

**Osho WHAT IS TANTRIC SEX?
AFTER 'MONKEY SEX' AND AFTER 'LOVE-BLISS SEX',
BEFORE THE HIGHEST COSMIC AND RELIGIOUS SEX IN WHICH NO
PARTNER IS NEEDED,
IN WHICH THE COSMOS IS THE PARTNER, ISN'T THERE TANTRIC SEX IN
WHICH TWO PARTNERS ARE INVOLVED,
A SEX ACT WHICH IS A MEDITATION BASED ON CERTAIN TECHNIQUES?**

It is good that after meditating on death you will be meditating on Tantra and Tantra sex. Because sex is also a small death. And because of that small death in sex, there is so much release of joy in you. For a single moment you disappear, and that moment is the climax, the orgasm. In that single moment you don't know who you are. In that single moment you are pure energy vibrating, pulsating. With no center to it, with no ego in it.

In that single moment of orgasmic space you lose all boundaries, separation. You become vast, huge. You are no more separate from the other. That's why there is so much joy -- although the moment is very small. And once it is gone you feel very frustrated, because it has been so short, it was so fleeting. And you start hankering again. And each time that moment comes you reach to a pinnacle and then you fall into a deep darkness, into the abyss.

So sex brings you joy, and sex brings you great misery too. It takes you to sunlit peaks and then drops you into the darkest valleys. After each sex act one feels frustrated. Something was happening, happening, and it happened...and you could not even catch hold of it and it was gone. So sex remains the greatest fascination and the greatest frustration.

Because of these two things in the act of sex, there are two types of people. Those who become too much fascinated with the fascination, addicted with sex. They are the people who go on indulging in all kinds of sexualities, and their whole life is nothing but a search for more sex, better sex. And the other, who become addicted with the frustration of sex. They renounce the world, the woman, the man, they escape to the Himalayas or into the monasteries. But both have reacted to sex. Your worldly and your other-worldly, they are not different -- they both are sexual, they have chosen one part of the sex act. They have chosen opposite parts, but they have chosen out of the sex act. That's why your so-called religions are so much against sex -- they have chosen the frustration part. The indulgent and the renunciate are two aspects of the same coin. They are not different people, they are the same people, and both have chosen out of sex. Tantra is a totally different attitude. It says: There is joy in sex and there is frustration in sex. Because the moment of orgasm is very small. That moment can become very deep, that moment can remain there for hours. That moment, once you know the art of remaining in it, can surround you twenty-four hours. Tantra transforms sex. Tantra is the true religion. It does not choose between the fascination and the frustration, it transcends both. It uses sex as a key. And it is a key -- because all life comes through it, all flowers bloom through it and all birds sing through it. All that you see around you, the green and the red and the gold, all comes through sex and is sex energy. All the poetry and all the songs and all the music is rooted in sex-energy. All art, all creativity, is nothing but an expression of sex.

So Tantra sex has to be understood. A few things: The Tantric definition of sexuality is opposite to the modern definition. The modern mind regards sex as a need -- like hunger for food -- which incidentally provides sense-and ego-gratification. That's how Freud thinks about sex, that it gives you ego-gratification, satisfaction, relaxation; it relieves tensions, it is a need. Tantra regards sex as a powerful instinctual return to our ultimate reality, one of the highest forms of meditation.

There you have to understand -- the first thing to remember -- Freud does not understand sex' ultimate depth. Freud has only looked into the repressed sexuality of man. What christianity has done in the West, the wrong, Freud was trying to put it right. But Christianity remains superficial and Freud remains superficial. Why? Because the cure cannot go deeper than the disease. The disease was superficial, the cure cannot be deeper than that.

Tantra does not define sex as a need -- it is not. A man can live without sex, it is not a need. Not like food -- you cannot survive without food. It is not like thirst -- you cannot survive without water.

But you can survive easily without sex -- maybe you can survive longer. Sex is not a need like food or thirst or hunger. Sex has a definitely total dimension, a different dimension altogether. It is a way to contact the ultimate reality. It is an urge to move to the original source.

In ordinary sex it happens only for moments. Even that is rare, because there are very few orgasmic persons left in the world. People have become so much civilized that to be orgasmic seems impossible. A civilized person cannot be orgasmic because he cannot allow himself to be wild. Only a wild person can be orgasmic, because orgasm is wild. The better you are civilized, the better you are cultured, sophisticated, educated, the less is the possibility for you to be orgasmic. Then sex is just a relief. It is like sneezing, nothing much. It is sheer wastage.

You accumulate energy and you don't know what to do with your energy. And the energy becomes heavy on you, it has to be thrown out in some way or other. So you go on throwing the energy. But you have lost the language of orgasm. What is the language of orgasm? If you are really orgasmic you will groan and moan and shout and sing and pray, and a thousand and one things will happen when you are making love to your woman or to your man. It is going to be a mad thing. And that is difficult in a civilized world. Mm? The whole neighbourhood will know that now you are making love. And people will start phoning the police-station that there is danger, one person has gone orgasmic. Yes, you will dance, you will sing, you will utter incoherent sounds, gibberish will come. One never knows what will happen because you lose control. To be orgasmic means the capacity to lose control. The constant control is there, you are simply sitting on your energies controlling them -- 'This should be, this should not be. This is right, that is wrong.' You are continuously doing that, inhibiting, repressing. Only go so far, beyond that is danger, only this much is allowed. How can you be orgasmic?

And if you are not orgasmic in other things, you cannot be orgasmic in sex. If in your anger you control, then you cannot be orgasmic in sex. If you can be orgasmic in anger, only then can you be orgasmic in sex. Man is a totality. If you cannot get into a rage, how can you get into love? Impossible.

Have you watched it? Knowingly, unknowingly, couples stumble upon the fact that if they want to make love it is a must that they should fight before they make love. So each evening, couples fight, become angry. Mm? -- that becomes a little help. A pillow-fight is helpful. Your energies start moving, your juice starts flowing. And if you can be a little silly and stupid in anger then you can be silly and stupid in love too. Then who cares?

A natural man is orgasmic in all his emotions.

Somebody has asked a question: 'If people become authentic as you say they should become, authentic and natural, and if they don't smile because a smile is phony, and if they go on screaming and shouting in the streets, what will happen to the world?'

Many things will happen to the world. First, wars will become impossible. 'There will be no Vietnams and no Israels, because people will never accumulate so much anger in them that they have to kill, and kill millions. Many things will happen to the world if people are natural. Then they will not shout so much as you think they will shout. Right now they are allowed to shout they will shout -- but for how long? If they are given complete freedom, shouts and abusing and condemnation and fights will start disappearing from the world. It is a vicious circle. It is as if you have been starving a person and you don't allow him to go close to the fridge. And you say 'If we allow him he will eat too much. ' And you have been starving him -- and now you are afraid if you allow him any freedom he will eat too much, he will fall ill. So you don't allow him to come to the fridge. He has to live by his quota -- whatsoever you give, he has to live on. Now he fantasizes, he dreams: What to do? How to reach to the fridge? How to eat more? His whole imagination becomes focused on food, he dreams of food.

