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# A Thematic Study of Krishna: The Man and His Philosophy

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## ABSTRACT:

**AIM:** The point of this record is to investigate the lessons of Osho, especially as introduced in "Krishna: The Man and His Way of thinking," and to analyze their arrangement with Vedanta reasoning, zeroing in on key ideas like Brahman, Atman, Maya, Moksha, and the way to freedom. Moreover, it means to dissect the reactions and debates encompassing Osho's lessons and their pertinence in the advanced setting, drawing matches with Vedanta reasoning and other philosophical customs like Harmony Buddhism and Existentialism.

**METHODOLOGY:** The technique used includes an exhaustive assessment of Osho's lessons as introduced in "Krishna: The Man and His Way of thinking," enhanced by references to Vedanta reasoning, academic articles, and respectable sources like the Vedanta Society of New York and Reference book Britannica. Relative investigation methods are utilized to compare Osho's understandings with conventional Vedantic standards, Harmony Buddhism, and Existentialist way of thinking, featuring points of assembly and disparity. Furthermore, the report consolidates bits of knowledge from contemporary talk and philosophical discussions to contextualize Osho's lessons inside the advanced scene. Basic assessment of reactions and contentions encompassing Osho's lessons is led to give a reasonable viewpoint, while likewise looking at their suggestions for profound searchers and society at large. In general, the strategy plans to offer a complete comprehension of Osho's lessons and their importance in contemporary otherworldly talk.

**OUTCOME:** The archive gives an inside and out investigation of Osho's lessons, clarifying the way that they reverberate with Vedanta standards and offering bits of knowledge into otherworldliness, awareness, and the idea of the real world. Through a relative investigation, it features the similitudes and contrasts between Osho's understandings and customary Vedantic lessons, revealing insight into his one of a kind viewpoints and creative ways to deal with otherworldly freedom. Moreover, it talks about the contentions encompassing Osho's own direct and way of life, while additionally accentuating the persevering through pertinence and appropriateness of his lessons in tending to current difficulties and cultivating self-improvement and change.

**Conclusion:** In "Krishna: The Man and His Way of thinking," Osho's lessons offer significant experiences into otherworldliness and cognizance, adjusting intimately with Vedantic standards while giving contemporary viewpoints on self-acknowledgment and change. Osho underlines contemplation as the foundation of profound development, supporting for reflection and self-disclosure. His inventive contemplation procedures and care rehearses resound with current searchers, offering functional devices for internal development and extension of awareness. Furthermore, Osho's investigation of awareness matches Vedantic lessons, featuring its supernatural nature and its part in molding human experience. By rising above the restrictions of the psyche and self image, Osho guides experts towards edification as an excursion of mindfulness. Besides, Osho's lessons on the real world and deception reverberation Vedantic sees on Maya, focusing on the significance of care in rising above the cloak of deception. Notwithstanding debates encompassing his strategies and way of life, Osho's accentuation on internal change remains established in Vedantic standards, offering a freeing option in contrast to customary profound standards. In the cutting edge setting, Osho's lessons address existential difficulties and give direction to self-awareness and satisfaction. Incorporating Eastern and Western points of view, Osho's bits of knowledge offer an immortal way to arousing and self-acknowledgment, reverberating with searchers overall and enlightening the intricacies of the human experience.

**KEYWORDS:** Consciousness, Existentialist, Spirituality



## I. EXPLORING VEDANTA PHILOSOPHY THROUGH OSHO'S "KRISHNA: THE MAN AND HIS PHILOSOPHY"

Introduction: In view of the Vedas, the most seasoned sacred texts in the confidence, Vedanta is one of the six perceived schools of Indian way of thinking. Its thorough investigation of the idea of the real world, the individual, and a definitive truth has spread the word. *Osho*, as Rajneesh, presents an exceptional point of view on Vedanta reasoning in his book "*Krishna: The Man and His Way of thinking*." This top to bottom assessment will go into the center ideas of Vedanta reasoning, analyzing its texts and key figures while acquiring new viewpoints from *Osho's* translation of Krishna's way of thinking.

