Deliberating on Osho New-Emerging Mysticism (Quasi-school)

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ABSTRACT

Background: Research and analysis on identity, specifications and new differences of idealism and new-Emerging Mystics with religious idealism and mysticism can be recognized as the most important challenges and subjects which the scholars of idealism and mysticism face with. Aspects and dimensions of these differences and contradictions can be as intellectual bases and mystical ethics and behavior in epistemology, ontology and anthropology. Objective: New sects of idealism are named as "Religious new-emerging movements" in western sociologist and in this regard, the new-emerging idealism process is recognized as "new era religions". Mystical thoughts under the name of new-emerging mystics or new spiritual movements are sample of western spiritual and cultural invasion aims at the youth of our country and Islamic world and recognizing the studying and criticizing on their intellectual bases and views can show the right path. Results: This paper is about studying and researching one of the new-emerging religious movements named as Osho mystical school that shows the principles and fundamentals of this new-emerging school and its teachings after its appraisal with pathological Islamic mystical school. Conclusion: This research aim is to recognize the manner of group behavior of religious sects named as new-emerging mystical schools in other words religious new-emerging movements which assist us in recognizing these groups and sects.

INTRODUCTION

A new-emerging mystic is developing in the absence of human's familiarity toward efficient and effective religion. This phenomenon, the most important factor of its appearing is western idealism after modernism and postmodernism tries to full the religion's place in human's individual and social life. Some of these new-emerging mysticisms claim sport systems or mental system but some of them regard as religion either overt or covert. Osho False mystical school is one of the current new-emerging mystics and brings the beliefs of religions and mystics to be a mixture of all religions. The mixture of sects cause that its founders and his successors propose claims which close the sect to religion. Osho as one of the claimers of idealism community and human rescue from objectivism and reaching to idealism is in front of many others. The abundance of books, Osho lectures and their availability in one hand and weak criticism and incomplete studying of Osho books regarding the extensive volume and its reception and welcoming of Iranian society from Osho regarding its new-emerging behind mass publication of its books leads paying attention to Osho.

This writing is trying to clarify the contradiction of apparent non-religion and its apparent religion by stating the qualities, ways and methods which close the quasi-religion to religion definition. In this writing, having conformed the Osho beliefs to important components which are included in religion definitions, signs of the claim for non-religion of Osho religion are presented. Having studied the agreed aims of pioneers of this quasi religion and its specifications, it was investigated and criticized and unravel the falseness of mystical school (Osho religion). This school which is promoted by comforting and connecting to truth and love to contemporary human is welcomed by some of youth generation in every society. Such welcoming creates questions for us as a religious and our least duty is to be familiarized with this quasi school and its teachings. The founder of this school has special strength among its pros and cons. Therefore, it seems that Osho and its speech is more important than we imagined. In this regard, we decided to do research in recognizing the intellectual thoughts of Osho New-emerging school by help of researchers' works in mysticism especially critics of new-emerging mysticism.

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Cultural and Spiritual Crisis of Contemporary Human:

Today's human is confused in physical world and seek the way for escaping from it is mysticism (recognizing world, human and God); incorrect recognition and western culture propaganda put unfruitful paths in front of us. What is known as new-emerging mysticism is one these crooked ways. The components of new-emerging mysticism can be classified as follow: ignoring the belief to God or denial of its existence, shadmangy as ultimate goal or different tools, disagreement with divine religions, rationality negation, philosophy and logic, replacing animal elements, playing with values, transforming norm to abnormality. Pluralism, destroying family's foundation, (one dimensionality view of human in world) sexual liberalizing, denying hereafter and reincarnation question.

Since these components are in contradiction with national and religious culture, and is part of transforming the faith fundamentals, it is a factor for creating insecurity, irregularity and religious contrasts specially with Islamic mysticism which brings special damages to cultural and security foundations by spreading in wide area of society. The first phase for preventing from creating contradiction in individual and group culture is recognizing new-emerging spiritual attitudes. What is now proposed as new-emerging, devotional mystics and other interpretations which is as whole held on mysticism and idealism is beyond social phenomena. Nowadays, social culture especially in Iran is a collection of contradiction behaviors which has changed the individual and social identity. Resistance of human identity's unity with cultural multidimensional life creates issues and one of its complications can be seen in deviational mysticism and their effects on social order and security. New-emerging mystics have different attitudes and different intellectual destiny. Some of them has roots in tradition in any way such as Indian mysticism and the other groups are result of modern thoughts which are created more in America and Europe such as Satanism groups. These sects don't know themselves as result of tradition but they consider their activity as a kind of movement against modern state. The other group is refinery of past mysticisms which are emerged as new shape. Having classified these sects, we can study their effects in the society separately.