A famous Sufi story says: Three persons were travelling. They purchased a Sufi sweet, halvah. But they had not enough money and the halvah was very costly. It was not enough for three, so there was great debate -- who should eat it? They decided 'We should do one thing: we all should sleep, and in the morning whosoever has dreamt the best dream, he will be the person to eat it all.' Agreed, they fell asleep.

Early morning, they related their dreams. One said, he was a Christian, he said 'I dreamt of Jesus. And Jesus said "Come to Heaven, I have prepared the place for you." And he was calling me, inviting me. It was such a beautiful dream, I have never dreamt such a thing. And Jesus was

so radiant, and I feel so good that I have been accepted by Jesus.'

The second was a Hindu. He said 'This is nothing. I dreamt I have become Krishna. And thousands of gopis are dancing around me, beautiful damsels, and I am playing on the flute. It was such a beautiful dream.'

And the third was a Mohammedan Sufi. And they asked 'What about you?' He said 'Mohammed appeared and said "You fool! What are you doing here? Go and eat the halvah!" So I have eaten it! Because how can you reject when Mohammed commands?'

If you are hungry, if you are kept starving, then the fear arises that if you are left loose in the streets you may enter into a restaurant, kill the owner, or do something. But if you are well fed then nobody does anything like that. This is what has happened -- for thousands of years you have been repressed, you have been made more and more phony. Now the fear arises. The questioner is right -- the fear arises, if people become authentic and start screaming and shouting and doing things the way they always wanted to do and were never allowed to do, the world will go mad. Yes, for a few years the world will go mad. But that madness will be therapeutic, it will help immensely. After that nobody will ever go mad. Neurosis will disappear, psychosis will disappear, wars will disappear, politicians will become meaningless. Nations and the militaries and armies will become irrelevant -- they will not be needed. That's why the politician and the priest are so much in favour of repressing people, because they depend on these repressions. Wars will not be there. Generals won't like it, army people won't like it, if there is no Vietnam -- then their whole purpose is lost. If there are no nations then what is the point of having prime ministers and presidents? They are irrelevant.

Government becomes irrelevant if people are natural. Less and less government will be needed.

So, so many people have investments. And their fear looks right, logical, because for so many centuries man has been repressed that they are afraid that things may explode. Yes, for a few years, for one generation at least, there will be great explosion. Then things will disappear.

Bertrand Russell has written that when he was a child, even legs of chairs were covered with cloth. Legs, because they look sexual. And he says 'I had not seen any legs of a woman.' The garments had to be so long that you could not see. And Bertrand Russell says in those days people used to fantasize about legs, dream about legs. Even a dream about a leg was enough of an excitement, an ecstasy. Now nobody bothers about the legs. Once you have seen men and women naked you stop worrying about, dreaming about, their nakedness. Dreams change.

The world needs to be more natural. Then there will be less anxiety, less fear, less worry. But for a generation there will be great explosion -- after that, things will settle. We have to take that risk, only that risk can save humanity. Otherwise everybody is going mad.

The Tantra attitude about sex is that sex is not a need. It is a cosmic experience, it is an experience of meditation. It is an instinctual return to our ultimate reality, one of the highest forms of meditation. In fifteen minutes to an hour or more of uninterrupted coitus, Tantra seeks a complete loss of the ego. Just see the difference. Freud says it is a gratification for the ego. And that's how it has become, and Freud is not wrong. If you see the modern man, he is right. People go on making love just to prove that they are males or females, or what charming people they are, beautiful people they are. People go on finding new women, new men, just to prove that 'I am still attractive.' My observation of people is that they don't fall in love. Their joy is not love, their joy is conquest. Once they have achieved a woman they are no more interested in her. It is not love. Now they are seeking new pasture, now they want a new woman. Now they want to prove again that they are still young, looked at, they still have charisma, magnetism. And the more women they can make love with, the more their ego is satisfied. This is not love. And Freud is right that sex gives ego-gratification.

But look at Tantra. Tantra has a totally different idea. Tantra says: The appeal of sex is because it gives you a moment of egolessness, timelessness, meditation. Because of ego-gratification, sex has become very very superficial, it only scratches the skin. It does not go deep, it has no depth. So many people are worried about premature ejaculation. The reason? They don't love. If they love, then naturally they can make love for longer periods -- the more you are in love, the longer the period will be. For hours you can be in love, because there is no hurry, the ego is not controlling.

In a Tantra coitus you can remain for hours. It is a kind of melting with the woman or with the

man, it is a kind of relaxation into each other's being. And it is meditative, because there is no ego, no thought stirs. And time stops. This is a glimpse of God. Tantra is the natural way to God, the normal way to God. The object is to become so completely instinctual, so mindless, that we merge with ultimate nature -- that the woman disappears and becomes a door for the ultimate, the man disappears and becomes a door for the ultimate.

This is the Tantra definition of our sexuality: The return to absolute innocence, absolute oneness. The greatest sexual thrill of all is no search for thrills, but a silent waiting. Utterly relaxed, utterly mindless. One is conscious, conscious only of being conscious. One is consciousness. One is contented, but there is no content to it. And then there is great beauty, great benediction.

The questioner asks:

WHAT IS TANTRIC SEX...A SEX WHICH IS A MEDITATION BASED ON CERTAIN TECHNIQUES?

If you are too much technique-oriented you will miss the mystery of Tantra. That is pseudo Tantra that is based on techniques. Because if techniques are there, ego will be there, controlling. Then you will be DOING it. And doing is the problem, doing brings the doer. Tantra has to be a non-doing; it cannot be technical. You can learn techniques -- you can learn a certain breathing so that the coitus can become longer. If you breathe very very slowly, if you breathe without any hurry, then the coitus will become longer. But you are controlling. It will not be wild and it will not be innocent. And it will not be meditation either. It will be MIND -- how can it be meditation? The mind will be controlling there. You cannot even breathe fast, you have to keep your breathing slow -- if the breathing is slow then ejaculation will take a longer time, because for ejaculation to happen the breathing has to be fast and chaotic. Now, this is technique but not Tantra.

Real Tantra is not technique but love. Is not technique but prayer. Is not head-oriented but a relaxation into the heart. Please remember it. Many books have been written on Tantra, they all talk about technique. But the real Tantra has nothing to do with technique. The real Tantra cannot be written about, the real Tantra has to be imbibed. How to imbibe real Tantra? You will have to transform your whole approach.

Pray with your woman, sing with your woman, play with your woman, dance with your woman, with no idea of sex. Don't go on thinking 'When are we going to bed?' Forget about it. Do something else, and get lost into it. And some day love will arise out of that being lost. Suddenly you will see that you are making love and you are not making it. It is happening, you are possessed by it. Then you have your first Tantra experience -- possessed by something bigger than you. You were dancing or you were singing together or you were chanting together or you were praying together or meditating together, and suddenly you find you both have moved into a new space. And when you have started making love you don't know, you don't remember either. Then you are being possessed by Tantra energy. And then for the first time you will see a non-technical experience.

