

C. Difficulty with homosexuality

Often, questioners have trouble with homosexuality, their own or others'. Osho makes a distinction between general principles and individual cases.

1. General principles.

The questioner, a male homosexual, has difficulty with the way Osho speaks about homosexuality. In Darshan he declares that he does not want to be revolutionary and try something different in the sexual field. Osho advises him not to start a relationship with a woman. He goes on to say:

No, there is no need... there is no need. Even when I say something against homosexuality you should not be bothered by it. If you are bothered, that simply says that you are still not settled, that somewhere you are still against it. Otherwise there is no problem!

When I am talking to people I have to talk about general principles. When I say it is difficult for a homosexual to grow spiritually, I am only talking about a general principle, not that it is an absolute rule.

If a homosexual person is perfectly at ease, there is no problem; he may even grow faster than a heterosexual who is not at ease. There are a thousand and one things; man is very complex. So if a homosexual is perfectly at ease, that is the thing for him; the unease really is the hindrance.

So when I am talking, if there are a hundred homosexuals, at least ninety will try to get out of it and it is good if they get out of it. There will be ten who even if they try, will not be able to get out of it. That is simply natural to them; I'm not saying anything about them.

But my problem is that if I talk about those ten, those other ninety will remain in it and they will never grow. So I have to look to the practicalness of it. When I have to choose a truth, I have to think to how many people this will be helpful.

So I have to look at the general. In ninety percent of cases it is true that through homosexuality it is difficult for a person to transcend sex and go beyond it, but exceptions are always there. And I call that person an exception who does not feel at all uneasy about it.

So drop all uneasiness – because you seem to be a born homosexual, a natural homosexual. Heterosexuality will be unnatural to you and you will have to force it. That will create problems; it will not help you.

2. Individual cases.

Osho gives different answers to different people. He notes somewhere:

We have many gay guys, and many lesbian ladies, too. This is a miniature world – I have all kinds of people here; my garden contains all kinds of flowerings, all kinds of plants. It is less a garden, more a jungle. And I accept all – wild plants and all. Everybody is welcome.

2.1. I am gay, Catholic and I stutter...

Osho is asked: 'I am gay, Catholic and I stutter very much. Can you do something about this situation?'

Osho replies:

The first thing you should get out of is your Catholicism; that is the real mess. Homosexuality is not such a big problem, it is not a problem at all, in fact. It is part of human freedom. There is nothing wrong if two persons choose a certain style of sexual relationship; it should be nobody's business. But the priests and the politicians are poking their noses into everything! They create guilt in you – absolutely unnecessary.

Osho wonders why lesbians look less happy than gays, and, ironically says this:

Maybe they cannot enjoy nagging, which has been an eternal joy for the woman. In fact, without their nagging I don't think anybody would ever have become religious. All your saints are the by-product of nagging. All your saints should be immensely grateful to women: they have driven them to be spiritual! They did not leave any possibility for them in the world; they had to escape to the monasteries. They say they are going in search of God; in fact, they are simply going away from the wife. They were cowards (...)

To a man the woman is mysterious; to connect with the woman he has to come to his heart, and he lives in the head. Hence the woman always remains a trouble. He cannot understand her, he cannot explain what is happening, he cannot explain it away either. He has to live with a mystery, and that is a constant pain in this neck; it is beyond his grasp.

But with a man, things are simple: both are logical. They understand the language, they understand logic, they understand mathematics, calculation. At the most the man is just a new question to be solved – not a mystery to be lived but a question to be solved; a problem which can be solved, which is not impossible to solve. That keeps them interested, that keeps them intrigued. (...) If you are enjoying a relationship with a man, enjoy it!

Osho speaks sarcastically about the Christian Trinity that consists only of men. There must be a homosexual element! Homosexuality is no problem; on the contrary, there are real problems in the world that need to be solved:

And this is an old strategy: politicians, priests, so-called religious leaders go on giving you pseudo-problems to solve so that you become occupied with the pseudo. The problem in itself is meaningless, the problem is not a problem at all, but how much fuss has gone on down the ages about homosexuality!