Core Principles of Vedanta Philosophy:

1. Brahman: Vedanta reasoning sets that a definitive reality, known as Brahman, is shapeless, endless, and outside human ability to grasp. *Osho*, in "*Krishna: The Man and His Philosophy*," emphasizes the ubiquity of Brahman, stating, "Brahman is not something that can be known by the mind... it is not an object."
2. Atman: At the focal point of Vedanta lies the possibility of Atman, the authentic self or soul, which is unclear from Brahman. *Osho* elucidates this idea by stating, "You are not different from the whole. There is no boundary between you and the whole. The whole penetrates you; you penetrate the whole."
3. Maya: Maya alludes to the deception of separateness and the apparent variety of the world. As per Vedanta, Maya shroud the real essence of the real world, driving people to relate to their inner self as opposed to perceiving their fundamental unity with Brahman. *Osho* investigates Maya's complexities, declaring, "Maya implies the world as it appears to you, not for all intents and purposes. Maya implies the appearance, not the truth."
4. Moksha (Liberation): Freedom from the pattern of birth and demise (samsara) is a definitive objective of Vedanta reasoning. It involves understanding one's character with Brahman and rising above the deception of Maya. *Osho* examines the idea of Moksha according to Krishna's lessons, stressing the significance of inward opportunity and separation.

Texts of Vedanta Philosophy:

- Upanishads: The Upanishads structure the philosophical supporting of Vedanta, containing huge encounters into the possibility of this present reality and oneself. *Osho* routinely suggests the Upanishads in "*Krishna: The Man and His Perspective*," drawing matches between their illustrations and Krishna's knowledge
- Bhagwad Gita: The Bhagavad Gita, a blessed Hindu hallowed composition, is a talk between Sovereign Arjuna and Expert Krishna, occurring on the forefront of Kurukshetra. How *Osho* might interpret the Bhagavad Gita, as presented in his book, illuminates the basic philosophical thoughts of Vedanta, similar to karma, dharma, and self-affirmation. Key

Figures of Vedanta Philosophy:

- Adi Shankaracharya: Adi Shankaracharya, an eighth century Indian researcher, is credited with sorting out and recharging Vedanta hypothesis. His articles on the Upanishads, Bhagavad Gita, and Brahma Sutras have essentially impacted Vedantic thought. *Osho* perceives Shankaracharya's responsibilities to Vedanta while offering his extraordinary pieces of information into its philosophical profundities.
- Swami Vivekananda: Swami Vivekananda, a nineteenth century Indian holy person and researcher, assumed an urgent part in promoting Vedanta reasoning in the West. His talks at the Parliament of the World's Religions in Chicago in 1893 acquainted Vedanta with a worldwide crowd. *Osho* considers Vivekananda's endeavors to pass the substance of Vedanta on to the cutting-edge world, stressing it's all inclusive significance

Integration of *Osho's* Insights from "*Krishna: The Man and His Philosophy*":

In "*Krishna: The Man and His Philosophy*" by *Osho*, Vedanta principles are explored through Krishna's teachings, providing contemporary insights into self-realization and ultimate freedom. *Osho's* analysis aligns with core Vedantic concepts, particularly emphasizing inner transformation, mindfulness, and the dissolution of the ego. His interpretation of Krishna's lessons on karma yoga resonates with Vedantic ideals of selfless action. *Osho's* exploration of Maya, the illusion of separateness, delves into the deeper unity of existence beyond surface reality. Through his unique perspective, *Osho* offers a profound understanding of Vedanta philosophy, enriching the timeless wisdom found in Krishna's teachings.

*Osho* expresses,

"The highest knowledge is the knowledge of oneself."



This feature highlights the extraordinary force of mindfulness and the quest for inward opportunity through careful activity.

