

D. The ability to enter into relationships

Osho asks someone who is sitting in front of him in Darshan if all his relationships have been homosexual, or whether he has also had a heterosexual relationship. 'Yes,' is the answer to the second part of the question, 'but that didn't work out. And I'm afraid to be here in the ashram, that will have to do with it. I don't know how to relate to others.' Osho then goes into the latter more deeply:

The first thing: heterosexual or homosexual, the answer is not in sex – so it is not the question of homosexuality. Even if you are a heterosexual, the answer is not there. Looking in the direction of sex there is no answer, so they are both the same.

The first thing: drop worrying about it! Just by being a heterosexual, nothing better is going to happen – it will be the same. So accept your homosexuality just as you accept other things – hunger... Now life's answer is not there in eating food – every day you will feel hungry again, again full, and again hungry.

The answer is not there, but that does not mean that because the answer is not there you stop taking food, otherwise you will die. The answer is not in taking a bath, but that doesn't mean you should stop taking a bath, otherwise you will become dirty and nauseous. The answer is somewhere else, that is true, but to look somewhere else the basic requirement is to accept your normal things. Don't bother about them too much. If you feel homosexual it is perfectly good, nothing is wrong in it (..).

1. Who can relate?

Osho addresses the question about when someone is able to enter into a relationship:

You think that heterosexuals are relating? Who is relating? Everybody is in the same boat! Relating is a great problem – you cannot relate unless you are rooted in your being... you cannot relate. It has nothing to do with relationship to the other; it has something to do with your inner integration.

Only an integrated person can relate, and the paradox is that he does not bother! An integrated person is not bothered about relating or not relating: if it happens, good; if it doesn't happen, it's good. He is happy with himself, his happiness does not depend on relationship... but only he can relate. And the person who is not self-integrated cannot relate, is continuously bothered about how to relate, and thinks that everything will be good if he can relate.

You have to come to your consciousness, and I am saying that the first requirement is: don't be disturbed too much about your ordinary life, don't create any obsession. If you feel to be homosexual, it is good; if it changes some day and you become heterosexual, that too is good. If you again become homosexual, that too is good. These are ordinary things, nothing worth being worried about. You need not force your attention on them – they should be taken for granted (...)

The first and very fundamental thing is to accept the way you are so there is no need to be bothered about it, no more energy is to be put there. Once that has happened, your energy is available to move inwards. Then you can put your energy more into meditation, not into

thinking about how to relate. How to be, let that be your problem: not how to relate... because you can relate only when you are. How can you relate? Because you can relate only when you are. How can you relate when you are not? (...).

2. Don't make a problem anywhere.

So shift the emphasis. It has nothing to do with heterosexuality, homosexuality; nothing to do with it. I accept it as it is: it is good; don't make a problem out of it. If you make a problem out of it, you will be continuously stuck there. Not making a problem of it means that now your energy is available, you can move somewhere else (...)

So please accept your homosexuality – it is perfectly normal, nothing is wrong about it. And this is my feeling: once you have known the world of the homosexual, the world of the heterosexual will never appeal to you. There are a thousand and one reasons for it... A man easily understands the language of the other man – the woman has a different attitude about everything. If you cannot relate with a man, it will be more difficult to relate with women, because they don't speak the same language.

Once you are interested homosexually, you have found a relationship which is easier, less challenging, less risky, with less conflict. That's why homosexuals are called 'gay' – they are gay! Heterosexuals are always sad, there is always some problem or other. Homosexuals are really gay, happy people – they understand each other. If you understand yourself a little bit, you understand the other man you love. There is a great understanding between the persons... And it is so with lesbians. A woman understands another woman. Once a woman is a lesbian it is very difficult to turn her energy into heterosexuality, very difficult because she relates well – better – with a woman. She understands her heart – it is her own heart; they belong to the same world and the same dimension.