When you are making love don't control. Go into uncontrol, go into chaos. It will be fearful, frightening, because it will be a kind of death. And the mind will say 'Control!' And the mind will say 'Jump in and keep control, otherwise you will be lost in the abyss of it.' Don't listen to the mind, get lost. Abandon yourself utterly. And without any technique you will come to see a timeless experience. There will be no two in it: oneness. A consciousness will be there, a lucid passive consciousness will be there, you will know what is happening, because you will be fully aware.. But you will not be there. Awareness will be there.

You have to imbibe the Tantra spirit -- it is not a technique to be learned.

*Osho, This Very Body the Buddha
Chapter #8, Question 2*

Osho's controversial discourse series:

From Sex to Superconsciousness

Osho is invited to Bombay to give series of five talks on 'Love', in the prestigious Bharatiya Vidya Bhavan Auditorium. In the first discourse on 28 August 1968, Osho explains that love and meditation are the transformation of sexual energy, and that if sex is suppressed it cannot be transformed. Osho emphasises transcendence of sexual energy. Many people are outraged and the owners of the Auditorium cancel the series.

On 28 September Osho returns to complete the talks to a very large audience at the famous Gwalia Tank Maidan. The series is published under the title *From Sex to Superconsciousness*, which becomes his most-read book. The press sensationalize and distort his teachings, and libel him the 'sex-guru'.

Some quotes from the first discourse on 'Love':

If you want a shower of love in your life, renounce this conflict with sex. Accept sex with joy. Acknowledge its sacredness. Receive it gratefully and embrace it more and more deeply. You will be surprised that sex can reveal such sacredness; it will reveal its sacredness to the degree of your acceptance....

My conjecture is that man had his first luminous glimpse of samadhi during the experience of intercourse. Only in the moments of coitus did man realize that it was possible to feel such profound love, to experience such illuminating bliss. And those who meditated on this truth in the right frame of mind, those who meditated on the phenomenon of sex, of intercourse, came to the conclusion that in the moments of climax the mind becomes empty of thoughts. All thoughts drain out at that moment. And this emptiness of mind, this void, this vacuum, this freezing of the mind, is the cause of the shower of divine joy....

If you want to know the elemental truth about love, the first requisite is to accept the sacredness of sex, to accept the divinity of sex in the same way you accept God's existence--with an open heart. And the more fully you accept sex with an open heart and mind, the freer you will be of it. But the more you suppress it the more you will become bound to it....

When such a harmony exists between two people I call it love. And when it exists between one man and the masses, I call it communion with God. If you can become immersed with me in such an experience, so that all barriers melt, so that an osmosis takes place at the spiritual level, then that is love. And if such a unity happens between me and everyone else and I lose my identity in the All, then that attainment, that merging, is with God, with the Almighty, with the Omniscient, with the Universal Consciousness, with the Supreme or whatsoever you want to call it. And so, I say that love is the first step and that God is the last step--the finest and the final destination. *super01*

Osho concludes his first discourse:

I wondered what I could say about love! Love is so difficult to describe. Love is just there. You could probably see it in my eyes if you came up and looked into them. I wonder if you can feel it as my arms spread in an embrace.

Love.

What is love?

If love is not felt in my eyes, in my arms, in my silence, then it can never be realized from my words.

I am grateful for your patient hearing. And finally, I bow to the Supreme seated in all of us.

Please accept my respects. *super01*

I was told to speak on "Love." But I felt that as long as we were hampered by certain incorrect suppositions about sex and lust, we would never be able to understand or appreciate love. As long as such misleading beliefs are deep-rooted, whatever we say about love will be incomplete, will be wasted, will be untrue. So, to focus on that, I talked about lust and sex in that particular meeting. I said that the sex energy itself could be transformed into love....

Sex can become love. But how can one who hates sex ever become filled with love? How can one transform sex when one is its enemy? And so, I stressed the necessity of understanding lust, of knowing sex. The other day, I pointed out that sex had to be transformed....

When I ended my talk that day, I was surprised to see that all the officials who had been on the platform, the friends who had organized the meeting, had vanished into thin air. I did not see one of them when I walked down the aisle to leave....

Not even the main organizer was present to thank me. Whatsoever white caps there were, whatsoever khadi-clad people there were, were not on the dais; they had already fled long before the completion of the talk. Leaders are a very weak species indeed. And swift too. They run away before their followers do.

But some courageous people did approach me--some spirited men and women: some old, some young. They all said I had told them things no one had ever said before. They said their eyes had been opened, that they

felt much lighter inside. There was the look of gratitude in their eyes, in their tears of joy. I was asked by them to complete the series of talks. Those honest people were ready to understand life; they asked if I would elaborate on the subject, and this was one of the reasons for my return to Bombay.

A big crowd had assembled, even as I came out of the Bhavan, and people congratulated me on what I had said. Then, even though the leaders had fled, I felt that the public was with me. And there and then I decided to expound fully on the topic. That is why I selected this subject.

Another reason was that those who had run away from the dais had begun to tell people everywhere that I had said such blasphemous things that religion was sure to be destroyed, that I had said things that would make people irreligious! And so, to reply to them I felt I must elaborate on my point of view. I felt they should realize that people are not going to become irreligious by hearing talks on sex, but that, on the contrary, people are irreligious because they haven't understood sex up to now....

If mankind becomes more debased, if a total perversion occurs, if mankind goes completely neurotic because of its ignorance of sex, the blame will be not with those who reflect and meditate on the subject of sex, but at the door of the so-called preachers of morals and religion. They have tried to keep man encased in ignorance for thousands of years. But for these oppressive leaders, mankind would have been freed from sexuality long ago. Sex is normal, but the invention of sexuality can be traced to these gurus. This handicap can never be overcome so long as ignorance about sex exists.

I am not in favor of ignorance at any level of life. I am always ready to welcome the truth at any cost, at any danger. I felt that if one stray ray of truth could spread so much agitation among people then it was fitting to discuss the full spectrum, so as to clear up the question of whether knowledge of sex makes man religious or irreligious. This is the background; this is why I have selected this subject. Without this, it would not have occurred to me to choose this subject; without this, I would not have talked on this topic at all. And so, those who created this opportunity and led me, indirectly, to select this subject for these lectures deserve some thanks. Therefore, if you have a mind to thank me for choosing this topic, please do not do so; instead, congratulate those who are propagating misleading things about me. They have forced me to pick this subject. *super05*

I say there is not, nor can there be, any God but life itself. I also say that to love life is one's sadhana, one's path to God. The true religion is to avail one's self of life. To realize the ultimate truth that exists in life is the

first auspicious step towards achieving total deliverance. The one who misses life is the one who is sure to miss everything else.

However, the tendency of religion is exactly the opposite: cast life away, renounce the world. Religion does not advise the contemplation of life; it does not help you to lead your life; it does not tell you that you will only find life as you live it, but it says that if your life is miserable it is because your perception of life is impure. Life can shower happiness on you if you only know the proper way to live it.

I call religion the art of living. Religion is not a way to undermine life, it is a medium for delving deeply into the mysteries of existence. Religion is not turning one's back on life, it is facing life squarely. Religion is not escaping from life; religion is embracing life fully. Religion is the total realization of life....

During these few days, I shall discuss the religion of life, the religion of the living faith--and a certain elemental principle the common man is never encouraged to discover, nor even told about. In the past, the utmost was done to throw a blanket over this primary rule of life, to suppress this basic truth. And the result of this grave mistake has grown into a universal disease.