Besides, *Osho's* investigation of the Bhagavad Gita, a holy Hindu sacred writing, extends the comprehension of Vedanta reasoning. He explains the discourse among Arjuna and Krishna, disentangling significant philosophical ideas like karma, dharma, and self-acknowledgment.

*Osho's* translation carries lucidity to the immortal insight held inside the Bhagavad Gita, overcoming any issues between old sacred text and contemporary comprehension. He expresses, "Meditation is nothing but a device to make you aware of your real self."

Generally, *Osho's* text examination in "Krishna: The Man and His Way of thinking" offers an exhaustive investigation of Vedanta reasoning, improved by his one of a kind experiences and contemporary viewpoint. Through his understanding of Krishna's lessons, *Osho* enlightens key bits of insight about the idea of the real world, oneself, and extreme freedom.

## II. ABOUT THE AUTHOR: *OSHO*

Rajneesh Chandra Mohan Jain, known as Osho, was a significant spiritual teacher born on December 11, 1931, in Madhya Pradesh, India. His life, spanning from the mid-20th century until his passing on January 19, 1990, was marked by exploration, innovation, and profound insights into human consciousness. Raised in a Jain family, Osho showed a penchant for spirituality and questioning societal norms from an early age. He studied various spiritual practices and philosophies, drawing influence from Eastern mystics like Buddha and Mahavira, as well as Western thinkers like Nietzsche and Freud. Establishing an ashram in Pune in the 1970s, Osho developed and popularized dynamic meditation techniques, blending Eastern meditation practices with Western therapeutic methods. Despite controversies surrounding his teachings and lifestyle, Osho's legacy endures through his books, lectures, and meditation techniques, inspiring millions worldwide to embark on the journey of self-discovery and spiritual awakening. Osho's emphasis on individual freedom, creativity, and celebration of life continues to resonate in contemporary spiritual discourse, guiding seekers towards self-realization and inner peace.

*Osho's Teachings:*

Key Aspects of *Osho's* Approach to Spirituality:

- **Dynamic Reflection:** *Osho* pushed dynamic contemplation methods intended to assist people with delivering repressed feelings, get through mental molding, and accomplish a condition of inward quiet and clearness. In "Krishna: The Man and His Way of thinking," *Osho* underlines the groundbreaking force of contemplation, expressing, "Meditation is only a gadget to make you mindful of your genuine self."
- **Self-Acknowledgment:** *Osho* urged searchers to leave on an excursion of self-disclosure and self-acknowledgment, rising above cultural standards, convictions, and characters to reveal their actual embodiment. He accentuated the significance of realness and living in arrangement with one's internal truth. *Osho* expresses, "The second you become genuine, you begin feeling a remarkable power inside yourself."
- **Living right now:** *Osho* focused on the meaning of living completely right now, liberated from laments about the past or nerves about what's in store. He upheld care practices and mindfulness procedures to assist people with developing a condition of presence and aliveness. *Osho's* words reverberate with this opinion: "Life comprises of little things, however in the event that you can carry entirety to them, every little thing is an extraordinary reflection."
- **Rising above Dualities:** *Osho* urged searchers to rise above dualistic reasoning and embrace the solidarity of alternate extremes, perceiving that light and dimness, delight and distress, are cut out of the same cloth. He asked people to embrace life in its entirety, embracing the two its difficulties and its favors. *Osho* ponders this idea, expressing, "Life is an extremity: once in a while there is satisfaction, at times there is misery... furthermore, the two of them make life rich."
- **Festivity and Delight:** As opposed to customary ideas of renunciation and parsimony, *Osho* celebrated life in the entirety of its aspects, supporting for a comprehensive way to deal with otherworldliness that enveloped euphoria, chuckling, and festivity. He accepted that illumination could coincide with an existence of overflow and delight. *Osho's* way of thinking is epitomized as would be natural for him, "Life is a festival, and in the event that you can't commend, you are feeling the loss of the general purpose."



