

## The Final Call

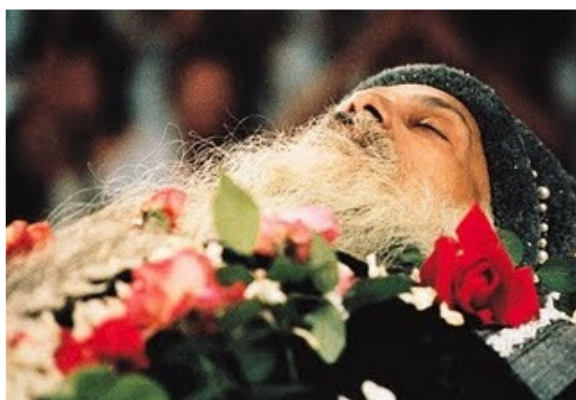
*Q: Namaste, beloved Mahadevi!*

*For a few days now certain thoughts come up in me again and again, and I want to share them with you.*

*When I was reading your book I felt you could become a guide to sannyasins. I thought by supporting us on our path, you will also save Osho's legacy, but after reading your article on the Samadhi issue, although it is full of insights I am very disappointed....*

*Is it not very important to save it or is it not possible anymore?*

*I don't want to sit on this energy, I tried Dynamic, but the issue keeps coming back. Is there anything I can do? I am waiting for your answer!*



Mahadevi:

Dear fellow Sannyasin,

All the time I receive information and questions from sannyasins on this issue. Mostly they are very concerned about the Poona resort. But I preferred to remain a silent watcher for two reasons: Firstly, it is believed that Osho himself had chosen his commune leaders. Even though many old members have been ousted, or may have left of their own accord, some still hold their positions there.

The second reason is more severe: it is the state of sannyas. It is sad, but since the downfall of the Ranch, most sannyasins lack inner strength and lost their will to stand up for sannyas and for Osho.

Of course, everything about Osho is still important, but it is virtually impossible to save it - such is the state of sannyas today. Sannyasins would have to first change their attitudes and priorities drastically. It is challenging: Are they ready to do it?

In this regard I wholeheartedly value your attitude and love for Osho and that you want to do something. The rebel in you has not died and it is for you and all other Osho lovers that I want to share my views on this.

So firstly, how can you save Osho's legacy and for what? Who is qualified to inherit it?

The question in itself arises only because sannyas has “failed.” So the problem is bigger and much more important than Osho’s legacy alone. His entire work including his sannyas is threatened, and from all sides!

I would like to illustrate the problems sannyas is encountering today with a situation I recently faced. A seeker, who is a mother, told me that she read Osho and felt attracted to his teachings, but when she saw a report on him in TV she changed her opinion. Osho’s work was presented in such a bad way, she felt sannyas was ugly and could eventually be harmful for her child.

This incident brought all underlying issues of sannyas to the surface and triggered many questions. Some of them I would like to put here before you.

Where does sannyas stand today and where is it going?

How strong still is the impact of Rajneeshpuram’s unlucky, short-lived history?

Are sannyasins again ready to stand up for sannyas, and how much?

What can be done to reanimate sannyas, so that it rejuvenates into a healthy presence?

How should Osho’s work be carried forward into a misinformed and therefore hostile society?

There is no doubt that Osho dedicated his entire life to waking people up. He strived to free them from their unconscious and to guide them onto a spiritual path. Aware of this, it was painful for me to see a seeker in need and in such a dilemma!

In my view, everything happening in sannyas and to sannyas affects each sannyasin individually. So both the enthusiasm of Poona-1 and the downfall of Rajneeshpuram affected all the sannyasins deeply.

Until the disaster of the Ranch the sannyas community was united, and sannyasins were enthusiastically following one goal, so they were strong, and stood up unwaveringly for sannyas. Then they were a solid pillar of Osho’s work, and as a result of this their own spiritual growth was nurtured!