There are countries where people are still killed for homosexual acts, murdered, sentenced to jail for their whole lives. Strange world! This is a twentieth-century world? Homosexuality is not a problem at all; there are thousands of real problems to be solved. But man has to be kept engaged with toys.

My effort is to withdraw all your attention from toys so that you can focus on the real problems of life; and if you focus on the real problems of life, they can be solved. Now, I don't see how homosexuality becomes a problem. How does it become a problem? Why should it be of concern

to anybody? A love affair is two individuals' private concern; it is their intimacy, it is not a social phenomenon.

Osho goes on to tell a relevant joke:

*Rodney, the eldest son of a respectable Boston family, announced to his shocked father that he intended to live with his swishy boyfriend on Beacon Hill.
'Damn it, Rodney!' the parent responded. 'Our family came over with John Winthrop, and we've never had a scandal such as this.'
'I can't help it, father, I love him.'
'But for God's sake, son, he's Catholic!'*

That is the true problem! Come out of your Catholicism. And when I say come out of your Catholicism, I mean come out of all kinds of stupid ideologies. (...) Take life as easily as possible. (...) Don't make unnecessary problems for yourself, so that your whole energy can become focused on the essential problem. And the essential problem is only one: know thyself.

2.2. Gay? Good that you admit it.

A visitor asks Osho a very direct question: 'I am gay, what do I have to do about that?' Osho responds by saying:

It is good that you have confessed it. It is good that you are truthful about it. It is good that you are not hiding it, because whenever you expose yourself in totality, it is the beginning of a transformation. Don't be worried. One has to go beyond sex one day, whether it is homosexuality or heterosexuality or bisexuality – it does not matter much. Sex is sex, these are only preferences, differences of liking. Don't feel much guilt about it, and this is not your fault.

Following the fact that Osho made some jokes about gays, where the listeners react with loud laughter, the question is asked: 'I myself am gay and I felt humiliated at that moment. How should homosexuals, or blacks or Jews or any other minority, react to all this laughter?'

Osho replies:

Why did only you become disturbed? There are very famous gay guys here. In fact, I never knew that you were also one of them. Why did you become disturbed? Why has nobody else taken any offence? They have learnt to accept – because that is my whole teaching! Accept whosoever you are. No condemnation, no judgement, no evaluation. If you are a homosexual, so what?! Enjoy it! God has made you that way. That is his way of expressing himself through you. And there have been great homosexuals – from Socrates onwards.

If you look at the long history of homosexuals, you will be surprised: they have had better company than the heterosexuals. In fact, great talented poets, painters, musicians, artists – all had a tendency towards homosexuality. There is something in it, and that something has to be understood – why artists, painters and poets? Because these are the inventive people – they are never satisfied with things as they find them; they try to do new things (...).

Osho then speaks about the guilt that apparently plays a role with the questioner:

You must be feeling guilty somehow deep down; that's why you became offended. Otherwise, you would have laughed and enjoyed the joke. And, in fact, I am not responsible for saying those words – guess who is responsible? And I don't think you can guess. The Pope!

Osho tells another joke:

The Pope went on a journey to the Holy Land. On the last day he went to the Mountain of Calvary and said his prayers. He walked down the hill looking very holy and solemn with his incense-bowl swinging from his hand. A homosexual who had been watching him from a distance came up to the Pope, pulled very gently at his sleeve and said, 'Hello, darling, your handbag is on fire.'

I got that idea from the Pope. But please don't be offended – I am not against anybody. Blacks or Jews or homosexuals – I am not against anybody. My whole message is one of total acceptance. But I don't invent these jokes: my sannyasins go on sending them to me. So if you have some jokes against heterosexuals, please send them to me. Just whatsoever jokes I receive, I use.

But having that feeling of guilt is not good, Osho explains:

Deep down you are feeling as if you are doing something wrong – that's why it hurts. You have a wound inside; you may have covered it, but the wound is there. And if you understand me, uncover the wound. Only when you uncover it can it be healed. Let the sun heal it and the wind heal it. Uncover it!

