The Leader’s Remarks in Meeting with Young Scientific Elites - 20 /Oct/ 2016

In the Name of God, the Most Compassionate, the Most Merciful

(Arabic prayer)

[These days] are important days; [because] they are the days of [the Arabic lunar month of] Muharram. Muharram is not limited to ten days that end in [the tragic event of] Ashura; [but] a huge event has taken place in history during the days of Muharram, and this event is unending. This does not mean that the likes of it and similar events continue [to influence people through history] – [of course] this [aspect] is reserved in its own place, which is [subject of] another discussion – but this event itself is like a sun, which never sets. Sometimes a huge event takes place, [but] it takes place today and goes away tomorrow; [and] is nothing similar to this event [of Muharram]. This event is like an unsetting sun, which has been there up to the present day, [and] will be there [even] after this. It is a vivid and real picture and delineation of the fight between the light and darkness, the war between the good and evil, the war between honor and nastiness and meanness; of course, its acme was on the day of Ashura, but its preliminaries were prepared during the early days of Muharram and before [the event of] Ashura. After Ashura – [in days] like these days [in which we are] – the event of Ashura was made complete through the leadership of [Hadhrat] Zeinab Kobra and [Hadhrat] Imam Sajjad (Peace Be Upon Them). Therefore, [these] days are very important and [the fact] that I have succeeded and had this luck and chance – which I really consider this as luck and chance – to meet with you, dear youths, in these dear days, is an exceptional achievement for me and I consider this as a good omen.
Well, I am very happy to meet you, dear elites. What we hear and say about topics [that are raised] in this meeting throughout the year, continue incessantly. I hear and read the likes of these issues that were raised here by these dear youths in various reports all through the year and if there is anything I could do about them, I would do it. Now, what I will say [in this meeting], are the same remarks, I make throughout the year in various meetings, either with academics, or in all kinds of other meetings. However, this meeting and session, per se, is a very beautiful and pleasant thing for me; our elite youths – about whom I will say a few sentences to describe – have come together here and I am speaking with them.
First of all, elites – [and] youths, especially the elite youths – are among precious divine gifts given to a nation and a country. Not all countries are endowed with such gifts at this quantity, with such vastness, [and] with this high number. This is one of the characteristics of our country in which there are human talents with good quality and high quantity. This is among unparalleled characteristics of our country; this is a divine gift, [and] is a very precious and valuable gift. The conclusion is that state officials must respect and preserve these trusts because this gift is a trust in the hands of officials, from the [National] Elites Foundation and [its president,] Dr. [Sorena] Sattari and the Supreme Council of Cultural Revolution to Ministry of Science, [Research, and Technology] and [Ministry of] Health, Treatment [and Medical Education] and [Ministry of] Education and other state-run organs, which can have any [form of] contact with [the country’s] manpower and the young force. [They must note that] these [human resources] are entrusted to you. A precious trust must be cared for tenaciously in order to preserve it and when this trust can grow and increase [in size], you must feel responsibility for its growth and increase.
On the one hand, every human being is an autonomous creature, [because] the Almighty God has given humans the power to do or not to do this. The requisite for having [this] power is to have responsibility [as well]. If we have no power when we do something, [we would] have no responsibility [toward it as well]. [Therefore,] when we have power, we will naturally have responsibility. The Almighty God has created you elites with power. You can either take advantage of this gift and this bounty, which has been bestowed upon you by God – which is a good and prominent talent – or you can also not take advantage of it. You can either use it in the right way, or do not use it in the right way; both ways are possible. Therefore, you are responsible; therefore, responsibility is not simply for those

who carry a trust, [because] the main and first trustee is yourselves; you are also responsible. The first responsibility and the biggest responsibility is to thank the Almighty God, which has given you this talent as a bounty. What does thanking [God] mean? It means that first of all, you [must] know that this is a bounty, know that this bounty is from God, [and] know that you are responsible with regard to it and that responsibility is to use this bounty in its right place. These are the [main] pillars of thanking [God], [and] this will amount to thanking [God in a correct way]. To thank God, does not mean to thank [him] in words, [but] it is a collection of all these [factors] that I mentioned [here].