But after the events at Rajneeshpuram strong anti-sannyas sentiments arose from everywhere, which suffocated the further development of sannyas and left sannyasins scattered and weak. It became a great opportunity for people who had wanted to see sannyas eradicated all along. Ever since then, they hammer on the crimes and other activities at Rajneeshpuram. They want the backbone of sannyas to be broken and sannyasins in a position where they never get together again. They have partly succeeded, sannyasins are not united anymore, have even become hostile to each other.

But by blaming and opposing each other or certain people, the situation will not change.

Sannyasins need to investigate into the matter with a fresh mind and not hang onto old perceptions; otherwise we will not come to the root cause of the problems. But if this is done, it will bring back the enthusiasm for spiritual and personal growth.

Once upon a time flourishing sannyas energy was like an ever lasting phenomenon, but unfortunately it is now as if we are going through a long winter. What has changed?

The prime reason certainly is the physical absence of the master. Without his guidelines sannyasins are unable to deal with sannyas and move forward. Without him, sannyas is scattered and has lead to the formation of splinter groups. Add to that the emotional injuries and internal disputes. I have heard harsh judgements from sannyasins about each other. They believe fellow sannyasins close themselves off and purposefully ignore anything they dislike or judge others with their big spiritual egos.

Lost in the jungle of Osho’s words, sannyasins resort to repeating him: “Osho said this, Osho said that...and so on.” They don’t bring Osho’s actions and teaching to the basic scientific understanding Osho wanted.

Are we sannyasins in a position to say or do things Osho did?

He had his views, his various reasons and goals on different occasions, so his statements are almost always contradictory to his previous statements. How then can somebody take any of his statements permanently for granted and make a philosophy out of it?

I remember one discourse: It was not long before Osho left for America, when he explained strongly and in detail why he would never leave India. But soon not only Osho, the whole ashram moved to America.



One can also see how Osho responded to situations, when he asked at a certain time to wear the robe and mala and at another time to drop it.

Why did Osho ask sannyasins to wear his mala and dress in the sannyas color?

It was because he had planned a master project, for which he eventually built the Rajneeshpuram commune. The color and the mala were energy agents for sannyasins and symbols of one unified goal!

Have you ever come to know what Rajneeshpuram was for, what Osho wanted to execute with it and how and why it was built in the US?

I looked through the writings of his personal staff, and even they did not have a clue to his true intentions! Osho was so secretive and careful with his work and such an extraordinary artist that, disguised in thousands of other words, he openly introduced his gigantic project, but still nobody has been able to understand him.

He was possessed by the project, it had his absolute priority, and everybody from top to bottom was there to function for it, including himself!

Then one day Osho permitted his people to drop the mala and the robes. He saw that his project and the Ranch had failed and many sannyasins withdrew themselves. They did not want to support his work anymore. So he freed them from their robes, freed them symbolically from the responsibilities of a disciple, so that they could feel free to move on.

Dropping robes was not at all a positive development, but the signal for his departure. Osho had not given up after the Rajneeshpuram disaster, because he expected it more than ninety-nine percent, although it came earlier and was more disastrous than he had anticipated.

After the Ranch, so many sannyasins gave up their support, which made Osho leave his body early – without his project he had no reason to remain here anymore. This is one of the very sad facts behind Osho's untimely death!

So be alert, sannyas is more than just the spiritual initiation of an individual. Our behaviour and perception that Osho is no longer accessible as a master indicate our disassociation with sannyas – and eventually portrays the message that Osho has failed.

So in my example, the matter is not just about robes and *malas*, it's about our trust in Osho. It is about our responsibilities towards the Master, who nurtured us in his spiritual womb. And if we don't pay importance even to the gestures of sannyas, neither will our spiritual growth be easy nor will we be able to become instruments for Osho's work. Then what *Gurudakshina*, reverence will we be able to pay to our Master?