It is perfectly right, whatsoever you are. It is nobody else's business. If two men feel good being together, it is nobody else's business to interfere. No law, no government, no religion, no church, should come in. If they both are happy, it is perfectly their own decision. (...) And we want the world to be happy – and these two persons are contributing their happiness to the world by being happy together.

Osho then talks about Freud, who always refused to go into therapy, afraid as he was – if he were to expose himself – of losing his authority. Osho continues:

My whole work here is to help you to expose yourself in your utter nudity. Whatsoever you are, wherever you are, I am going to seek and search you out and bring you into the light. Sometimes it hurts, it shocks; sometimes you feel angry, offended, but please be patient. This is surgery – it is bound to be painful.

Osho goes on to tell the questioner that he will continue to name things as they are, whether the questioner feels hurt or not. He concludes this passage by saying:

You should not feel guilty, you should feel revengeful. Guilt is inverted revenge. Make it change into authentic revenge. Who are the people who have created the situation? These people should be punished. If the government does not punish them, then you make committees and punish them. If there are one million homosexuals just in a small state, Texas, how many millions of homosexuals are there around the world? These millions of people should make their own committees and punish the priests and the people who have been teaching celibacy. They have perverted you. You need not feel guilty, you need to feel totally revengeful – because

it is not only your question, the whole life on this planet is reaching, from many directions, to an end.

2.3. Gay? You don't have to admit it.

Osho says that the questioner – to show courage – does not necessarily have to express his homosexuality in the outside world:

You need not declare to everybody that you are a homosexual. You need not move with a flag that you are a homosexual! You can remain a homosexual. Of course, you cannot hide it because your sex style changes your body language. The way the homosexual walks is totally different from the heterosexual; the way he talks is totally different. And he looks so gay, so happy! So you will have to remain a little less happy, that's all. Don't look so happy, and walk a little more consciously, that's all (...)

In the commune, no courage is needed:

Here it does not need courage to declare it. Here you can write on your shirt, 'I am homosexual.' Nobody will take any notice of it. People will say, 'So what?' This is a totally different world. Here we accept all kinds of people: sane, insane, crazy – we have no objection. Unless you start harming others we have no objection. And homosexuality is a harmless game, absolutely harmless. But you think that this is courageous that you are declaring that you are a homosexual. Here it is not; anywhere else it will be. And I will not suggest that you declare it anywhere else; there is no need. Why brag about it? Accept it silently, relax into it.

2.4. Gay? Find a woman!

So Osho does not say the same to one seeker as to another. Everything depends on how he experiences the person in question. Every individual case is different. This is also apparent from the following text. The person who has a conversation with Osho is a man from Montreal (Canada), who has a relationship with another man.

That won't help much, that cannot become the real thing, because both the energies are the same. It cannot give you a deep fulfilment – at the most it remains masturbatory. A woman is needed.

Osho continues ironically:

It is as if you are trying to be reborn from a man. I think sooner or later in Montreal people will try that – to be finished with women completely.

But you are born out of a woman, and deep inside the unconscious you carry an image of a woman, not a man. And unless you find a woman with whom you can be in the same deep love as you were with your mother, into whom you can again enter as you were in the womb of your mother, you will not be fulfilled. You are deceived – homosexuality will not help. It can give you a certain comfort – but it is false.

To fit perfectly a man needs a woman, a woman needs a man. They are polar opposites, and that polarity is needed. It is just as if you are trying to create electricity without polar opposites, without positive and negative. Sex is a deep function of bio-electricity. You are an electrical

phenomenon, a woman is an electrical phenomenon. She is negative, you are positive; she is passive, you are active. When the active energy meets with the passive energy in deep communion, there is a fulfilment, there is orgasm. A cosmic experience happens which leaves no emptiness in you, at least for the time being.

But your making love to a man, or a woman making love to a woman, is not going to help. I am not against homosexuality; I am simply stating a fact. I have no condemnation for it, but it will not be fulfilling – that much I have to say.

The seeker asks what he should do, and Osho gives this brief instruction:

Find a woman. If you cannot find one, tell me.

