

Introduction

Osho's statements and behavior were often described as controversial. In order to evaluate him and his work correctly, it's essential to compare him solely with other great spiritual Masters from world history. Like Osho, they also regularly made statements in their time that made them controversial figures.

1. Jesus in action

Like Jesus, whose statements about love and compassion are always quoted and praised, there are many conflicting aspects to be considered. After all, he was also the man who did not let an opportunity pass to argue with the Jewish scribes. For example, he said, 'Think not that I am come to bring peace, but the sword of discord' (Matthew 10:34). Of the Pharisees he said that they were 'blind leaders leading the blind' (Matthew 15:14) and that they were 'hypocrites' (Matthew 23:13).

These are powerful words with an unmistakable meaning: 'For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. (...) Ye serpents, ye generation of vipers...' (Matthew 23:27, 33). 'Ye are of your father the devil' (John 8:44).

And what about his controversial association with whores and publicans, the violation of the Jewish religious laws and his actions in the temple in Jerusalem where cattle traders and money changers did their business? Jesus made a scourge of cords and drove them all out of the temple. 'And He spilled the changers' money onto the ground and overthrew the tables' (John 2:14).

It is quite natural that none of this behavior made him popular among the priests and the scribes, who were the political elite of that time. No wonder they manipulated the Roman governor Pontius Pilate to have him crucified, a decision that was generously applauded by the conservative sections of the population.

2. Similarities between Jesus and Osho.

Osho behaved in a way similar to that of Jesus in how he deliberately underscored his points. Osho also regularly addressed spiritual leaders (the Pope) and political leaders (rulers in India and America), whom he called 'the mafia of the soul', because of the measures they took to subdue and dominate the people over whom they exercised their power. The 'Movement' that arose around Jesus in Palestine can be compared with the 'Movement' that developed worldwide around Osho (then Bhagwan).

There are more comparisons that can be drawn between the two Masters. Jesus was applauded by many as he entered into Jerusalem (Matthew 21, Mark 11, Luke 19, John 12). The ground before him and his donkey was covered with pieces of cloth, and he was fanned with palm branches. Is it so far-fetched to see an equivalent in the enthusiasm with which Osho was greeted in Rajneeshpuram on Master's Day on July 6, when rose petals were scattered from a small plane?

Think of the precious myrrh with which a woman anointed Jesus' head and feet (Matthew 26, Mark 14, Luke 7, John 12). Jesus allowed this to happen. That resulted in considerable

disapproval from disciples and bystanders, who said that the money this gift had cost should have been given to the poor. Again, is it far-fetched to draw a comparison here with the general disapproval of almost the whole world concerning the 93 Rolls-Royces that Osho was given? These, too, were gifts that Osho allowed.

Jesus uses many parables to clarify his message about the Kingdom of God, which he said was present 'within' his listeners. Osho uses the stories of many different spiritual Masters from the past in the same way, adapting them to current times and situations.

Both Jesus and Osho rebelled against the existing social-religious order and argued that personal awakening is the only way to let Love with a capital L flourish: 'Keep your lights burning' (Luke 12:35), 'Meditate!' (Osho).

'Betrayal' plays a role with both Masters. In Jesus' case, it is treasurer Judas who delivers him to the priesthood. In Osho's case, it is his secretary Sheela and her staff, whose criminal mismanagement helped the American authorities to bring about the downfall of Rajneeshpuram.

3. The crucifixion of Enlightened Masters.

A 'crucifixion' is more common with Enlightened Masters. Think of the poison that Socrates drank in Athens. That he was condemned to die (if he did not stop telling his truth) is similar to the death sentence passed on to Jesus. In both cases, two innocent Enlightened Masters were convicted and murdered by the people, led by politicians and priests in what were essentially political trials. Both Socrates and Jesus were accused of 'misleading the youth', an accusation also levelled in the media at Osho.

The way in which Osho was treated in America and finally expelled is also clearly due to manipulative and political machinations of the American government. Osho was convinced that he also received a 'crucifixion', that he was poisoned with thallium during his stay in one of the various prisons after his arrest. It is no coincidence that one of Osho's books carries the title 'Socrates Poisoned Again, this time in Ronald Reagan's America'. In all three cases Jesus' words on the cross apply: 'Forgive them (...) they know not what they do!'

4. 'Sex guru.'