Osho had only limited time for his project, but so much to do on so many different levels. Therefore he had to talk and talk and convince the people he needed. He knew it was dangerous for the spiritual growth and the mind of sannyasins, but he had no other way, so he warned again and again: "Don't look at my finger, grasp the moon I am pointing at." But unfortunately, most sannyasins received the enormous knowledge Osho poured out in topsy-turvy style. This damaged their growth, they became stuck in the mind, and subsequently their energy became stagnant and stale. The worst thing that happened is that they now believe they are witnessing themselves and know who they are. What an unlucky obstacle they put up on their path?!

However, I also see a positive side to the whole situation. I have noticed spiritual developments in sannyasins, which in other people do not easily happen. It needs certain energy and a phenomenon like the buddhafield to bring about particular chemical changes in man, which can trigger an interdependent psychological and eventually spiritual development. Trust, love and an energetically charged atmosphere play a big role in letting go of old conditioning, of the known, and prepare the seeker to enter the unknown, the mysterious. Therefore Osho had created the awareness for his tremendously potent buddhafield, so his sannyasins could preserve and maintain it even after his disembodiment.

Sannyasins were tremendously lucky to experience the mysterious energy of his buddhafield. But its vibrations, undercurrents and frequencies have left a blueprint on the psyche of sannyasins, which drives them to look for substitutes for the lost commune. So I am not surprised when most of my sannyas friends share with me that they miss living in a commune. Those were the golden days of their lives!

What sannyasins have grasped is only a fraction of the divine energy that they actually absorbed. Everyone who soaked in Osho's buddhafield is now charged with it. Sannyasins' bodies have become temples and pieces of the buddhafield, so much so that if they are brought together the same magical energy field will be formed, like solved pieces of a puzzle make the picture appear. Should this happen, Osho's omnipresent consciousness, his spirit, will be strongly perceived, filling the vacuum his death left behind. It will be like a rocket launcher, which will propel the consciousness of sannyasins to the sky, giving them a new and higher view of their own spiritual journey.

The mysterious energy of the buddhafield makes our love for Osho eternal and our connection to sannyas unbreakable. We feel most comfortable living together or close to sannyasins, therefore sannyasins kept themselves connected to Osho centres and the transmission of sannyas alive. Something is better than nothing!

The centres are not their own commune, instead they are islands controlled by the Poona resort, apparently giving them rules and regulations contributing nothing to their maintenance

or prosperity. Obviously, there was hardly any growth in the sannyas centres for the past twenty years.

In this connection I want to add here an example of old times, which is topically still valid: Michael and other friends, who built and maintained the Far Out disco in Berlin told me that the disco was the most successful in the city. But the Rajneeshpuram fundraisers came regularly to empty the accounts and pockets of sannyasins. Slowly the disco had a hard time to keep up the maintenance and its image of the best disco in town. Sannyasins had built the disco alone and never received any help from the Rajneeshpuram commune. But the fund-collectors could not even see that if you don't oil and maintain a money minting machine, it will break down one day.

The resort may not be draining the centres anymore financially, but it still sees sannyasins as objects to be used and not as members of one sannyas family.

The difference between Rajneeshpuram and Poona-2 is: the Ranch was a fascist dictatorship and the resort turned into an absolute monarchy, where a king dominates everything for his personal interest.

But what sannyasins need now exists nowhere: a commune by sannyasins and for sannyasins. Everybody's opinion should be heard and all contributions should be equally respected. This is absolutely necessary for a healthy sannyas - after such a long time without the physical presence of the Master.

Osho changed the commune leaderships and regularly shuffled people in positions around, be it for their spiritual growth or otherwise. It is a pity but also a fact that many weird people, who had no spiritual understanding or interest, came to sannyas for power, sex, or other reasons, and reached to powerful positions - because Osho tried to use their ambitions for his work. But as long as Osho was in the body the situation could come under control, sooner or later. Unfortunately, there is no hope for this anymore!

In India Osho was defamed as "the guru for the rich," but he sometimes refused even wealthy people with non-spiritual interests - when they were not needed for his work. I know such a person, he was an established Indian from Bombay and knew him from the early sixties and had talked to him personally on several occasions. As the man told me his story, he showed me a letter of Osho, still referring to him as *acharyaji*. After Osho had moved to America and the Rajneeshpuram commune had become popular, he wrote to Osho that he wanted to take sannyas.