Let me tell you this: why we attach so much importance to youths, to science, to elites, [and] to prominent talents, are happy to meet with them, [and] spend time on them – [and] we really spend time [on them], you [must] know this – and spend energy [on them] and the likes of these? Why? Because we have a bitter historical record. Over a long period [of time], the gene of inability, the gene of 'we cannot', [and] the gene of dependence on others has been injected into us. Over a long period, from the time of Qajar [kings] to the time of Pahlavi [under the two last monarchial dynasties in Iran] this internal feeling of inability and lack of power was created in our nation – [I mean,] in this very talented nation – and they have institutionalized [that feeling] among us – [and] in the totality of the Iranian society. We have this [historical] record. The result was that we, as a nation, had our identity defined under the West. There are many things – historical things and social things and analytical things – to say about these issues, but here and now is neither a good time [to do this], nor have we come together now for that [purpose].

Due to the science that they obtained sooner than others and managed to advance [on its basis], Westerners, [and] Europeans developed such a condescending attitude toward other nations, including our nation. They humiliated nations with such noble and profound cultures and brilliant [historical] backgrounds in such a way that they defined them under their own [hegemony]. I have talked about this phrase "The Middle East" a couple of times in my public speeches. This region of Asia – which the biggest and the most ancient human civilizations belong here and have been born here and created here and [this is a place] where ancient human races have made their debut – this Asia with such grandeur has been divided in three parts in the logic and literature of Europeans: it became [known to Europeans as] the East. Then [they further divided it into other subregions, including] Far East. Far from where? From Europe! [Another subregion was] the Middle East – [in which] middle means neither far, nor near - to where? To Europe! [And there was also] the Near East. Near to where? To Europe! You just observe that this culture and this literature brings many other things in its wake; I mean, they [divided] all this past human history [in this way]. These civilizations, these races, these cultures, all these sciences, which have been produced in this region of Asia – in India one way, in China one way, in Iran one way, in Mesopotamia one way, [and in] Babylon and the likes of them [another way] – [all] these ancient civilizations [and] all of them collectively turned into one region whose names have been designated in proportion to them being far from or close to Europe!

They keep calling our region the Middle East up to the present day, [and] our region is the Middle East. There is another region, which is the Far East; why it is far? Because it is far from Europe! See, Western countries have defined [all Asian nations] in this way. Western nations, like a person, who becomes rich after being poor and then becomes conceited, obtained a wealth – [and] this wealth was not a financial wealth, [but] was a scientific wealth; after all, science changes hands [among humans]. Well, something happened and they got their hands on science, [and] continued to develop that knowledge nonstop and stacked it layer on layer, and went up. As soon as they went up [these stacked layers of science], they looked down on the entire humanity, even those from whom they had taken their science in the first place; [and] our country was among them. Unfortunately, in our country, our rulers and leaders helped [promote] this humiliating state, both Qajars and Pahlavis – the father and son – and defined us under them; this was a very dangerous and big and important thing.

When a country is defined under a power, all its potentialities, either intentionally or unintentionally, will in fact belong to that power; [and] it comes [to this country] and takes advantage of [those] potentialities, takes advantage of [its] oil, takes advantage of [its] resources, [and] takes advantage of [its] strategic position. During the world war, world powers fought against each other, [and] it had nothing to do with us, but since Russia [was located] on one side of us and Britain [was located] on the other side, [and they] had facilities and bases [in the country], they used Iran as a means of transferring weapons from one point to another at their own will and without asking for anybody's permission. This national [Iranian] railroad – which was [only] national by name, but is not national [in reality] – was made at that time in order to [meet] their goals; I mean, one side [of Iran] is the Persian Gulf, [and] one [other] side

is the north, which was the region of [the influence of the former] Soviet Union; Britain and the Soviet Union had to get connected to each other – though there are many things to say with regard to these issues. [If they got connected,] the country's resources and the country's market would be owned by them, [and] would belong to them. [This is an example of] a country, which would remain idle until [foreign powers] come and take away its copper [reserves], take away its steel, take away its iron [reserves], take away its diverse resources, take away its oil, [and] take away its gas at a very low price; [and] then everything that they make themselves, which must be sold, [and] must generate revenue for them, [they] would send it [back] to this country without any tariff, without customs [duties], [and] turn that country into a profitable market for their own products without [having to face] any obstacle and impediment. This was what took place in Iran before the revolution.

