A Study on the Grounds of Osho Mysticism's Tradition Evasion as an Example of Emerging Gnooses

Muhammad Bolandgara
PhD Scholar in Religions and Denominations, University of Religions and Denominations, Qom, Iran

Abstract
The tradition evasion of emerging gnooses including Osho mysticism is influenced by two groups of causes. The first deals with the mystic's view and opinion about man, God, and relation of these two. This type of tradition evasion is somehow observed also in some Islamic mystics such as Hallaj, Bayazid Bastami and Rumi. The second set of these factors influencing Osho's tradition evasion are political, social factors and even economic, individual, and mental factors, and especially, type of the community where Osho lived and dominant tradition in that society also affected Osho's judgment on tradition. In cases, Osho generalized these certain prevailing conditions in his society and tradition to all religions. In this paper, we consider these factors.

Keywords: tradition evasion, emerging gnooses, Osho mysticism, Islamic mysticism.
Introduction

Emerging gnoses have a type of tradition evasion, which can be assumed as being affected by two sets of factors, both internal and external. The factors are as follows:

Belief-related factors: some mystics in their mystical states experience such a mystical condition as though principles of existence and truth are united, seeing no distance and sometimes no difference between oneself and God and here, the mystic turns his back to all customs and traditions including those of sharia.

Political, social, individual and mental factors: Here, religions' view of politics, society, and person's position in society as well as religions' responsiveness to people's spiritual and mental needs affect how they judge the religions. Thus, in this regard, some mystics criticize sharia, leading them to evade sharia, for example:

a: Religions' advocacy of poverty and isolation: “Most creeds have united in order to push man, as much as they can, toward poverty. They have severely condemned money and praised poverty and as far as I am concerned, they are the greatest criminals world has ever seen.” (Osho, Creativity, Marjan Faraji, p. 223)

b: Religion's suppression of people and deprivation of their freedom: One of the criticisms some mystics suggest on sharia is that since sharia obligates certain customs and traditions, it prevents individual creativity and personal experiences, thus depriving people of freedom.

1- Hallaj: He is one of the mystics of third century A.H., contemporary with Junaid Baghdadi and Shebeli, and there are permissive quoted from Hallaj on issues concerning prayers and laws and also immanency-related quotes on monotheism such as the sentence “I am the truth” which was used as a pretext by his opponents to condemn convict him. They considered these statements against sharia and therefore, convicted and hanged him. Zarrinkoub states in this regard, “the story was that in the Dinavar Province, someone was arrested with a strange letter from Hallaj on top of which read the sentence “From Rahman Rahim to fulan1 bin fulan” (Zarrinkoub, Research on Iranian sufism, 1988, p. 145).

Of course, despite all varying judgments made on Hallaj, he himself considered his actual guilt was statement on monotheism, i.e. what made Hallaj assume and state such conditions and statements was his pure belief in tawhid (=monotheism). It is noteworthy to mention Hafez's clause on this regard:

“Said the lover who was sent to the gallows, that his crime was unveiling secrets.” (Hafez, the Poems, Corrected by Muhammad Ghazvini and Ghassem Ghani, 2008, p. 170)

2- Bayazid Bastami: A Khurasan mystic of third century A.H. from Bastam. He was contemporaneous with Dhul-Nun al-Misri and Ahmad Khezravieh.

There have been famous quotes and behaviors from Bayazid also that contradicted appearance of sharia,

1Placeholder name in Arabic
including the famous quote of “Glory be (to) me, what a great degree is my position!” or the quote “Truly, I am Allah!”. As we also said about Hallaj, these vision states are too influenced by his belief regarding tawhid.

“In fact, a major part of these profanities\(^1\) attributed to vision are impertinent, delicate, and meanwhile a state in which the mystic is united with the truth, as called Eyn al-Jam' in Sufism terminology.” (Zarrinkoub, Research on Iranian Sufism, p. 44)

Considering qualities of these and other Islamic mystics, instances of motions and behaviors, statements explaining appearance of sharia are observed in their behaviors and statements, accurate study of which can help say the reason for such behaviors and statements is elements such as divine love and announcing unity.

**Osho Representing Emerging Mysticism**

Osho was born in December 11, 1931 in the small village of Kuchwada in Madhya Pradesh, India. Since early childhood he had a rebellious and independent soul, insisting to experience truth by himself rather than getting knowledge from others' beliefs.

In January 19, 1990, Osho deceased due to being poisoned by the US government (Osho, Golden future, translated by Marjan Faraji, pp. 150-151).