Osho replied: "Now there is no need for you to become a sannyasin, my sannyasins are already here."

When Osho was talking about repression, in particular sexual repression, and offered his help by introducing modern meditations, he was strongly criticised and discriminated against. He did not get any cooperation for his work. It needed support from people who stood up for themselves or at least intellectually understood the value of his work. This was the main reason for introducing his sannyas and for sannyasins openly standing up for it. But then powerful people in India and also abroad shied away from taking sannyas. Later when Osho became world famous many of them wanted to take sannyas to gain position and power, to be on the list of who's who - or to go to America.

Fortunately, those days have passed, but if you can still hear the call of the Master today, Osho's work needs his sannyasins again - with energy, enthusiasm and rebellious fire. In his words: "When I leave my body, I will be in my sannyasins." At that time Osho was standing alone against the vast majority, of the unconscious ritual-oriented humanity.

Today, rather than isolating and limiting ourselves - or compromising with our backward-society-of-modern-make-up, we can still show that sannyas is the dynamic path (now highway) towards the ultimate freedom, which Buddha attained and Osho brought into our everyday life. The truth of his message cannot be touched, because it is our own experience of the divine potential of man! We are thousands and if the sannyasins decide, we will again make a difference to the world.

We have already found the path towards home, but why are we unable to celebrate our *sangha*? Why is our sannyas declining?

We are stronger than the people who stood against Osho. It takes courage to jump into the unknown ocean - to swim across it. We had the innocence and trust towards our master that we left a secure existence behind to walk on the rough path of sannyas.

Have we changed now or have we become weak? Where does Osho fall short that his rebels have lost the integrity of sannyas and started compromising?

Of course, in the spiritual sense we are not weak, but our strength is that of a flower, not that of Mohammad Ali, as Osho used to say. So if we remain individual and distant from each other, we and our sannyas will become more vulnerable to the harshness of anti-sannyas elements, outside as well as inside the sannyas world.

In this connection I remember the fateful day, when the pagoda over Osho's podium in Poona was demolished. Why did existence make me a witness to that crime?!

It was during the white robe brotherhood and I was guarding the front gate of the commune. I was actually the caretaker for the Samadhi and guarded the gates only once a week for three hours, but that matched the time exactly.

Usually there were no work activities during the white robe meditation, because it was compulsory to participate in it. So when I heard noises inside the resort, I thought first that they came from the Sunderban Hotel next door. But after a while a truck arrived and I had to let it in. I wondered what urgent work was going on that it had to be done during the evening meditation. I asked the guard from Meera, the opposite gate, to take care of my position as I was going for a break. I went inside and was shocked to see that within half an hour the pagoda was half demolished. I have never seen work happening in India at that speed.

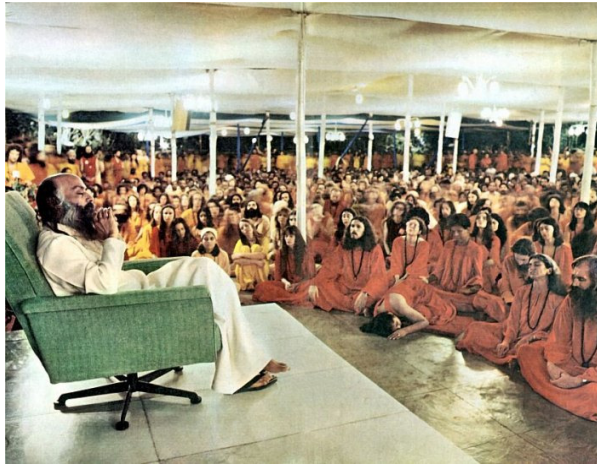
I sat down at the former entrance to Buddha Hall and held my head in my hands watching what was going on. For a few minutes I did not know what to do or say, and to whom. I felt absolutely helpless. But somehow I gathered myself and went close. Indian sannyasin Abhipsa was in charge of the demolition. I saw that there was nothing that I could do to prevent it at that point, but I felt like getting a piece of marble for myself. I asked Abhipsa if I could take a piece, but he refused. Then I asked him what was to be done with the debris, but he avoided giving me an answer.