The [Islamic] Revolution brought about a [major] development [in Iran]; the Islamic Revolution brought about a huge development. The way I put it today [is that] I say during the revolution, self-belief and self-confidence went to war against dependence; [and] God also helped [the Iranian nation]. War is a bitter thing [and] the eight-year war [with Iraq] was really bitter, [and] was damaging, [because] it put us in a lot of trouble. I was present in the midst of the war; it was very bitter, was very difficult, [and] was very sorrowful, [because] it made us shed tears frequently and was exhausting. However, despite all these hardships, it had the great advantage that it showed the Iranian youth that he is able, that he can, [and] that if he perseveres and enters an arena, he will be able to overcome his rival and competitor; just in the same way that we overcame [our enemy in the war]. The Iranian youth entered the battlefield, [and] if it was not for the war, this development would not have come about in this way. The war is like a fire accident; when there is a fire, all people set aside other things that they do and try to put out the fire; [likewise during the war,] everybody was focused on the war. [As a result,] talents thrived and it was shown that the Iranian youth can [do anything]. This presence in war and the presence of the youth and overcoming the enemy – [and overcoming] an enemy, which was not just a country, [but] an enemy, who was backed by all global powers – led to growth of self-belief [in the country]. Therefore, the revolution led to growth of self-belief and made [Iranians'] self-belief stand tall in the face of the previous spirit of dependence and bankruptcy; this was what happened.

Well, there is a point [to be motioned] here, which must not be ignored. In profound wars, which today it is called the soft war, [or] profound wars – including cultural wars, which are among profound wars – unlike military wars, short-term results are not determining; [because] the war continues [for a long period of time]. In a military war, finally, one side overcomes the other, suppresses it and the case is closed. During eight years of resistance, we managed to drive Saddam's aggressive force out of the country and those issues came to an end. In the soft war, in the profound war, [and] in the cultural war, this is not the case. You become victorious in one stage [of such war], but this does not mean [that you have gained] a permanent victory. You must expect the opposite side to get ready again, pull itself together and launch [a new] attack; and this is what has happened. [However,] the same blight of dependence was later on reproduced in the country in other forms, [because] enemies have agents after all; well, this cannot be denied. [Our] nation is a great nation, [and] is a good nation, but inside the nation – like all other nations – there are people who are attracted to strangers, are weak people, are materialistic people, [and] are easily-duped persons. These [people] started to reproduce the same culture of dependence, but through a chic and painted and framed and packaged literature [and] under other names, [including] globalization [and] integration into the global family.

Today, [the sum total of] these recommendations that Westerners and Americans give us in meetings is that Iran should get itself attuned with the global family; [and] become globalized. What they mean is the same as dependence, [and] this [recommendation] is [a different form of inviting Iran to] the same [dependence of the past]. Don't take me wrong, I have no objection to having relations [with other countries] – I was the president [of Iran] once; since that time, one of the most basic steps that I took in the foreign policy was the issue of establishing communications; whether bilateral communications with all countries, [including] with Europe, [and with] others [and] others apart from a few exceptions, or communications through a collective system – [but] these are two [different] categories. Globalization means something else. Globalization means to give in to the burden of a culture, which a few big powers have been able to impose on the economy of the world, on the politics of the world, [and] on the security of the world; [it means] giving in to this policy, [and] fitting within this framework; this is the meaning of globalization from their viewpoint. When they say become globalized, [and] when they say join the global family, this is its [true] meaning; [and] this is the same as dependence and is no different [from that].

