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# IWDM Study Library

# Man’s Calling is to Community Life

### By Imam W. Deen Mohammed

Mohammed: Praise be to G-d, thank you. We say in the language that our religion, peace be onto you, As-salāmu ʿalaykum.

Audience: Walaikum assalam.

Mohammed: It's such a wonderful day here, when I got off the airplane, I saw the sky, the sun was obviously shining, and then I looked up and saw the sky, it is very clear. For Atlanta, with all these pollution makers running all over the roads-- This is a very clear day today. We thank G-d, we say we thank Allah for our presence here, and we thank Allah for being with us. G-d is with us. When we come together in this spirit, know that G-d is with us.

We witness that Muhammad to whom the Qur’an was revealed is G-d’s servant and his messenger, and our salute always to the prophet, our prophet Muhammad, G-d--, prayers and peace be upon him. I want to begin by first saying that the work that I'm doing is the work being done in many places of the world. And we’re part of it. I want those who support me, especially those in this association, to know that we’re not alone, that’s what I wanted more than anything else.

When I realized that I was going to be responsible for leading the big following of the late and honorable leader, Elijah Muhammad, my father.

But I realized that don't mean that-- well, he’s not here anymore, and you have to accept responsibility. The first thing that came to mind, is that we’re too small, though the numbers of African-Americans, and the number of Muhammad Speaks newspaper was big, especially for the African American community. In fact, I think we have the largest circulation of all black African-American papers at one time. We were big, but I saw that we’re really-- in numbers-- very small, and we're living in neighborhoods that are mostly Christian

I said to myself, if we grow, we're going to be growing from these conditions, from these circumstances, upon these conditions and circumstances. I said to myself, we have to become aware that what we really want in our souls, what our hearts really want for ourselves as a people is what every decent community of people want all around the globe. They want the human life to be good and to be free to progress.

They want a community, they want an environment that is friendly. An environment that makes them feel safe, and that’s what I set out to do. I said, first, we have to prepare ourselves to dress up in our best human life, and we have to welcome ourselves and the human family. We have to say to ourselves, welcome Wallace into the human family, the family of all human beings. I said to myself we’re saying things that are not really for this time that I’m in.

There was a time of my father, when these things were necessary, but now in this time that I’m in, they're not necessary. There was a time when they were not only necessary, they were desired because they did produce great results for our self image, made us feel better about ourselves as a people, especially the people that were put down in a world divided America.

A place divided where there were those who wanted to see white supremacy, rule and reign, and there were those who wanted to see the constitution of the United States fulfill itself or exist, lived to be true in every word of that constitution, so that citizens will be judged and accepted, upon the content of their character and upon their membership in the human family.

I said to myself, I think-- the followers of the honorable Elijah Muhammad, are a very special following. I said they’ve come through a lot, survived a lot, and they have remained faithful and sincere, most of them. I have faith in you; I have faith that you could go the rest of the distance to see that it was necessary for us to first become a family.

Our African-American or black family, comfortable with one another, enjoying closeness to one another, enjoying sharing life and a future with one another, that was first becaused slavery, segregation, discrimination, putting down the value of the black person on the influences of white supremacist minds, I knew that we needed that boost for our spirit.

We needed that approval for our human life. We needed that exaggeration of our value, because why we needed an exaggeration of our value. Don’t think we’re the first one who exaggerated or the first people who experienced an exaggeration of their value. I won't name any of them, but there are a lot of people on this planet earth who have lived an exaggeration of their value.

So we was just another one who had to go through an exaggeration about value, and it was exaggerated to kind of bring us into normal position by throwing us into an extreme exaggeration of our world.

You got a man--, the world has been telling him that he’s subhuman, the world has been telling him that he’s created to be a failure. If you want to shock him out of that, don’t whisper to him.

 You have to scream, and maybe set off for a few rockets. For getting his mind to separate for those things that he lived with, as inherited all these from his family, from his parents, from his mother, from his father, inherited almost-- it has become almost an inherent behavior in him.

To put himself down or to be afraid to raise himself up, especially in an environment that put him down for so long and so thoroughly. I accepted that we need those extremes. Now we have to come from the exaggerating picture of our human worth, to the truth that G-d revealed. We cannot call ourselves G-ds or the original man, the owner, the maker, the cream of the planet earth, the father of civilization, the G-d of the universe.