A large number of workers were working relentlessly to bring the small pagoda down.

In less than two hours the whole work was done and before the meditation was over, the truck with debris was going out. As it came to the gates, Abhipsa helped me to open them. I quickly got a chance and picked a piece of marble off the truck, put it in my pocket. So if I could not manage to save the pagoda, at least I had a part of it secured. I can hold it to my heart - the living diamond that witnessed closely the beauty of a Buddha!

The incident as such contracted my chest severely, it became emotionally very painful. To get a little relief, after the guarding I rushed to the internet café to write to Michael. He had built Buddha Hall and maintained it for years, and he had never understood why they were so much in a hurry to take it down. When they wanted him to take it down, he had refused and preferred to leave for a new visa. He left to Thailand before the demolition work was scheduled.

Like everybody else, he had no information that the pagoda was also on the demolition list! He had clearly informed the resort that the marquee was structurally sound and that there was no urgency to demolish it. But, as if hypnotised, they were in a big hurry to demolish Buddha Hall. Their ruthless attitude was painful for him.



I still remember the last white robe meditation in Buddha Hall. Michael was sad and his tears were rolling throughout the discourse. When the meditation was over, he set himself aside and folded his legs to the chest like a child. Sitting close to him, my tears were also coming, because I could feel his pain. If it was so emotional for a young sannyasin like me, I could imagine how hard it must have been for him and other old sannyasins.

He was so quiet, I became concerned and stroked his head. Slowly he started to open his heart in a whisper. He had so many memories; they went way back to Poona-1, when he sat in Buddha Hall, freshly bathed, waiting for Osho to come for discourse. He could still hear the sound of the gravel, when Osho's car rolled around Buddha Hall in the morning mist. He recollected when sometimes monkeys were running across the tin roof and the trains were honking long and loudly during Osho's talks. He remembered one day when Laxmi drove Osho in his car in reverse gear away from the Buddha Hall after he was attacked with a knife by a local Hindu extremist. She nearly rammed into Michael, while he was carrying the breakfast teakettles on a bamboo stick. Luckily he managed to jump into the garden balancing the teakettles.

He relived his intense but beautiful memories with tears.

We and many other sannyasins remained in Buddha Hall for a long time, maybe until midnight, when a guard came to ask everybody to leave. Everybody was still sad, crying and remembering the precious moments with The Master.

The following day Michael left for Thailand, but in the resort the energy was down and I had to watch when people walked disrespectfully on the podium with their shoes on.

Every hundred meters in India one can find a temple, a church, a mosque or other religious places. Even in the middle of the highway they stand and nearly all of these structures are illegal. But no government will dare to demolish them, because it would hurt the religious feelings of the people worshipping at these places.

But Osho's small pagoda on private property had to be demolished at any cost - because it was supposedly illegal. If the resort would have wanted, nobody would have created a problem. It was about a small building, smaller than the front gate. They could have kept it intact and the

government officials in a secular country would not have objected, because they would have to respect the devotional sentiments of sannyasins.

The place, where Osho sat for years and meditated was energetically charged – those lifeless marble-slates were now buzzing with life, they had been inseminated by the life energy of a living Buddha. It was no less sacred than the Kaaba in Mecca!

If small objects like Osho's hair and nails were given to sannyasins as energy gifts from Osho, then one can see how much the big ones like the podium, pagoda or Samadhi must be charged, how alive they must be. But the resort has no respect for Osho, otherwise they would not let paid workers walk insensitively and with shoes over the podium or let them work in the Samadhi and misbehave there in ways they would never dare in their own temples!