What is the basic drive of the average man?

God?

No.

The soul?

No.

Truth?

No.

What is at the core of man? What is the basic urge in the depths of the common man--in the life of the average man, of the man who never meditates, never searches his soul, never undertakes any religious pilgrimages?

Devotion?

No.

Prayer?

No.

Liberation?

No.

Nirvana?

Absolutely not.

If we look for the basic urge in the common man, if we search for the force behind this life, we will find neither devotion nor God, neither prayer nor the thirst for knowledge. We will find something different there--something that is being pushed into the darkness, that is never faced consciously, that is never evaluated. And what is that something? What will you find if you dissect and analyze the core of the average man?

Leave man aside for the moment. If we look at the animal or vegetable kingdom, what will we find at the core of anything? If we observe the activity of a plant, what do we find? Where is its growth leading? Its whole energy is directed toward producing a new seed. Its entire being is occupied with forming a new seed. What is a bird doing? What is an animal doing? If we closely observe the activities of nature, we will find that there is only one process, only one wholehearted process going on. And that process is one of continuous creation, of procreation, of creating new and different self-forms. Flowers have seeds; fruits have seeds. And what is the seed's destiny? The seed is destined to grow into a new plant, into a new flower, into a new fruit, into a new seed--and so the cycle repeats itself. The process of procreation is eternal. Life is a force that is continuously regenerating itself. Life is a creativity, a process of self-creation.

The same is true of man. And we have christened the process "passion," "sex." We have also termed it "lust." This labeling amounts to name-calling; it is a kind of abuse. And this very disparagement itself has polluted the atmosphere.

Then, what is lust? What is passion? What is the force called "sex"?...

We have deliberately condemned the urge to procreate for thousands of years. Instead of accepting it, we have abused it. We have relegated it to the lowest possible place. We have concealed it and pretended it is not

there, as if there were no place for it in life, no room for it in the scheme of things.

The truth is that there is nothing more vital than this urge. And it should be given its rightful place. Man has not freed himself from it by covering it up and by trampling it; on the contrary, he has entangled himself in it even more. This repression has yielded the opposite result from the one expected....

Have you never observed that the mind is pulled towards and hypnotized by the very thing it is trying to avoid? The people who taught man to be against sex are fully responsible for making him so aware of sex. The over-sexuality that exists in man can be blamed on perverted teachings.

Today we are afraid to discuss sex. Why are we so mortally afraid of this subject? It is because of a presupposition that man may become sexual just by talking about sex. This view is totally wrong. There is, after all, a vast difference between sex and sexuality. Our society will only be free of the ghost of sex when we develop the courage to talk about sex in a rational and healthy manner.

It is only by understanding sex in all its aspects that we will be able to transcend sex. You cannot free yourself from a problem by shutting your eyes to it....

We have tried to curb and annihilate our inborn urges in vain; no attempts are made to transform them, to elevate them. We have forced ourselves to control that energy in a wrong way. That energy is bubbling in us like molten lava; it is always pushing from inside: if we are not careful, it may topple us at any moment. And do you know what happens when it gets the slightest opening?...

What is this fire?

It is not an enemy, it is a friend.

What is the nature of this fire?

I want to tell you that once you know this fire it will no longer be an enemy, it will become a friend. If you understand this fire, it will not burn you. It will warm your homes, it will cook for you, and it will also become your lifelong friend....

The sex inside man, his libido, is even more vital than electricity. A minute atom of matter annihilated an entire hundred thousand people in the city of Hiroshima, but an atom of man's energy can create a new life,

a new person! Sex is more powerful than an atom bomb. Have you ever thought about the infinite possibilities of this force, about how we can transform it to better mankind? An embryo can become a Gandhi, a Mahavir, a Buddha, a Christ. An Einstein can evolve from it; a Newton can be manifest in it. An infinitely small atom of sex energy has a towering person like Gandhi manifest in it!

But we are not inclined to even try to understand sex. We have to summon immense courage even to talk about it in public. What kind of fear is it that plagues us, so that we are not prepared to understand the force out of which the whole world is born? What is this fear? Why does sex alarm us so? *super02*

Tomorrow, I intend to speak to you about how the experience of *kama*, of lust, can be sublimated into that of *rama*, of light. I wish you to listen attentively, so there will be no misinterpretation. And whatever questions come to mind, please ask them honestly. Send them to me in writing so that I can speak to you about them simply and directly in the next few days. It is not necessary to hide any questions that arise in your minds; there is no reason to hide the truth. It is pointless to try to run away from it. Truth is truth whether we shut our eyes to it or not. Only those who have the courage to face the truth are religious men. Those who are weak and cowardly, those who are not even manly enough to face the facts of life, can never be helped to become religious.

In the coming days, I invite you to consider my topic. It is one on which your aged seers and sages cannot be expected to talk. And perhaps you are not used to hearing such discourses either. Your minds may react in fear, but I urge you to be patient and to listen attentively. It is quite possible the understanding of sex may lead you to the temple of your soul. That is my desire.

May God fulfill that desire. *super02*

For these three days I have elaborated on a few principles only. I would now like to recapitulate one point and then conclude today's talk.

I want to say that those who lead us away from the truths of life are the enemies of mankind. Those who tell you never to think about sex are your enemies; they have not allowed you to think about it, to reflect on it. Otherwise, how is it possible that we have not yet developed a rational attitude towards the subject?

Furthermore, the people who say that sex has no relation to religion are entirely incorrect, because it is the energy of sex, in a transformed and sublimated form, that enters the realm of religion. The sublimation of

this vital energy lifts man to realms about which we know very little. The transformation of his sex energy raises man to a world where there is no death, no sorrow, to a world where there is nothing but joy, pure joy. And anyone who possesses that energy, that life-force, can uplift himself to that realm of joyous, truthful consciousness, to *satchitanand*.

But we have been wasting this energy. We are like buckets with holes in the bottom, and we are using these buckets to draw water from the well. But all the water drains out in the process and what we end up with is an empty bucket. We are like boats with holes in the bottom: we row only to sink. Such a boat can never reach the other shore; it is destined to sink in midstream. All this leaking is due to the wrong diversion of the flow of sex energy.

Those who show nude photos, write obscene books and produce sexy films are not responsible for these leakages of energy. The responsibility for these kinds of perversions lies with those who have put barriers in the way of our understanding of sex. It is because of these people that naked pictures are in demand, that pornographic books are on sale, that nude films are made, and we see the sordid and absurd results every day. The ones who are responsible are those we call saintly and ascetic. But if you look deeply into it, you will see that they are the real advertising agents for obscenity....

But in order to succeed in producing a new man, it is a question of ultimate concern and a matter of dire necessity that we accept sex, that we come to know sex fully, that we understand it and that we transcend it.