In Osho's beliefs regarding religion, various factors were influential as follows:

a: Religions' recommendation of poverty and isolation: One of the reasons that induce Osho to oppose religions is poverty and isolation that some religions create in society and then Osho generalizes it to most religions. “Most religions have conspired to push man to poverty as much as they can. They have harshly condemned money and praised poverty and as far as I am concerned, they are the greatest criminals world has ever seen.” (Osho, Creativity: unleashing the forces within, translated by Marjan Faraji, p. 223)

What drives Osho to this judgment about religions is Osho's family custom of “Jainism” that advises people to adopt poverty and isolation. Besides that, his acquaintance with Christianity also endorses his belief. He quotes a verse from the Bible in disapproval of the rich and states critically:

“There is the statement that says “camel and its load can enter the eye of a needle, but rich man cannot enter doors of the heaven.” One who says this is ready to let such a big camel go through needle eye – which is certainly impossible – he admits that impossible might become possible, but the fact that a rich be allowed in heaven is the most impossible.” (Osho, Creativity, translated by Marjan Faraji, p. 223).

b: Religions' Suppression of People and Deprivation of People's Freedoms: Another factor influencing Osho's religion evasion is his belief that religions suppress people and deprive them of their freedom:

“This is what conventional religions do with people. Suppression, suppression, suppression! They do

\(^1\)Shathiat [šathiy[y]āt]
not allow you to be yourself, to be a natural creature. They paralyze you; they disable you. Of course, controlling paralyzed people is easy; controlling disabled people is easy; dominating dead people is easy job but controlling people who are enjoying their lives is difficult.” (Osho, Cry of silence, Mir Javad Seyyed Husseini, p. 231)

The elements of Osho's Belief

a) Love: the mystic says that love and kindness help man achieve truth more quickly than religious customs and mores.

So, we see that they consider fidelity, love, kindness, and following that, sama¹ and dance as substitute for prayer and religious traditions. Osho also believes, “Love is the essence of my message; a simple and uncomplicated message, which is in practice not in philosophical hypotheses.” (Osho, Love: the free bird, Masiha Barzegar, p. 13)

And here in fact Osho sees a miracle in love that is not obtained in any religious ceremonial or philosophical hypothesis:

“The simple and uncomplicated word of love, has a miracle within itself.” (Osho, Love: the free bird, Masiha Barzegar, p. 13)

And Osho sees religion against this love and lovely joy, thus criticizing the religious. “hypocrites assume that religion is against anything beautiful and joyful. They suppose that religion is only familiar with sorrow and lament. They fail to understand mystics' language, which is full of beauty, love, and coquetty.” (Osho, Love: the free bird, Masiha Barzegar, p. 93)

Next, he states that the only way of reaching God and the world beyond is love, and “love is the only word in which God's warm breath has been blown. Rendezvous of two lovers is the only experience in our disposal for defining the non-definable world beyond; it is the only structure in which man visits essence of existence.” (Osho, Love: the free bird, Masiha Barzegar, p. 94)

b) Belief in Intrinsic Unity of the Universe: As Osho states it, the ultimate point of this love is extinction and perdition. Getting united with the truth following this love, no trace is left from the lover. And where there is extinction and perdition in multiples as well as in mere union, there is no place for religious rituals. These ceremonial are where one sees oneself separate from god and duality is considered, with the worshiper being one of them and god being the other. But, when the distance between the two is removed and they become one and no duality is considered, then prays and religious rituals become meaningless: “Your nature is transformed in the divine nature, like a drop in sea, from which only a name is left.” (Osho, Love: the free bird, Masiha Barzegar, p. 117)

And, this revolution is present in an intrinsic unity Osho mentions: “In nature, there is a basic unity and intrinsic organization.” (Osho, From sex to superconsciousness, translated by Muhsen Khatami, p. 19)

¹c.f. Sufism
Conclusion

Mystic intuitions and states caused by believing in love and unity of existence in mysticism creates some kind of satiety from religious rituals. Among Islamic and salafist mystics, this transcending from religious rituals has mostly appeared in form of profanities and grateful behaviors, but never resulted in denying the religion. However, in emerging gnoses such as Osho, considering contemporary conditions and influenced by political and social factors, these personal experiences and intuitions led to ditching of religions. That is, the mystic, influenced by personal mystical experiences and states, sensed some type of achieving truth and saw himself needless of tradition and religion; in order to state the religion as false in achieving truth, based his discourse on certain religions' recommendations and announced religion as harmful altogether, neglecting the fact that both in the past and at present, many great mystics have been trained by the same religions and achieved intuition.
References