But you know? The one who gave us that trusted our human nature, because that could mess you up for life. If you go around really believing you the god of the universe, it can mess you up for life. He trusted our human nature. Who am I talking about? I’m talking about W.D forty [ Fard]. W.D forty [ Fard]. You remember W.D forty[ Fard]? Not me. W.D forty [Fard] was before my time, but now W.D forty [Fard] is kind of popular. He is popular in service stations. W.D forty [Fard], I’m talking about W.D Forty [Fard].

I think you all know his name. Okay. So that's the man I’m talking about, not me, not myself, not this person. He trusted our human nature. He believed that he could tell us those things, and then we would still be able to accept our reality. But we’d be free from the belief that we’re inferior to white folks. We didn’t believe we were inferior to white folks. Yes, you did. I know what you used to say in the house when white folks weren’t around to hear it. You nigger, you black nappy head nigger. Call me black again, I’m going to knock your teeth out.

Mr. Farad took his dress, and he dressed the men in, and he put it on the members of the Nation of Islam in the early 30s, 33 and 34, and maybe I believe at late as 36, that is 1936. The FOI wore fez , like a Moroccan fez with a torso behind. The same head gear that Moorish Americans were wearing.

The Moorish Americans Temple was wearing the same. He was smart enough to do that and get our attention and attract those who had given up hope or never had any hope of living and being accepted-- living in the United States of America, and being accepted by whites in this country.

They felt if there was hope that they wouldn’t come, that was impossible. The white man wouldn’t change. We need our Christian separation from whites and having your own nation. He attracted those African-American Christians who had no faith in having a future where we’d be equal or treated as equal citizens with whites, didn’t have any faith in that. Many of those first followers like my mother were very sincere Christians, very sincere Christians.

Devoted Christians, but they couldn’t accept this contradiction, this moral contradiction in the American society where you had the image of Christ Jesus and his righteousness and his holiness , all thing to believe in that. One segment of the American society, us the blacks, African-Americans are separated and put down by the other majority member, a member of this society and kept in bad conditions and treated very cruelly at times.

They couldn’t accept that this was a right. When Farad came and said, “No, it’s wrong and these people are devils, their world is doomed.” They were ready to accept that and they accepted his teachings, the loved and sincerity that they had expressed as Christians in the church and for Jesus Christ. It was transferred by the change of their minds. It was transferred to Mr. Farad, W.D Forty, the honorable Elijah Muhammad, and their new reality, the Nation of Islam.

That’s exactly what happened. It’s exactly what happened. I brought you to the book, the Qur’an, the book of G-d for all Muslims. There was the help that I needed to bring our mind from the old teachers that had lived their days separation from whites, believed that America is doomed, believe that all whites are created wicked, and can’t be anything but devils.

Even though we couldn’t accept that, though we posed it up in our minds, our souls in its depth could not accept that, because there were many whites that we knew were good people. It was difficult to accept that blanket condemnation of all whites, reducing them to be devils. They were extreme then. The teachers knew you would throw off that blanket condemnation once America changes to accept you and the honorable Elijah Muhammad in the last two to three years his annual addresses.

He addressed the national convention, Saviors Day Convention. He actually made a very passionate appeal to us to change. He said that the white man can change, then we too should change. These are his words, he gave to us. He didn’t leave us without any help. A lot of us think that honorable Elijah Muhammad -- it is natural for us to recall the firery language, the extreme things that he said. That’s natural that those things would ring loudest in our minds.

But if we just quiet- just sit quietly for a while and reflect, he said many things to prepare us to accept the Qur’an and Imam W.D Mohammed. Not only that, to accept to be members in international Ummah or the international community of Muslims, worldwide. I remember him preaching him many times and there might be some of you here today who heard him say these things. He said, “When you become a member here, you automatically become a citizen of every Muslim out there on this earth.”

That’s what the honorable Elijah Muhammad told. Now, if he didn’t intend for us to one day identify with all Muslims, why would he tell us that? That when we become a member in the Nation of Islam, Nation of Islam of America, we are automatically become a citizen in every Islamic government . Please, just don’t shut out those things that are help for your mind in this time that the honorable Elijah Muhammad shared with us. Don’t shut them out, don’t play their importance down. They are very important. He prepared us for a bigger world.