The seeker answers by saying that he could not find anyone, did not really look, but does not feel attracted to anyone. Osho replies:

Then you are creating barriers for yourself.

The seeker then says that he feels a lot of friendship for women, to which Osho responds by saying that friendship does not help here. ‘I feel love for them,’ is the answer, ‘but I do not feel like going to bed with them.’

Osho continues:

You will have to. It has become a habit and you have to get out of it. It has become a dead routine. Make a friendship with a man – and that you are doing with women. Make love to a woman – and that you are doing with men. You are topsy-turvy.

The reaction is: ‘But I’ve been married!’

Osho concludes by saying:

You remained homosexual. You have made love to a woman but you were never in it. So try it again, and try here. Just open your eyes and look again. I know how difficult it is, because once homosexuality settles in the mind you are attracted only towards men. Suddenly women don’t exist; they are no longer attractive (...).

You just have a look. Find a woman, and even if you just feel friendship, bring her to me, because I will have to talk to the woman to force you out of your habit. You will need a very, very wise woman to bring you out of your rut. I will make her wise. You just find one! And if you cannot, I will find a woman and force her to seduce you!

But first you try – because the very effort will be very, very good. So from tomorrow you start looking. There are many beautiful women around here, don’t be worried. Somebody will take pity! (...) Try, and then we will see. Make it a real search, sincerely try to find a woman, mm? Because it is time... if you delay, then every day it will be later and later, and things will become more difficult.

2.5. Why do I hate gay people?

Someone asks Osho the question, Why do I hate gay people?

Osho replies:

Deep down you must be a homosexual, otherwise why should you hate them? (...) Hate is a trick: you hate because you want to repress. And hate is not good, because it does not harm the other, it simply harms you. There are millions of people who hate homosexuals. That simply means millions of people have the capacity of becoming homosexuals if the opportunity is given to them. They have a deep longing for the forbidden fruit. Just to keep themselves in control, they create a great wall of hatred.

That may be the case; or it may be a simple, ordinary phenomenon of life that we don't like people who are not like us. People who are unlike us we hate. Why? Because they create suspicion in us. Hindus hate Mohammedans – not that there is anything specific to hate in Mohammedans. Mohammedans hate Hindus – not that there is anything special in Hindus which has to be hated. But whosoever is not like us has to be hated because he is a stranger, an outsider, and the outsider creates fear. And who knows? Maybe he is right. To protect yourself from this doubt you create a safety measure; that hate functions as safety, a shelter. It is not a question of homosexuality. If you don't dress like other people, as they dress, they hate you, they don't like you.

2.6. Remove all labels.

Osho then goes into the fact that at this time his sannyasins are experiencing difficulties all over the world, because they wear orange and the mala. This is not accepted. Everyone who is not like the rest is hated. He continues:

The homosexual has a very different lifestyle, and you are heterosexual. He belongs to another religion, he has another politics, he is not a man like you. The moment somebody says that he is gay, a gap arises, a great gap. Now how can you communicate? But all these fears have to be dropped; these are all defence measures. They simply show that you are not yet settled in your being – afraid any outside influence may take you away, off your ground (...).

It is not only that you hate the homosexual, the homosexual also hates the heterosexual; he also thinks that he does not belong to him. We have created unnecessary labels. We have put labels on every man, and not one label – a thousand and one labels on every man. Remove all the labels! Man is simply man – homosexual, heterosexual, autosexual, doesn't matter – man is simply man.

Respect man, love man. Respect his individuality, respect his differences. And that is possible only if you respect your individuality. That is possible only if you are grounded in your own being and you are unafraid. I would like a world utterly fearless, where all labels can be removed.

Osho then tells how, in a train compartment, he once confused a fellow traveller. This man thought Osho was a Hindu saint, but Osho pretended to be a Muslim. He uses this event to illustrate how people stick labels on each other, act according to their preconceived ideas associated with the labels and do not respect each other's individuality. Osho concludes:

People live by labels. Drop all labels from your being and drop labels from others' beings. Look at people as they are, don't bring labels. Then we will have a better humanity, a more human humanity.