### III. VEDANTA PHILOSOPHY OVERVIEW & FOUNDATIONAL PRINCIPLES

Vedanta reasoning is one of the six conventional schools of Indian way of thinking, established in the Vedas, the old holy texts of Hinduism. It investigates the essential idea of the real world, oneself, and a definitive truth. In "Krishna: The Man and His Way of thinking," *Osho* offers significant experiences into Vedanta reasoning through his understanding of Krishna's lessons. We should dig into the essential standards of Vedanta as explained in *Osho's* work.

- **Brahman - The Ultimate Reality:** At the center of Vedanta lies the idea of Brahman, a definitive reality that rises above all structures and restrictions. *Osho* underscores Brahman's ubiquity and indescribability, expressing, "Brahman is not something that can be known by the mind... it is not an object." This line indicates the Vedantic perspective on Brahman as amorphous, limitless, and outside human ability to grasp.
- **Atman - The True Self:** Vedanta instructs that Atman, the genuine self or soul, is indistinguishable from Brahman, addressing the singular part of a definitive reality. *Osho* dives into the idea of Atman, featuring its fundamental solidarity with Brahman. He states, "You are not quite the same as the entirety. There is no limit among you and the entirety. The entire infiltrates you; you enter the entirety."
- **Maya -- The Illusion of Separateness:** Maya alludes to the enormous deception that covers the real essence of the real world, driving people to see assortment and separateness. *Osho* clarifies Maya's dishonest nature, stating, "Maya implies the world as it appears to you, not for all intents and purposes. Maya implies the appearance, not the truth." This idea is vital to Vedanta, as conquering Maya is fundamental for understanding one's personality with Brahman.
- **Moksha - FREEDOM:** Freedom from the pattern of birth and passing (samsara) is a definitive objective of Vedanta reasoning. It involves understanding one's character with Brahman and rising above the deception of Maya. *Osho* examines the idea of Moksha corresponding to Krishna's lessons, stressing the significance of internal opportunity and separation. He expresses, "Moksha implies opportunity. It implies you have become separated from everything."
- **Self-Realization & Knowledge:** Vedanta accentuates the way of self-acknowledgment through information (jnana yoga), wherein people try to figure out their real essence as heavenly creatures. *Osho* highlights the significance of mindfulness and inward change on the way to edification. He expresses, "The most elevated information is the information on oneself."
- **Solidarity of Presence:** Vedanta shows the fundamental solidarity of presence, wherein all obvious variety is perceived as appearances of a similar basic reality, Brahman. *Osho* ponders this solidarity, expressing, "In presence, everything is interrelated... Everything is associated with all the other things."
- **Scriptural Power and Master:** Vedanta perceives the power of the Vedas and the significance of an otherworldly educator (master) in directing searchers on the way to acknowledgment. *Osho* recognizes the meaning of sacred writings and the master pupil relationship in otherworldly advancement. He states, "The master is required simply because of sacred texts. The sacred texts make the requirement for a master."

### IV. COMPARISON OF OSHO'S TEACHINGS WITH VEDANTA

*Osho's* lessons, as introduced in "Krishna: The Man and His Way of thinking," display a significant echo with Vedanta reasoning, while likewise consolidating extraordinary viewpoints and approaches. We should break down how *Osho* consolidates or goes amiss from Vedantic standards in his understanding of Krishna's lessons.

- **Concept of Brahman and Atman:** Vedanta posits Brahman as the ultimate reality, while Atman represents the individual soul, identical to Brahman. *Osho* echoes this concept, emphasizing the essential unity of the self with the divine. He writes, "Brahman is not something that can be known by the mind... it is not an object." This aligns with Vedanta's view of Brahman as formless and transcendent. However, *Osho's* emphasis on the individual's direct experience of enlightenment may deviate from traditional Vedantic teachings, which often prioritize the guidance of a guru.
- **Maya and Illusion:** Vedanta teaches that Maya is the cosmic illusion that veils the true nature of reality. *Osho* explores the deceptive nature of Maya, stating, "Maya means the world as it appears to you, not as it is." He emphasizes the need to transcend Maya through self-awareness and inner transformation. While *Osho's* insights into Maya align with Vedanta, his emphasis on dynamic meditation techniques for transcending illusion may represent a departure from traditional Vedantic practices, which often prioritize contemplation and self-inquiry.
- **Path to Liberation (Moksha):** Both Vedanta and *Osho's* teachings emphasize liberation (Moksha) from the cycle of birth and death. Vedanta advocates self-realization through knowledge (jnana yoga), while *Osho* emphasizes the importance of meditation and self-awareness. He writes, "Moksha means freedom. It means you have become

