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DOSSIÊ: RESSONÂNCIA E DIAGNÓSTICOS DO TEMPO PRESENTE

Resonant religiosities: rethinking mysticism, esotericism, and contemporary spiritualities through Hartmut Rosa

Religiosidades ressonantes: um diálogo com Hartmut Rosa sobre misticismo, esoterismo e espiritualidades contemporâneas

Religiosidades resonantes: repensando el misticismo, el esoterismo y las espiritualidades contemporâneas a través de Hartmut Rosa

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Abstract: This article examines the limits and possibilities of Hartmut Rosa's sociology for understanding contemporary religiosities within the historical continuity linking mysticism, esotericism, the New Age, and so-called alternative spiritualities. Drawing on key concepts from Rosa's sociology, particularly the notion of resonance, it engages central debates in the contemporary sociology of religion concerning the persistence and reinvention of esotericism in the twenty-first century. I argue that these phenomena can be understood as resonant religiosities, forms of spiritual experience structured by a responsive relationship between subject and world. From this perspective, Rosa's concept of resonance expands the analytical framework for addressing phenomena that remain conceptually challenging within the sociology of religion, such as esotericism and New Age spiritualities. In this sense, resonant religiosities reveal a form of spirituality that presents itself as existing beyond religion while simultaneously reconfiguring the contemporary religious field.

Keywords: Esotericism. Mysticism. New Age. Spirituality. Resonance.

Resumo: Este artigo tem como objetivo apontar limites e possibilidades da sociologia de Hartmut Rosa para a compreensão de religiosidades contemporâneas nos marcos da continuidade entre misticismo, esoterismo, Nova Era e as chamadas "espiritualidades alternativas". A partir dos conceitos centrais da sociologia de Hartmut Rosa, proponho um diálogo com problemas centrais da sociologia da religião contemporânea: a sobrevivência e reinvenção do esoterismo no século 21 como "religiosidade ressonante". Assim, pretendo mostrar como o conceito de ressonância de Hartmut Rosa é capaz de expandir a compreensão de fenômenos que se constituem como problemas centrais da sociologia da religião contemporânea de já difícil conceituação, como o esoterismo e as "espiritualidades" da Nova Era, além de apontar para uma ontologia do presente, no campo da sociologia da religião, a partir das religiosidades ressonantes que se anunciam como espiritualidades para além da religião.

Palavras-chave: Esoterismo. Misticismo. Nova Era. Espiritualidade. Ressonância.

Resumen: Este artículo tiene como objetivo señalar los límites y las posibilidades de la sociología de Hartmut Rosa para comprender las religiosidades contemporâneas en el marco de la continuidad entre el misticismo, el esoterismo, la Nueva Era y las llamadas "espiritualidades alternativas". A partir de los conceptos centrales de la sociología de Hartmut Rosa, propongo un diálogo con los problemas centrales de la sociología de la religión contemporânea: la supervivencia y la reinvención del esoterismo en el siglo 21 como una "religiosidad resonante". Así, pretendo mostrar cómo el concepto de resonancia de Hartmut Rosa es capaz de ampliar la comprensión de fenómenos que constituyen problemas centrales de la sociología de la religión contemporânea, ya de por sí difíciles de conceptualizar, como el esoterismo y las "espiritualidades" de la Nueva Era, además de apuntar hacia una ontología del presente, en el campo de la sociología de la religión, a



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partir de las religiosidades resonantes que se anuncian como espiritualidades más allá de la religión.

Palabras-clave: Esoterismo. Misticismo. Nueva Era. Espiritualidad. Resonância.

Introduction

Esotericism and mysticism both emerge in Western culture as obstacles to modernity's self-representation as "enlightened." Understood as "rejected knowledge" by "materialistic science" and by Christianity as "heretical" thinking (Hane-graaff 2012), esotericism and mysticism present themselves as forms of knowledge that are either non-religious or beyond religion, especially in light of the recent rejection of "institutional" religions and the corresponding adoption of the "spirituality" category in the context of the so-called New Age.

Within the broad spectrum of social theory, Hartmut Rosa's concept of resonance appears as a systematic sociological conceptualization of these phenomena and as a theme that (re)raises central questions for the sociology of contemporary religion. What I call "resonant religiosities" is crucial for a sociological understanding of the mystical-esoteric complex and of contemporary alternative "spiritualities" in their full complexity.

I understand resonant religiosities as an embodied relationship between the individual and the world, grounded in an imaginary that presupposes a meaningful cosmos but does not present itself as religion. On the contrary, as will be discussed, contemporary spiritualities tend to present themselves as an ineffable and personal relationship between the subject and the world. The idea of religiosity or spirituality beyond religion characterizes resonant religiosities precisely: it is experienced by subjects as a relationship or "connection," and it is continually reinvented by the manifestations of the New Age and other alternative spiritualities.