Methodology

A Review on Culture and Idealism in Current Era:

We can understand the culture as an overlapping paradigm of crossing discourse meanings that has temporary agreement and common points in some regions; but they always has conflicted implications in social area [1]. Slow and gradual movement of culture which is interpreted as cultural transformation, is happened as a movement among generations and the cultural transformation is the result of generations coming and going. Reflection of this transformation is in the experiences which are created to different generations. So, traditional values and norms are spread among past generations; although new trends are penetrated among young generations to a large extent, "having replaced young generations with past generations, common worldview is transformed in societies too" [1]. If no cause and effect is created in the relation among people and humans and no major transformation is occurred, we cannot say that cultural movement is done. "Culture is a set of phenomena which is result of continuous and direct connection among groups of people from different cultures and causes transformations in cultural paradigms of one of two groups or both of them" [4]. The researches showed that feelings and emotions has important role in culture and can change all dimensions of human's culture. "Any kind of cultural change needs an emotional change. Sometime it creates feeling changes with its new semantic Designs; that means rewriting personal narrations together with emotional changes the personal entirety [2]. One of these narrations and an emotion together with it is human's recognition and perception of world and God. Every human receives his recognition experiences from special sources and transfers those experiences to next generation by tool and in this regard, a series of recognition experiences are resulted as time passes. Some of these narrations have divine source and are shaped based of holy books and some use religious teachings in reaching personal interests. In this regard, people's recognition experiences and their series may be continent of divine realism and holy recognition or a chain of occult and magical illusions from interests seemingly divine or even non-divine. Human's restless soul seeks idealism. In new era, since the object-oriented human know himself adult and needless of divine and spiritual rules, he couldn't forget the pleading of profound soul and ignore the spirit's confusion and isolation in this world. New-emerging mystics have created crisis for material needs in divine shape to bring the contemporary human to it and creates a place for escape of human's soul from material world with material arrangement and spiritual flavor.

A discussion on Osho False Mysticism:

Osho mystic teachings are the evidence of mystics minus Shariah. Secular mystics were emerged in west having record of secularism teachings. The mystics which are created based on the religious society fled from west. In this regard, it is improbable to name the Osho mystics as secular mystics. But since Osho mystics is in the same era of western secular mystics and there are similarities between Osho mystic norms and secular mystical criteria. Osho manner can be known as subcategory of this phenomenon for reaching secular mystic aims. Osho mood as an eastern mystic is full of promoting to not being serious, being happy, falling in love, laughing, releasing, dancing and singing. In all dimensions of Osho Mystics, the human is promoted to material
life and enjoying from material life pleasures and gaining comfort and avoiding from harshness and referring to whatever pleases the human in this world with all its attachments. In Osho's view, the entire universe is a fun. Laughing is praying. If you can laugh, you learn how to pray. Do not be serious. Serious person can never be a religious one. The person who can laugh paradoxical, the person who can see the whole drollery and whole fun of life, illuminate among the laughing [6].