I have explained a few things to you during the last three days, and tomorrow I will endeavor to answer your questions. Your questions should be put forth honestly; the attitude with which you have been asking about the soul and God will not do. This is a question of living, of life, and only if your inquiries are direct and honest can we delve deeply into the subject. The truth is always ready to be discovered; we require only a true, honest and conscientious curiosity to come to know it. But, unfortunately, that we lack. *super04*

I trust and believe that what we have discussed will guide you on the proper road toward breaking those barriers that stand in the way of the evolution of an authentic man. A path is visible; the gradual transformation of your lust is possible. Your sex can become your samadhi. *super05*

Traditional attitude to sex

I am firmly against the traditional teachings of enmity for, and suppression of, sex. It is because of the old teachings that sexuality has not only grown in man but has also become perverted. What is the remedy? Is there no other alternative? *super03*

I want to draw your attention to the fact that sex is the aspect of life that is the most responsible for immorality. It has always been the most basic and influential cause of perversion, debauchery and dullness in man. And so religious leaders never want to talk about it. *super05*

When old traditional sannyasins come to me they always say, "What to do with sex? It goes on hammering in the mind, and it hammers *more* than before. And we have renounced, so what to do now?" The more you renounce, without understanding, just by the willpower, the more you will be in trouble. Understanding is needed; will is not needed. Will is part of the ego.

And if you try to will something, you are already divided in two--you start fighting. If you say, "I will not be interested in women," why are you saying it? If you are not really interested--finished. What is the point of saying it? Why do you go in public to take a vow in some temple before some guru in a public ceremony? What is the point? If you are no longer interested you are no longer interested. Finished. Why make a show of it? Why be an exhibitionist? No, the need is different. You are not finished yet; in fact, you are deeply attracted. *yoga609*

Whenever I meet prostitutes, they never speak of sex. They inquire about the soul, and about God. I also meet many ascetics and monks, and whenever we are alone they ask about nothing but sex. I was surprised to learn that ascetics, who are always preaching against sex, seem to be captivated by it. They are curious about it and disturbed by it; they have this mental complex about it, yet they sermonize about religion and about the animal instincts in man. And sex is so natural. *super02*

I was, by mistake, invited to attend a sadhu convention, in Delhi. The subject was 'Protest against vulgar posters'. I told them that they were mahatmas and should not bother about those posters. Why do they search, notice and look at those vulgar posters at all? The question is not why bad posters are exhibited, but the problem is why do people like to see such posters. I told them they were responsible for the posters. By repressive, unnatural strictures they had made people more conscious about sex. The law of reverse effect was being brought into operation. You teach people to run away from women and they will look at them with squinted eyes. They will read obscene literature between the covers of Geeta. It is inevitable because of the extremist teachings.

You might have read that recently a foreign actress was called to perform a naked belly dance in Sydney. But only two persons came to the show out of the population of two million. The organisers were in trouble; probably the girl caught cold because of the empty theatre.... You arrange such a show in Bombay, and do you think only two people will attend it? Not even two men will stay at home. And do not think that only bad people will come for the show. It is possible that bad people may not come but some must. Only the difference may be that the bad people will come by the front door whereas the good will arrange with the manager to come by the back door.... Do you follow? *gandhi01*

This is my observation: that out of a hundred persons, almost ninety-nine persons die thinking of sex. In fact when death comes, the idea of sex becomes very strong. Because death and sex are opposite each other; they are the polar opposites. Sex is birth and death is the end of the same energy that birth released. So while dying, a person becomes obsessively interested in sex. And that becomes the beginning of another birth.

To die without thinking about sex is a great experience. Then something of tremendous import has happened to you. If you can die without thinking of sex at all, no lurking shadows of sex in your mind, of lust for life, you are dying as one should die. Only one percent of people die that way.

These are the people Buddha calls srotapanna--those who have entered into the stream, those who have become sanniyasins, those who have taken a step towards understanding what is real and what is unreal, those who have become discriminating of what is dream and what is true. *trans201*

Spiritual Sex and Meditation

My teachings about sex are really based on the cultural heritage of India. No other country has been able to find a philosophy like Tantra, and Tantra is one of the greatest contribution of this country to the world. And my teachings are part of Tantra. It is up to date Tantra. *last420*

The sex I am talking about is spiritual sex, the divine experience. I desire a spiritual orientation of sex. *super05*

I urge you to approach sex only when you are cheerful, only when you are full of love and, last but not least, only when you are prayerful. Only when you feel that your heart is full of joy, peace and gratitude, should you think of having intercourse. A man who approaches intercourse like this can attain sublimation, and the ultimate realization, even once, is

enough to free one from sex forever. With one single experience, you can break through the barrier and enter the periphery of samadhi. *super04*

You must strive for a continuous awareness of the glimpse of samadhi in coitus. One should try to grasp that point, that glimpse of samadhi which flashes like lightning in the midst of intercourse, which shimmers for a second like a will-o'-the-wisp and then vanishes. Your effort must be to know it, to become acquainted with it, to hold to it. If you can make the contact fully, even once, in that moment you will know that you are not a body, that you are bodiless. For that fraction of time you are not a body; in that moment you are transformed into something else: the body is left behind and you become the soul, your real self. If you have a glimpse of that glory even once, you can pursue it, through dhyana, through meditation, to establish a deep and lasting relationship with it. Then the path to samadhi is yours. And when it becomes part of your understanding, part of your knowledge and of your life, there will be no more room for lust. *super05*

To reach celibacy sex must be understood. To know sex is to be free of it, to transcend it; but even after a lifetime of sexual experience, a man is not able to detect that intercourse gives him a fleeting experience of samadhi, a peek into superconsciousness. That is the great pull of sex; that is the great allure of sex: it is the magnetic attraction of the Supreme. You have to know and to meditate upon this momentary glimpse; you have to focus on it with awareness. On everyone its pull is so tremendously strong.

There are other, easier ways to attain to the very same experience-- meditation, yoga and prayer are other alternatives--but only the channel of sex has such a powerful influence on man. It is very important to consider the various ways there are to reach the same goal. *super02*

When, on the first day, I talked about the void, about egolessness, about no-mind, many friends were not convinced. Afterwards, one friend said to me, "I never thought about it before, but what you say has happened."

A certain lady came and told me, "I have never experienced this at all. When you talked about it, I recalled that my mind becomes still and contented, but I have never felt egolessness or any other deep experience." It is possible many have not thought about this before. *super04*

Morality

You ask me: *Do you think it is a bad thing to be moral?*

No. I do not consider it bad to be moral but I do consider the *illusion* of being moral bad. It gets in the way of real morality. *pway05*

Give the body abundant love and it becomes alive vital; its slumbering potential is awakened. But please remember I am not speaking of debauchery or of abstinence. Neither the debauchee nor the abstainer loves his body in the way I mean.

The debauchee shows his contempt for his body through his lack of self-restraint. Out of his disdain for his body he is inclined to abuse it. The abstainer has recoiled to the other extreme, but he is equally hostile to the body. Of course, the two have gone in different directions. The abstainer harasses his body in the name of self-control, in the name of renunciation; the other harasses his in the name of licentiousness. But neither feels any thankfulness to the body; neither has any love for the body. One of the characteristic features of a healthy mental equilibrium is a positive and a loving attitude towards the body. harassing the body in any way is an indication of a mind that is unhealthy, of a mind that is sick.

