

## A. An energetic ladder

### 1. The autosexual phase.

The content of several discourses makes it clear that Osho sees the development of human sexuality as a sort of 'energetic ladder'. He distinguishes four stages, the first being auto-erotic or autosexual:

*Every child likes to play with his genital organs. And it is pleasurable, nothing wrong in it, but it is childish. It is the first learning of sex – a rehearsal, a getting ready, preparation. Every child is born autosexual, every child is masturbatory. That's a stage; the child has to go beyond it. But that phase is disturbed, it is so badly disturbed that the disturbance will last a lifetime. The result is that other levels of love are never as perfect as they could have been.*

A child must learn to love his body, to become sensual, to enjoy it, without being hindered by it. If you cannot love yourself, you cannot love your own body, Osho says; if you are told to despise it, then you later get confused when someone else caresses your body, that 'temple of God'. Your body does not know how to open to another. An autosexual person wants – like a miser – to keep his sexuality to himself.

*You should be reminded that the sexual centre is in the mind, not in the genitals. And strangely enough, by the way, the sexual centre and the food centre are very close – too close. So a person who stops his sexuality starts eating too much. The energy of the sexual centre starts overflowing onto the next centre, that is food. He becomes a food addict; he looks at food the way a lover looks at a beloved.*

### 2. The homosexual phase.

When a child is about 10 years old, autosexuality gradually shifts into a homosexual phase for every child.

*He becomes more interested in bodies similar to the body he has. This is natural growth. First he is interested in his own body; then he becomes interested in others' bodies which are like his – a boy is interested in boys, a girl is interested in girls. That's a natural stage.*

Osho explains that a 'bridge' is necessary in order to grow towards the opposite pole, and that 'bridge' will be in the form of someone who is like yourself. Having a relationship at this stage is easy, as you function on the same wavelength.

Two men or two women are perfectly at ease with each other; they think similarly and have similar energy. Homosexual relationships are less troublesome. Osho explains that this is why homosexuals look gay and heterosexuals look very sad. As Osho sees it, they are happy people because they are not constantly fighting, struggling and nagging. They understand each other.

*Lesbians are also happier women – because there is no problem, they function on the same wavelength, so things fit together, there is a rhythm, a kind of harmony. But fulfilment is also less. Always remember: for the higher you have to pay higher. If you want deep fulfilment you have to take the trouble and you have to stake your life. It is risky.*

### **3. The heterosexual phase.**

This phase follows the homosexual phase. Although there is nothing wrong with a homosexual relationship, Osho explains that it is less fulfilling due to the absence of the opposite pole.

*The hetero relationship is the most difficult relationship, the most inconvenient, conflicting, because two opposite polarities are there – man and woman. They exist differently, hence they are attracted to each other... because they are so different, so mysterious to each other. Man has never been able to understand how the mind of the woman functions, and so is the case from the woman's side too. They are such different dimensions, hence the attraction to explore each other. But the difficulty is also there. Men and women love each other and hate each other, are together and are continuously nagging, fighting, struggling.*

Osho therefore states that the third phase is the most fulfilling:

*The third stage is heterosexual, which is the maturity of sex – when you go beyond your femaleness or your maleness, where you transcend your class and move to the opposite. And because the tension between the opposite is great, love blossoms on a grander scale. Between two homosexuals, love is – but there is no tension in it. It is not without any reason that homosexuals are called gay people, because there is no tension, there is no fight; they are always smiling, always looking happy. The happiness is shallow.*

*The heterosexuals are in a conflict, and in love. They laugh deeply, they weep deeply, they fight deeply, they feel for each other deeply; everything is deep because of the tension. They are known as intimate enemies. The intimacy is deep, the enmity is also deep.*

#### **3.1. Bisexuality.**

Osho says that the sexuality of the bisexual is richer. He can get excited by both men and women. The bisexual thinks that a homosexual is a retarded person. A bisexual is more flexible. According to Osho, the bisexual knows how to deal with a woman *and* he knows how to deal with a man. He is in a position to make love more often. He is never short of anyone, he can always find a lover or a beloved.