Within sociology itself, very recent developments already attempt to conceptualize a "sociology of spirituality" as a category beyond religion based on Rosa's theory (Figueiredo 2024; Saito 2025). However, I seek to demonstrate how this

"spiritual" movement may in fact signal the esotericization and New Age-ization of traditional religiosities. I argue that Rosa's work provides both an analytical key and an ontology of the present that are crucial for understanding contemporary religiosities.

In the first part of the article, I present an archaeology and conceptual review of Hartmut Rosa's work from the perspective of the sociology of religion, focusing particularly on his concept of resonance as a form of relationship to the world. I then propose a conceptual synthesis between mysticism and esotericism – an issue also raised by Rosa – pushing this synthesis to its analytical limits.

In this sense, I seek to understand esotericism, the New Age, and contemporary spiritualities within a line of historical continuity, as forms of posthumous cultural survival. Hartmut Rosa thus becomes an important key for a sociology of esotericism, a field that has been addressed predominantly within historiography (Waga 2025).

In the second part, I summarize how Rosa understands religion within his general theoretical framework and propose an analytical synthesis between Rosa and theorists of esotericism and the New Age in order to interpret this contemporary phenomenon as "resonant religiosities." Rosa will therefore be mobilized both as a resource for the reconceptualization and reformulation of the mysticism-esotericism-New Age-spirituality complex – previously not analytically understood as part of a line of continuity – and as a basis for proposing an ontology of the present from the perspective of the religious universe. This would help to address what resonant spiritualities reveal about the contemporary world.

Mysticism and esotericism as ways of relating to the world

Resonance, more than a concept, designates a way of relating to the world that rests on several presuppositions in the work of Hartmut Rosa. It refers to an embodied form of engagement with the world, "a specific way of being-related-to-the-world" (Rosa 2021, 169).

Resonance is constituted both through responsiveness – the capacity to respond to the world's affects – and through synchronicity – being in tune or temporally aligned with the world. Rosa identifies three axes along which resonance unfolds: between individuals (horizontal axis), between actors and things (diagonal axis), and between the subject and an idea of totality – God, the universe, time, eternity, the cosmos, or nature (vertical axis) (Rosa 2021, 174).

Rosa himself emphasizes that resonance should be understood as a relationship in which the subject both "affects and is affected" by the world. Accordingly, resonance must be analytically approached as a relational concept rather than a substantial or essentialist one, otherwise risking a slide into what he calls the "esoteric" (Rosa 2021, 166).

Nevertheless, Rosa does not refrain from mobilizing esoteric cultural manifestations as examples in order to demonstrate how resonance constitutes one of the foundations of modernity. One such example appears when he challenges the modern notion that vision is a passive or merely receptive faculty, citing Marsilio Ficino's interpretation of the Platonic metaphor of vision as a process of active emanation.

Rosa interprets vision as an intersubjective capacity for affectation, proposing a "psychocosmoerotic" reading that brings the phenomenology of Merleau-Ponty closer to esoteric currents such as magnetism and mesmerism.² In this context, he argues that modernity attempted to eliminate this worldview but that it in fact "survives in esoteric 'New Age' circles," characterized by "resonant occultist relationships" (Rosa 2021, 68).

If Rosa emphasizes the relational dimension of resonance, the concept also has important antecedents in sociology and religious studies, particularly in the notion of the world. This notion appears both in the sense of the world as a struc-

ture of values and meanings (Max Weber) and as an imagined totality, as a form of cosmogony and cosmology (Mircea Eliade and later Peter Berger).

The idea of the world as a meaningful cosmos, so central to the sociology of religion, finds clear parallels in Rosa's work with mysticism, which appears in this tradition precisely as a form of relationship to the world. According to Weber, Eastern religions would be characterized by mysticism, understood as a contemplative attitude toward the world, whereas Western monotheistic religions would be grounded in asceticism, that is, in forms of social action oriented toward the ideal of salvation.

For Weber, both asceticism and mysticism may take either intramundane or extramundane forms, although mysticism shows a stronger affinity with extramundane orientations of action, since Eastern contemplation is interpreted as a "flight from" or "exit from" the world. Nevertheless, Weber also recognizes the possibility that the mystic may accept the social conditions of the world, giving rise to what he calls an "intramundane mysticism" (Weber 1999, 51).³

Western modern esotericism can be understood as closer to such an intramundane mysticism, since the esoteric ethos is characterized precisely by an enchantment with resonant associations with the world, its symbolic correspondences, and its cosmological intensities. The esoteric mystic thus inhabits a relationship of ongoing enchantment (and re-enchantment) of the world, understood here as a meaningful cosmos.