It all boils down to the fact that there are two kinds of mental infirmities that can plague a man. One is unrestrained enjoyment; the other, thoughtless renunciation. This is why the libertine can so easily make an about-face and dive into renunciation so fully. What a shame he cannot just stop in the middle! It is very unfortunate it is so easy to proceed from one illness to another.

These unbalanced people have taught us much. They have taught us that the body is an enemy, that we have to fight with it. And the religions have become obsessed with the body because of these harmful teachings. But this is to be expected; to be opposed to the body requires focusing a great deal of attention on it.

I say that if you wish to go beyond the body, to rise above the body, do not fight with it, do not allow any hostility towards it to grow in you. Love your body. Seek its friendship. The body is not your enemy; it is an instrument, a wonderful tool to be used. You have to stretch out the hand of friendship to anything you wish to use. And above all else you have to extend a friendly hand towards your own body. It is a marvelous example of God's expertise as a skilled craftsman. It is a ladder laden with secrets that can lead you to God.

Only a mad man fights with a ladder instead of climbing its rungs, but unfortunately we live in a world of such madmen. Beware of them. It is very difficult to assess the havoc they have wrought among us.

You have no idea of the thousands of secrets that lie hidden in this body that has been naturally bestowed upon you. If you were able to learn the secrets of your own body alone you would possess the key to the endless mystery of the universal soul. This body is so small and yet how many wonderful mysteries it conceals! The mind is hidden in the body. The soul is hidden in the mind. God is hidden in the soul....

Your attitude towards the body must be one of deep understanding and sympathy. You must have enough awareness to look upon it with friendliness and to protect it. It is your fellow traveler on a long, uphill journey; it shares your joys and your sorrows. It is an instrument, a means, a ladder. And so to me it is impossible for any man with even a single iota of sense to be cruel to it, to enter into any sort of conflict with it whatsoever....

But do not stop with the body. Go deeper still. The physical body is only the starting point of our journey towards love of the self. If you move deeper you will encounter the mind. You have to love it too; you have to seek its friendship as well. Man is normally only aware of these two levels of his being--the body and the mind--but if you wish to rise above them or go deeper than them you have to learn how to use them. *long06*

From meditation to observation, from observation to knowledge, from knowledge to freedom--this is the path. This is the path of religion, of yoga. I want you to understand this path and to walk along it. Then you will know the alchemy of the transformation of conduct by inner revolution. Then you will realize that religion, not morality, is the fundamental thing and that morality flows out of religion. It is not morality but religion that is the sadhana to be practiced. Morality follows in the wake of religion like the tracks of the wheels of a bullock-cart follow the cart. If this becomes clear to you, you will see a very great truth, and a great illusion will be dispersed.

I look at the transformation of mankind from the standpoint of this inner revolution, of this penetration of the unconscious by the conscious. On the basis of this knowledge a new man can be brought into being and the foundations of a new culture and a new humanity can be laid. Such a man, one that has been awakened by self-knowledge, is naturally moral. He does not have to cultivate morality. Neither is it the result of his actions nor of his endeavors. It radiates from him as light radiates from a lamp. His good conduct is not based on opposition to his unconscious mind but comes out of the fullness of his inner being. He does everything with his total being. There is neither duality nor multiplicity in him, but unity. Such a man is integrated; such a man is free of duality.

And the divine music one hears when one has gone beyond all conflicts and shackles is neither of this world nor of this space. There is a timeless symphony, a blissful note, that reverberates in us at that moment of peace, innocence and freedom from all discord. The very rhythm of this music brings one in tune with the infinite.

To me, this realization is God. *pway04*

Controversy about Sex

People were shocked when I spoke about sex at the first meeting last month, in Bombay. I received many angry letters asking me not to talk in this fashion, letters saying I should not speak on this subject at all. I wonder why one should not discuss this subject? When this urge is already inherent in us, why should we not talk about it? Unless we can understand its behavior, can analyze it, how can we hope to raise it to a higher plane? By understanding it we can transform it, we can conquer it, we can sublimate it. Unless that happens, we will die and still we will be unable to free ourselves from the grip of sex.

My point is that those who forbid talk about sex are the same people who have pushed humanity into an abyss of sex. Those who are frightened of sex, and have therefore convinced themselves they are innocent of sex, are lunatics. They have conspired to make the whole world a gigantic asylum.

Religion is concerned with the transformation of man's energy. Religion aims to integrate the inner being of man--both his chaste aspirations and his basic urges. It is also true that religion should guide man from the lower to the higher, from darkness to light; to the real from the unreal, to the eternal from the ephemeral.

But to reach somewhere, one has to know the starting point. We have to start from where we are; it is imperative we know this place first. And this is more important at the moment than the place we want to reach. In this context, sex is the fact, the reality; sex is the starting point. But God? God is far from here. We can reach the truth of God only by understanding the starting point of the journey; otherwise we cannot move an inch. We will be lost. We will be on a merry-go-round, going nowhere.

When I spoke to you at our first meeting I could sense you were not prepared to face the realities of life. Then what more, if anything, can we do? What can we achieve? Then all this hullabaloo about God and the soul means nothing. It is all empty of conviction; it is all just false talk.

It is only by acquiring real knowledge about something that we can rise above it. In fact, knowledge is transcendence. And first of all, one fact must be comprehended fully: man is born out of sex. The whole of his being exists because of the practice of sex. Man is filled with the energy of sex. The energy of life itself is the energy of sex.

What is this sex energy? Why is it such a powerful disturbance in our lives? Why does it pervade our entire beings? Why do our lives revolve around it, even to the end? What is the source of this urge?...

What I wish to emphasize is that this strong and recurring pull toward sex is for the momentary realization of samadhi. *super02*

The concept of nakedness is a subjective one. To a simple mind, to an innocent mind, nudity is not offensive; it has its own beauty. But up to now, man has been fed on poison, and gradually, with the passage of time, this poison has spread from one pole of his existence to the other. Consequently, our attitude to nakedness is completely unnatural.

When I spoke on this topic at the first meeting, at the Bharatiya Vidya Bhavan Auditorium, a lady came to me and said, "I am very upset. I am very angry with you. Sex is a scandalous subject. Sex is sin. Why did you speak about it at such length? I really despise sex."

Now, you see, this lady despises sex although she is a married woman with sons and daughters. How can she love the husband who leads her into sex? How can she love those children who have been born out of sex? Her attitude to life is permeated with poison; her love will remain poisonous. And so there is bound to be a basic and deep rift between this woman and her husband. There will also be a fence of thorns between her and her children because the latter, to her, are the fruits of sin. The relationship between her and her husband is sin-oriented; she is haunted by an unconscious guilt complex where sex is concerned. Can one live in harmony with sin?

Those who slander sex have disturbed everyone's marital life.... *super03*

I am also informed by letter that Freud's opinions on sex may be worthy and acceptable, but asked how mine can be considered true and sincere.

How can you decide whether I am honest and sincere or not? In this connection, whatsoever I say, it won't be decisive because I myself am the subject under consideration. If I say I am honest it is meaningless. It is also meaningless if I say I am not honest, because the very subject under debate is whether the person making these statements is an honest man or not. So whatever I say in this context will be meaningless;

it will be futile. I say, experiment with sex and find out for yourselves whether I am honest or not. You will come to know the truth of my statements when you attain to the experience for yourselves. There is no other way.

