

Episode 90 - Rumi's documents

Welcome to Restart 90. In response to the deaths of 21 miners while the IRGC profits, the ground army of Restart has declared war. This episode celebrates the success of the "Color Challenge," a revolutionary act of defiance where over a thousand mosques and religious army bases were hit with paint bombs. This is a slap in the face to the regime and a show of force that has thrown the opposition—both inside and outside Iran—into chaos.

We then journey from the streets to the cosmos to explore one of mysticism's most profound secrets: "If I do not exist, God does not exist." Discover why humanity's consciousness is necessary for God's creation to have meaning and learn about the divisible nature of the soul—a suppressed science explaining how the Complete Human can "copy-paste" their presence and be everywhere at once.

The core of this episode is an esoteric analysis of Rumi's parable of The King and the Handmaiden from his *Masnavi*. Uncover the story's true meaning: the King is the seeker, the Handmaiden is a worldly desire, and the failed physicians represent the clergy and secular scientists. The only cure comes from the true guide sent by the Divine, revealing that the ultimate goal was never the initial object of affection, but the spiritual master himself.

#Restart #EmpireOfSufism #SeyyedMohammadHosseini #ColorChallenge #WorkerMartyrs
#SlapInTheFace #RestartChallenge #IRGCcrimes #Sufism #Mysticism
#IfIDoNotExistGodDoesNotExist #CompleteHuman #DivisibleSoul #CopyPasteSoul #Rumi
#Masnavi #KingAndHandmaiden #TrueBeloved #Limbo #Barzakh #Jabarut #SpiritualEvolution
#Cognition #Iran

The restart followers, the opposition abroad, and the opposition at home are all in disarray. I swear on Hossein's life. More than a thousand mosques were hit with paint bombs—the photos and videos exist—and the foreheads, yes, the foreheads, the signs of more than a thousand religious army resistance bases were sprayed with paint bombs. If these had been grenades instead of paint, more than a thousand religious army resistance bases would have been blown up within three days.

(Wow, if that beautiful one gives me the order for jihad, no army could save them).

Welcome to 90. You have destroyed them, restart followers, the ground army of Restart. Welcome to Restart, welcome to 90.

Alright, welcome to Restart 90. I didn't even think the Restart program would reach its 90th episode, but well, it did. The "Color Challenge" has thrown the opposition, both inside and outside the country, into chaos. I've received so many phone calls, and one or two news agencies didn't even know we had a Color Challenge. Because of this, they thought their

opponents had vandalized their banners and advertisements with color, and they inadvertently promoted it in their media. Then they realized it was us, and they went silent.

Basically, no one can talk about Restart. I've said this many times. This is the most dangerous program, and everyone is our enemy. And who is "everyone"? Everyone is about 400,000-500,000 people. And don't think they're only in Iran. Even if I were Japanese, I'd have 500,000 enemies right now. From churches and Buddhist temples and the like, they'd all be my enemies, all the way to the officials of the regime and the media inside and outside of Japan. It makes no difference where we are. If you don't know, you should know that when Restart is broadcast, it shakes the world, and it has nothing to do with me or you. A person named "me," or a person named "you," or a person named "him" can never imagine the effects such a program can have on the world. Slowly, they're starting to understand.

You must take the Color Challenge very seriously. Every day we get closer to the elections, you must hit the banners, the campaign headquarters, the religious army bases, the mosques—everywhere except historical sites. Except for historical sites because they are valuable. The rest of the places, you are free, go for it.

If you're passing by on a motorcycle and you see someone entering a campaign headquarters, color them up.

Look, it's just like the old days when they said when you go to hell, there's a stamp on your forehead. When your sins are forgiven and you enter paradise, there's a stamp on your forehead for a while. What does this mean? First of all, let me say this is the story of religions. It means that when this person enters paradise from hell, the people of paradise know that he was previously in hell and had done something wrong. Now, when you throw paint on these people, people understand that they've done something wrong.

The Color Challenge has been a blast. The second thing about the Color Challenge that was very interesting to me was that, for the first time in 39 years, we showed that our force is thousands of times greater than all the opposition groups combined. This is very important. Back when there was the Restart Challenge for Wednesday fest, some opposition members said, "No, some people went on their own." We said, okay, fine. But the Color Challenge is different. And let me also say that the Islamic Republic keeps going on Wikipedia and changing our information. Those of you who know how, go and fix it, be vigilant. Those who are familiar with computers, go and post about this Color Challenge, post about Chaharshanbe Suri, post about Restart.