He put us in a small world, we call the Lost Found Nation of Islam. But he didn't want us to stay there forever. He prepared us also to enter the big world, the big world of Muslims. But even more than that, I have to tell you these things. I know what to expect. I have to tell you these things. You won’t even know where I’m coming from if I don’t share this with you.

I didn’t create myself. I’m a product of my father’s environment. That Mr. W.D Fard design. I’m a product of that environment. Anyway, Mr. Farad said there’s 17 million-- he said this in the early 30’s, Around 32 and 33. He said that there is 17 million so-called Negroes. He called us so-called Negroes; Seventeen million. He was counting everybody. He didn’t leave out any of our people.

He wasn’t counting just the Muslims. He was counting all of us. That’s the figure he came up – 17 million in the early 30’s. I think it was less than that, maybe a lot less than that. He picked a symbolic figure; Seventeen million.

And he said of the teacher, the liberator, the savior. He said that he has 17 million keys; K-E-Y-S- Keys. So he was seeing all of us -- the whole people, the whole race – as needing help; as needing freedom. Not physical freedom. Thank G-d we were physically free from the plantations, the slavery down south. We were physically free from that.

But he saw that although we were physically free, we were yet held in check, held in bondage. We were yet slaves to a false and slavish mental makeup. So to free a mental slave, you had to have the tools of psychology. He had those tools, obviously. Yes. He said he has the teacher, the liberator, speaking of the teacher, the liberator. He said, he has 17 million keys which he turns to unlock, the lock, the mental lock. At the rate of one – pardon me – at the rate of 16 and 17, 100 per minute, he’s turning a key to unlock the mind.

At the rate of 16 and 17, 100 per minute, now he’s given this language and this language is attractive. It was esoteric language – secret language of a special order of religious people. And he’s given this language because he knows that it will – it was magnetism that would hold our attention. That would grip us and hold us for a better day to come. And it would also produce new thinkers; philosophical thinkers in time. Like this man.

Yes, I’m a philosophical thinker, been one for many, many years. I’m a philosophical thinker. I don’t just see something. I want to know what is its nature is. Why is it behaving that way? Why does it appear to be that way? Why does it influence me in the way that it does? I want to know more than just what my eyes tell me on physical contact. My mind wants to take it apart.

My mind wants to know what its relationship to me and how is it affecting me and the way I live and think. That’s the kind of mind I’ve had since I was a boy. My brother Elijah – I’m next to him – he’s only two years and some months older than I am.

And I remember him standing up after I was a leader and he was commenting on me. And he said, “That boy always been different.” He said – he would be out in the yard – said we’re be busy doing things that boys normally do. So he’d be out the yard looking at the tree for an hour. He exaggerated a little bit. He said he’d look at a leaf for an hour. I don’t know anyone who was looking at a leaf that long. But he said I’d be looking at a tree so he’ll look at leaf for an hour. That was my make-up.

And I guess if you had been putting up in a word environment – a word, a spoken language word environment like I was from my mother’s womb – from birth.

I was put in that environment. This W D Fard, his work started from 1931. The pamphlet we received says 1930 July 4th. July 4th 1930, the date that it all began. That has another meaning. That date has another meaning. It’s not real. He started most likely in early 1931. I was born in October ’33. So my mother and father have already accepted the teachings of Mr Farad. They had already changed their names from Clara Pool – from Clara Evans Pool -- my mother. My father had changed his name from Elijah Pool and he had become Elijah Mohammed.

I got my birth certificate right now, same one that was given to me at birth. And it says my father is Elijah Mohammed and my mother Clara Evans Mohammed. And her name also is on my birth certificate – Clara Evans Mohammed; and my name given to me at birth Wallace D Mohammed. Wallace D Mohammed. My mother told me. She said, “Wallace”. She said, “Do you know that before you could speak, talk, I would recite to you the lessons in your ears.”

And I ‘m not going to mess up the minds of the whole audience. See it took me a long time, to get nerves about the lessons. Feeling uncomfortable with them. Okay. I don’t have that much time here today. I don’t want to leave anybody’s all screwed up in their head. That’s right. I’m not going to share the lesson with them. Imagine me now. I’m an infant and my mother reciting this strange secret language of the nation of Islam. Reciting it into my ears and I hear it and getting the language that says the world that you’re born in is a lie.