#### **3.2. Oh, my God, there go my Sundays!**

The following question is asked to Osho:

Recently you said something about bisexuals. I am also one of those, but I have enough of both men and women. Please help me.

*That's natural. That is obvious – love tires you unless you know how to meditate. And the bisexual will be more tired, because he is completely finished, he has known both men and women. The man who is heterosexual may have some lurking desire to know what homosexuality is: 'Who knows? These gay people may be really gay! They may be really enjoying. At least on the surface it appears so.'*

*The homosexual goes on thinking deep down maybe he is missing something that the heterosexual is getting. And it looks natural – maybe he is missing some natural joy. And the heterosexuals must be getting something, otherwise why do they get into so much trouble? The*

*children and the family and this and that. So much trouble if you get in it – that means you must be getting something out of it. How can so many people be so stupid?*

*The homosexual goes on thinking, 'I am not risking much – no problem of children, family, bringing up the children and sending them to school and to college and to university... the whole life's work.' The suspicion is bound to be there that the heterosexual is gaining something. He may not be showing it; maybe it is so precious that he keeps it hidden, that he never shows it to anybody...*

*This is bound to be so: the grass is always greener in the neighbour's garden, on the other side of the fence. It may not be, but it looks greener. But one who is a bisexual is bound to be really tired, because there is no hope now. There is no possibility of hope – you have known both.*

Osho makes a joke in this connection, as he regularly does in his discourses:

*I have heard about one sailor who was shipwrecked: he was cast upon an island with a nymphomaniac. Finally, after a long period of time, he reached an understanding with her that he was to have one day off a week in order to recuperate. Suddenly one day he looked out to sea and there was a man on a raft who had obviously also been shipwrecked. Thinking at last there would be relief from his labours with the nymphomaniac, he swam out to hail the new arrival. The new man appeared to be quite effeminate looking and confirmed this by yelling out, 'Hello there, sweetheart, am I glad to see you!' Whereupon the sailor cried out, 'Oh, my God, there go my Sundays!'*

### **3.3. The difference between friendship and love.**

They are different dimensions, says Osho. He states that you have to fight beforehand; only then can you love.

*Friendship and love are different dimensions. Friendship has its own beauty. Love needs polar opposites, only then there is attraction, only then there is tension enough. Love needs subtle dialectics, it is a process of dialectics. The man and woman relationship is a dialectical process full of hazards, adventures, fights. It is a kind of intimate enmity. In the morning the fight, in the evening the love, in the morning again the fight, and it goes on moving from one polarity to the other.*

*But this is how it keeps itself alive. It is Hegelian dialectics: thesis, antithesis, synthesis, and again synthesis becomes the thesis. Just the other night you had reached to a treaty, a peaceful state, and in the morning, it disappears. And you were thinking, 'Now, things are going smoothly.' But from the same point, in the morning the argument starts, and by the evening the same point leads you to lovemaking.*

*In fact, unless you fight before, you will not be able to make love really, tremendously. A good fight before making love gives you zest, gusto – just a good fight and you become hot; otherwise, civilized people have become cool. Just a good fight – shouting, throwing things, exchange of pillows, and then relaxing into each other in the warmth of each other. The fight creates the distance. The farther away you are – it is a kind of mini-divorce, then comes a mini-honeymoon.*

Something similar cannot occur in a homosexual relationship, says Osho. After all, there is no tension, no struggle, the partners understand each other:

*With understanding there is no fight. A man and a woman never understand each other, they cannot. If they understand, immediately all is finished, they both have become Buddhas.*

### **3.4. A complete circle.**

Mind you, Osho says,

*... all over the world religious people have tried for celibacy, but they have not tried it in a scientific way. Somebody simply jumps into celibacy from his childhood. Then your so-called monks remain masturbatory. It is a suspicion of the psychoanalysts – and I think they are right – that the Buddhist monks, the Catholic monks, and all kinds of monks and nuns become masturbatory. Or, the second possibility is that they will turn to homosexuality.*

*A really better world will become more and more heterosexual. Why? Because men and women, or yin and yang, when they meet, the circle becomes complete, as negative electricity and positive electricity meet and the circle becomes complete. When a man meets man, it is negative electricity meeting negative, or positive electricity meeting positive. It will not create the inner energy circle. It will leave you incomplete. It will never be fulfilling. It can be convenient, mind. It can be convenient, but it can never be fulfilling, and fulfilment is the goal, not convenience.*

### **4. The transcendental phase.**

Heterosexuality is – to a certain extent – the final stage in sex, according to Osho. At least, if the natural course of things is not disturbed by external causes.