So, number one: we had and showed thousands of times more force than all the opposition groups combined. And if any country, any official, any president in other countries, even in America, even in Israel—I mention these two because we don't have many problems with them—to France and Germany and so on... anyone who holds a meeting without the restart followers and the millions of restart followers is a son of a bitch.

I'm not joking with anyone. Why? Because in these 39 years, no one has been able to do such a thing. So many united people, so many like-minded people, so many unified people, and the important point is that women are participating! This is very important. The country has been thrown into chaos with two wires.

Meaning, if two respectable, wealthy individuals had appeared and given us money five months ago, we would have broadcast this radio on three channels, and it would have exploded by now. What does "exploded" mean? It means it would have become a command center. But it wasn't meant to be. It was meant to be that "the beautiful one" proves to the world and to these Iranians that two wires can shake this country—the internet and the millions of restart followers who are here now.

So the important point is that women participated, and we were hearing their voices, and I was very happy. And because I was so happy, I dedicated these 5-6 minutes of the program to let you know that you must take the Color Challenge seriously. The good thing about the Color Challenge is that you are disrupting all the election headquarters, and the morale of the Islamic Republic has been severely, severely weakened. It had been weakened since the beginning of Restart, but wow, in these last 3-4 months, they've been worn down by us.

And recently, the restart followers did something where everyone, for example, when passing by an advertising billboard, they painted the very top. And well, since it's high up and visible, everyone sees it.

And many people told me, for example, "We had a place in mind to paint, but by the time we went to get the paint, someone else had already done it." It's hilarious.

A thousand religious army bases have been blown up. Now, would you like us to throw bombs in there? Do you want the guys to pick up Kalashnikovs? What do you want? Right now, if these were grenades instead of paint, a thousand religious army bases would have been blown up. Meaning, in the morning they would announce that a thousand religious army bases were blown up in 3 days, more than a thousand mosques. Go and look, I don't post them because I don't want to constantly put them on Telegram and Instagram, then the previous messages get pushed back and I have to keep organizing them.

I want several thousand videos and photos, dear restart followers.

And let me say this one thing so it doesn't weigh on my heart. I used to say a lot that our restart follower guys, our army, is very strong. This Restart army of mine made me proud. Meaning, the Restart team is all happy. And you showed what an army we have. They blew up the Australian embassy, poured 10 liters of paint there, and then they themselves stood there and saw the police arrive. Now, how did the police find out? When I announced it on Telegram, restart followers drove for 10 hours from another city. Then they were asked, "Did anything happen to you?" They said no, and that Hosseini had posted a picture, and then the police went to the embassy a few minutes later. And I would like to know about the clever restart follower guys... I mean, don't we have brave people like this outside the country? Who will?... the embassies?

Alright. "Of all things, the words of the beloved are the most pleasant." Let's get to Restart ninety. Today I want to say something very simple and clear so you know why you've been fooled for seven hundred years. Because alongside the mullahs, priests, Zoroastrian priests (Mobedan), and rabbis—I mean throughout history, and since our focus is now mostly on the mullahs, both Shia and Sunni—governments have come and pushed out the mystics.

What does this mean? It means they sent a group to foreign and domestic countries, and these people started studying mysticism so that if you fell out of the mullah's embrace, if you cursed Islam for example, you'd jump into their arms. For instance, those who are interpreting Rumi (Molavi), this was a trick and a deception, they were put out there. They profit in two ways: one, they distort the poems of Rumi, Saadi, and Hafez, and two, they don't say the main point exactly. They work like the English. Meaning, if their president in England becomes someone named Rouhani, so be it. If not, another person whom I know, and you will later understand and know too, has been prepared outside so that if the regime changes, it falls from the mullah's hands to a man in a tie. They have a president prepared outside, and we will expose him. We are waiting for the right time. We started with Rumi's poetry.

Last week we explained, we want to explain two lines at a time and move forward. What did this Rumi even say in this book he wrote? Why is there no Shia or Sunni in it? Everyone has a problem with it. Why? In the first part, we said that he starts a poem called the prologue?