detached from everything." While *Osho's* approach to Moksha may differ in emphasis, both traditions share the goal of realizing one's essential nature and transcending worldly attachments.

- Living in the Present Moment: Vedanta teaches the importance of living fully in the present moment, free from the distractions of the past and future. *Osho* echoes this sentiment, advocating mindfulness and awareness practices. He writes, "Life consists of small things, but if you can bring totality to them, each small thing is a great meditation." Both Vedanta and *Osho's* teachings highlight the transformative power of presence and mindfulness in attaining spiritual realization.
- Celebration and Joy: *Osho's* emphasis on celebrating life in all its aspects resonates with Vedanta's recognition of the inherent joy and abundance of existence. He writes, "Life is a celebration, and if you cannot celebrate, you are missing the whole point." While traditional Vedanta may prioritize renunciation and austerity, *Osho's* philosophy integrates celebration and joy as integral aspects of the spiritual journey. This divergence represents a departure from conventional Vedantic teachings.
- Transcending Dualities: Vedanta teaches the unity of opposites and the transcendence of dualistic thinking. *Osho* echoes this perspective, advocating for the acceptance of both light and darkness in life. He writes, "Life is a polarity: sometimes there is happiness, sometimes there is unhappiness... and they both make life rich." While *Osho's* approach aligns with Vedanta in recognizing the unity of opposites, his emphasis on embracing all aspects of existence may represent a departure from traditional Vedantic teachings, which often prioritize detachment and equanimity.

## V. MEDITATION AND CONSCIOUSNESS IN *OSHO'S* TEACHINGS AND VEDANTA

*Osho's* emphasis on meditation and awareness, as explored in "Krishna: The Man and His Way of thinking," reflects a deep understanding of Vedantic norms and presents creative perspectives on spiritual practice and self-awareness. Let us examine *Osho's* approach to reflection and its connection to Vedantic practices, as well as the role of awareness in *Osho's* teachings and Vedanta.

- Meditation in *Osho's* Teachings: *Osho* thinks about contemplation as the foundation of profound development and self-acknowledgment. He offers an assortment of reflection methods custom-made to current searchers, intended to work with inward change and the development of cognizance. In "Krishna: The Man and His Way of thinking," *Osho* stresses the groundbreaking force of contemplation, expressing, "Meditation is only a gadget to make you mindful of your genuine self." Through unique contemplation, care practices, and methods for internal investigation, *Osho* guides specialists on an excursion of self-disclosure and freedom.
- Connection to Vedantic Practices: *Osho's* way to deal with reflection imparts shared view to Vedantic rehearses, especially the accentuation on self-request and direct insight of truth. Vedanta advocates reflection as a way to understand one's fundamental nature and rise above the impediments of the self image. *Osho* reverberations this opinion, underlining the significance of mindfulness and internal investigation. He states, "The most elevated information is the information on oneself." While *Osho's* contemplation procedures might contrast in structure from conventional Vedantic rehearses, the two customs share the objective of accomplishing self-acknowledgment through thoughtfulness and internal quiet.