These attacks on Osho's Buddhafield were justified by the resort, arguing that Osho himself asked for a new Meditation Hall and a complete renovation of his private room after his death and therefore he would not mind other demolitions - even if he was in his body.

There is thin line between demolition and destruction and we all know Osho's actions have been and still are a big mystery, so how could anybody jump to such conclusions?

But the disrespect of the resort did not end there; they purposefully continued destroying Osho's work intentionally.

First it may have been more about dealing with the structures associated with Osho, but then the resort leaders began slowly to edge sannyasins out who as Osho lovers were maintaining the resort with love and care.

Sannyasins had their own experiences of Osho and his teaching and were not always ready to blindly follow orders. So the resort decided to replace them with cheap, paid Indian workers, who were not in a position to contradict them and were there only for the money. Many of them were very bad mannered, with no respect for Osho or sannyas.

I have overheard workers passing vulgar and mean comments about Osho and his sannyasins, referring to him as, "*Wo budha bahut chalu tha!*" meaning, "*That old man (Osho) was a crook!*" Coincidentally, in Hindi *budha* means old man, but it is used only in disrespect. Or they passed lewd remarks mainly about sannyasin women, lustfully casting their eyes over their bodies. But the resort, having no sensitivity towards Osho or his sannyasins, did not mind these insults, as they were too determined to get the commune sannyasin-free.

Osho's pictures and other objects which could keep memories of Osho alive were not tolerated and taken down.

This was not even fully implemented, when the next attack came. This time it was about the core of Osho's work, his discourses. They started doing so much editing of his discourses that one can no longer recognise that they are his words. In his lifetime, Osho could have afforded the best editor, but for good reasons he allowed only proofreading and no editing.

Osho's teachings and his sannyas are distorted and seekers are being misled from the path of sannyas. Even if temples are broken, a seeker should not be misinformed or misguided!

As sannyasins we have the responsibility to become instruments of Osho's work, but the destructive resort, which has never understood Osho and therefore is not only incapable, but also has no real intention to carry his work forward.

Osho has repeatedly said his work is two hundred years in advance, so obviously there is no need for unconscious or subconscious people to try to improve on the work of a superconscious being or to remodel it.



If anything needs a remodelling then it is Osho's administration. Instead of making changes to Osho's work, his "administrators" should be replaced for new, fresh energy and brains to present it gracefully, to carry it forward rightly.

For us Osho's teachings, his original work, his multimedia property, his Samadhi and his sannyas needs to be respected the way he always wanted. It would be too bad, if in 100 years only traces of Osho are left behind - when his work had been reduced to Osho Bibles, dictated by un(w)holy business interests.

These attacks are rapidly killing the soul of Osho's work and sannyas. And it is obviously only the beginning. All those people who are executing the ideas of the resort are either brainwashed that they are doing what Osho has said or overly ambitious - doing anything for their positions. If sannyasins let them continue with their infamy then the forty years of work, in which Osho went through enormous physical pain and even went to prison, will be wasted. The resort neither believes in Osho's enlightenment nor in his spiritual work and doesn't give a damn, because they are not meditators - even for fashion.

Their expertise is how to use, misuse and discard people useless to them. That's why Osho brought them there and to that position! To oppose them individually and directly is naïve and a waste of energy.

However, everything of Osho can be saved - if sannyasins want it and commit themselves. For our own sake, the supreme secrets of spirituality which Osho left behind should be protected. There are spiritually coded secrets in Osho's work which should remain intact - at any cost. They are the real diamonds of his teaching - for his disciples to discover. They are vital help in crucial moments on the spiritual path!

I see only two possible ways to save everything Osho left behind and a third one is more of a miracle, which is unlikely to happen. So which of the two possible ways sannyasins will prefer, needs to be decided first. They are both extremely challenging and demand everybody's equal participation. If sannyas attains to a sufficient strength and integrity, I will explore the details of this.

