious military committee of Sufism. It's hard to say now. What does it mean? It means up to the point I've read, the guy has to be trained by us for 99 years, his Sufism has to be tested. Is this a joke? "Now, if the people of chivalry have no loyalty / All their work is nothing but pretense and hypocrisy". It's all hypocrisy. "He who has manliness in his being / His heart forgives both friend and foe". Now if he has manliness, he forgives this friend and foe. "For every person you have a desire, beware / If you desire it for yourself, do not approve of that harm for another".

Meaning I want to say to the girl on the street... I just want to say this one dialogue. It's advice, after all. You must have 296... I understood something. Love means... it means I have something, I want to give it. It doesn't even need...

Being a jurist, which is nothing, as proving someone is a jurist is impossible. It has seventy-two other conditions, so that you can then, with credibility, tell someone to do or not do something. Meaning it's not enough to know the Perfect Human. First condition: being a jurist. Nothing. But this is not a reason that you know the Perfect Human. It's not a reason you have reached the station. It's not a reason you have become a jurist. Once you've become a jurist, you must have permission and the credibility of these seventy-two conditions to be able to transfer it to another. A socket doesn't transfer electricity to another socket! The socket has electricity in it. You plug a cord into that socket. "Yes, I am a socket that can also transfer to the next one." Then let's do the wiring, man. Don't joke, don't tell jokes. You are a socket. You've just become a jurist, meaning a socket. Meaning in the acts of religious law, you might now be able to save yourself. Now you want to save another? You must be a prophet, a messenger. After being a prophet, you must then become... with a Sufi, you must reach a degree that I truly don't know. I only have credibility, I haven't said anything myself. "Do not teach your tongue to speak ill / You too will one day eat regret / Then manliness and strength will come to you..."

That's when it begins. Meaning you have reached a station where you understand that you are less than an ant. *بسم الله الرحمن الرحيم*. I am less than an ant." Look, they'll tell you straight to your face. "Hossein, your mouth... I am less than an ant." He says: "Yes." I say: "Okay, come clean my house for six months." For free, no matter how much you clean. We won't pay you either. Huh? We have to become the donkey of the earth? "Yes." You will clean for free. You are less than an ant, after all. We will spill everything everywhere... he goes, he doesn't even curse. We even curse. We even kick him. He doesn't even do that. I'll pay this worker seven dollars an hour for the rest of his life. "Yes, I am a minister." Okay, be a minister. Are you not less than an ant? Tell me one cleric in Iran, anywhere...

in the world, who would want to come and clean my house, wash my toilet floor, clean it, wash the clothes, get the kids ready, do all these things, and I'll give him seven dollars an hour. He'd say: "Sir, come on!" The first person who enters says, "Well, they'll pay me, why should I come do this?" Then we see that Ali ibn Abi Talib, as friends say, or Imran, goes and digs a well himself, washed clothes, was a launderer. Attar and these people, or great people are saying these things. Attar doesn't joke with anyone. Because he can't. Attar is like a lion, his mane... would he joke with a lion? Can anyone even joke with Attar? Someone who, until his last drop of blood, always puts a stone from above with mud, he doesn't joke. Until this stone... even his stone can't be forced to hit a person. No, he wants to hit something metaphorically, it can't be forced. He used to say I would hit this very thing.

I'm out of the country, out. This is what being a patriot means. In the end, this same stone... the case of Attar the Sufi, he's a lion. Don't joke. This person simply cannot lie. He hasn't traversed eighteen thousand worlds to come here and, for example, cozy up to you, to tell me something. Dude, I am an ant, are you an ant? Okay. Get up and come clean. "No, but I am the president." You can't clean. You see yourself as a lion. You are an ant that sees itself as an elephant. Like that poem I said: "The ant fell on the back, the neck of the elephant, it thinks it's a very important person." "Beware, never say that I will do this thing / For it will escape your hands, do not do it in deed". Ooooh... ooooh... how interesting. "Never say that I will do this thing." Don't say that... don't say that... Jonah the Prophet.

Jonah the Prophet. That he fell into the mouth of a fish is not so important. This is a metaphor, an example for you to understand what this subject is about. A prophet of this level, with this station, in these conditions, falls. This is what's important. What happened that he fell? "I will do this thing." Meaning I will do this. I will do this thing. A Sufi cannot be for the future. Time for a Sufi is zero. "I will do this thing." It means the future. I am doing it or I have done it. Not that he can't say it. I'm giving an example, I want us to see what its understanding is. The subject is very important. Jonah, his story in the book "The Secret of Jonah" in Sufism, in that city of Jonah, and not that gourd tree they say he ate from, and not the fish's belly, the secret is in this: Jonah came to his people...

and broadcasted Restart. If, sir, the situation is like this, like this, a punishment will descend upon you. Then these people wouldn't listen. Well, the ministry of intelligence had launched a group, it had a virtual presence, it was broadcasting movies, it had several channels abroad, during Jonah's time. The people had understood, and they were all after food and such. Hashish was added, and they added opium. By making narcotics common, the culture of the people declined. It's true that the consciousness and civilization of the Iranian people and nation did not waver. Consciousness and civilization is something that is in the DNA of the Iranian people and nation, which doesn't waver. But culture, throughout history, is changed by rulers. They brought the people's culture down, they were saying: "No man, what is this talk? Why would it be like this? It's a joke, man, a joke." He kept saying it, kept saying it, kept saying it. Someone said: "Man, what are the signs?" He said: "The signs are that, for example, on the day this is supposed to happen, for example, the earth will become like this, for example, they will fire anti-aircraft defenses, for example, in the morning they fire the chimney anti-aircraft, they will shoot an unidentified object above such-and-such place, or the sun will become like this, like that, like this." They said: "Okay." And they wouldn't listen.