In "*Krishna: The Man and His Way of thinking*," *Osho's* investigation of contemplation and cognizance mirrors a significant comprehension of Vedantic standards while offering contemporary bits of knowledge into profound practice and self-acknowledgment. Through imaginative contemplation procedures and a profound investigation of cognizance, *Osho* guides searchers on a groundbreaking excursion of enlivening and internal opportunity

## VI. THE NATURE OF REALITY IN *OSHO'S* TEACHINGS AND VEDANTA

As presented in "Krishna: The Man and His Way of thinking," *Osho's* exploration of the material world and deception provides important insights into the concept of presence while aligning with Vedantic perspectives on Maya (deception). When examined *Osho's* views on reality and deceit and compared them with Vedantic norms, following points were found out:

- *Osho's* Views on Reality and Illusion:  
Osho emphasizes that truth is multi-faceted, extending beyond the rational mind. He highlights the role of perception in shaping individual reality and suggests that Maya, illusion, occurs when reality is filtered through conditioned beliefs, biases, and attachments.



- Comparison with Vedantic Perspectives on Maya:  
Vedanta and Osho concur that Maya, the infinite illusion, distorts one's perception of reality, perpetuating suffering. While Vedanta views Maya as temporary and illusory, Osho emphasizes transcending Maya through mindfulness and inner transformation, aligning with Vedantic principles.
- Nature of Ultimate Reality:  
Osho and Vedanta both view ultimate reality as ineffable, boundless, and beyond human comprehension. Osho emphasizes that Brahman cannot be grasped by the mind, stating, "it is not an object." Vedanta similarly teaches that Brahman transcends all forms and limitations.
- Role of Self-Realization:  
Both *Osho* and Vedanta advocate self-acknowledgment as the necessary resources to rise above deception and accomplish freedom (Moksha). *Osho* accentuates the significance of mindfulness and inward change in understanding one's real essence past the restrictions of the self image. He expresses, "The most noteworthy information is the information on oneself." Also, Vedanta instructs that self-acknowledgment involves remembering one's character with Brahman and rising above the deceptive idea of the inner self. While *Osho* and Vedanta might contrast in their strategies for self-acknowledgment, the two customs share the objective of enlivening to a definitive truth past the cloak of deception.  
In "*Krishna: The Man and His Way of thinking*," *Osho's* investigation of the real world and deception offers significant bits of knowledge into the idea of presence while drawing matches with Vedantic viewpoints on Maya. Through his accentuation on mindfulness, inward change, and direct insight of truth, *Osho* guides searchers on a groundbreaking excursion of enlivening and freedom.

## VII. PATHWAYS TO LIBERATION

- *Osho's* Teachings vs. Traditional Vedantic Paths  
*Osho's* lessons, as introduced in "*Krishna: The Man and His Way of thinking*," offer imaginative techniques for profound freedom, particular from conventional Vedantic ways like Jnana Yoga, Bhakti Yoga, and Karma Yoga.
- *Osho's* Prescribed Methods for Spiritual Liberation:  
*Osho* stresses the significance of mindfulness, contemplation, and inward change as pathways to freedom. He offers dynamic reflection procedures, care practices, and direction on self-request to assist people with rising above the limits of the self-image and understand their real essence. *Osho* states, "Meditation is only a gadget to make you mindful of your genuine self." His methodology centers around direct insight and self-acknowledgment, as opposed to adherence to outer ceremonies or convictions.
- Contrast with Traditional Vedantic Paths:
  - a) Jnana Yoga (Path of Knowledge):  
Jnana Yoga is the way of self-request and scholarly acumen, wherein searchers look to achieve self-acknowledgment through the comprehension of philosophical insights. Not at all like Jnana Yoga, *Osho's* lessons focus on experiential information over scholarly comprehension. While both stress the significance of self-acknowledgment, *Osho's* methodology might separate from customary Jnana Yoga in its accentuation on contemplation and direct insight.
  - b) Bhakti Yoga (Path of Devotion):  
Bhakti Yoga is the way of adoration and dedication, wherein searchers develop a profound relationship with the heavenly through supplication, love, and give up. While *Osho* recognizes the meaning of commitment, his lessons frequently stress the significance of mindfulness and internal change over outside demonstrations of love. He states, "Commitment is the way to illumination, yet recollect... dedication doesn't have anything to do with conviction."
  - c) Karma Yoga (Path of Selfless Action):  
Karma Yoga is the way of benevolent activity, wherein searchers play out their obligations without connection to the outcomes, offering their activities to the heavenly. *Osho's* lessons on karma line up with Karma Yoga in their accentuation on non-connection and care in real life. Nonetheless, *Osho's* methodology might vary in its accentuation on internal change and reflection as correlative practices to karma yoga.
- Integration of Methods:  
While *Osho's* lessons might vary in accentuation from conventional Vedantic ways, they likewise consolidate components of Jnana, Bhakti, and Karma Yoga. *Osho* underlines the significance of self-request (Jnana Yoga),