3. Intimate enemies.

I used to stay with a family and I watched the problem. Both the husband and wife are good people, very good people, but are constantly arguing and nagging and constantly at the edge, never at ease. I watched them and I saw what the problem was: they were not speaking the same language. In fact, no woman speaks the same language as the man – cannot! And no man speaks the same language as the woman – he cannot! They are different types of creatures. When a woman wants to think about something she talks about it. When a man wants to think about something he keeps quiet. When a man is thinking and the woman comes and disturbs him – for small things... she may ask 'Would you like to have another cup of coffee?' - He is angry and he says, 'If I need it, I will ask!'

Now, she was very loving and he is very blunt. On the surface it seems that it is very ugly of the man to rebuff her in that way, but what is happening inside? He was thinking about something – now she brings a cup of coffee and disturbs his whole track of thought. He thinks only when he is silent, and when the woman wants to think, she talks – that is her way of thinking: she thinks aloud.

A husband sitting silently looks as if he is angry or something, sad or something, and when the wife continuously talks the husband thinks, 'She never thinks! What is the matter? She just goes on talking – never thinks. She has nothing to say and goes on talking!' Two different kinds of psychologies... so remember that.

4. Monogamy and polygamy.

Earlier mention was made of Osho's approach to the problem of entering into and having relationships. The next step is to look at Osho's views on monogamy and polygamy.

4.1. The institution of marriage.

A female sannyasin tells Osho that she doesn't need anyone else than her boyfriend, but that he regularly has affairs with other women. Does she lose her self-esteem if she gives him so much room?

Osho replies:

You think, as many people in the world think, that man is polygamous, and the woman is monogamous... that the woman wants to live with one man, to love one man, to devote and dedicate herself totally to one man, but man is different in nature – he wants to love other women too, at least, once in a while. The reality is: both are polygamous.

The woman has been conditioned by man for thousands of years into thinking that she is monogamous. And man is very cunning; he has exploited the woman in many ways. One of the ways is: he has been telling her that man is, by nature, polygamous. (...) My own understanding is that both are polygamous. If a woman does not behave in a polygamous way, it is nurture, not nature. (...) Why do I say so? Because in the whole of existence, all the animals are polygamous.

The woman always depended financially on her man, explains Osho. She was not allowed to study nor to learn a trade. She was kept ignorant, because knowledge is power. Her freedom was thereby taken away from her. Under the guise of 'love' she was prevented from standing on her own two feet: 'Don't worry, I'll take care of you.' She had to sit at home, that was her prison. In fact, she was made a slave. She was constantly pregnant.

Men found a solution for their polygamy: prostitution. In the past a woman would not have objected to a man visiting a prostitute every now and then. It was thought that this is normal for a man. But in the world of Osho's New Man there is no marriage. Osho sees the institution of marriage as an ugly phenomenon, inhuman and destructive, with prostitution as an automatic by-product.

4.2. Monogamy is very boring.

Osho goes deeper into the fact that men have taken good care of themselves, but have restricted women in every way. Certainly, it hurts the man's ego when his wife has an affair with someone else. He feels rejected, there is obviously something wrong with him. Besides, his property and possessions play an important part in controlling his wife. After all, he does not want anyone other than his own blood to be his heir. If his woman had sexual freedom, uncertainty about his progeny would inevitably arise: is his son really his very own son?

I say unto you that both are polygamous. The whole existence is polygamous. It has to be – monogamy is boredom. However beautiful a woman may be, however beautiful a man may be,

you become tired – the same geography, the same topography. How long do you have to see the same face? So it happens that years pass, and the husband has not looked attentively at his wife for a single moment.

Whether one is man or woman, everybody needs a change, at least once in a while – for the weekend. Five days you can both be monogamous; for two days, on the weekend, you can both be polygamous. And what is the worry about the property – who owns it when you are dead – whether it is your blood or somebody else's blood? It seems to be an unnecessary worry – somebody will inherit it.