For example, if I were to talk to you about a certain swimming technique, you might doubt whether my method were feasible or not. My reply to that would be to ask you to come along to a place where you could wade into the river. If my advice were useful in helping you to swim across the river, then you would know that what I had said was neither worthless nor insincere.

As far as Freud is concerned, I wish to explain to this particular friend that it is quite probable Freud was not aware of what I am telling you here. Freud was one of the few seers who guided mankind in the direction of sexual liberation, but he had no idea whatsoever that spiritual sex existed. The knowledge Freud systematized was that of sick sex; his research was with the pathological. Freud was a kind of doctor and his discoveries were used like treatments, doled out to sick people. Freud hadn't studied normal, healthy sex. He was a research scholar dealing in sickness, in perversion, and his mind was primarily set on treatment, on cure.

Therefore, if you are bent on confirming the truthfulness of what I say, you will have to turn to the philosophy of Tantra. Tantra made early attempts to spiritualize sex, although we banned thinking about Tantra thousands of years ago....

The Tantrikas tried to transform sex into spirituality, but the preachers of morality in our country did not allow the message to reach the masses. These are the same people who wanted to put a stop to my talks. *super05*

On my return to Jabalpur, three days after my talk at the Bharatiya Vidya Bhavan Auditorium here in Bombay, I received a letter from a friend telling me that if I continued these talks I would be shot. I wanted to reply to him, but the trigger-happy gentleman seems to be a coward: he neither signed his letter nor gave his address; he was probably afraid I would report the matter to the police. Nevertheless, if he is present here, he should accept my reply now. Even if he is here, I am sure he is either hiding behind a wall or a tree. If he is anywhere around I wish to tell him that I am not going to report the threat, but that he should give me his name and address so that I can at least send him a reply. But, if he doesn't even dare that much, I will give him my reply here. He ought to listen carefully.

He is probably not aware of this, but in the first place he shouldn't be in a hurry to shoot me, because with the striking of the bullet, what I am saying will become eternal truth. Had Jesus not been crucified, the world would have forgotten him long ago. In a way, the persecution was beneficial to Jesus....

This is the brighter side to being crucified. Therefore, I say to my friend not to be in too much of a hurry to shoot me, otherwise he will repent his action for the rest of his days.

The second thing is that he should not worry too much about it, because I have no intention of dying in bed. When the proper time comes, I will do my best to see that someone or other shoots me. He shouldn't be hasty; I myself will arrange it. Life is useful but when one is assassinated, death also becomes useful. A bullet-ridden death can often accomplish what life could not....

So, my friend, if he is here, should not act thoughtlessly, otherwise he will quickly find himself to be the loser. I won't be harmed; I am not one of those whom bullets can destroy. I am one of those who will survive bullets. He shouldn't be in a rush to shoot me. He shouldn't be upset either, for I will do my best not to die in bed. That kind of death is unbecoming. That kind of death is a worthless death.

And the third point for him to remember is not to be afraid to sign letters, not to be afraid to give his address. If I am convinced there is someone brave enough and ready enough to shoot me, I will keep the appointment without informing anyone, so that, later on, he will not be involved.

But there is nothing so very strange about this man. He wrote with the conviction he was protecting religion. He wrote because he thought I wanted to destroy religion, and he wants to restore religion. His intentions were not malicious. His feelings were very sincere and, to him, very religious. *super05*

Another friend of mine has sent a message saying that no saint or guru ever talks about sex. He writes that the high esteem he had for me has lessened because of my talks on sex. I wish to tell him there is no reason to be disappointed in me. First of all, if you once had respect for me, it was your mistake. Why was it necessary to honor me? What was your motive? When did I ask you for respect? If you were paying me respect, it was your error; if you are not so inclined any more, it is your privilege. I am no mahatma, nor am I inclined to be one.

Had I the slightest desire to become a mahatma or a guru, I would never have selected this subject in the first place. A man can never become a mahatma if he isn't very clever in selecting the topics for his discourse. I have never been a mahatma, I am not a mahatma, and I certainly do not want to become a mahatma--that desire itself is a projection of a subtle, refined ego. I am a man, and that is good enough for me. Is it not enough, just being a man? Can a man not be happy without riding the shoulders of other men, without imposing himself on others, without acquiring power in one form or another? Can a man not be happy simply by remaining a man? In whatever position I find myself I am happy and contented.

I long for greatness in humanity; I want to see a greater man. Isn't it greatness to become a man, to attain to the full measure of manhood? Every man can become great; every man is capable of becoming great in the true sense of the word. The days of the mahatmas and the gurus are gone; they are not needed any more. A great mankind is essential; the need of the hour is for a great humanity. There have been many great men, but what have we gained from them? The need is not for great men, but for a great mankind, for a greater humanity.

At least one person is disillusioned; at least one man has come to know that I am not a great man. This is a great relief, this man's disillusionment. He wrote me to tempt me with mahatmadom; he says I could become a great guru if I stopped discussing such topics. Up to now, the mahatmas and the gurus have been fooled by such approaches, and as a result, those great but weak people did not discuss subjects that might have proved disastrous to their own guruships, to their mahatmadoms. In their concern to save their own thrones, they never cared how many people they were harmfully influencing.

I am not concerned with being on some high pedestal. I do not dream about it; I have no designs on one. On the other hand, I am concerned that someone may want to make me a mahatma some day.

These days, there is no shortage of gurus and mahatmas, and to be considered as one it is very important to adopt the correct pose. It has always been so. But the crux of the matter is not the availability of mahatmas, but how an authentic man can evolve. What can we do to achieve that goal? How can we apply ourselves to that task?

I trust and believe that what we have discussed will guide you on the proper road toward breaking those barriers that stand in the way of the evolution of an authentic man. A path is visible; the gradual transformation of your lust is possible. Your sex can become your samadhi.

Now, as you are today, you are your lust; you are not your souls. You can also become souls, but only by the gradual transformation of your sexuality. Only then can your journey to God begin. *super05*

Osho concludes the series:

A spiritual sex can evolve. A new life can begin for mankind.

During the last four days, I have spoken to you about the possibility of reaching a new level of spiritual existence. You have listened to my talks patiently and with much love, although to listen to such discourses peacefully must have been very difficult for you; you must have felt embarrassed at times.

One friend came to me and voiced his fear that a few men, feeling that such a subject should not be talked about, might stand up and raise a cry to stop the lectures. He felt some people might strongly and loudly protest the discussion of such a topic in public. I told him it would be a better world if there were such brave people around. Where will you find a man who is so courageous that he will stand up at a public gathering and ask the speaker to stop his discourse? If such courageous people existed in this country, then the glib and nonsensical talks delivered from the high platforms of this country by a long line of foolish men would have stopped a long time ago. But they haven't stopped yet and they will never stop. All along, I have been waiting for some brave man to get up and ask me to stop my talk. Then I could have discussed the subject with him in detail. It would have been a source of great pleasure to me.

And so, to such discourses, on such a topic--despite the fact that many friends were afraid someone might get up to protest, that someone might create pandemonium here--you have quietly listened. You are all very kind. I am grateful for your patient and peaceful attention.