What makes attention to the elites incumbent on all officials as an obligation, [and] as an unavoidable obligation is a big goal. A big goal exists here [and] with this goal [in mind], the approach to the elites must be certainly a serious approach, a practical approach, [and] a sympathetic and unwavering approach. What is that goal? That goal is to turn the country of Iran into an advanced, powerful, [and] noble [country] – noble as opposed to mean and evil and you see that some countries and some of those in power are [like this] – with new ideas with regard to human issues and with regard to international issues. Iran must be a country with new ideas with regard to human issues and issues related to human life; [and] offer something new [in this regard]. [This is] because the [current] situation of humanity is not good. Today, which one of the world's thinkers is content with the situation of humanity? East and West are not different [in this regard]. Look at what world's thinkers say, [to see that] all of them complain and grieve about the current painful life of humans. Well, an additional idea is needed [to set this right], [and] a way must be opened in this deadlock. The Islamic Iran [must] have this new idea.

And [the country must be] with dignity. Turning the country into a country with dignity and with the feeling of dignity [is another important goal]. Sometimes you are dignified, but do not feel that dignity. One of those issues, which I have been pursuing in these past few years, is that we must feel dignity. [We must] feel the dignity that the Almighty God has bestowed upon us, [and] feel dignified. The feeling of dignity, per se, is an element that constitutes real dignity.

And [the country must be also] overflowed with spirituality and faith. I said it must be advanced, must be powerful and the likes of these, but besides this, spirituality must exist, [and] faith must also exist. The big blight of the powerful world of today is that where ther is power, faith is absent. You just look at the state of America's presidential elections. They have come up with two persons [as presidential candidates]. You look at their debates [and] see what are they doing to each other, [and] what are they saying to each other. [At last,] one of these two persons will become the president; in what place? In a big country, [which is] populous, rich and the acme of human science. One of these two persons, who are [involved in presidential campaign], will become president of this country; with the highest [quantity] of nuclear weapons at his/her disposal, the greatest wealth of the world at his/her disposal, [and] the biggest world media at the palm of his/her hand. Its president will be one of these two persons that you see what they are and who they are. This is due to lack of spirituality, [and] this is due to lack of faith.

And [the country must be] hoister of the flag of the new Islamic civilization. We want such a country; [and] this is the goal. Look, I enumerated nine indices. We want to turn the country into such a country with these features. Of course, in the middle of the way, [and] in some parts, [what we did] has not been bad, [and] we have made some progress, but these are all half-trodden paths. We must continue to proceed, [and] we must reach the peaks and this is not possible without [having] an elite young generation. There must be a generation to meet this goal. Nobody can have any doubt about the necessity of [achieving] this goal. [The reality is] that we are obligated as a human being, as an official, as a Muslim and [even] as an Iranian – the one who does not believe in Islam, [but] is an Iranian after all; being an Iranian also comes with responsibility – [and] under these several origins of responsibility, we are obligated to take the country to this place.

Well, what is the way [to doing this]? The [best] way is to raise a generation with a set of characteristics [and] those characteristics are these [which were mentioned]. A generation must come into being which would be brave, educated, religious, with innovation, pioneer, self-confident, [and] zealous – of course, fortunately, we have many of these characteristics in the young generation, but this must expand [more]. We need such a generation. It must have faith, must be educated, must be zealous, must be brave, must be self-believing, must have enough motivation to move, must have physical and intellectual strength to move, must take the goals into consideration, must set its sight on faraway goals and, as put by Amir al-Mo'menin (PBUH), "borrow your skull to Allah." [This generation] must dedicate its life and its being to this goal and move with seriousness; in short, I mean, it must be a revolutionary being; [because] this is the [true] meaning of a [being] revolutionary. Some people, out of hostility, give a bad meaning of being revolutionary. [They consider being] revolutionary as being uneducated, inattentive, [and] undisciplined; no, it happens to be quite the opposite. [Being] revolutionary means being educated, being disciplined, [and] being religious, with movement, with intellect, [and] wise. We need such a generation. This generation, is our young generation. The [main] asset for this movement is this generation and the driving force behind this movement is also the young elites; elites are like this. You are the driving force. If you work properly, this young generation will move in this very direction that I said. This is the reason why I attach [so much] importance to elites and