If the man is interested in other women, then he should accept her interest in other men. In Osho's new world there will be no place for marriage, only for people who feel love for each other. They can stay together as long as they enjoy it. And if they feel that it takes too long, then it is time for change. A farewell without sadness or anger, but with a deep understanding of what nature demands.

4.3. If love does not bring freedom, it is not love.

Osho tells this questioner that she should not listen to her friends, who all say that she should keep her boyfriend under control.

You say that, 'Sadness in me keeps on coming for a short while and leaving. I give a long rope to the man.' Now, the very idea is wrong. Is your man a dog that you give him a long rope? You cannot give freedom – freedom is everybody's birthright. The very idea, 'I'm giving a long rope'... still the rope is in your hand. You are the giver of freedom. You cannot give freedom; you can only accept the freedom of the other person. (...) You think that is freedom? No, the very idea is wrong.

The other person has his freedom; you have your freedom. Neither he needs to have one end of the rope in his hand, nor do you have to have it; otherwise, both are chained. His rope is going to be your chains, your rope is going to be his chains. And you think you give enough rope – you think you are being very generous.

Freedom is not something that has to be given to another person. Freedom is something that has to be recognized as the property of the other person. And the freedom of the person you love will not hurt you. It hurts because you don't use your own freedom. It is not his freedom that hurts; what hurts is that you have been incapacitated by centuries of wrong conditioning – you cannot use your own freedom. Man has taken your whole freedom. That is the real problem. Your freedom has to be returned to you, and it will not hurt; in fact, you will enjoy it.

Freedom is such a joyful experience. Your lover is enjoying freedom, you are enjoying freedom. In freedom, you meet; in freedom, you depart. And perhaps life may bring you together again. (...) All the researches about love relationships indicate a certain phenomenon which has not been accepted by any society up to now. And even today, when I say these things, I'm condemned all over the world. When your man becomes interested in another woman, it does not mean that he no longer loves you; it simply means just a change of taste.

But this view of relationships and affairs has never been accepted by society, says Osho. Even today the whole world still condemns such statements! But a small vacation must be possible. It's just fun; compare it to a game of tennis. The latter is also much more hygienic!

Osho also tells about a woman he knew when he was younger. She was married to a wealthy man and travelled a lot about the world. Everywhere she could, she had sex with strangers, in the train, on the plane. She did not ask him about his name, did not introduce herself. They shared their energy in pure freedom, without mutual obligations. She always loved her husband, but as soon as she felt the risk of developing a *relationship* with him, she left again to go travelling.

4.4. Never let your freedom depend on others.

Love as much as you can. Never think of the next moment. Freedom is a higher value than love. You will constantly experience something exciting, always meeting new human beings. No one is a man or woman who must have stamps, put on documents by civil servants, for marriage or divorce.

Osho continues to answer the earlier question:

You say, 'My friends say I make myself so available that I let the man take me for granted, and I lose my self-respect.' Your friends don't understand a thing – and they are not your friends either, because their advice is that of enemies.

One should make oneself absolutely available. Your friends are telling you that when your man wants to make love to you, one day say you are having a headache; another day, you are too tired; the third day, you are not in the mood... so keep the man hanging around. Don't give that much rope – just a little rope, and a beautiful bell around his neck with your name written on it, saying, 'Beware, personal property.' What do you mean by 'availability?' You should be available to the person you love, and if once in a while he feels to change – enjoy. And let him go joyously. That will bring self-respect to you, and dignity.

Osho places freedom above everything else: freedom to explore how sexual desires work in a relationship. This applies to men and women and fits in with his view that sexual energy must be able to flow freely if transcendence is ever to take place. The key is to 'investigate all things and preserve the good', as is stated in the New Testament. However, as far as sexuality is concerned, ecclesiastical doctrine and the short-sightedness of society have yet to create the space so that this ideal can also apply in love relationships.