"Listen to the reed as it tells a tale / of the separations it bewails"

That has a very difficult, beautiful, and unique interpretation of its own, which perhaps the Sufis could have presented better. There's a lot in it. After this happens, in part two, the next story, you see it's not at the end or in between or in these holes. It's the very next story. It's written that a king fell in love with a handmaiden. I want to explain it briefly to be a historical document for you, and it's necessary because after episode one hundred, we want to open it up. Slowly, you need to know the subject. The king falls in love with a handmaiden, and then the handmaiden gets sick, as we told you, and the king is looking for a cure for her. Then it says they appeared in a dream, the physicians' inability to cure the handmaiden and the king turning to the divine threshold. Not Allah, notice, *Elah*. And in the dream, he sees the saint. He's explaining it very beautifully. So he's hitting the main points first. He's basically saying, why am I publishing this book? Then he goes to this dream he sees, and in the dream, they tell him that this person will come and tell the story, right? So part two, the king falling in love with the sick handmaiden and contriving for her health, meaning he wanted to cure her. Part three is the appearance... the inability of the physicians. Part three, I mean one page over, one page over Rumi is starting.

Then we also explained there that they had a problem and the helplessness and all that. It goes to part four, meaning the next page. I explained these two or three pages before. Last week. He was asking for success from God, asking the saint for the grace to observe proper conduct. See, he has started in the middle of the story. He's saying, sir, the issue is that all the people of the world are definitely going to hell, except for those who are restart followers. The whole story is explaining this and saying that if you don't recognize the saint, the successor, mahdi, the guide, the pole, the elder, the prophet, the messenger, this **Complete Human**, you're lost.

He's starting the whole thing from the beginning. In the middle of this, he opens a new page and starts with this. "We seek from God the grace of proper conduct." What does that have to do with anything? But it is related. Here, because Rumi uses vulgar curses and many bad words in the middle of his poems that I can't say, he comes to define proper conduct.

He says proper conduct isn't about not cursing someone's mother and sister. Proper conduct isn't that if you don't curse, they say you're polite. They don't call someone who drinks alcohol ill-mannered. Rumi explains, he says what proper conduct is. He defines proper conduct in three or four lines. I'll explain this and then go to the story part. He himself explains it too. He says beautifully that the people of the world don't understand what proper conduct means at all.

"From God we seek the grace of courtesy / The discourteous is deprived of the Lord's mercy"

"The discourteous not only harmed himself / But set fire to all horizons"

The mullah says that whoever drinks alcohol and curses and such, is ill-mannered. No, he doesn't call this ill-mannered.

"A table spread with food descended from the sky / Without purchase or sale, or any talk"

He says food was coming from the sky. Pay attention to where he reveals the secret. He says food was coming from the sky, raining down. Without any conversation, any buying and selling, without you making any effort, without even going out to do anything. You were sitting, and food would come.

"Among the people of Moses, a few / Discourteously said, 'Where are the garlic and lentils?'"

He's talking about the ill-mannered. He defines a few ill-mannered people, the ill-mannered. And he says, so who are these ill-mannered people? They are those who disrespect the **Complete Human**. They turned to Moses and said, "Sir, may God be thanked for sending food from above, but could you ask him to send some garlic and lentils too? We'd like that." Meaning, they insulted the **Complete Human**—though at that time, Moses is not yet the **Complete Human**. He's a Sufi of that era. Meaning, he's a subordinate of the **Complete Human**.

"The table and bread from the sky were cut off / The toil of cultivation, the shovel, and our scythe remained"

He explains it beautifully. He says when they were discourteous, he's cramming the story of religions into the story. Very beautifully. Rumi's tricks are masterpieces. Rumi says things against the mullahs, against the mullahs. His weapon is very interesting, and he always aims it at the mullah. This cultivation thing against the mullah is very strong. Rumi says the table was cut off, their spread was cut off. Bread no longer came from the sky. The toil of the shovel and scythe and farming remained on their shoulders. God said, "They want lentils? I love them.

Here's the earth, here's a shovel, and here's a scythe. Please plant and eat." It's as if he's referring to Adam and Eve. As if they existed in a place, in a curtain. Meaning, curtain. The paradise they are talking about. As if they were somewhere, they were discourteous, and this discourtesy, this desire for garlic and lentils, resulted in cultivation and this earth and shovel and scythe.