appreciate their existence. An elite [person] is valuable.
Well, this movement has already started. Look, through understanding this issue, I mean, through this understanding of the country's issue that the country needs such a mechanism and such a movement, I brought up the issue of the scientific movement and the software movement and the huge scientific movement some 15 years ago or a little more, and well, scientists, youths, scholars, universities, [and] many state-run sectors under different administrations, which came to office, welcomed [that offer] and proceeded with it. However, this movement is not like moving on a paved road, [and] is not like moving on a highway. This movement is a movement, which has [its own] impediments [to overcome]. These impediments must be recognized, [and] these impediments must be overcome. This movement has its own enemies, [but] who are its enemies? Now, some people would say that, yes, it is clear, as soon as he says the enemy, he means America and Zionists and the likes of these, and is imagining conspiracy. No, this is not imagining conspiracy, [but it is] recognition of conspiracy and seeing the conspiracy. When I see and observe the conspiracy, well, I cannot hide it from you, [and] must tell you about it. As soon as I say the enemy, some people say why he keeps saying the enemy, the enemy! Well, shouldn't I talk about the enemy? God has mentioned the name of Satan in the Quran so many times.
Well, [God] mentioned Satan one time, and it should suffice. [So,] why He keeps repeating it? In order to prevent me and you from forgetting this enemy. We must always have the enemy before our eyes. [This is true,] because the enemy does not remain idle, [and] the enemy is constantly moving. If it can, it will bring to a halt this scientific movement; if they see it cannot be stopped, [they will try] to divert it [from the correct path]. We may help this diversion as a result of our naïve moves. [The fact] that I have repeated frequently – now, some of our dear youths said [it here as well] – that research works, papers, theses and so forth must serve the country's needs and must be produced and prepared with this intention and with this orientation is because the scientific movement must not go astray. If [enemies] fail to stop it or divert it, they will try to defame it, [and] tarnish it. [A person] comes here as a scientist, stays as a guest, [and] then goes into the street in front of the university and takes a photo of a [public] board [with ads about] selling theses on it and releases it through the world; this is defaming. Who invites these [people] to come to Iran? Are these [people really] scientists? Why we do not understand? Why we make [such a] mistake?
During past few years, the country's youths and officials in charge of these affairs, managed to do something that the growth of the country's scientific progress would hit a record in famous citation sites of the world. [The fact] that I have said frequently that the speed of the country's scientific progress in that given year was thirteen times that of the world's average, it not [simply] my claim. I am not aware of it [on my own], [but] these citation sites, which are famous across the world and you know them, have said and born witness [to this fact]. Is this a joke that a country's speed of [scientific] movement would be thirteen times that of the world's average? I, for my part, say do not let this speed to reduce. The reason is that we lag way behind [developed countries, and] our speed must increase so much that we would be able to reach the front line; I have said this frequently. Now, esteemed officials answer me by saying that "Sir, our scientific standing" for example, has not fallen from that given rank. [Well,] was it supposed to fall? That standing was supposed to rise [in rank], and that [goal was supposed to be achieved] at [a high] speed; this is the problem.
We must not allow this scientific movement to come to harm. This scientific movement has enemies. If this scientific movement is influenced by hostilities and we do not understand and do not protect it, it would be ensued with a very heavy and bitter consequence. Do you know what that consequence is? That consequence is creating desperation among young forces of the country. If this happened, correcting it and improving it would not be possible so easily. Some sort of hope has been created among the young, elite, [and] educated community during these past few years – well, I have been sitting here with the youths for years and they come and talk; when I compare what these kids said here today with what I heard, for example, a few years ago, [I see] they are poles apart; [this shows that] our youths have grown, have progressed, have become more mature, are thinking more profoundly, [and] the scope of their views has expanded; these [changes] are very valuable – [but] if these young people lose hope, [and] become desperate, it would not be easy to get them back.
Well, when a group [of young people] loses hope here, they will look to other places; [and] traps are [always] ready [to catch them]. Let me tell you this right here that we have meetings and exhibitions to display [our] scientific advances and the likes of these; this is a very good thing, but be careful that this [events] would not become a venue