commitment to the inward excursion (Bhakti Yoga), and careful activity (Karma Yoga) as fundamental parts of the otherworldly way. He writes, "The moment you become real, you start feeling an extraordinary power within yourself."

- Emphasis on Inner Freedom:

*Osho's* lessons focus on internal opportunity and self-acknowledgment as a definitive objectives of the otherworldly excursion. He urges searchers to rise above the restrictions of the self-image and cultural molding to achieve freedom. While conventional vedic ways may likewise go for the gold, approach accentuates the immediate experience of truth and the disintegration of the inner self as fundamental to otherworldly acknowledgment.

In "Krishna: The Man and His Way of thinking," *Osho* offers creative strategies for profound freedom, particular from customary Vedic ways like Jnana, Bhakti, and Karma Yoga. While *Osho's* lessons might contrast in accentuation, they likewise consolidate components of these ways, directing searchers on an extraordinary excursion of mindfulness and inward opportunity.

## VIII. CRITIQUES AND CONTROVERSIES SURROUNDING *OSHO'S* TEACHINGS

As presented in "Krishna: The Man and His Way of thinking," *Osho's* teachings have sparked discussion and reverence. While many of his supporters praise his creative approach to overcoming otherworldliness, others have expressed disapproval of his methods, style of living, and forward-thinking cooperative design. Following is the portion of the investigates and contentions encompassing *Osho's* lessons and consider how they adjust or separate according to Vedantic points of view.

1. Materialism and Hedonism: Scrutinizes frequently blame *Osho* for advancing realism and debauchery, stressing delight and extravagance over profound discipline. Pundits highlight *Osho's* sumptuous way of life and the commercialization of his lessons as proof of this investigate. In any case, in "Krishna: The Man and His Way of thinking," *Osho* underscores the significance of inward change and mindfulness over outside joys. He expresses, "The second you become genuine, you begin feeling a remarkable power inside yourself." While *Osho's* lessons might commend the wealth of life, they additionally underline the otherworldly idea of profound acknowledgment past material pursuits.

2. Authoritarianism and Control: A few pundits blame *Osho* for cultivating a tyrant climate inside his cooperative, wherein supporters were exposed to severe guidelines and control. *Osho's* various leveled structure and the discussion encompassing his secretary, Mama Anand Sheela, have powered these reactions. In any case, *Osho's* lessons frequently advocate for individual opportunity and mindfulness. He expresses, "The second you acknowledge yourself, you have developed wings." While *Osho's* cooperative might have shown components of dictatorship, his lessons underscore the significance of individual independence and inward freedom.

3. Sexuality and Controversial Practices: *Osho's* lessons on sexuality and his support with the expectation of complimentary articulation have drawn analysis from moderate quarters. Pundits contend that *Osho's* perspectives on sexuality are ethically remiss and advance wantonness. Nonetheless, *Osho's* lessons on sexuality stress mindfulness and care instead of guilty pleasure. He states, "Be regular... try not to be fake. Stifle nothing." *Osho's* point of view on sexuality lines up with Vedantic standards, which underline the significance of mindfulness and amazing quality of want as opposed to concealment.