Jonah could do nothing more. The command from the Perfect Human said: "Tell them that the punishment will descend." He said: "Okay. People, since you don't understand, the punishment will now descend." They said: "Okay, let it descend." He left, packed his things, and started to leave. The first day, they fired the anti-aircraft. The second day, they made noises. The third day, so-and-so died. The fourth day, a... they saw that noises were coming. The fifth day, the sky turned white, for example. The sixth day, the sky turned red. They saw, hey, all these things are happening. They poured out, they gathered, they said: "Sir, this is happening, by your life it's coming, the punishment is coming. We should become Restartees or go stand behind Restart, otherwise this punishment will come and then there will be slaughter, we will be wretched. What should we do?" They said: "Let's go to Jonah's house." They went to Jonah's house, saying: "Sir, we were wrong, forgive us, we want to become Restartees." Jonah wasn't there. Where

was Jonah? He had packed up and left. This house, that house, this door, that door. "Sir Jonah! Sir Jonah!" They couldn't find Jonah. "Sir Jonah where? Sir, we were wrong." Who should they tell?

They only had a momentary connection with God. They just had to go to his door. To see, man, we were wrong. Who should they tell? The man isn't there. The Sufi has gone. One or two of the clerics of that era, who had a secret connection among those one hundred and fifty thousand clerics, saw the situation was bad. They themselves don't know Jonah is gone. They came and said, they told the people: "Sir, there is another person, he's just around here, he's an old man, go to him." They saw someone had gone. Then they went to the house, they saw someone was sitting there. He was also one of the Sufis. They said: "Sir, this has happened, we want to say we were wrong, we can't find Jonah." He said: "Huh?" They said God... Jonah who is, don't worry. They said God, Jonah who is their Allah, their Perfect Human, was there. Just do this crying. With intention and renunciation... a government, yourself, everyone... sit and listen to the Restarts in unity. Know that until now you have been spirits in the air. Pour a drop of love. He said: "What should we do?" He said: "Let's all go into that desert and cry."

We have a way of salvation, which is to make your own voices reach the Perfect Human. He asked: "What should we do?" He said: "Let's separate the children from their mothers so we can all cry together." Now this is the story. It's a story to understand the issue. It's like now. Meaning, to the extent that corruption is so widespread in society, it means we must separate children from their mothers, and everyone should cry. Let's pay attention, it's a very important point in the story. They went and cried and so on and so forth and wailed that: "Sir, forgive us." The Sufi also came out from within and said: "We have been forgiven." The sky cleared up and the situation became good. Everyone was doing their thing. Where was Jonah? He was walking in the desert by himself. Now look, the father of these guys is also something else. The command arrived that they are forgiven, they should go back.

The country that was destroyed, what happened to it? He returned, and walked back. He came, looked, and saw the country was in its place, everyone was eating and drinking. Look, the girl is dancing and it's become a certain way and ugh, he became upset, he was afraid to enter the city. I had said before that there would be a punishment, that you would suffer, and now nothing has happened. He left. This second time that he left, he fell into the belly of the fish. Meaning he boarded a ship and they drew lots. It became stormy three times. A superstitious person was on the ship and said: "Whenever the weather gets stormy, it means there is a bad person on the ship." They drew lots. They threw him out. So he went, for example, into the belly of the fish. Meaning the Perfect Human punished Jonah for this very reason. He said: "One by one, these people that you see in Iran, in the middle of Tehran, in the middle of Kermanshah, these are my people. I love all of them." That love was what I read there: "To hold all people as friends to be helped..."

"Not to say that one is the core and another is the husk". Jonah's reprimand was for this: why did you run away? You should have stayed. Maybe these people's hearts would break. And their hearts broke, and they couldn't find you. I, the Perfect Human, I, every single one of these, they have a spirit within them. I am in love with every single one of them. Let them be in the storm, he is leaving. And this happened. Now I just wanted to say it so I would know. I don't know, so far we've said maybe ten or fifteen of them. What comes after is very important. Let's conclude and go to the next program. Conclusion: for thirty-nine years, thirty-eight years you

have had a religious military and you expect that the gates of heaven will just open like that and there will be houris on this side, ghilman on that side, we die, we go, and the Houris al-'Ayn will also say: "Bravo, welcome." No.

The first question is this: did you have these seventy-two conditions for giving advice? Now you watch television, this cleric who is sitting there says for example: "Iran, do not steal the people's money." The first question for him is: "Tell me, do you have the seventy-two conditions that allow you to give advice?" You yourself are completely questionable. This turban, these cloaks that you have put on, with whose permission did you put them on? First question. Number two, permission... now suppose they had even given you permission for your turban, for example, how did you do this? And where can you understand this subject? Do you have seventy-two conditions? Now suddenly you've all become supporters of the people, because you got scared that everything is about to blow up, and many other things. So it is not enough for you to just know the Perfect Human. To speak and advise others, you must have permission, and you must have seventy-two conditions.

This time, should I entrust you to Satan? What should I do? To whom must I entrust you? I am outside, I don't know to whom I should entrust you. But I entrust you to that beautiful one who has never tried to punish you and me. I entrust you to that beautiful one for whom we are all dear and who loves every single one of us. I entrust you to the beauty that with every child that is born, is the harbinger of this message: that the Perfect Human is still hopeful for humanity. He still has hope that it will be reformed. A child that comes out of its mother's womb means the Perfect Human is not yet hopeless about humanity. Farewell. You will see.