The world that you were hearing in this new language is the truth. Okay. So the white man and his whole world – taught from a baby – before I could speak – that’s a lie. And the picture of the world that I’m getting in the new language is true. And I come out here in this world and I’m told that this is a lie but you can’t do anything about it. Wait on W D forty.

Now he is going away but he is coming back? And when he come back he going to come back with the mother ship. And they’re going to drop bombs on this false world. They're going send mountains up a mile high with explosives . That's what I'm told you see.

And then when I’m looking at this world and I’m told that all white people are wicked by nature, created to be devils. And then I go to the store and look a white man look at me I’m a little child. White man looked at me with admiration in his eyes.

Because I was a decent obedient child and they would see that and they would smile approval – smile approval. Now here is this little child told that every one of them is a wicked devil but this little child got a natural problem. Natural problem and a natural soul and a natural mind and nothing can change that. G-d made it that way. Now I can shut it out my mind when I get older and learn how to lie and rationalize. reality. the truth. But I was too young to lie and rationalize the truth. So the love of a white person touched my heart. I've got to live with this. Now he’s the devils, but that man touched my heart. That lady just said, "Hi, son, you look so beautiful in that suit. Your mother must really love you." That's a white person talking to me.

I'm not supposed to say, "You devil, you, get away from me, you devil, you." Because the same one that told us that all of them were devils said, "Respect them." Even if you work for them, give them honest day's work. Show them respect. That was difficult sometime for some of us. But for me, it wasn't, because I was innocent in my nature, and I was following a better teaching.

See, if you take a human being and you give them a choice. You show him one extreme that's really against his better nature, and then you give them another picture on the other side that pleases his better nature. He has a choice. No matter how extreme the Nation of Islam's teachings were, the Honorable Elijah Muhammad emphasized the other side, too. Didn't he? Yes. He emphasized the other side, too.

Don't you let your hate, or your dislike for the white man, make you copy his wickedness. Don't copy him in his wickedness. We have one side saying we're a- firm, your innocence, your human energies, and your good nature, and want you to keep your human innocence and your good nature. And the other side tempting us to have differences with that nature, because it's saying ;"The world is evil, the world is wicked, the world is devil."

These extremes can be survived. And you will come out good if you really mean well. If you open yourself to wickedness, if you open yourself to evil, you're finished. It will finish you off. But most of us were innocent, as I said in the beginning. We were sincere in Christianity, and we were sincere as followers of honorable Elijah Muhammad. And our sincerity has earned for us salvation.

So we thank G-d. We thank G-d for intervening in our lives, and by his strange ways of rescuing life, he has saved us. As I said, it's a strange and difficult problem we took, but we have survived, and G-d has saved us. I say "G-d", not Mr. Fard, not W.D. Fard. W.D. Fard is only a tool for G-d's intervention in our lives. Honorable Elijah Muhammad, a tool for G-d's intervention in our lives. Yes? And I, too, a tool, yes, that's all, for G-d's intervention.

And one tool ran out of usefulness. It had to be put away in the toolbox or thrown or blown away to become rust and go away with the dust and become dust and be taken away from existence. One tool had. The other tool became a tool for use, a tool we had to use. Really, the Honorable Elijah Muhammad had to really put down Mr. Fard as a tool for working on the African-American people.

Some of you will recall that he said, "You have to put those lessons down. Then you should turn them in. I don't want any of you using those old lessons. I'm the only one qualified to do that." Yes, that's what he said. He actually called those things in, all those mystical teachings, esoteric teachings. He called them in and said they're not to be used anymore by his following, that he was the only one that could be trusted with such.

I don't think any of you in the 60s were given those lessons. But in the 30s, 40s, 50s, you had to have those lessons. They were a must. You were given those lessons, and you were told to commit them to memory. I memorized most of them as a child. You had to commit them to memory the question and answers; the problem book; English Lesson C–1; the 40 problems all those things. The pamphlets, like catechisms. They were our catechism.

