

## Epilogue

The draft of this article was presented to a variety of people, with a request for their comments. Is it genuinely possible to add anything to what Osho talks about, as a spiritual world teacher? Is there any point in criticizing him? Is he not too high and too untouchable? In the Jewish, Christian and Muslim world it is almost impossible to ask critical questions; all comments must be in line with existing dogmas, as they were formed in the course of centuries. But with Osho it is different.

### **1. Doubt everything I say.**

Doubt everything, do not take anything just on the authority of the other. 'Doubt everything I say' were words that Osho repeatedly expressed as his standpoint. First seek your own inner truth, but never make it a general rule. Osho is clear about not being infallible, adding, 'That is only the Pope!' On the contrary, Osho can be inconsistent in his statements. He also contradicts himself with great regularity. He explains that such contradictions are meant to prevent listeners from turning his statements into dogmas.

### **2. Discussion points.**

With this in mind, the readers of the draft presented the following remarks:

#### **2.1. The 'crucifixion'.**

Osho was not only physically 'crucified' (being poisoned while in an American prison) but also the flow of negative news about him can be seen as a 'crucifixion'. In this connection, as was noted, the many incompetent journalists can be seen as the Roman soldiers, present at Calvary, who helped with Jesus' crucifixion. As mentioned in the Introduction, there are parallels between the generous applause by the conservative section of the Oregon population at Osho's departure from America and the disappearance of Rajneeshpuram, and the enthusiasm that welcomed Jesus' condemnation by Pontius Pilate.

The Netflix documentary 'Wild Wild Country' about the events in Rajneeshpuram was also mentioned. It attracted millions of people around the world in the summer of 2018 and led to considerable discussion, both among the general public as well as in the media.

#### **2.2. Celibacy.**

Doesn't Osho unilaterally emphasize celibacy as the cause of homosexuality? In many ancient cultures, homosexuality was already common, particularly in ancient Greece. Think of the stories about it, like Zeus, who led the beautiful youth Ganymede to serve the gods on Olympus as a cup-bearer. There was no compulsory celibacy in those ancient cultures.

It was further noted that the numerous scandals involving sexual (child) abuse in the Catholic Church in many countries, that have recently come to light, are an illustration of Osho's severe condemnation of celibacy and its consequences.

### **2.3. Crime against humanity.**

The propagation of celibacy, or more broadly, of sexual abstinence, causes a serious disturbance of the sexual and psycho-social development of young people as they grow up and enter puberty and adolescence. That is an extremely serious fact and should be made punishable as a crime against humanity.

### **2.4. The percentage of people born homosexual.**

Osho says that 10% of homosexuals are born as such, while 90% result from learned behaviour. Is that correct? These days, there are some scientists who say that homosexual orientation is always inborn (biological determinism). But what about transgenders? New insights into the development of homosexuality occurred after 1990 (the year in which Osho left his body), so he could not include this new information in his discourses. Recent developments concerning human DNA, how proteins function, neuroplasticity and ‘inheritance of cultural achievements’ (epigenetics) can also contribute to a better understanding of the development of homosexuality. Would ‘previous lives’ play a role here, too? The last word has clearly not been said about this.

But, according to one reader of the draft article, why look for a cause? Is it important? Homosexual behaviour just happens and, irrespective of the origin (congenital or as a result of celibacy), what matters is *transcending* all sexuality in order to experience Unity with Everything.

### **2.5. The use of the word ‘perversion’.**

It is clear that Osho’s explanation – that he does not mean this word as denigrating – is correct in itself. Nevertheless, avoiding this word would have been better, because common parlance continues to apply a negative connotation to the originally neutral meaning of that word as Osho uses it. This, quoted without reference to Osho’s spiritual frame of reference of the ‘energetic ladder’, has led to the incorrect one-liner: ‘Osho is against homosexuality.’ In itself Osho’s aim is clear: he states that people in their current state are not ‘complete’, that both gays and heterosexuals are ‘in transition’ and have not yet become Enlightened.

### **2.6. Segregation of gays.**

Nowadays it is hard to understand that Osho proposed to segregate gays in separate communes. But, as indicated in the article, there were more societies (Cuba, Sweden) that made such proposals in the confusing time when AIDS started appearing and the HIV virus began to spread rapidly. But still, many sannyasins concluded that Osho went too far. They also felt discriminated by Osho’s violent denunciation of homosexuality and the practice of homosexual behaviour, and his emphasis on the need to shift to heterosexuality.

Many of them lost faith in Osho and declared that they no longer considered themselves sannyasins, especially when they noticed that in Rajneeshpuram Osho’s advice to segregate those with AIDS was applied. Perhaps that is a too high a price to pay for Osho’s words, however compassionately he meant them... Or should there have been more clarity about Osho’s concept of the ‘energetic ladder’ (by Osho or by teachers at the Rajneesh University of Meditation in Rajneeshpuram)?

Another comment involved what Osho said about AIDS arising in the gay community as a result of walking on a 'dead end' path and that AIDS was in a way a *spiritual* illness. Perhaps, by taking this position, he meant to encourage people to live more meditatively, so that changes in consciousness could take place (both with gays and heterosexuals), so that more people might become Enlightened. Only then can the world avoid the impending doom, according to Osho. That would explain his regular strong use of language, so frequent in his characterization of homosexuality.

A further comment (that contradicts Osho) involves the current scientific point of view (see Wikipedia) that AIDS originated in Africa, but not in humans. It was transferred from monkey to man. Monkeys had been carrying the HIV virus for a long time, so the virus is much older than originally thought.

### **2.7. No cure for AIDS.**

Indeed, states Osho, that is correct, since even now AIDS cannot be *cured*. It is worth mentioning, according to some readers of the draft article, that AIDS has become a treatable, albeit chronic disease. It should also be mentioned that the spread of the HIV virus is still going on, especially in non-Western countries and especially among heterosexuals. Infection via intravenous needles among drug addicts is also a growing problem. AIDS treatment is expensive and only wealthy people can afford it. It is still to be feared that millions of people may yet die of AIDS.

In this context it was noted that the AIDS test, set by Osho, is these days only required by the Meditation Resort in Pune. It is seen by some as a kind of 'dogma'. Everywhere else, such a test is no longer required when participating in sannyas activities.

Other readers of the draft article pointed out that the emergence of new infectious diseases can be a way in which nature wants to stop the existing overpopulation on the planet. For example, look at the emergence and spread of new variants of bird flu and Ebola. Growing resistance to pharmaceuticals such as antibiotics also plays a role here.

### **2.8. University Osho Study Centre.**

The commentary also revealed that many were unfamiliar with the discourses in which Osho explains his view on human sexuality and placed them within the framework of an 'energetic ladder'. This led to the observation that, in general, many sannyasins lack deeper knowledge of Osho's standpoint on various topics.

That is why at least one University Osho Study Centre should be set up in each country, in order to study and further develop his vision on the numerous subjects he spoke about, from esoteric matters to practical matters. A good example of the latter is the text of Osho's 'The Greatest Challenge: The Golden Future'.

### **3. Final remark.**

The writer of this article would like to thank everyone who read the draft article for the contribution made to the discussion that took place. He would like to mention that all expressed their gratitude that they recognized Osho as Master and felt privileged to have been, as 'fellow travellers', part of the greatest spiritual adventure in the world in two thousand years.

This article, dedicated to the vision of Osho on human sexuality, draws to a close. The writer hopes to have contributed to making Osho's vision on this subject accessible. He also expresses the hope that the article may contribute to the free experience of sexuality (via the mainstream of heterosexuality or whatever side stream), and in any case without feeling guilty about any aspect whatsoever.