*At the age of fourteen, you become really sexual, ready to give birth to a child, to become a mother or a father. It takes fourteen years to prepare you. After another fourteen years, by the age of twenty-eight, you are at the peak of your sexuality. After another fourteen years, at the age of forty-two, you are moving back. The circle is complete. If you are still interested in sex after the age of forty-two, something is missing. Then you have not lived it rightly;*

Anyone who still has a sexual problem after his forty-second birthday, as Osho quotes Carl Jung, in fact has a problem involving religion.

*After another fourteen years, by the age of fifty-six, one is simply freed of sex. Another fourteen years, from fifty-six to seventy, again the next childhood. Before death you have to reach to the same point as when you were born. The circle is complete: a child. That's what Jesus means when he says, 'Unless you become like children, you will not enter into my Kingdom of God.'*

The transcendental stage, the fourth phase, comes after you have experienced all three phases in a natural way, totally. You are going beyond sex.

*You are no more interested in sex – sex as such – your body, somebody else's body. Men's or women's bodies don't interest you. Not that you have any condemnation about the body; in fact, bodies disappear – there are only souls. The body is just the outermost core of it. It is a great shift in your consciousness. That is the fourth stage, the stage of the siddha. In India we have called the fourth stage Brahmacharya – the state of being divine. But that comes not by denying the third, not by denying the second, not by denying the first. It comes only if you go on fulfilling each plane in its own right.*

#### **4.1. Sex and meditation.**

Osho explains that whoever has become acquainted with all stages of sex will naturally become tired of everything and everyone, whether gay, heterosexual or bisexual. Then boredom comes on the scene, says Osho, and there is no longer any hope...

*... but this state can be transformed into a benediction. Because when man is really finished with sex, he can go very deep into meditation. The deeper your frustration with sex, the deeper is the possibility to go into meditation. Now only meditation can help you.*

Osho explains that the source of the normal feeling of happiness lies in the other. And the other person derives his sense of happiness from the partner – they drink, as it were, from each other's source:

*Because all reasons come from outside. You meet a beautiful woman and you are happy, or you meet a beautiful man and you are happy. But the meditator is simply happy! His happiness has no reason from the outside world; his happiness wells up within himself.*

*But if you both can be causes to each other's happiness, can't you be a cause to your own happiness? That's what meditation is all about. Sitting silently, enjoying yourself, swaying with joy, gliding into the inner world. And if you are really tired, it will be easier to go in.*

But, as Osho continues, this should not become your lifestyle:

*And I am not saying that that has to become your lifestyle. No. Never make a fixed lifestyle, otherwise you will be bored again. When you are full of joy again, when you are full of energies, flowing, rejuvenated, when you have drunk your own wine and you are ready to share, you have to share, then relate again. Then go into relationship.*

*Relationship and meditation, meditation and relationship. Let it be the music, the harmony between these two. This is what will make you a sage, a real sannyasin. The old sannyas was of renunciation; the new sannyas I teach you is of rejoicing. Rejoice in love, rejoice in meditation! Rejoice in all kinds of things in life! God has given you a great opportunity – don't miss it. Missing it will be the only sin.*

*Do you know the original meaning of the word 'sin' is 'missing'? It comes from a root which means to miss. Sin has nothing to do with what you do; sin has something to do with what you miss. The worldly people are sinners because they are missing meditation; and the monks are sinners because they are missing love. And both will be culprits, both are. Don't miss anything. It is all yours – claim it! It is your birthright to have both the wings. And how can you fly with one wing?*