But as catechism for the Catholic Church, those pamphlets served as that for us, where you had to memorize it, commit it to memory. The minute you came in, you joined us, and then you were already strange. I guess you attracted to strangeness. Strange is attracted to strangeness. Then if you came in, like all that strange makeup you already had, you tripped out so far. Never could go back. That's too bad. But thank Allah we're here.

And we're not few in number. We're many. Many have survived to come out and still retain the best. You know the big mistake many of us make? I never did this. My father put me out of Nation of Islam for not accepting his teaching about G-d. He put me out more than once. Twice. And a third time for something else. And all three times I was innocent. Innocent!

But an old man told me-- He was an Indian from Asia, a Muslim, too. He said he knew I had been rejected by my father, and he was talking to me. And he said, "You know Buddha?" And I said, "No, I don't know Buddha." He said, "Well, Buddha, he had to be rejected by his father." He said, "When he was rejected by his father, he went out searching for the light, and he had to encounter the darkness and survive the darkness to get to the light."

He told me that, and it helped me out a little. It was never much. Anyway, getting back to Mr. Fard and what he wanted. He wanted to help all African-Americans. He didn't teach us Islam. That wasn't Islam. But he told them what Islam was, and told my father to make a flag with a star and a crescent and put on the flag the letters F-J-E and I. Freedom, Justice, Equality, Islam. And that became our national flag, the flag of the Nation of Islam.

I was a staff, was a staff, as a minister of religion, Islam. And the three, the F, the J, and the E were on the other corners, the three corners around. That stuck with me. Islam is freedom, justice, and equality. You know when I look at Islam in the world of today, and the international world, I think the best definition was given by W.D. Fard. Islam is freedom, justice, and equality. When you all are looking at the Islamic world and all the mess that the Islamic world is in: the failure of Islamic people of the world that come together and address their problems together. Unite themselves, for the betterment of the human population and Muslim lands. Africa, Middle East, Asia, everywhere America, too, but more so outside America. They're failure to be able to address their problems as a united body.

When you look at that and see that each one has his own little small methodology for introducing and propagating Islam to others, and see that each one has his own little school of thought. If you don't belong to his school of thought, he has to teach you all over or turn his back on you. When you look at that, I say to you that you are better off believing what I was told as a child. That Islam is freedom, justice, and equality.

Because believing that Islam is freedom, justice, and equality, it set me on the path to discover the excellence of my human life. Human life in its best picture; human life in its excellence, because free, and I wanted to be free. I was not free. My spirit wasn't free with that confining language environment that was containing me in my spirit, in my mind, in everything. I wanted to be free of that.

I wanted to be in a bigger reality. He said Islam is freedom, justice, and equality. That motivated me to go after more freedom, to go after more justice. To not see injustice done by you inside the temple about anybody especially any African-American person who are already put down and suffering too much in the world.

That motivated me to move towards my human excellence, and to try to recognize what is best in my make-up, my better human urges and accept those better human urges and reject the bad human urges in me. It made me a person wanting decency, wanting righteousness, wanting intelligence. Wanting human excellence for myself and also for others who are not free, not receiving justice and not treated as equals.

I think that is the best thing that would have been taught to us. That Islam is freedom, justice, and equality.

Hold up, it’s getting late and the people will turn the lights off or something. We don't want that to happen. Now, believe me, brothers, especially the men, but all of you brothers and sisters, males and females, believe me. I am coming from my heart to you. I love every one of you.

I much rather you see Islam as freedom, justice, and equality, and stop believing all this stuff that you get from all these books on Islam, that have you tripping. That has you placing more value on a dollar, $5 or $3.50 piece of carpet called a prayer rug. You are putting more value on that than you are putting on the life of your brother and sister.

You are in love with a prayer rug. You are in love with dhikr beads. You are in love with a thobe. A garment that makes you looks like a different person. A member from another world, you are in love with that more than you are in love with your brother and your sister. That has no value compared to the life of your brother and your sister. No value at all.

Some of these things have become so confused that the life of it is now corrupted to the core. It's best to just throw it out. Throw it away and start anew. Start anew. That's what many of us have to do. We just have to start anew. If the way you see Islam is not helping you do a better job of being true by your husband, being true by your wife, being true by your children, throw it away.