It is equally common to come across (denigrating) reports in the media describing Osho as the 'sex guru'. Besides, according to the media Osho also expressed negative views about homosexuality and discriminated against homosexuals.

The survey of Osho's views on human sexuality (and its transcendence) published here is intended to correct such slanted impressions. Osho's vision is summarized and clarified by quotations from the many discourses in which he discusses sexuality.

The subject of sex is certainly not a dominant theme in the hundreds of books in which Osho's discourses can be found. These discourses, often the answers to questions he received (in total more than 8,000) are designed to expand insight into specific themes. This current article focusses on the development of human sexuality within a spiritual frame of reference, as Osho sees it.

5. Spirituality.

Osho uses a spiritual frame of reference in order to outline the development of human sexuality: from autosexual, via homosexual to heterosexual and subsequently the possibility of transcendence (of sexual energy). Learning to experience the outer man-woman circle makes it easier to realize the inner man-woman energy and the fusion of it into a transcendent experience of unity.

That experience of unity is the foundation of all religiousness, a strictly personal, mystical experience. Human consciousness becomes one with the universal Divine Consciousness, of Love with a capital L, the foundation of all manifestations. This happened and happens to relatively few people. Of those relatively few people, there are only a few who are known as Enlightened Masters, as spiritual guides, all over the world. From the distant past Buddha, Lao Tzu, Socrates and Jesus; from the more recent past Jiddu Krishnamurti, George Gurdjieff and Osho.

To use Evangelical terms for this fusion of consciousness, the Son of Man also becomes the Son of God. Such a person has then entered the Kingdom of Heaven.

Osho impresses those with a Christian background by the illuminating way in which he speaks about Jesus. As Osho describes him, Jesus was a completely different figure than portrayed by orthodox Christianity (see Osho's books *The Mustard Seed*, *Come Follow Me* (4 volumes), *I Say Unto You* (vol. 1 and 2)).

Socrates, Osho stresses, was not a philosopher in the ordinary sense of the word, as the West has typified him through the ages. He was an Enlightened Master with a section of the youth of Athens as disciples.

6. If something happens, good. If nothing happens, far out!

This natural development towards heterosexual orientation has become increasingly blocked by the activities of organized religions and their age-old preaching of celibacy. According to Osho, this has caused homosexuality to have become a very common phenomenon in our time. And essentially, says Osho, there is nothing wrong with homosexuality: the transcendental experience of unity can also take place directly from a homosexual angle and way of life, as with Socrates. It is only a larger step on the 'energy ladder' (as Osho describes it).

Osho states that homosexuality is totally normal and natural for 10% of homosexuals. This does not mean that the other 90% – who very often have great difficulty accepting their 'being different' – have to make efforts to change from being homosexual to being heterosexual. Active change is undesirable and impossible. It is in the 'nature of things' that meditation initiates its own energy dynamics; in that event, a shift from homosexuality to heterosexuality can happen 'automatically'. Here too, it's important to bear in mind what Osho has said elsewhere to sannyasins who expect 'results' (like experiences of unity or bliss) from their meditations: 'If something happens, good. If nothing happens, far out!'

Osho's point of view has created considerable opposition from a wide variety of groups, especially orthodox religious communities, specifically in the United States, but also in countries such as The Netherlands. Such groups condemn homosexuality from a moral standpoint and propose converting homosexuals into heterosexuals by psychological and

behavioral therapy. The key to their belief is that homosexuality contravenes God's will and that abstinence (celibacy) is essential. It should be added that psychological damage is a virtually inevitable consequence of such treatment methods.

7. Human sexuality.

As already stated, this article discusses Osho's view of human sexuality based on his spiritual frame of reference as in the formula 'Autosexuality, Homosexuality, Heterosexuality and Transcendence of Sexuality'.

Quotations (in italics) from Osho's books (transcriptions of his spontaneous discourses) have been widely included, but it is only by reading Osho's discourses on this subject in full that it is possible to do justice to the right 'flavour' and intent. For this reason, this article concludes with a section on Osho's Discourses where the talks cited are listed.

My thanks to Satyamo Uydert, for carrying out the investigation into Osho's discourses on (chiefly) homosexuality.

See 'How Osho came into My Life' (Dutch: 'Hoe Osho in Mijn Leven Kwam) on www.vrienden-van-osho.nl

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