He said now go, (اخرجوا من الجنة meaning, Get out of Paradise). He's explaining the story of Adam and Eve in another way. Go out, now work, don't say "What is work, for work is the capital of eternity." Go work, eat. We see the same thing in the mother's womb, a tube is connected and we eat. The same story is about the mother's womb. The child reaches an age, in the mother's womb, and says, "Well, thank you, we eat here, we excrete here. Do us a favor, give us some garlic and lentils." Then he said, "*Ukhrujū min al-jannah*," get out of the mother's womb. My son works, don't say what work is. He comes out, starts working. He continues to explain this story and then connects it to the story of Jesus and so on.

"Whatever of darkness and sorrow befalls you / It is from recklessness and insolence too"

He's saying that if you are insolent towards the **Complete Human** or his Sufis, all this suffering we see is because of this.

"Whoever acts recklessly on the path of the friend / Becomes a highwayman to men, and is unmanly"

Whoever is against Sufism, mysticism, philosophy, wisdom, and knowledge is a coward.

"Through courtesy, this firmament has become full of light / And through courtesy, the angel became innocent and pure"

"It was from insolence that the sun was eclipsed / Azazel was rejected from the gate due to his audacity"

Let me explain the rest, where he points out who is ill-mannered. Why did he say this? So that right after, he wants to say, don't call me ill-mannered. Rumi, in the next part of the story, again points out that whoever is not a restart follower is lost. I don't know how these interpreters don't understand what Rumi is saying from the beginning until now, as I'm reading. Either they don't understand what Rumi is saying, so how are they interpreters? How have they not told people for 700 years that, sir, you can't go to the mosque. Prayer is like adultery. You can't pray. If you fast, you're in the middle of hell. Whatever wrong you do without permission, you're in the middle of hell. Why haven't they said you can't give financial aid, because you don't know where to give financial aid. If you could give financial aid, if you had the right understanding and did it, we would have five television channels by now. Who are you helping? The charity box? Who eats it? The wise guy. He explained it very simply. He says, "The king's meeting with the saint who was shown in his dream."

"He opened his arms and embraced him / Like love, he took him into his heart and soul"

"He began to kiss his hand and forehead / And to ask about his station and the path"

He says he went and found that "beautiful one." Now, here is the Sufi perspective. That Sufi who is connected to the **Complete Human**, one of those seven or eight, he found one of them, started kissing his hands and feet and asking about the station and the path : "Sir, how can I be saved? What is a restart follower?" He asked about the station and the path. Meaning he went to that Sufi, wanted to talk, then he was asking, "Sir, what should we do about this girl?" He explains beautifully about the station and the path.

"Asking and asking, he led him to the seat of honor / He said, 'I have found a treasure at last, through patience'"

"He said, 'O light of God and remover of distress / The meaning of 'Patience is the key to relief' is this"

He's saying patience was right, and relief came so that you now see me. Your cries were right, your thoughts were right. The most important place is the mind. Meaning, the heart is formed first in the mother's body. The heart creates the intellect, named Gabriel. Meaning, anyone who doesn't listen to their intellect and reason and is an imitator, "their imitation has been for naught," meaning new wisdom.

It begins. The intellect is the prophet. The intellect itself understands. The intellect makes one understand that putting money in this hole goes to charity that the wise guy wants. It understands this. If it doesn't understand this, it has no intellect.

"He said, 'O, your face is the answer to every question / Problems are solved by you without any fuss'"

He says, "I know the fuss of the clergy is useless. You solve the problem." Rumi is sucking up to this person. He explains who this person is. Pay attention in the story. He explains. In this very story, he explains.