Throw it away and start all over again. Pray G-d that you will be saved in time from that fascination with those little trifling things that you couldn't break down on your own. You will wake up and see that what is really meaningful and important in the Book is human excellence. Do you think G-d reveals scripture to man, to show himself to man? No. G-d is too big for that. That's us. We're vain. We want somebody to see us. How powerful we are. We can’t have really big muscles and not show them. We wear really tight t-shirts.

That isn't G-d's makeup. G-d is not like that. That kind of thing can't touch G-d. It cannot get near to G-d. I don't think G-d made reveal scripture so we will see G-d. No. G-d reveals scripture so you see yourself.

Be inspired by the wonderful and the most beautiful excellence of yourself; to devote your life to your excellence and not to self-destruction or to corruption. Yes. G-d wants you to see your excellence. Your model and its excellence and beauty, so you will devote yourself to that excellence, preserving it, making improvements on it; fighting against influences in the world that doesn't want it so the influences don’t corrupt it, doesn't change, and doesn't corrode the precious model of it. Let's deflect the influence of the world because now you value highly this creation of G-d.

Yes. G-d did not reveal scripture so you would just see G-d. No. Most of us can't see him, anyway. No matter what you do. Most of us can't see him. He tells us, "No, you can't see me. Not directly." Most of us don't have the patience to go the indirect route to see G-d. This is for us to see ourselves. Don't ever say you follow Imam W. D. Mohammed and that you belong to an association of followers that are with me. Don't ever say that and play it down on the value of the human person.

Something recent in Muslim journal, where they are interviewing different parts of the world to come together in unity and the Islamic world is asking, "What can unite the Muslims ? The same thing that united the Christians into a government that has survived and prospered to this day: You have to come to your human identity and its excellence that G-d intended for all men and women. If you come to that and make that more important than your race, make that more important than your nationalism, your national identity, make that more important than your ethnicity, your dress, your language, your song, your spices you have in your kitchen.

That stuff is trivial compared to the edifice that G-d made when he made human beings.

Look at what is being said tonight. Look at the Kaaba. Look at the Kaaba,that we make pilgrimage to, what it is hinting to you. Look at it and listen to its hints, listen to what it’s saying.

It's not speaking Arabic. It's not speaking French . It's not speaking Urdu. It is not speaking, it is not speaking French. It's not speaking Italian. It's not speaking any of those languages. It's speaking the oneness and unity of human creation under his creator, the lord G-d of the heavens and earth.

It's speaking to the human identity, in its best picture that G-d intends for all people. That's what it's speaking to, the Kaaba, yes. Why don't we listen to Muhammad the prophet and his Sunnah—oh, his Sunnah? His Sunnah is to make so many Rak'ahs of prayer. His Sunnah is to-- wash this way, the right hand first then the left hand-- his Sunnah, as if-- Oh, he has a bigger Sunnah than that.

His Sunnah is to point to that destiny of human excellence, the same way Christ Jesus, peace be on the servant of G-d, points to that. Both of them Christ Jesus pointed to the destiny that human excellence, that excellent perfect being as G-d intended for human life to be. Point to that. Muhammad pointed to it. He said do my Sunnah. He said, yes, pray in congregation, but also you are obligated by me to pray alone.

A woman has to be able to pray alone, a man has to be able to pray alone. Why? Because you as individual are given the same freedom as individual person you are given the same freedom, justice and equality that the whole community is given.

That thing-- wait a minute-- That gift of G-d to you personally and individually may survive the downfall, the corruption of the whole Muslim society, that it might be one of you all, doing my Sunnah, reading about me and the Qur’an revealed to me, and following the steps that I guide you to. You may be the only one still standing to bring the others back to the path of G-d.

Praise be to G-d. Now, brothers and sisters, listen, brothers and sisters. There is a Hadith they quote all of them quote. When I say all of them; all of those different schools of thought, all of those madh’habs. Yes, and mishaps. All of them, they all say, yes, Muhammad said that there'll come a time when Christ Jesus and himself can be seen together.

What it mean to be seen together? That they came into the world to point mankind to the same destination, that excellence intended by G-d, for human being individually, and some human beings collectively.