**Distinction between Islamic Mysticism and Osho Mysticism:**

The God has many well attributes including power, science, life, will and hundreds of other attributes. Referring to these attributes and those names is the honor of mystic human which is full of love of God, which is drowned in the sea of non-material pleasures, sheer the dark curtains of material world and his eyes are opened on the boundless universe, teach the mysteries to him and show him the idealism and induces light to him and he becomes the source of all goods. In Osho mystics, there is no transcendental aim except the bewildered man in endless, aimless, sole and without pattern desert. The only thing which teaches to him is silence and wants him to laugh, cry and be happy always. Why and for what aim? Answer: nothing [3]. What is drawn is Osho mysticism for religious and divine human is fear, worry and apprehension. He says that "anxiety always governs in the life of a religious person but a non-religious person is happy and merry with his world." Since in Osho mysticism, love and passion is the main pillar of mystic, Islam says that "religion is not anything except love and friendship. But the difference of these two views is from the earth to the heaven. In Islamic mysticism, love and passion is to the best and highest purpose of existence, i.e. God. The more love and passion to God, the more drunk soul, soul's drunken is not troublesome, it is joy; lustful drunken is attenuation of human perfection. The continuation of soul lustful which is appeared as love in Osho mystics transfers the personality to empty desert and leads him to confusion and emptiness. In spiritual drunken, the person feels joy and finally puts in true position of the God. In Osho Mysticism, the person who thinks and deals with mind, don't reach on God; since human's thought cannot recognize God and what he talks about the God is a collection of creating human thoughts and all human's beliefs and predispositions results from his thought. He can only visit God where there is no thought. The thoughts are tangled webs which makes the God's spirituality difficult. In Islamic Mysticism, this idea was considered as more progressively. That is when the human becomes free and malakoutie, released from diverse thoughts and infected with universe materials that is intuition, pleasure, position, science and insight. He gets rid of the hollow concepts and words, he finds good experience, and shows him the secrets of creation without mental infection. He goes up to the angle and progresses on perfection, beauty, appeal, since and life up to the infinite and the boundless. He can occupy in everything and can take the world's helm of affairs with the permission of God and reach on real love. In Osho mysticism, the bewilderedness is always governed on human. Since Osho believes that Satan has no power for misleading people, the God has the power to guide human [3]. Although in Abraham religions and especially in Islam, the Satan is human's enemy and human is always subject to temptations of Satan. But on the other hand, the God is guider of human and is very powerful. The Go introduces the prophets as a pattern for humanity. But the Osho Mysticism says that try to be like yourself and don't imitate from others, those you named as saint (like prophets) are like bodies, dead. Osho says that " there are two ways for reaching to aim: one is meditation and the other is praying. Mediation is the method of scholars and praying is the method of lovers and henchmen [4]. There is a danger in meditation and that is human's ego is not mortal and this is the self who always says that I am meditating. There is no other person except me in meditation. There even is not God. Last veil in meditation is the danger of sensual ego live but in love, this sensual ego is killed from the beginning. Therefore, praying is higher than meditation. But in Abraham mysticism and especially in Islam, there is no contradiction between meditation and praying. The human prays during meditation. Praying and meditation are along each other not in wide of each other. Both meditation and praying have ranks. Therefore, what in Osho mysticism is a weak phase of Islamic meditation and includes a very weak position of praying ranks. In Osho School, knowledge prevents from recognition that means human's natural science is appeared by contrary mystic evidences though in Abraham mystic, knowledge in introduction of mystic recognition. Every human can love God during meditation, asks his desire (prays) and when he decides to acquire knowledge. If any knowledge is by faith in God in devotion to him, that knowledge will be transferred to intuitive, wisdom and recognition knowledge.

**Results:**

**Criticism of Osho School:**

Osho idealism is one of the contemporary modern actions which are known as the promotion of religious pluralism. The first manifest characteristic of this semi school is contrast of divine religions. The next characteristic of this new-emerging spiritual movement is anti-sense. Its third characteristic is unbounded. Idealism in Islam and divine religions is giving actuality to human talents to perfect him. In Osho view, perfect human is a human who is relaxed. Though, the animals have such relax too and ultimately, human changes to an animal. If the human wants to perfect and prosperity, needs the inspiration and religion which shows the relation of worldly action with hereafter prosperity. So, if we know the idealism as human imperfection and say that human wants to be perfection by idealism and journey. Such reaching of human to perfection is improbable
without inspiration, neither wisdom reaches on it nor mystic intuition nor scientific psychological words. In oriented mysticism, there is God, loving God flames from the hearts of people in love and the whole of lover is full of God and ultimately the lover unifies with the God and reaches unity. Islam and all Abraham Religions focus on this case in mystic dimension that mystic shall not be happy with partial loves and mental effects and some other motions which is immersed in material pleasures for westerns and shall only know everything in him and for him and onto him from the beginning of silence to reaching of the Almighty (God). His praying, his love, his dancing, his sorrow and happiness, his smiling and crying all and all shall be to God. Osho Mysticism which is brought by the human mystic experiences, never know a God. He knows the human as replacement to God and links all completions, transformations, non-exponential, non-time, no-portrait. In Islamic mysticism, the aim is completely defined, holy and transcendental, and as a brief perfection. But in Osho mysticism, it is only human who shall always be lover and is full of joy. Everything comes from human and flows on that body. Directions of Osho mysticism salek are completely vague and nonspecific. The only direction in Osho mysticism which is specified for lover and mystic is being unified with his principal and reality and being completed with love and reaching to it. But how and why? Osho says that "the God's reality is like ocean and reaching to him that means leaping in the ocean and to where and for what? For drowning in it?

Discussion and Conclusion:

The conclusion we can obtain from newly-emerged mystic actions such as Osho School is that most of these people put one of the tools for promoting their school in its submission with vague or two or more side words. Peace and love is not the only aim of religion but it is one of the aims. The religions are established for bringing the human to God and approaching to him and not merely for relief feeling and love to good and truth. Practical works and practical experiences are correct ways for proving the Osho claims but there are contrary to practical works basically. Promoting sexual issues and letting free for western human which is drowning in this issue is very attractive and maybe it is one of mysteries for popularity of Osho and its school. The dynamic meditation which is introduced by Osho is mundane and does not have intellectual defend and Islam assigns one of its main issues to very accurate moral issues and meditation is only one of them. One of the reasons that our youth tend to these kinds of schools is no proper explanation of Islam statements towards issues such as: exhilaration, pleasure, happiness and grief. The difference between Osho and Islam is the difference between self-reliance and will to rely on God and his absolute will.

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