First one has to realize that to save sannyas and Osho's spiritual property, with all the internal and external problems that this entails, it is not an ordinary job to be done by an individual or even by a centre. It demands a huge amount of energy, much effort and master planning. But in our current sannyas situation, we are too weak to deal even with the smallest issues. Now the right things need to be done, or if not, then it is better not to waste the time and energy and harm oneself in the process!

If the entire sannyas community is organised, it can handle all these issues. We are also in need of a central commune to bring as many sannyasins as possible together. So far there are only centres, but no central commune of sannyasins.

In India there is a parable to display the strength of unity: if we make a bundle of sticks they are difficult to break, but individual sticks can be easily broken. When sannyasins are totally united, sannyas will be rejuvenated and it will have the strength to face the anti-sannyas elements, and to save Osho's property, including sannyas. Sannyas is also Osho's property and nobody has the right to alter it!

A sannyasin is like pollen to Osho's work, and every sannyasin is a vital aspect of it. So it is important that we are centralised and at the same time reach out to the furthest corners of the world.

We need to proceed from a space of abundance, express our love towards our fellow sannyasins and support them when they are in need. This new attitude will also contribute to sannyasins' social wellbeing.

I have heard, for instance of sannyasins who are fatally ill and have no other support than a few friends, who in turn have to beg for money to give a decent life or farewell to a poor fellow traveller.

Just a few weeks ago, I received an email about Swami Rupesh, who is very sick. He was working for years in the ashram and was one of the passionate drummers of Osho. In his love to Osho, he devoted his life and love towards the beauty of the ashram, but now in a critical health, he is left without money for his treatment. His friends are supporting him, but alone they could not afford the treatment, so they had to "beg" for money through the internet. I don't know whether it worked out... my best wishes go to him and his friends!

It was very painful to see a fellow sannyasin in such situation!

Some sannyasins have misjudged their future social situation, but that should not be a reason to dump them and let them vegetate – they need to be supported to live and die in dignity and love.

These are simply personal calamities and we should not turn our heads away from them!

For all our issues we have an urgent need for an organisation, which should take care of everything impartially as well as bring the entire sannyas community under one roof. It can organise regular sannyas festivals for greater transmission of energy and to boost the spiritual growth of sannyasins, as well as to encourage new seekers.

For this funds will be needed, so we will have to contribute financially towards a united sannyas. As we have already been burned, there should be a legal body to supervise all monetary activities and whose only responsibility is towards all the sannyasins who appoint them.



Sannyas is our pride, we are reborn and nurtured in Osho's Buddhafield, let us stand up for it. Sannyas is our roots, and if our roots are cut, our personal growth will be like that of a bonsai and our stand will be vulnerable, wavering. We have to make our roots sturdy to stand firm and expand further and deeper to grow higher.

Sannyasins are our family and we need to support and take care of it now. I know your hearts are buried under the ruins of Rajneeshpuram. But the youth and career you gave to the commune have yet to bear fruit. So if your spirits are not aged with your bones, for once and all revive your deepest energy reserves and bring again a new rebellion.

The beginning of a new era is essential for the climax of your spiritual journey. It will also help future generations to rightly understand Osho and his teachings. It will be a landmark for millions of people still stumbling in the dark to come to sannyas, just as we did.

After his enlightenment, had Osho disappeared into the Himalayas, we would not have experienced a fulfilment and would probably still be stumbling, desperate and unconscious in the dark somewhere. So, he won't forgive us if we remain aloof and silently watch sannyas declining and his work disappearing.

Dear fellow sannyasin, your great karmas brought you to the most dynamic, but also the most dangerous and difficult Master, so from personal experience I know your life is not easy. Remember, after Rajneeshpuram fell apart, Osho blamed sannyasins for not supporting him and not standing up against the fascist gang. This should not happen again. Now we should have learned. Otherwise, again sannyasins will be responsible for the actions of his commune leaders, appointed by him.

That's the style of a Master like Osho: he asks his disciples to meditate and not to interfere in his home, then he puts the fire in his own home, and pretends to be asleep, to test them - what will do they? And if one hair of his beard is burned, he will take hell out on them, even if he is out of the body - you (will) see!