In my conclusion, I want to say to you that we're working with good people. We don't reject an opportunity to work with good people. Their religion can be Islam, their religion can be Christianity, their religion can be Judaism, their religion can be Buddhism, and their religion can be Hinduism. This is a time in life for the world when we can't afford to turn it away from good partners in the work of making the world better for all of us. No, we can't afford--.

It's a time when we find persons like Archbishop Keeler of Baltimore,Md , our Cardinal George of Chicago, embracing Muslim leaders like myself, facing public audiences together to show that there is more in common for our two worlds. That there is difference, and that we should recognize that and speak with one voice, joining together and promoting peace, decency, intelligent behavior, etc., for the whole of mankind on this planet earth, that work is too big and too precious for us to be looking at small differences, like how do you see the light?

Do you see the light in the colors of the rainbow? Or do you see it as transparent? We don’t got time for that type of discussion. The urgency of human life threatened by so many things on this earth is calling us and demanding that we look away from these small differences and stop nitpicking.

Yes, stop looking for faults. Don't you know a fault finder goes to hell before anybody else? Yes, first in the line for hell, a fault finder. You want to be a person in the line for heaven? Fight the tendency in you to find fault, and go with the tendencies in you to love people and to see beauty and excellence in them. Those are the ones G-d love- G-d's love. TO love people and don’t look to find faults or go and find something beautiful to approve of and to embrace.

Some of us need to be that way towards our husbands and wives. Yes. brother live with a woman for 20 years, and just because she wakes up with bad breath , he starts seeing her as bad breath. And she got all those other things that's so nice, and he sees her bad breath. You're supposed to help her with a toothbrush. Gargle with some more mouthwash. And while you're doing that, you're suppose to smell perfume coming out of her mouth, no matter how bad that breath is.

And you suppose to tell it to her, too. Say, "Girl, your breath smells like the best perfume." "Come here and give me a kiss. Kiss me." See I learned this psychology from my father. And I guarantee you that her breath will stop stanking. Hear what I'm saying? I didn't said stopped stinking, I said her breath will stop stanking.

 Just bad English. Lord, have mercy. And someday you'll feel that way about him, too. The next time he leaves the dirty drawers for you to wash, don't you start planning on leaving him. Say, "Come here, honey, and throw the dirty drawers in garbage, and come here and take it out to the garbage. Every time I see some dirty drawers, I'm going to throw them in the garbage, you're going to have to find them until the garbage pick up."

"And I'm doing that, honey, because I love you." You'd be surprised at the little small things that starts biting and chewing on our long years of relationship, and after a while it's gone. Relationship destroyed. Because we let little things build up. Don't let little things build up. I throw mouthwash in my mouth, and kiss her, and say, "Oh, I'm sorry, dear, I forgot ." Yes, you have to before you lose her. Both of you run to the toilet and spit, everything will be all right.

What I'm saying is we have to learn how to love each other in spite of little faults, little problems. The relationship of human being to human being is too important for these little trivial things that we allowed to destroy our happiness and our peace, and break up homes. No good. I'm going to do this by pointing to family. Scripture says that at the beginning, man meets a woman, one language. And G-d made them for one soul. Each mate and they became two, male and female. One soul became two souls, one male, and one female.

And we're told in this great language and these religions that we call the heavenly religions, or the Abrahamic religions, Christian-, Judaism-, Christianity, and Islam. We are told that all of us are here on this earth because of those two beings created by G-d. We all came from them, first father and first mother, and all of the same family . That was saying very clearly, which we all know, is saying very clearly that all people are one family, one family all the children of one ancestor, of male and female. Our ancestors are male and female we are all one family . What we need in the world is to first understand that human beings burden by things they can't understand, by a world full of natural phenomena that's too big for that average person to understand. And then complicate it more by a world of conflicts, a world of decency and indecency, a world of life and death, and high risk to the vital life into the vital ideas that we have.

A world that is bombarding us all the time: with confusion, noise, indecency, freakish behavior, etc... All of this is bothering us.

We are threatened, our peace is threatened. Our life is invaded by all these things. And it makes us want to withdraw. Have a moment of separation from all these things to survive. The individual will stay in the house or go to church, go to a prayer room and stay there for hours, maybe. Or just go away, just disappear for awhile, be alone. So we can be with our own soul and consciousness. And work on our own selves; strengthen our own spirit and our own souls. That's necessary that was necessary for man.