for introduction of our talents to foreign people. [It must not be like that] you would introduce [our scientific] youths here, [and] they would identify [them] and take them [away]. No, before they [those foreigners] identify [our talented youths] our own organs must identify [them]. You cannot hide them behind a curtain, [because] they would be revealed after all, but our own domestic organs [must] identify these [young talents] before others do, attract them, [and] give them jobs. There is no young person who would not prefer his own living environment and his own family to [living in a] strange place. To make up for strangeness [of his new living environment, the foreigners] consider some privileges for them. You can give them even less than those privileges and take advantage of them for yourself and for their country. Let me tell you that in defending the elites community and the country's scientific movement, I will never back down as long as I am breathing and I know that this movement is a blessed movement and, God willing, will have a good ending; [and] God willing, we will continue to move ahead. Now, let me remind you of a few points.

One of those things, which can create a great movement in the cycle of science and technology and encourage support for the country's elites is these knowledge-based companies, which [Vice President for Science and Technology] Mr. [Sorena] Sattari pointed out and some other friends also referred to and, fortunately, have undergone suitable quantitative expansion. My recommendation is that, firstly, this expansion must continue. Secondly, as put by one of our dear youths, [knowledge-based companies] must get involved in important and main sectors of the country's technology and the country's industry, and these companies [must] establish contacts with those sectors, whose importance has been underlined in general policies [of the country]. Thirdly, [due] attention must be paid to quality of these companies; that is, the number of [such] companies is good and important, but note that [you must] set and take into account [certain] norms and scales for [determining their] quality and priority, and show reaction toward these companies on the basis of these [norms]. If these companies are developed, are of [high] quality, and work [properly], there is no doubt that we will not face the problem of government funding for the elites. I mean, these companies will make the elites needless of asking government to help them financially, while one day, [the government] may say I have [money] and another day it may say I don't have [money]. This is a point, which is very important.

One of those things, which can promote [the activities of] these knowledge-based companies is to promote [consumption of] their products. With regard to the issue of imports and imported goods, whose counterparts are produced inside the country and the likes of these [issues], well, I have talked a lot and steps are being taken [in this regard]. However, [today,] I want to emphasize that [consumption of] those products that are produced by our knowledge-based companies must be promoted and one of the most important steps for this promotion is that in state-run organs, apart from products of these companies, nothing else must be used and consumed and purchased. I mean, these companies must be taken advantage of, because the government itself is the biggest consumer in the country, that is, the most important consumer is the government itself.

One [important] point is about shaping "elite cells" inside universities. I have already recommended that inside universities, sometimes a professor, [or] two professors, [can] gather a young group around them and form an elite cell. This [cell] can be reproduced, [and] be expanded [because] it is a very auspicious entity. No report has been given to me that this has happened. I had previously reiterated this [issue] a couple of times last year and in various sessions; this [goal] must be achieved. This is no more a job for a state-run body and the likes of these; this is a job for academic organs themselves.

Another [important] point, which now, the esteemed minister of education is not present here but he must be informed of this, [is that] I am worried about this issue of SAMPAD – this National Organization for Development of Exceptional Talents. Reports that are given to me [in this regard] are not satisfactory reports; this SAMPAD is very important. This is a very important thing to do and that point to which they referred, which a large number of schools [have been established] on this basis, this is conditional on this organization being run properly and being managed properly. Reports that are given to me in this regard are not satisfactory reports.