Osho proceeds to cite a Sufi parable, in which a Master shows the disciple that it is necessary to row with both oars together in order to move steadfastly in one direction. He concludes:

*And once you have learnt to use both the oars together, in deep harmony, your life, for the first time, will have the quality of benediction in it. Then it will be a blessing to you and it will be a blessing to others, too.*

#### **4.2. Desire that disappears.**

If you are not alert, if you do not transform it, sex remains the most important thing in your life, says Osho:

*Sex continues to be important to the very end of life – if you are not alert, if you are not transforming it. And to die sexual is an ugly death. One should come to a point when sex has been dropped far back.*

*Because when sex disappears, all desires disappear. When sex disappears, the interest in the other disappears. Sex is the link with the society, with the world, with matter. When sex disappears, suddenly you start floating like a white cloud. You are uprooted; your roots are no longer here in this world.*

*And when your energy is not moving lower, low-wards, downwards, then it starts rising higher and reaches to sahasrar, where the ultimate lotus is waiting for the energy to come and to help it flower.*

Osho then discusses what many people do, namely to focus on what is unattainable, such as a man fantasizing about a woman, like a movie star, who is unreachable. Focusing on what is unattainable maintains desire, including sexual desire.

*My effort here is to make this commune sexually free. And when I say sexually free, it has two meanings. In the beginning, people will be easily available to each other, and in the end the very availability will make their minds transcend sex. And that is happening every day.*

*Hundreds of sannyasins write to me, ‘What has happened? When we came, we were so full of sex, and now all that has disappeared. There seems to be no desire for it. Even if we are interested in somebody, it is more like friendship than any sexual relationship. We love to be together, but there is no need to jump into bed immediately.’*

According to Osho, such an unattainable goal can be a different man for a man, and for a woman another woman. That is also a reason why so many people in the West are involved in homosexuality and lesbianism. What is different from what is natural also has a certain appeal.

*When you make anything difficult, condemn it, repress it, it will become more and more attractive. In my commune nothing is repressed, hence everything, by and by, loses its attraction. One becomes more and more calm and quiet and settled.*

Osho hears from his sannyasins that desire evaporates:

*In fact, there are many sannyasins writing to me that sex has so completely disappeared, that for months or for years they have been celibate. Go and ask a Catholic monk or a Hindu sannyasin: they are trying to be celibate, and their minds are full of sex. We are not trying to be celibate here, but celibacy is happening. Whatsoever is easily available, automatically becomes uninteresting.*

#### **4.3. Natural celibacy.**

*The fourth stage is asexual, when you are fed up and you have seen all that sex can provide – its misery, its pleasure, its fights, its friendship – and slowly, slowly you see the routine, the*

*same wheel moving. To change that boredom of the same wheel moving you may change partners; that gives you a little energy for a few days more, but again the boredom comes back.*

*Once you are utterly bored with sex then the fourth stage is asexual. For the first time you are completely free. The first stage was very much confined to yourself; the second stage was confined to your class – man to man, woman to woman. The third was better, but still it was confined – man to woman, the same species.*

*The fourth stage is completely free from sex: you have known it, you have understood it. Its work is finished. It is no longer a burden on you, no longer a desire on you, no more a tension. You feel light, and for the first time you can enjoy being alone. To me this is true celibacy, not a practiced celibacy. It is through the experience of all the stages that you come to true celibacy, and the true celibacy has to be understood: it is not anti-sexual, it is only asexual. It has no antagonism, no anti-attitudes. In the fourth stage you can have sex as fun, just a biological game.*

*So it is not that you have to drop sex; you can drop... you can either drop it or you can keep it. But it has lost all the old meaning and all the old implications, all the old bondage, all old fights, jealousies – all that is lost. If it drops, it drops; if it continues, then it is just casual friendship, with no strings attached to it, with no conditions attached to it.*

#### **4.4. Beyond sex: Brahmacharya.**

*One day I hope you will grow beyond these. And then a totally different phenomenon happens: in the East we have called it Brahmacharya. The West has no equivalent word for it – because in the West consciousness has never penetrated to that height. The word ‘celibacy’ is a poor translation, and with ugly connotations.*