And man when he finds himself and he finds the peace in himself, then he has to go back in the world. And if he is strong enough, he will look for others like himself, and he'll try to change the world from going to hell away from him. And he will try to change things in the world, to change things in the world due to very difficult when the world as a great majority going against the grain of peace and salvation.

But understand this, when G-d gave us the picture of man's life beginning in paradise, or in the garden of Eden, G-d was really presenting a picture of what he intends life to be. Not what it was, but he intend it to be. G-d gives us a picture of heaven or paradise for the beginning of human creation to give us a picture of what he intends human life to be. Don't think that there was a Garden of Eden in your past.

If it was, you can't recall it. But think this; that G-d gives us this picture as projection, to tell us what he wants life to become for all of us. He wants it to become a place where man and wife are together, And where they are united as one. And an environment that is good and safe for them, a family environment, a home environment, a family environment.

We have the human family populating the world. We have the global population. See, when there is one alone, you can be at peace. Until you need something. And G-d made Eve come into the garden then saw that one he couldn't be happy alone, he had to get something. Yes, but with the minute that one has multiply, multiplied, and multiplied, and multiplied. After a while, there are too many sharing, too many bumping heads , too many, too crowded, and the spirit is not pleasant anymore, the spirit is disturbed, the spirit is aggravated.

And it's very difficult to keep that Garden of Eden, to keep that peaceful state in us. And it gets worse and worse and worse. Now, what's going to happen- what's happening? See this is a real G-d, this is the way of G-d, to make you-- put you on earth and give you plenty of room-- where you can run from each other, you can say, "Oh what a blessed day I'm going live down the road and leave her here by herself "

You can do that, you got plenty of room. But now we've come so crowded, so pushed together, so closely that we can't run from each other. The stink from your neighborhood stays on my neighborhood. Yes, if you don't pay for your stink in your neighborhood, its got be paid for by my neighborhood, how do you escape it? My neighborhood isn’t stinking. But I have to pay my taxes and pay for your stink that you're not paying for. That's the whole world. I want to see not just your neighborhood, see the whole world.

The whole world is like that. If one nation stink itself up, it's going to put a financial burden on all other nations. There must be a sharing of global economy. And what affects your economy affects mine. Yes. You see what's happening? We are being forced to do what. We are being forced to become one family. G-d created us, and he gave us the projection that you're one family. It's a projection, not a reality for the past, it's projection for the future, you to become one family.

Man, you're going to want to live by yourself just to have your own personal happiness, to have your own personal paradise, your own private paradise. You going to want to live by yourself, you're going to become a spiritual teacher, and you want to get your little following together and you're going to cut yourself off from the rest of the world. But there comes a time when the multiplying of your bodies. The multiplying your individual flesh bodies.

It's going to become so numerous and so great that you're going to be unable to escape each other, unable to excape each other's problems, you're going to be affected by the explosive problems that you ran away from for a thousand years. Their problem is going to come to you, and you're not going to be able to run away from their problems.

Man is being forced to become one conscious again, one conscious again, one soul again, one family. And work with each other for the benefit of the whole, you can't escape it anymore. This is the time for the family spirit, not the family of the blacks or the family of the white, or the reds, or anybody else.

But The family of humanity: The family of humankind. This is a time for the spirit of the family of humankind, and if we promote that, the spirit, the support, or the spirit of the human family, all belonging to the human species, One family. We will promote that in all corners of the world, every nation promote that before its public. These publics will be prepared for a much beautiful and a much more productive world, and a much more intelligent and decent world than we are living in right now.

The fact is a must that we promote the family spirit for the whole foundation of human family-- of the earth. It's a must that we promote that, because of the economy's going to be threatened by our differences, the economy, it's not going to work well for us, until we come into the family spirit. And I have to congratulate the Focolore movement and the international movement. I have to congratulate them. They stay on that theme that we are family and we have to be family.

And they're talking about everybody's not eliminated in any or excluding any. We have to have that theme. And I am telling you right now, that this is the coming together of Muhammad and Jesus Christ, peace is upon the servants of the G-d, to promote the same thing because the destiny between the two is one destiny. Praise is to G-d. Thank you. And may you live a good life. And may G-d protect you.

Peace be unto you