Another concern, about which I briefly talked to Mr. Sattari, is the concern about the [National] Elites Foundation itself; the [National] Elites Foundation is very important and the Elites Foundation needs to be lively and vibrant. Of course, I really trust Mr. Sattari; I mean, I really have trust both in his mental and scientific capabilities, and in the correctness of what he does. Mr. Sattari! If you really see that the Vice Presidency for Science [and Technology] and the [National] Elites Foundation cannot get along with each other, that is, if duties assigned to the Elites Foundation

is not compatible with wide activities of the Vice Presidency for Science [and Technology], do something about it. Either separate them from each other, or at least, appoint a powerful director for the Elites Foundation within the same framework of the Vice Presidency for Science. Do not leave the Elites Foundation to universities. If universities could do this and could have done this job, the Elites Foundation would not have been established in the first place.

Another point is that certain reports are given to me that some large-scale projects regarding such research topics as aerospace, satellite [technology] and the likes of these have been stopped or slowed down; this [issue] worries me. I want to say this here so that it would become a public demand. I seriously ask concerned officials to pay attention to these issues. These projects are very important projects. Even some research projects related to the nuclear energy [are] like this. These [projects] must not absolutely be stopped, [and] must not be shut down or mothballed, as they say that some of these [projects] have been mothballed or some of them are close to [total] shutdown. I think that here the Vice Presidency for Science can play a role in this regard. Now, either these [projects] must be totally transferred to the Vice Presidency for Science and universities leave these [projects] to the Vice Presidency for Science, or at least, the Vice Presidency for Science must play a role in this regard. This [issue] is very important. [Stopping] these [projects] is tantamount to scientific loss both for us, and for the young scientist who, for example, is working with hope in the nuclear sector, or in the aerospace sector, or in the nano sector, or in the biotechnology sector. When this sector is made subject to inattention and is half-closed, [they] lose hope. I have already noted that despair and desperation of the youth is a very grave danger. Now, I have written down here that these [scientific] projects must be either transferred to the Vice Presidency for Science or, at least, the Vice Presidency for Science must have good oversight on these [projects]; [and do not forget that] talents must be attracted toward these [projects].

Another point that I raise here is that fortunately, they have set up a cultural department under this Vice Presidency for Science, which is a good step, but make sure that this cultural activity would stand at a high level. Fortunately, today, the level of religious thinking among young [social] classes has been elevated. Hereby, I take advantage of this opportunity and thank these groups, which manage mourning processions in the days [that lead to the event] of Ashura, which I am informed of some of them, [and] some others have been reported to me. The level of [mourning] processions has been greatly increased, speeches are very good, [and] materials [offered in those ceremonies] are very good. I even asked questions of some people who frequent these processions about the topics of discussion – well, this is among [the main] things that I do; I mean, I am an expert on these issues – [and] saw that [the topics chosen] were really good. [On the whole,] the levels [of mourning processions] are very good, good things are said, good ideas [are offered], and multitudes of young people [take part in these processions]. Now, I have also held [similar] sessions here, [and] perhaps 90 percent or more [of those who took part in them] were young. Good discussions were held here, but in [other] places, sessions are also held for ten-day periods – [for example, for] ten nights, [and] fifteen days, or [for] ten days, [and] fifteen days – [in which] speeches were good, sometimes laments were very good, [and] mourning ceremonies rich in content were held. These are very valuable [steps]. The level at which young people think about religious issues has been elevated, [and] cultural work must grow in proportion to this [rise in the level of youths' thinking].

One of those things, which can be very useful, is holding jihadi excursions for the elites. These jihadi excursions are very valuable measures, [because] participation of the elite youths in these [excursions] will, firstly, make you familiar with conditions in your country, [and] with [various] social classes, [and secondly] makes you familiar with heavy duties, which weigh on all our shoulders. They make you familiar with what we have failed to do during these years that have passed since the [victory of the] revolution. – [because] in some places we have really failed to act – and will make you move. This blood will start circulating in one's veins through presence in such places.

