



## New Religious Movements' Elements in Cosmic Mysticism (Ring)

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### Abstract

The main issue of this research is the adaptation of New Religious Movements' (NRMs) features with Cosmic Mysticism (Ring) and also evaluation of its leader's claim about reviving of true Islamic mysticism. The present paper is also done by means of descriptive-analytic method and critical approach. The research findings indicate that Cosmic Mysticism (Ring) is easily compatible with NRMs' characteristics, such as a charismatic leader claiming to have spiritual experiences, eclecticism, de-authorizing formal religion and emphasis on spirituality and humanism, the efflorescence of spiritual and mental talents, secularization of religious and mystical experience affected by quasi-science and so-called psychology, generality and its easily achievability regardless to beliefs and rituals. But reaching to the goal of reviving authentic mysticism entails fundamental changes in its structure, its way of expressing and gaining. These transformations lead to destroying the religious and mystical language and utilizing science, psychology, and language of other schools, which cause losing mysticism's deep mystical meaning in a way that focuses on today's human concerns.

**Keywords:** Cosmic mysticism (Ring), Islamic mysticism, mystical experience, new religious movements (NRMs), religious and mystical language, therapy.

### Introduction

This paper deals with the characteristics of New Religions or New Religious Movements (NRMs) and their relationship with Cosmic Mysticism (Ring). It also checks out that the claim of its founder about updating Islamic mysticism to what extent is true and that by referring to the words of great mystics how is this claim consistent with the principles and foundations of pure Islamic mysticism?.

### Research Findings

First, the components and common features of NRMs are discussed: (1) Charismatic leader who imagines a revelatory or prophetic experience and authority for himself, (2) Scattered selection or eclecticism borrowed from religions, myths and other philosophical, psychological and humanist schools, (3) Opposition to external authority and reliance on one's own religion and disregarding official religious institutions and rituals, and (4) Secularization of religious experience by focusing on therapy, reaching mental peace and tranquility and neglecting epistemological foundations.



Then, based on these common characteristics, we shed light on the Cosmic Mysticism (Ring). Cosmic Mysticism, which is known by the leadership of Muhammad Ali Taheri, is formed with the hope that authentic Islamic mysticism remains under-developed in today's world and should be revived without prejudice. According to our analysis, this kind of mysticism is completely consistent with NRMs' characteristics: (1) Taheri's claim about having mystical experience, inspiration and exploration of the world inner aspects and the Cosmic intelligence that governs the world, which is completely intuitive and without previous consciousness. (2) Dispersion-choosing by means of referring meta-therapy to transform a person and achieve transcendental goals by connecting to the network of divine consciousness and inspiring humanist thinking with a secular focus on physical therapy and physical pain relief. (3) Ignoring formal religion's authority of the rituals, faith and religious teachings (formal layer of religion) and instead focusing on the God's general mercy (Rahmat), experiencing unity and direct connection with the Higher reality (inner layer of religion). (4) Cryptic and superficial religion in which neither austerity, meditation, awareness, nor spiritual journey is involved, and the only necessary condition is submission.

## Conclusion

As a result, Cosmic Mysticism by focusing on spirituality, pseudo-psychology, scientology, humanism, meta-therapy and by lack of interest in religion and the ramparts of traditional religions, secularization and epistemological superficialization of religious experience, modernization of original mysticism's concepts has NRMs' characteristics and also by using unconventional and incomprehensible concepts (such as radiation, consciousness and intelligence, chakra, protective layer, positive and negative phase), failed in its claim of reviving the original Islamic mysticism. Therefore, it deviated from its goal in terms of both epistemological and experimental point of view and religious language.

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