"The interpreter of all that is in our heart / The helper of everyone whose foot is in the mud"

He says, "You've translated everything in my heart, you know it. My heart is in your hands." What does heart mean? It means the Kaaba. The Kaaba, if you go to Mecca now, you'll see they've also built a bathroom next to the house of God. Why doesn't anyone circle the bathroom? Your answer is that there are a thousand other houses, why doesn't anyone circle them? You'd say, Hosseini, because Abraham built this one. Meaning Abraham is valuable, not Abraham's house. Abraham means the house of Mecca, it's valuable for this reason, because Abraham's hand touched it. The hand of the **Complete Human** touched it, that's why you're

circling it, it's a symbol. Mecca is a symbol for you to know what's in your heart. The **Complete Humans** throughout history, their hands, their eyes, their ears, their scent, their gaze, their minds, all these mystics are talking about this. He says, "Sir, you are kissing Abraham's hand, you are circling the house of God, meaning Zoroaster." Then, for the love of Hosseini, don't say again that Zoroaster is not Abraham. I'm not trying to joke, I've explained it ten times.

Look, my dear, let me open this up a little here. There's a story about Alexander the Great that only the Sufis have, it's not in the history books. Go read billions of history books! Ferdowsi in... Ferdowsi in the Shahnameh explains that Alexander the Great slept for six months, destroyed Pasargadae and all that except for the Kaaba of Zoroaster, and he stayed there. And in Ferdowsi's story, he mentions that Alexander went to the house of God, meaning Mecca, for pilgrimage. He explains how he went on the road. It's not written anywhere in history; they even say Alexander never reached Arabia. Only Ferdowsi explains, and Nezami explains, and the people of Sufism explain why Alexander the Great did not destroy the Kaaba of Zoroaster, which was later rebuilt by Cyrus, the great Sufi. Why didn't he destroy it? Sir, how is it possible? He destroys a city... Imagine I come now and destroy all of Iran, Tehran, but I leave Shahyad Square standing. What does that mean? Common sense, someone who always destroys, why would he leave this square? This itself is evidence. Then why does Ferdowsi say this man went to Mecca? Which Mecca? Did Mr. Alexander understand that Zoroaster, meaning Abraham, built two Meccas? One Kaaba in Iran, one Kaaba somewhere else? This isn't in history. Now go on, read history, read history, keep reading history! It's nowhere. Note: I just said it so we know. "The interpreter of all that is in our heart." Beautiful one, the heart is in your hands. You know everything, beautiful one. We just recently understood that "If you split the heart of any atom / You will find a sun within it." We just recently understood that when they separate an electron, what an atomic bomb it is that makes everyone fall to their knees! We just saw Hiroshima! Beautiful one, now we understand. So the spirit is compressed and crammed into the body. What if this explosion happens? So billions and billions of potential energy, a great kinetic energy, has been converted into potential energy in my body. Meaning, when I die, billions and billions... a galaxy erupts. Now we understand. Back then, because we didn't know that if you split the heart of any atom, we didn't understand the atomic bomb. Now we understand, so if the spirit comes out, what is it? Now we understand what the spirit is.

"O, your face is the answer to every question / Problems are solved by you without any fuss"

"The interpreter of all that is in our heart / a helper..." Take our hand.

"So, one should not give one's hand to just any hand"

Don't put your hand in the hand of every priest, don't give your baptism to him. Go find John. John the Baptist. Now he explains it beautifully. We'll move forward, he reveals the secret one by one.

"Bravo, O Mujtaba, O Murtada / If you are absent, fate arrives"

Now he's saying the names that everyone knows. Of course, Mujtaba and Murtada are titles, but the names are all there, like Christ, like Moses.

"When that assembly and generous feast were over / He took his hand and led him into the sanctuary"

He says suddenly the Sufi took his hand and dragged him into the shrine. He said, "Come, let me show you the sanctuary, see what's going on."

"The king took that physician / to the patient to see her condition."

The king also took his hand and led him into the sanctuary so that you who are so great and all that... this one takes him into the sanctuary, and that one takes him into the sanctuary, meaning they go to a private place.

"He recounted the story of the patient and her illness / After that, he sat him before his patient"

"He saw the color of her face, her pulse, and her urine flask / He heard her symptoms and their causes"

"He said, 'Every medicine they have administered / Is not a construction, but a ruin they have created'"

"They were unaware of the inner state / I seek refuge in God from what they invent"

He said whoever told you to recite the Jawshan Kabir prayer, punch them in the mouth, they didn't understand. Every medicine the priest and rabbi gave, every medicine the mullah gave, it's like they say go to Friday prayers! With whose permission? Just like they say to vow 5000 Salawat, with whose permission? For every single Salawat, they'll make your life hell. Without permission, for every Salawat, you go down. (اعوذ بالله من الشيطان الرجيم meaning: I seek refuge in God from the accursed Satan). The whole concept is about these mullahs and rabbis.