4. Controversies Surrounding *Osho's* Personal Conduct: *Osho's* own direct, remembering his inclusion for lawful debates and charges of medication use, has prompted reactions of his personality and trustworthiness. While these contentions have discolored *Osho's* standing, his lessons stay separate from his own decisions. In "Krishna: The Man and His Way of thinking," *Osho* centers around the ageless insight exemplified in Krishna's lessons, as opposed to his very own direct. He expresses, "I'm not intrigued by any way of thinking that can't move." While *Osho's* own contentions might bring up issues about his validity, his lessons keep on rousing searchers around the world.

5. Financial Exploitation: Pundits blame *Osho* for monetary abuse, referring to the extravagant expenses charged for his studios and the amassing of abundance inside his collective. Notwithstanding, *Osho's* lessons underscore inward change and mindfulness as the genuine proportions of otherworldly development, instead of material riches. He expresses, "The genuine religion can't be sold." While *Osho's* community might have participated in sketchy monetary practices, his lessons advocate for the greatness of realism and the quest for internal opportunity.

In "Krishna: The Man and His Way of thinking," *Osho's* lessons offer significant experiences into otherworldliness, cognizance, and the idea of the real world. While discussions encompassing his lessons and way of life persevere, isolating his lessons from his own conduct is fundamental. At last, *Osho's* accentuation on mindfulness, internal





change, and the festival of life reverberates with the immortal insight of Vedanta, which underlines the quest for self-acknowledgment and freedom from deception.

## IX. CONCLUSION

"Krishna: The Man and His Philosophy" by Osho offers profound insights into spirituality, consciousness, and the human condition, resonating deeply with Vedantic principles while providing contemporary perspectives on self-awareness and transformation. Osho's emphasis on meditation as the cornerstone of spiritual growth reflects a deep understanding of Vedantic principles, advocating for inner exploration and self-realization. His innovative meditation techniques and mindfulness practices cater to modern seekers, offering practical tools for inner transformation and expansion of consciousness. By aligning with Vedantic practices of self-inquiry and direct experience, Osho's teachings bridge ancient wisdom with contemporary spiritual needs, guiding individuals toward the realization of their true selves.

Furthermore, Osho's exploration of consciousness parallels Vedantic teachings, emphasizing its transcendental nature and its role in shaping human experience. Through his teachings, Osho encourages practitioners to transcend the limitations of the mind and ego, recognizing consciousness as the essence of existence itself. By delving into various states of consciousness, Osho elucidates the path to enlightenment as a journey of perception rather than achievement, echoing Vedantic ideals of self-realization and unity with the ultimate reality. Additionally, Osho's teachings on reality and illusion resonate with Vedantic perspectives on Maya, highlighting the importance of awareness in transcending the veil of illusion.

Despite criticisms, Osho's emphasis on inner transformation, mindfulness, and the celebration of life remains rooted in Vedantic principles, offering a liberating alternative to traditional spiritual norms. In the modern context, Osho's teachings continue to hold relevance and significance, addressing existential challenges such as stress, anxiety, and existential confusion. By integrating Eastern and Western perspectives and promoting empathy, compassion, and honesty, Osho's insights provide practical guidance for personal growth and transformation in today's fast-paced world. Through mindfulness practices and active meditation techniques, individuals can cultivate inner peace, clarity, and joy amidst the complexities of modern life.

Moreover, Osho's teachings offer a timeless path to awakening and self-realization, drawing parallels with Zen Buddhism and existentialist philosophy in their exploration of existence, freedom, and the pursuit of meaning. While Zen Buddhism emphasizes direct experience and the dissolution of the ego, existentialist philosophy focuses on individual agency and responsibility, considering complementary perspectives on the human condition and the quest for authenticity and self-realization. Overall, Osho's teachings illuminate the path to inner freedom and self-realization, offering a unique journey of awakening and liberation.

By embracing the principles of mindfulness, awareness, and inner freedom, individuals can transcend the limitations of the ego and connect with the underlying unity of existence. Through their alignment with Vedantic principles and their relevance in the modern context, Osho's teachings continue to inspire seekers worldwide, providing a beacon of light amidst the complexities of the human experience.

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