Q. How do you know that what you are saying is true?

Reply: Why do you ask me that question? Isn’t it true that as long as there is national division, economic division, racial division, religious division, there must be conflict. That is a fact. Right? Would you accept that? So it is not what I say to be true, but the fact itself. Fact themselves show what the truth is. As we talked the other day about relationship: as long as there is this separation between two human beings psychologically, there must be conflict. That is a fact. It is not what I say – how do I know what I say is true but it is a fact that as long as I am ambitious and pursuing my particular form of pleasure, particular fulfillment and my wife or husband does, or girl fried does the same, we must inevitably end up in conflict. That is a fact. So it is not, how do I know what truth is. First of all let us look at facts. We are greatly prejudiced people. We have great many prejudices. We have cultivated them, strengthened them by public opinion and so on that our prejudices prevent understanding other people. Right? That is a fact. So can one be free of prejudices, free of certain opinions which become so very strong in our lives. And the question then arises: how is it possible for human beings to be free of prejudices? That we can discuss. That we can have conversation, a dialogue and say, look I have prejudices suppose I have them, and you have them, and so these prejudice whether
they are idealistic prejudices, capitalist prejudices, totalitarian prejudices, religious prejudices, they divide people. Right? This is a simple fact. And where there is division there must be conflict. . . the Arabs and the Jew, the Islamic world and the rest of the world. Those who are terribly bigoted and those who are not, must be in conflict. It is a fact. I have nothing to do with it. It isn’t how do I know what I am saying is true, we are just facing fact. Now what is a fact? What do you think is a fact? That which has happened before, an incident, a car accident, this is a fact. Or what is happening now, sitting here, is a fact. But what will happen in the future may not be a fact. So fact implies that which has happened before: yesterday, walking along the lane, I met a viper, I saw it, it didn’t bite me. That is fact. And what is happening now, what I am thinking, what I am doing now, is a fact. And what will I do may not be a fact. It might happen, or might not happen. So if we are clear on what is a fact, and then what is an idea? You understand? Is an idea a fact? And the word ‘Idea’, the Greek and son on, Latin, means to observe. The root meaning of that word “idea” is to observe, to perceive, to see. What we do is see a fact and make an abstraction of it and then pursue the idea. Which means there is always the fact and a conclusion from the fact. . . and pursue the fact, pursue the conclusion, not the understanding of the fact. Am I making myself clear? So please, it is not how do you know what you are saying is true. . . the speaker is
merely pointing out facts. Those
facts are not personal. If I say I am
a Hindu and I stick to it, that is a
fact. Whether it is an illusion, whether it is some kind of
superstition, sentimental nonsense,
that also is fact. You understand?
Fact can be an illusion, or actual.
But most of us live with illusions.

I am an Indian, that is an
illusion. And you are, if I may
most gently point out you are
British – that is also an illusion.
This tribal insular worship is
destroying the world. That is a
fact. As long as I am an Arab
and you are something else, I
am going to destroy you
because I believe by destroying
you I will go to heaven. Right?
That is an illusion which they
have accepted as a fact and for
this illusion they are willing to
fight and kill, and destroy. Right?
So can we always deal with
facts? I am asking: can we
always be with facts? Not
translate the facts according to
my prejudice, according to my
belief, according to my neurotic
illusions, however noble they are
... can I look at these facts and
understand what those facts are
saying? Suppose I had an
accident in a car. Can I look at
the fact that I was rather
careless, driving too fast, not
paying complete attention to
what I was doing ... because I

है। क्या मैं सप्त कर पा रहा हूँ? इसलिए
बात यह नहीं है कि मुझे कैसे मालूम कि मैं
जो कह रहा हूँ वह सच है या नहीं... वक्ता
तो तथ्य की ओर केवल संकेत कर रहा है।
ये तथ्य व्यक्तित्व कई नहीं है। अगर मैं
अपने को हिंदू कहता हूँ और इस पर कायम
रहता हूँ, तो यह एक तथ्य है। चाहे यह एक
भ्रम हो, या किसी तरह के अंधविश्वास पर
आधारित भावुकतापूर्ण बकवास, वह सब तथ्य
है। अप यह समझ पा रहे हैं? तथ्य एक भ्रम
भी हो सकता है और हकीकत भी। लेकिन
हममें से ज्यादातर भ्रम के साथ जीते हैं।