In short, let me say a sentence at the end of my remarks: we want a society and a country to hold its head high under the scientific atmosphere of the world, which would [be able to] save the world of the ignorance and misguidance that has afflicted it. Dear youths! This is possible. If you can help your country progress in terms of science, in terms of self-confidence, in terms of innovations, [and] in terms of efforts [that are being made in various fields] in this world, which is full of ignorance and misguidance, [finally,] a country will rise, which will be [developed] in terms of those indices, which are accepted by the world – including the index of science, index of technological progress, index of wealth, index of material assets, and human indices – and, at the same time, it will be endowed with

spirituality and honor and attention to God and faith and trust in God at a high level. If this takes place, it will be the most important [factor] effective and influential in attracting people's faiths and hearts, [and in that case] you will be able to save the humanity. [The truth is] that [if] we go and sit by people one by one, [and] offer arguments in order to attract their minds toward faith in God and Islam, its effect in comparison with such a movement will be like [such] a [small] decimal [number like] one-hundredth and one-thousandth and one-millionth when measured against a very large number; it will be like a drop [of water] in comparison with a sea; we want such a development to take place. People of the world – [I mean, the entire] humanity – must be saved from this misguidance, [and] be saved from this ignorance. You can do this.

Today, the world's evil organs, [and] the world's evil powers are plunging people by force into this quagmire of ignorance and misguidance day by day and also counter any location [on earth], which is opposed to their evil move. Now, American officials, who sit at the same table with our officials, complain about me that "why he is so pessimistic toward us?" well, [why] I should be optimistic? With this state that you are in, can one be optimistic toward you? Just a few days ago, one of these [American] officials, when they were talking about Iran's sanctions in a show, which was also aired on our television, announced that as long as the Islamic Republic of Iran takes sides with the "resistance" in the region and helps the resistance in the region, it is not clear that sanctions [imposed on the country] would change at all.

Look! This is the same thing that I have said time and again; [I have] said this both to officials in private meetings, and in public meetings here that [do you think that if] you withdraw [from your positions] with regard to the nuclear issue, your problem with America will be solved? No sir, [in that case] the issue of [Iran's] missile [program] will be raised [and they will ask you] why you have missiles? If they lose hope about the issue of missile [program], the case of [Iran's support] for the resistance [axis] will be raised [and they will ask you] why you support Hezbollah, Hamas, [and] Palestine? If you [succeed to] solve this issue, [and] withdraw [from your positions], another issue will be raised, [and for example], this issue of human rights will be raised. If you solve the issue of human rights and say, "Very well, with regard to human rights we will act in accordance with your standards," [then] the issue of intervention of religion in government [will be raised]; do you [really] think they let you go [so easily]? [They cannot tolerate] the existence of an establishment in a country with such [a vast] area, with this population, [and] with these potentialities, and [all of] these are exceptional.

Let me tell you this: our area, our population, our human resources, [and] our underground resources are among the most prominent in the world. I do not want to brag, [but] in this very statement, which the European Union released recently – which it was given to me as well – when they talk about communications with Iran and in the analysis that they give of Iran, all these things that I told you about a part of the country's potentialities, have been mentioned there that Iran is such a country with such potentialities, with such a market, with such people, with such talents, with such underground resources, [and] with such an extraordinary strategic position – [and note that] other people are saying this. Well, [the fact] that such a country with these characteristics, which [is so] important, would stand against their bullying, is difficult for them [to put up with]; [that] an Islamic establishment, a religious establishment, [and] a faith-based establishment based on Islamic principles and Islamic ideas would take shape is intolerable for these [Western countries]. [Therefore,] they show hostility [toward Iran], oppose it, [and] antagonize [it]; our youth and elite must know this.

I am not saying that you constantly chant slogan of "death to that given [person or country], and [cry out] "long live [this]" and "death to [that];" I am not saying this. I do not expect this from any of [our] young people [and] from any of the youths – [of course,] in its own place, yes [these slogans must be chanted] – but you must know [these facts], [and] must be able to analyze political issues of the region and the country. Therefore, I ask the Almighty God to help you succeed [in what you do] and preserve you for the country. You are children and loved ones of the Iranian nation; [so,], God willing, God would preserve you for this nation and guide all of you toward that which satisfies Him.

Peace be unto you and so may the mercy of Allah and His blessings

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