In conclusion, from my heart of hearts, I desire that the lust inside each of us may become a ladder with which to reach to the temple of love, that the sex inside each of us may become a vehicle to reach to superconsciousness.

And finally, I bow to the Supreme enthroned in all of us.

Please accept my respects. *super05*

I have tried almost all one hundred and twelve methods (of meditation). That list is exhaustive, there is no possibility of adding a single method

more. You can make a method of combinations, but those one hundred and twelve are exhaustive.

Out of them all I have chosen witnessing, because most of them are based on this in different ways.

For example, if while making love you also witness, it becomes tantra. Tantra has taken one method, used it for love, and changed the whole sexual energy into a spiritual phenomenon. That's what I have been talking about, and I have been misunderstood by almost everybody. They think I am teaching free sex. I am teaching meditative sex, and they think I am teaching free sex. I was simply teaching that if you can make sex an object of meditation you can become free of it--because with meditation the energy starts moving higher and higher....

And the people who have been condemning me--that is their own imagination, their own creation, the whole idea of free sex. But it is sensational, particularly in a country which is very repressive about sex.

To me, sex is as natural as everything else. If we can make sleeping a meditation, if we can make eating a meditation, why leave sex out? And sex is so powerful that it should not be left out; otherwise, that will create disturbance. It should be absorbed into your total meditative process. It should become an organic unity....

Tantrikas were the first scientific religious people who took possession of their energy--which was already available. They managed to transform it in the same way that later somebody transformed the electricity from the clouds to become a light in your house. Nobody would have conceived before that the electricity flashing in the clouds could run your fans--and your air-conditioners and your railways.

Tantrikas had the first insight that man's sexual energy can be transformed easily. The only barrier is repression. If you repress it, then you cannot transform it. Don't repress sexual energy, don't condemn it, but create a friendship with it, that's what I have been saying. Don't think of it as a sin; it is not--you are born of it. The whole life is sex. If you call sex sin, then the whole life becomes sin, then the whole existence becomes sin--and this is not a religious approach to the world. We should make the whole world divine--not sin.

But nobody reports what I have been saying; they just go on misinforming people. This is a misfortune--that journalism still is not literature. *last415*

I have never taught free sex.

What I have been teaching is the sacredness of sex. I have been teaching that the sex should not be degraded from the status of love to the status of law. The moment you have to love to your woman because she is your wife--not that you love her, it is prostitution, legalized prostitution. I have been against prostitution, whether it has been legalized or illegalized. I believe in love. If two persons love each other they can live as long as they love. The moment love is gone, they should gratefully separate.

I have never taught anything concerning free sex. This is the idiotic Indian yellow journalism that has made my whole philosophy confined to two words. I have written four hundred books. Only one book is concerned about sex, three hundred ninety-nine books nobody bothers; only one book that is concerned about sex, and that too is not for sex, that too is how to transform sex energy into spiritual energy. It is really anti-sex....

What they have been doing all along is misinforming people and condemning that misinformation. They have never represented me fairly; otherwise, I don't think India is so unintelligent.

A country which has produced the philosophy of tantra, a country which has made temples like Khajuraho, Konarak, cannot be so stupid that it will not understand what I am saying. Khajuraho is my proof. All the literature of tantra is my proof. And this is the only country where something like tantra has existed. Nowhere in the world any effort has been made to transform sexual energy into spiritual energy.

And that's what I was doing, but the journalists are not interested in reality; they are interested in sensationalism. I have been misinformed on. *last414*

I am not the sex guru.

I am the anti-sex guru, if anything....

So those who call me the "sex guru" are simply stupid. They don't understand a simple thing.

I repeat again: I am the most anti-sex person in the whole world. If I am listened to there will be no pornography, there will be no homosexuals, there will be no lesbians--there will be no perversions of any kind. And you call me the "sex guru"! *mystic21*

It is difficult to find a greater enemy of sex than I am. I do not mean to imply that I abuse or reproach sex; I said it apprehensively, as a guide in the direction of transcendence, as an indication of how lust can be

transformed. I am an enemy of sex in the sense that I favor the transformation of coal into diamonds. I wish to transform sex.

How can this be done? What is the procedure?

I say that another door must be opened, a new door. *super03*

Best-selling Book

Many persons came to me when the book *From Sex to Superconsciousness* was published. They came and they said, "Please change the title." The very word 'sex' makes them disturbed--they have not read the book. And those who have already read the book also say to change the title.

Why? The very word gives you a certain interpretation. Mind is so interpretive that if I say 'lemon juice', your saliva starts flowing. You have interpreted the words. In the words 'lemon juice' there is nothing like lemon, but your saliva starts flowing. If I wait for a few moments, you will become uneasy because you will have to swallow. The mind has interpreted; it has come in. Even with words you cannot remain aloof, without interpreting. It will be very difficult, when a desire arises, to remain aloof, to remain just a dispassionate observer, calm and quiet, looking at the fact, not interpreting it. *vbt17*

I am in a difficulty continuously, because the society forces you to remain celibate, at least up to the twenty-first year. That means the greatest possibility of achieving sex, learning sex, entering sex, will be missed. By the time you reach twenty-one, twenty-two, you are already old as far as sex is concerned! Near the age of seventeen you were at the peak--so potent, so powerful, that the orgasm, the sexual orgasm, would have spread to your very cells. Your whole body would have taken a bath of eternal bliss.

And when I say sex can become *samadhi*, I don't say it for people who are seventy, remember. I am saying it for people who are seventeen. About *From Sex to Superconsciousness...* old men come to me and they say, "We have read your book but we never achieve anything like this."

How can you? you have missed the time, and it cannot be replaced. And I am not responsible; your society is responsible, and you listened to it. *justt10*

I have written one book--not written, my discourses have been collected in it--it is called *From Sex to Superconsciousness*. Now fifteen years have passed. Since then nearabout two hundred books have been published,

but nobody seems to read any other book--not in India. They all read *From Sex to Superconsciousness*. They all criticize it also, they are all against it. Articles are still being written, books are written against it, and *mahatmas go on objecting to it. And I have written two hundred books, and no other book is mentioned, no other book is looked at.*

Do you understand?... as if I have written only one book.

People are suffering from a wound. Sex has become a wound. It needs to be healed. *sos210*

I have been discussed around the world, condemned, just because I am talking about going from sex to superconsciousness. But nobody has given any explanation why they are condemning me because of my book--which has been translated into thirty-four languages, has gone into dozens of editions, and is read by all the monks whether they are Hindu, Jaina, Christian, Buddhist. Monks are the best customers for that book.

Here there was a Jaina conference just a few months ago, and my secretary, Neelam, informed me, "It is strange. Jaina monks come and they ask for one book only, *From Sex to Superconsciousness*. Then they hide it in their clothes and just get out of the door silently so nobody finds them out."

The book, *From Sex to Superconsciousness*, is not about sex, it is about superconsciousness. But the only possible way for man to find that there is some door, some way to go beyond his thoughts into eternal silence...Even though it lasts only one moment, that moment is eternity--everything stops. You forget all the worries, all the tensions. *celebr01*