*‘Celibacy’ simply means ‘not getting involved in sex’; it is a negative word. The celibate may not be beyond sex; he may be simply withholding. Brahmacharya actually means: living like a God. The literal meaning is: living like God. What does it mean, living like God? It means sex has simply disappeared: that smoke no more surrounds the flame of your being; your flame of being is smokeless. And when sex has utterly disappeared, the whole energy that is contained in sexuality is released in love, in compassion.*

#### **4.5. Transcendence is not a natural phenomenon.**

Elsewhere Osho says:

*Celibacy comes at the fourth stage, when you have lived with the woman or with the man, and you have gone through all the pleasures and all the pains. You have suffered, you have enjoyed, and you have become ripe enough, mature enough, to see that that too is a game – a beautiful game, very engaging, but a game is a game.*

*Then you start moving beyond it. Then sexuality disappears; then silence descends in you. You relate with people without any sexual idea behind it. Your relating with people then has a pure fragrance of love, and it comes more and more close to prayer. I am all for transcendence and transcendence is not natural. (...)*

*The real life has to be natural, and the real life has to go one day beyond nature. But nature has to become its foundation – not against nature, not hiding it, but discovering the innermost core of nature. Then is the transcendence, and that is the most beautiful experience. It beautifies you, your body, your mind, your soul. It not only beautifies you, it beautifies even people who come in contact with you. This beauty belongs to the beyond; it is called Grace. Something descends from the above and floods you.*

#### **4.6. The goal is Brahmacharya.**

Do not get stuck in any phase, says Osho, they are just growth points:

*The goal is Brahmacharya, one has to go beyond sex. It is not that there is something wrong in sex, but that which through sex you will have only glimpses of, can be attained totally when you go beyond. In a sexual love moment, for a single second, time disappears, space disappears. For a single moment ego disappears. For a single moment you are lost into the cosmos. That's why there is so much joy, so much ecstasy. That's what orgasm is – the individual is lost into the whole.*

*But this happens only for a single moment, and not even always. So sex only opens a window and closes it again. You have to go beyond sex. Going beyond sex means going beyond the house, the confinement, going under the sun, going into the open sky. Then that ecstasy is yours, and it is constantly yours. A real saint, one whom I call a saint, is continuously in orgasm – that is my definition of a saint. His ecstasy is a natural phenomenon like breathing.*

*You may not have ever heard a definition of a saint like that, but that's my definition – Jesus or Buddha or Mohammed are continuously in an orgasm. They don't need anybody, they don't need to connect with anybody, they don't need any kind of sexuality. Their energy is constantly orgasmic because they have disappeared into the whole. The part no more exists, no more claims to be the whole. The part has become the whole, the wave has become the ocean – and that is their orgasm, that is their ecstasy. Out of this ecstasy great songs have been born – Upanishads, Dhammapada, Jesus' sayings. They are nothing but ecstatic ejaculations, ecstatic expressions. They have tremendous beauty and poetry.*

Osho goes on to emphasize the following:

*Remember this. These three stages are normal, there is nothing to be condemned in them, but don't get stuck anywhere. Always go beyond. You have to go beyond, you have to go beyond all kinds of sexuality. Sex is natural, beautiful, but to get stuck in it is to become dormant. Sex gives you glimpses of God. It makes you aware of God. Then one has to seek God in its purity.*

#### **4.7. Osho and the world of sex.**

Osho says that he himself no longer belongs to the world of sexuality:

*One thing you should know: I am neither a heterosexual, nor a homosexual, nor a bisexual – so I cannot be against this and for that. I belong no more to the world of sex. Sex has no more meaning – that's why I can accept you all.*

*Your so-called saints will not be capable of accepting you all, because they belong to the world of sex; they themselves are sexual beings still – repressed, obsessed, maybe against, but to be against means you are still obsessed. I am neither for nor against, neither for this nor for that.*



*It simply does not matter! It is simply games that people enjoy playing – it is fun, that's all. It has nothing serious about it. It is childish. Heterosexual, homosexual, bisexual, all is childish.*