"He saw the ailment and the secret was revealed to him / But he concealed it and did not tell the sultan"

He understood the girl's pain, but he didn't tell the sultan.

"Her ailment was not from yellow bile or black bile / The smell of every firewood comes from its smoke"

"He saw from her lamentation that she was lovesick / The body is healthy, but she is a captive of the heart"

He realized there's a secret with this girl, her heart has a problem. He became aware of her inner state but didn't tell the king. Why? They'll say now.

"Lovesickness is apparent from the heart's lament / There is no illness like the illness of the heart"

This illness, sickness and melancholy and cancer and headache and dizziness and all that, this is not the world of dominion and sovereignty. This is stuck somewhere else.

"The lover's ailment is separate from other ailments / Love is the astrolabe of God's mysteries"

"Whether love is from this world or that / Ultimately, it is our guide to that world"

"Whatever I say in explanation of love / When I come to love, I am ashamed of it"

"Although the explanation of the tongue is illuminating / Love without a tongue is more luminous"

Rumi is explaining here, he says now the girl's heart has been moved. This is love, and I can't explain love. The more I explain, the worse it gets, it's better if I don't speak. Silence. Love is better understood in silence. Rumi has this story. I'll use it right here. He says silence in love is better than talking, "I love you." The most ridiculous state is the moment of saying "I love you." If you don't see love in the girl's and boy's faces, that love is worthless. Love is in that person's heart. When "I love you" comes, meaning it comes to the tongue, it brings down the value of love. You have to make your girlfriend or boyfriend understand love with a look.

Then... Rumi has another story, which is a masterpiece. He says a man was in love with a woman, the woman was beautiful. She had just one tiny flaw, in the white of her eye, she had a small yellow spot. You've seen that some people might have it, or it was red. Six, seven months, ten months, a year passed. After this time passed, Rumi says that the man told the woman, "I see in your eye now, there's a little redness in it." The woman put everything down, opened the door, and said goodbye. The man said, "Why are you saying goodbye?" She said, "That time when you didn't see my flaws, you were in love. Your love is ruined now." When your love is ruined, you find fault with the Sufi, you find fault with that "beautiful one." You know, because you don't understand what love is. This love is no longer love, it's not inner love. Otherwise, a lover loves everything about the beloved. Here, he explains the story. Now he says I don't want to say anymore.

"As the pen hurried in writing / When it came to love, the pen split itself"

He says, "I was writing with the pen, but as soon as it reached love, excuse me, dear reader," Rumi's book says, "I, I got confused, I paused for a moment. I was afraid to write about love."

"Reason, in explaining it, got stuck like a donkey in mud / The explanation of love and loving was also told by love"

He says reason, which we emphasize so much in Sufism, meaning new wisdom, when it comes to love, it gets stuck like a donkey in mud.

"The sun is the proof of the sun / If you need proof, do not turn away from it"

He says I can't say how we should be in love with this "beautiful one." I can't say how when you see this "beautiful one," you become a restart follower, it captures your heart. I don't know. I can't tell you why all religions and all governments don't let you understand this secret. What does the "beautiful one" give you? That if you can... what he gives you is in a very special place. restart followers, if they have become true restart followers, know what it means. What is it that he gives you that all governments are afraid of? Does he give you a mobile phone? Does he give you Skype? What is in your body that no one wants you to understand? What is the secret?

"The sun is the proof of the sun." This sun, this "beautiful one," Rumi says, doesn't need proof at all. The very fact that the sun is the sun is the proof of the sun.

"The sun is the proof of the sun / If you need proof, do not turn away from it"

"From it, O shadow, it gives a sign / The sun at every moment gives the light of life"

"The shadow brings you sleep like a story / When the sun rises, the moon is split"

The story is not complicated.

"There is no stranger in the world like the sun / The sun of the soul is eternal, it has no yesterday"

Now, see, the word "Shams" is slowly entering.

