

AMOGHVARTA

ISSN : 2583-3189



## From Sex to Super Consciousness: Osho's Idea of Sexual Praxis and its Critics

ORIGINAL ARTICLE



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### Abstract

*In this research paper, researcher have examined the controversial teachings and ideas preached and suggested by Osho (also known as Bhagwan Shree Rajneesh), which advocates sexual energy as a potential path to super-consciousness. It also underlines Osho's framing of praxis - grounded in tantric metamorphosis. It rejects all forms of repression and summarizes some of the major practices, he talked about. In this paper researcher attempted to analyze the phenomenon with scholarly and journalistic view-points, that encompasses a sympathetic reading and a critical over-view. The objective is to present a concise, evidence-based analysis of how Osho brought together the sexuality and the spiritual awakening. Before Osho, the praxis of sex to super-consciousness was very rare in the history of mankind. Even if it was there in Tantra practice. It was not in public. As we all know, praxis is the process on the basic of which a new idea, theory or skill is embodied and put into practice. Praxis*

*has been a recurrent topic in the fraternity of philosophy, discussed widely in the writings of thinkers of yester-years including Plato, Aristotle, St. Augustine, Francis Bacon, Karl Marx, Jean-Paul Sartre. Immanuel Kant, and many others. It is meaning fully and purposefully used in the political, educational, spiritual and medical dominions.*

### Key Words

*Osho, Sex, Super Consciousness, Spiritual, Introduction -freedom, Society.*

### Introduction

Osho (1931–1990) remains one of the most polarizing modern spiritual preachers. While many ancient religious traditions narrate, sex as an 'obstacle' to experience the transcendence, Osho claimed that the urge of sexual energy is raw life-energy that can be transformed through awareness and meditative practice. This sexual energy may well blossom with practice. It can lift both the body and mind into super consciousness (Samadhi). Provided the praxis is immaculate and done with utmost integrity. This Samadhi is the ultimate state of consciousness, that beings the rare feel of oneness. Osho advocated of sexual freedom in the society, that led him to both fame and controversy. His commune in Pune (India) and the one in Rajneesh-Puram (USA) were known for the sexual freedom.

## **Osho's Concept: From Sex Energy to Enlightenment**

Osho's preaching on sexuality, drew overtly from Tantra. He however, reinterpreted tantric ideas for a modern, often Western, audience. He distinguished 'sex' as a biological marvel from 'sexuality' as the psychological and social connection that may engross the individual in neuroses. Osho taught three stages of energy transformation- The biological, the psychological (attachment), and the spiritual (transmutation into eternal consciousness). Osho asserted that through mindful, non-possessive sexual association and meditative praxis, the sexual energy can be transformed to realize the culmination of Samâdhi.' If the praxis is performed with a sense of aloofness, the lotus of super consciousness (Samadhi)... would bloom out of the mud of sex," Osho said in his own way of preaching. Osho discussed and elaborated this approach in several of his discourses.

### **Process of Overcoming Guilt**

Osho encouraged praxis that removed the guilt from sexual life. He also advocated several forms of experimental relationships like open marriages, communal engagements etc. Osho integrated collective processes, in an attempt to break social taboos and conditioning. These practices were ritualized in his Ashram at Pune through workshops. He said, individuals, with awareness, can encounter groups, to dissolve defenses and redirect their energies into meditative awareness. Osho framed these processes as therapeutic and spiritual methods.

He was of the view that the sex should not merely be for lust-making or seeking pleasure. If it is hedonistic, then the energy would never transform. His critics, however, resisted that the institutional disposition of such practices within his communities may lead to compulsion and health disorders as well

### **Different Perspectives**

Since Osho had given this controversial idea related to sex in the late 60s, Indian society still had the social barriers, as people used to refrain from talking about sex, more so in public. Keeping this phenomenon in mind, scholarly literature has viewed Osho from myriads of angles. Anil Kumar Mysore Nagaraj (2013) gives a clinical overview, arguing that Osho's praxis on sex—rooted in tantric transformation can be understood as a legitimate spiritual psychology: As Osho said- sexual energy, when integrated completely, can make pathways to super consciousness. Nagaraj's remark is sympathetic to the conceptual possibility of transmuting libido into spiritual energy while noting the cultural shock his teachings ignited.

In his critical ethnography, *Zorba the Buddha: Sex, Spirituality, and Capitalism in the Global Osho Movement\** (2016), Hugh B. Urban provides a balanced historical and sociological analysis. Urban underlines the sexual libertinism within broader processes—including commodification, charisma, and globalized spirituality. He also interrogates how Osho's rhetoric about sexual liberation functioned institutionally. Urban discusses tensions between therapeutic rhetoric and organizational control, mentioning how sexual discourse served multiple functions: the spiritual transformation and its after-effects, the socio-cultural initiatives that might break established norms, besides organizational participation and unity.

### **Post-colonial Critiques**

While analyzing Osho's praxis based on 'From sex to super consciousness' the post-colonial commentators and journalists provide different perspectives, which are predominantly negative. Most of these commentators were of the view that such praxis may lead to compulsion and misuse of sexual practices. Such processes may also result public-health consequences. Critical commentators also place Osho's sexual praxis in a power-dynamics frame: sexual openness can empower occasionally in some situations. However, when embedded in hierarchical communities, it may be used to control followers or weaken pair-bonding, so that they leave at any point of time, without having any commitment. Post-colonial scholars have also underlined Osho's challenge to 'Western' and 'colonial' moral frameworks as a way of cultural decolonization. Moreover, this praxis also raises its own ethical questions. These critiques emphasize the necessity of consent, and

institutional accountability while evaluating the claims that sex can directly transform the individuals to Samadhi (super consciousness).

### **Can Sex Really be the ‘Beginning of Samadhi’?**

The prerogative statement that sex can be ‘the beginning of Samadhi’ must be analyzed carefully. Albeit, conceptually, Osho’s claim is conceivable within tantric and certain psychological models, that advocate the transformation of energy. Through these processes, biological urge and desire can be transferred through conscious attention and ritualized practice into altered states of consciousness. Empirically, however, evidence is largely testimonial and qualitative. This might lead to manipulation and harm as well. The methodological problem is double-edged and risk-prone: subjective states like ‘Samadhi’ are not open to direct measurement, and collective surroundings blur the line between the self-motivated spiritual experimentation and the one under social pressure. Thus, while Osho’s model is intellectually and historically significant, its ethical and empirical legitimacy depends on the integrity of practice contexts, consent, and absence of compulsion). Moreover, the independent validation of claimed transformative outcomes also needs to be reviewed with objectivity.

### **Conclusion**

Osho’s argument that sexual energy, when consciously experienced and transformed, can open take the individual toward ‘Samadhi’ (super consciousness) advocates a candid re-processing of tantric ideas for a global audience. The Scholars have recognized the philosophical logic and social influence of Osho’s teachings but also emphasize that if sexual liberation is institutionalized without adequate safeguards, it may harm the society as a whole and create a kind of anarchy as well. Hence, Evaluations of Osho’s claim needs theoretical sympathy for processes of energetic transformation. Moreover, it also requires critical attention to ethical practice and accountability before allowing sex to realise the super-consciousness.

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