

Witness Statement

to be submitted in the proceeding regarding
the application for the invalidity of
Community Trade Mark No. 1,224,831 "OSHO"
of Osho International Foundation

I, Jochen Peters, also known as Devapath, [address], declare as follows:

I have been working as an Osho therapist, Osho meditation leader and Osho centre leader since 1980.

I am educated as a physician and I studied at the University of Kiel, Germany, where I received my license to practice as a doctor in 1979. In 1981, I ceased working as a clinical doctor and since then I have focussed on preventive health care with spiritual therapy initially in Germany and then also throughout Europe.

On January 17, 1980, on a visit to India, Osho (then known as Bhagwan Shree Rajneesh) initiated me personally into meditation. From 1981 to 1983 I founded and was co-director of the "Zentrum für Entspannung und Körperbewusstsein" (ZEK, a centre for body work and spiritual therapy), also in Berlin. I then became part of the International Rajneesh Commune, where I worked as a therapist.

From 1985 -1992 I was director of the "Osho Tao Centre for Spiritual Therapy and Meditation" in Munich. The centre was originally registered as "Tao Zentrum für spirituelle Therapie und Meditation GmbH". I choose the name for the centre and in 1986 Osho (then Rajneesh) let us know by his Indian secretary that the name was totally in tune with his vision. When Bhagwan Shree Rajneesh changed his name to Osho in 1988 we decided on our own to immediately change the name to "Osho Tao Zentrum" to describe the Center as facilitating therapy and meditation courses that were inspired by and reflecting Osho's vision and teachings.

From 1988 – 2002 I also worked in the Osho Commune in Pune, India, first as an Osho therapist and later on for almost seven years also as the director of the Centre for Transformation, which was the therapy department in the Osho Multiversity (Multi University). At the same time, I facilitated regularly therapy and meditation courses in Europe using the name Osho to make clear the spiritual content of my work.

In 1988 the director of the Multiversity, acting in the name of Osho, asked my partner and myself to take on the responsibility of the breath therapy department in the Osho Commune in Pune. We felt happy to do so and started the Osho International Breath Energy School and created a new meditation oriented therapy called "Osho Diamond Breath". Since then we have used the name in several brochures and publications to indicate the character of the meditations and therapies, namely they were meditations and therapies inspired by and reflecting Osho's vision and teachings. I never signed any "letter of understanding" and have never received any directions or guidelines how to use Osho's name, , in particular not by the Osho International Foundation. Likewise, there was no obstruction or impediment by any person or any institution.

Since 2005 we facilitate with a team of therapists at the Osho Miasto Institute in Tuscany, Italy, a three-month long inner growth and therapy trainings program, called the Osho Summer Multiversity. It includes the Osho Diamond Breath Training, the Osho Counsellor Training and the Osho Mystic Rose. All this is documented in several publications and there were never any directions or guidelines concerning the use of the name "Osho". Likewise, or use of Osho's name has never been obstructed for not being in accordance with any guidelines or the like.

Also, for more than 10 years I am part of the one and a half year long Osho Therapist training in Osho Risk, a course centre in Denmark, which teaches Osho's spiritual approach to therapy and meditation.

I want to make it clear that all the work I did and I do is based on my personal understanding of Osho's words. No other authority was there to tell me how things should be – neither legally nor spiritually. As I understand Osho, there is only religiousness and all religious organization should be avoided as they only lead to spiritual dependency. The freedom of the individual is the highest goal and it needs to be respected in all dimensions of life. I am open to suggestions from friends and colleagues, but I decide myself if they fit into my understanding of Osho's teachings.

All the legal setups in my centres were entirely practical and made to ensure, that a safe and protected environment was and is provided for people to come into contact with Osho's teachings and to find an open space to experiment with therapy and meditation without restraint. It is my understanding with Osho's centres, schools or institutes that they should be independent from any organization and at the most be "spiritually affiliated". And as far as I understand, Osho made it clear that he has no successor in legal or spiritual terms, and he has only chosen a group of people to take care of the practical work in Pune after his death.

Nobody ever objected personally to me in my way to use the name "Osho" and the use of the name was not restricted for me in any way. In the same way, it is clear in my perception that Osho never wanted to exercise control over the centres but gave clear guidance for centres how to facilitate his meditations and therapies. It was up to me how I would implement them but the use of Osho's name would indicate the character of the meditations and therapies, namely they were meditations and therapies inspired by and reflecting Osho's vision and teachings.

12 years after Osho's death I left Pune because I no longer agreed to the changes happening in the Osho Commune around 2000. They did not fit with my understanding of Osho anymore and I felt free to create my own version of his work somewhere else in the world. Since then nobody has objected or tried to influence my work in a certain direction.

For me it is clear that all the work over the last thirty years was only possible because of Osho's inspiration. The name "Osho" describes a vision and a teaching of life, which is based on love, freedom, health, joy and meditation. Osho's name expresses the clarity of this life vision and teaching.

Osho has stayed in other places than India, he was also in the US, Uruguay, Greece, Kulu Manali and Bombay. Wherever he went people visited him and it was his

presence independent from any organization that people were looking for. Therefore I believe that nobody today can claim to act or speak in his name.

Also, in November 15, 1990, I asked for a new institute for my breath, healing and transformation work. From the chancellor of the Multiversity I got the following reply:

“...The name of your institute will be:

Osho Institute for Breath, Healing and Transformation.

All Osho institutes are spiritually affiliated with Osho Multiversity at Osho Commune International in Poona, but are legally and financially independent...”

Five years after Osho's death a group of Multiversity coordinators in Pune was told by the chairman of the commune, that Osho, before he left his body, gave the guidance to keep the Commune for at least five more years so that his people can get used to his physical absence and can find their way to live his vision in the world. There was no further guidance that I heard about, in particular no guidance how to use his name or that he had appointed particular persons to control the use of his name, and it was left to the individual how to keep on moving in the following years.

Today, I cannot imagine receiving any other spiritual guidance except what I receive from Osho's discourses. These discourses have all been taped or filmed and I am able to listen to or to watch whenever I want. This is where I get my insights and my inspiration and this is how I feel Osho wanted it to be.

For me it is unacceptable that anybody wants to claim control over Osho centres, institutes or schools in the name of Osho, by claiming a property in Osho's name or in any other way. It is unacceptable that people trusting a spiritual connection get deceived and manipulated into writing a letter of understanding, without being informed that this letter is not just about understanding amongst friends but could also be used as a legal document to claim the trademark for the name “Osho”. Nobody ever perceived Osho's name as a trademark but only as his personal name, which indicated that meditations and therapies facilitated under his name were inspired by and reflecting Osho's vision and teachings

I oppose any attempts to make Osho a trademark and to reduce a spiritual master and his work and his vision to a legal commodity.

[Place, date] Heidelberg, 30.11.2011

Below is the author's signature, which is hidden for protection of personal data.

Jochen Peters