"Although the sun in the external world is unique / One can also imagine something like it"

This issue of being gay and these jokes and nonsense... listen, man, he's saying, look, if you see me in love with the external Shams, he says:

"Although the sun in the external world is unique /.../ One can also imagine something like it"

"The sun of the soul, which came from beyond the ether / Has no equal in the mind or in the external world"

He says this thing must first be in your heart. Love must first be ignited in your heart. Love is not earthly love at all, that we kiss it. It's not this at all. I'm stuck on something else.

"Where is the capacity in imagination for His essence / For His likeness to enter the imagination?"

"When the story of Shams al-Din's face was mentioned / The sun of the fourth heaven hid its head"

I'm in love with what's behind Shams's thought, behind Shams's ideas, behind the being that is in Shams's mind.

Here, where I'm talking about Shams al-Din, the fourth sun...

"The fourth sun of the sky hid its head."

"It becomes necessary, since his name has been mentioned / To explain a symbol of his grace"

He says I brought his name up so that later in the book you don't accuse me. I've explained what it is here.

"This breath has seized the hem of my soul / It has found the scent of Joseph's shirt"

I've fallen in love like Joseph. Because, as you know, the Canaanites were the ugliest people. Zulaikha wasn't beautiful at all. I mean, I really don't care about this, but their love, the story of Zulaikha and Joseph itself, is a very deep mystical story that in all the movies I've seen about Joseph, there are more scenes than understanding of the subject. Everyone is focused on Zulaikha and her cutting her hand. They think it's like that, no? Here, he comes and explains this story and then, now, very strange words.

"What can I say, not one of my veins is conscious / To describe that beloved who has no equal"

He says I can't talk about Shams at all. Why? Because you don't understand my Shams, my God. You don't understand what a Sufi means. You know nothing about what the universe is. Why? Because it's something to be seen. How is it seen? When it comes, you understand, you faint. Muhammad ibn Abdullah is a Sufi, sitting in the cave of Hira, something comes. My dear compatriot, it's not that he thinks of something, open your eyes, see something. Something comes that freezes you, unconscious, he collapses, foam comes from his mouth. Who is that? That is just from the **Complete Human** of his time, meaning he is sending someone. Meaning when you find the **Complete Human**, they give you something that opens the doors of time for you. This is the secret. Why shouldn't you understand?

Why shouldn't you know that right now, as I'm speaking to you, the restart followers people inner eye is open? Meaning, they see. Don't think that a dove comes from above, a single girl comes. No. They see. They see with their eyes. They see. Just like you open Skype and see your mom, they, without this ridiculous device Skype that is man-made, see. They see.

"The explanation of this separation and this bloody liver / Leave it for now, until another time"

He says, "Let me explain this matter of Shams and this love and all that later on," Rumi says.

"A Sufi is the son of the present moment, O friend / To speak of 'tomorrow' is not a condition of the Path"

He says exactly that a Sufi is the son of the present moment (ابن الوقت *ibn al-waqt*). Meaning, he belongs to that very moment. This idea that a dove comes from above, a single girl, and will come later... he's making a jab. Slowly his story begins.

"To speak of 'tomorrow' is not a condition of the Path." In the mystical path of mysticism and Sufism, philosophy and wisdom. It's not that we say a dove comes from above or the Lord of the Age comes, Christ comes, no. It's not that. The son of the present moment, where is your moment?

"Are you not a Sufi man yourself? / What exists is nullified by credit"

He has beautifully drawn mathematics and accounting and everything into the middle of it

"I told him, 'The beloved's secret is better concealed' / You yourself, listen within the story"

"It is better that the secret of the beloveds / Be told in the story of others"

He says, "Now I'm telling the story, it's a story, a tale of others, I'm telling it so you understand what the secret of the beloved is. Meaning, I'm beating around the bush. I'm explaining a place to you, because you love stories and kissing and all that and lovey-dovey stuff, in this story I'm revealing the secret to you.

"He said, 'It is better that the secret of the beloveds / Be told in the story of others'"

"He said, 'Unveiled and naked, without deceit / Tell it again, don't put me off, O meddler'"

"Lift the curtain and speak nakedly, for I / Do not sleep with my idol in a shirt"

I don't sleep with this idol of mine with a shirt on. Speak nakedly. Now he wants the secrets to slowly be revealed. Speak honestly. Don't think that I go and sit with my girlfriend in an undershirt, for example. No, speak nakedly. He's referring to speaking honestly.