This is a Koan Osho left for his sannyasins to work on!

As time demands, I clearly see that Osho made the right arrangements: if we can prove that we deserve his spiritual legacy, it will be saved automatically - because it is important for his work to continue. Otherwise, he wanted it to be washed away by giving it into the hands of destroyers.

Finally sannyasins will suffer the loss, and it may take lives to realise it!

It is a crucial moment - sannyas has given us a new life, here and beyond, but now it's time that we give ourselves back to it.

Osho's work and the spiritual growth of a sannyasin depend on the strength of sannyas. These three aspects are interdependent, and howsoever aloof a sannyasin is they will affect him, spiritually and otherwise.

When we needed Osho, our master, guide and lover, he was with us every moment. Today for his work to continue his sannyasins are needed. After all what we have been experiencing through him, it will be very ungrateful not to listen to his call.

The Eastern scriptures say, if the Master does not receive his gurudakshina, his teachings do not fruit in the disciples. An anecdote in Mahabharatha says, Eklavya, the best archer disciple of Dronacharya, donated even the thumb of his right hand to his master, when it was asked for.

But are we sannyasins now ready to pay the gurudakshina Osho asked for?

Sannyasins who are afraid of losing their routine lives, their families or their positions in the centres or in the resort should understand that the people who value them and their needs will not oust them. So don't fear.

Let the once rebellious fire, which is now but glowing embers, discover new oxygen and let the flames reach into the sky in full glory. Let our laughter and passion infect others and show them the path to nirvana.

It is not the time to ignore the moment otherwise we will lose everything, and be remembered as obscure followers of a Sex Guru, members of a cult.

But we know better, we have seen glimpses of the beyond! We can again live what we are, the Bodhisatvas of our supreme Buddha. The choice is ours!

For our own sake, I ask all Osho sannyasins - including those who are already in groups, to come forward to build ONE organisation and take the initiative for a new Global sannyas commune - regenerate the groundwork of Osho's vision.

It is a very arduous task and cannot be done by one or few sannyasins. We all have to come together to work it out!

Transcend any negative emotions towards the sannyas past, they will cause only hindrances. The winter has been long enough. Now it is more than time to allow spring into the garden of our Beloved.

Let us unite and rebuild the Sangha of our Buddha, not for others, but for our own dignity.

Disoriented after the Ranch, we may have “lost” our master twenty years ago, but looking back he has always been close to us as he promised he would be.

On the twentieth anniversary of Osho’s Disembodiment, what can be a better gift to our beloved Master than his sannyasins dropping the minds and starting a new sannyas era?!

Our experiences of living in Osho and his Buddhafield are priceless, but we have to instil a new trust into what seemed to be slowly fading away.

Let’s become again a conscious pillar to Osho’s Sangha, so that the days will soon come, when people want to wear robe and mala out of gratitude and feel privileged to become sannyasins.

Let the time come, when people appreciate Osho’s efforts and teaching for what it is. When enemies realise how hateful they were when they displaced his innocent disciples by demolishing their commune and scattering their sannyas family. When they feel ashamed for misbehaving with Osho, they were so blind that they rejected his offer to turn *their* miseries into eternal satisfaction and when they feel sorry that they organised his death!

Osho risked his life and the trust of his sannyasins; he suffered in prison, and was finally killed for his vision and courage. He suffered for us and for a dream of a better world. A big injustice has been done!

But we are lucky to be here today. We can rejoin the pieces of Osho’s Buddhafield. Then his life which he gave to wake up humanity will not go in vain and our own spirituality will flower. Yes, we can do it!

My Osho, my Sannyas!

My Buddha, my Sangha!

Mahadevi

[www.mahadevi.info](http://www.mahadevi.info)



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Note: Please forward this article to as many sannyasins and Osho lovers as possible.  
To join this project or remain informed, send your email address to: [omic@ii.net](mailto:omic@ii.net)