मैं भारतीय हूँ जो कि एक भ्राति है। और मैं
अगर बहत ही विनियातपूर्वक कह सकूँ, आप
भ्रम हैं - लो, यह भी एक भ्राति है।
अलगाव और विभाजन पर आधारित यह
dेशभक्ति भी दुनिया को तबाह कर रही है।
यह हकीकत है। जब तक मैं अपने को अर्ध
माने हूँ, और आप अपने को कुछ और तो मैं
आपके विनाश के लिए तैयार रहूँगा क्योंकि मैं
इस विश्वास से बंद हूँ कि आपको खत्म कर
dेने पर मुझे स्वर्ग मिलेगा। टीका हैं? यह भ्राति
hै जिसे उन्होंने ज्यादा माना हुआ है और इस
भ्राति के बारे में हम और मारने को तैयार
hैं। इसलिए क्या हम तथ्य के साथ हमेशा बने
रह सकते हैं? मेरा प्रश्न है : क्या हम सब
तथ्य के साथ रह सकते हैं, न कि अपने
पूर्वाग्रहों, विश्वासों, और बेसिसपीर की भ्रातियों
के अनुसार हम अपनी बदलते जाना, उनकी
v्याख्या करते जाना, भले ही वे भ्रातियाँ
कितनी ही महान क्यों न हों...? क्या मैं इन
tथ्यों का अवलोकन कर सकता हूँ, और यह
समझ सकता हूँ कि ये क्या कह रहे हैं? फर्ज़
कीजिए, मेरे साथ कार दुर्परित होता है।
क्या मैं इस तथ्य को देख सकता हूँ कि शायद मैं
कुछ ज्यादा लापरवाह हो गया था, काफी तेज़
was talking to my friend next to me – that is a fact. But I then say ‘No, it is your fault’ – you know, ‘the other fellow is a fool!’ Now, it is a fact that we have ideals. Right? Don’t you all have ideals? No? I wish we could have a dialogue, friendly, talk to each other. Don’t you have ideals? I am afraid you do have ideals. What are those ideals? Are they fact? The ideal that we must live peacefully. Right? The ideal that we must be – whatever it is, non-violent. . . or the ideals of a communist, which are drawn from historical study, but those studies are prejudiced by my conditioning. So why do we have ideals at all? I know this is a dangerous thing to say because most of us live with these extraordinary ideals. We’re questioning, please I’m not saying you should or should not have ideals. I am saying, why do we have ideals, faith, beliefs, as a Christian, as a Buddhist, as a Hindu, I am an American. . . you are a British, you know all the rest of it – why? Is it our brain is incapable of living without any illusion? What do you say to that? Is my brain capable, strong, vital. . . to understand things as they are and not create a future ideal? Ideal is non-existent. Right? All Christians and all religious people believe that you must not kill. Right? And probably the Christian have killed more than anybody else. Right? And the British. And the Islamic world have killed more – no, not so may as the Christians. And
probably the Buddhist and the Hindus come much on a lower scale because they are barbarians, they are uncivilized people. And so it goes on. And do we know that ideals of every kind, faith, belief, divide people? That is a fact. So, can we be free of ideals, of faith, of being identified with one group and against another group which identifies with another group? You follow? Be free of all this. Could we? Or is it impossible? If we could have a dialogue about this then we would exchange... yes, it is possible, it is not possible, why is it not possible. . . you understand? Could we do that now. . . To have a free mind, free brain that is not cluttered up with a lot of rubbish, a lot of illusions. Is that possible? And some of you may say, no it is not possible because I can’t live without my beliefs. I must have my ideals, my faith, otherwise I am lost... with your faiths, with you beliefs, ideals you are already lost. That is a fact. You are very lost people. But whereas if we could have a dialogue, conversation, and say why do I cling to my particular prejudice, particular ideal, and so on... why have I identified myself with them? Why do I identify myself with anything? You follow? Push it. Push it deeply to find out why we do all these things. Why we have allowed ourselves to be programmed. Why we are afraid of public opinion and so on and so on. So the question: how do you know what you are saying is
true? I am afraid it has very little meaning. Truth is not something that is mysterious, truth is where you are. From there we can begin. Truth is I am angry, I am jealous, I am aggressive, I quarrel. That is a fact. So one must begin, if one may most respectfully point out, where one is. That is why it is important to know oneself – to have complete knowledge of one self, not from others, not from psychologists, brain specialists and so on, but to know what you are. Because you are the story of mankind. Do you understand all this? If you know how to read that book which is yourself then you know all the activities and the brutalities and the stupidities of mankind because you are the rest of the world. Right? Is that question clear.