"He said, 'If he becomes naked in the open / Neither you will remain, nor your side, nor your midst'"

He said, "Speak nakedly." He said, "If I open up the subject, and we move forward, if a Sufi wants to broadcast Restart, neither you nor I nor others will remain." He said, "What do you

mean, Mr. Hosseini?" He said, "It's like an atomic bomb. Go to Hiroshima and see how the bomb exploded. Neither you remain, nor the bomb remains, nor others." Meaning, you all get blown up. Why? Because the atom is strange. Meaning, if you split any atom, we see the "beautiful one" in it too, we see its power. Then we understand the Lambada dance of the electron around the nucleus. You don't see it now. It's bewildering but not lost. The electron around the nucleus is bewildered, dizzy, but not lost.

"I said, 'If he becomes naked in the open / Neither you will remain, nor your side, nor your midst'"

"Desire, but desire in measure / A single blade of straw cannot bear a mountain"

Don't be cheeky. If you want something, want it in measure and according to your capacity, don't want more.

"A sun from which this world was lit / If it came a little closer, all would be burned"

You see this sun? He said yes. He said, "Do you want me to bring it closer for you, to explain it so you can see it up close?" He said yes. He said, "Idiot, if I bring it closer, you'll go blind. The whole earth will burn." You have to understand it from a distance, that's why you see it. "The sun is the proof of the sun" doesn't mean we should dissect it. You know it's the sun, now should we bring it to the hospital bed to see what's inside? You'll be blown up. If it comes at all, you're dead...

"Seek not strife, turmoil, and bloodshed / Speak no more of Shams Tabrizi"

He mentioned his name, and it seems like he's telling his own story. Here, he tells himself not to start bloodshed and strife and turmoil. Rumi, speak no more of Shams Tabrizi.

"This has no end, speak from the beginning / Go, retell this entire story"

Go on, open up the story more for the people. "The saint seeking privacy from the king to discover the handmaiden's ailment." Now he's explaining the room between you and the **Complete Human** and the Sufi. He's explaining what's going on in the room. Meaning there's a room, they give you something. Where do they give it? What do you see in there? He explains this here.

"He said, 'O king, empty the house / Remove both friend and stranger'"

He turned to the king and said, "Empty the house. Tell everyone to get the hell out." He said to empty two houses. Here, he's emptying two concepts of the house. One is that he said to empty the palace, empty the room. Tell them to go out. I want to tell you something. Two, he said to empty the house of your heart. It's not about money and wealth and status and position. The house of the heart, meaning don't pray, don't fast, don't give the religious tax (خمس *khums*), don't go to church, don't go to the synagogue. Why? Because *salat* means prayer, and prayer is worse than adultery without permission.

Meaning, throw yourself out too. Here, he's referring to himself. Remove both myself, throw yourself out of this house, and the stranger. Meaning, empty your heart. Now you've come into this room, it's just you and me. Listen!

"So that no one has an ear in the corridors / For me to ask this handmaiden some things"

Let no one be here, you sit too, let me ask this handmaiden some secrets, ask some things.

"The house was left empty, and not a soul / Except the physician and that same patient"

Let's reconcile the intellect and the heart, let's start from the beginning, let's become the physician and the patient. He says there was nothing there except the physician and that same patient.

Our time is up. Look, in another four pages, all these things I've said... It's become six pages. Meaning, from the beginning, in six pages, Rumi is opening up the story of what I want to tell you and what the secret is, how you should become a restart follower.

These are historical documents. These are historical documents, and Rumi has always written at the top: saint , successor , prophet , messenger . He's written "the beautiful one" everywhere. He's always emphasizing "the beautiful one." There is no way of salvation except Restart. He says Jesus said this too. He said be the son of the present moment. Be the child of now. See who he is now? So that when we open it up in another four or five pages, everything will become clear to you. Again, I haven't said anything of my own. As always, what is said is from Rumi, Saadi, and Hafez. You have only two paths: either you must curse them and tell people that I don't accept them and we accept the mullah of our neighborhood or Dr. So-and-so. That's your problem. But if you don't want to accept these one, two, three, four, five thousand Sufis, philosophers, scientists, great historical men of Iran. The story of the camel and the tree and the mom!!. Until another program, farewell.