For Weber, however, the "world" remains distinct from the realm of the afterlife, reflecting an implicit separation characteristic of extramundane asceticism, that is, a division between the sacred and the profane, between the domain of the "world" and the realm of "salvation." Moreover, asceticism and its soteriological ideal differ significantly from esotericism and New Age

² Franz Anton Mesmer (1734-1815) founded a perspective according to which a magnetic fluid exists among all animals, which later became an esoteric current known as magnetism or mesmerism. This current is interpreted by Hartmut Rosa as yet another expression of resonance, given the cosmological and vitalist perspective present in this tradition, as well as the Pythagorean concept of the "music of the celestial spheres," later appropriated by Johannes Kepler, both understood as forms of "sensitivity to resonance" (Rosa 2021, 269).

³ The ascetic, as in the classic analysis by Max Weber, is likewise understood as embodying the possibility of salvation through flight from the world, but also through salvation by means of the world, that is, through personal fulfillment within the world, as in the case of Protestantism (Weber 2001).

spiritualities, which generally entail active forms of engagement and relationship with the world.

Franz J. Brüseke and Carlos E. Sell propose a more contemporary conceptualization of mysticism and investigate its philosophical, sociological, and political implications. For them, mysticism can be defined as an experience of the ineffable. Drawing heavily on William James, they argue that mysticism refers to a subjective and personal experience centered on the idea of "union with God" or with a fundamental principle of all reality, such as Rosa suggests as the vertical axis of resonance. Such experience belongs to the domain of mystery and ineffability, since the *unio mystica* refers to something "unspeakable and unnamable, situated beyond any comprehension or expression: the 'Wholly Other'" (Sell and Brüsecke 2006, 18-19).

Mysticism is ineffable because, as Weber also suggests, it involves the experience of ecstasy, in which subject and world become unified and participate in the same totality. As the authors note, this experience can only be communicated through images.

Yet the role of imagination as a mode of experiencing the world emerges not in the East, as Weber suggested, but within the West itself, particularly in Italian Renaissance. In this context, the relationship with the "world" is understood as a relationship with the cosmos conceived as an infinite chain of interconnected signs. Michel Foucault would later refer to this worldview as the "episteme of similarities."

Esotericism can be understood as the survival of this episteme across different historical periods. Here, episteme refers to the overarching foundation of a historical epoch – the *topos* or ultimate form of life capable of structuring a given historical temporality (Foucault 2002, 6), a concept deeply influenced by French structuralism.

Foucault identifies three major epistemes throughout his work *Les Mots et les Choses*. The first is the Renaissance episteme of similarities, characterized by resemblances between things and by an imaginary that associated planets, plants, animals, and natural phenomena through

networks of analogies. The second corresponds to the Classical Age, emerging in the early seventeenth century, characterized by classification, serialization, and the quantification of the world. The third emerges in the nineteenth century with modernity and the rise of the "sciences of the other," marked by the discovery of the subject as an other to itself and giving rise to disciplines such as anthropology and psychoanalysis.

The episteme of similarities therefore describes a relationship of symbolization and contiguity between subject and world. It represents a form of knowledge and experience of life in which the entire universe can be symbolized through universal interdependence. In this framework, God or the cosmological order imprints signs upon things (semiology), leaving it to the subject to interpret them (hermeneutics).

Foucault describes this episteme as a "play of symbols" (Foucault 2002, 23), structured by the imitation of heaven by earth and by representation understood as repetition. Life unfolds through specular relationships between earth, cosmos, and images. The world is filled with representations that emulate the astrological qualities of planets and stars in nature, beings, and objects.

In this sense, the episteme of similarities is fundamentally based on a resonant relationship between macrocosm and microcosm. This associative "great system of hieroglyphs" linking words and things operates through analogies and constitutes what Foucault calls a "world in prose," in which everything that exists is observable, decipherable, and comparable.

This worldview corresponds closely to what Antoine Faivre, a historian of esotericism, identifies as key components of esoteric thought: the *mundus imaginalis*, or a relationship to the world mediated through images and imagination and the *magia naturalis*, according to which nature and humanity are connected through sympathies.

Faivre conceptualizes esotericism as a special kind of knowledge and identifies four essential elements. The first is the principle of correspondences: grounded in universal interdependence, all reality can be symbolized. As he writes, "the

entire universe is a great theater of mirrors... everything is signed, everything hides and exhales mystery; every object conceals a secret" (Faivre 1992, 14).

The second element is the idea of living nature (*magia naturalis*), according to which everything in nature is animated. Between magic and science emerges a form of gnosis governed by sympathy and antipathy within the triadic relation of God-human-nature.

Third, Faivre highlights imagination and mediations. Symbolic images – such as angels, daemons, and other intermediaries between God, nature, and humanity – come to life within the experience of the *mundus imaginalis*. For Faivre, the mystical refers to direct revelation from God, whereas the esoteric involves mediation through images and creative imagination (Faivre 1992, 17). Imagination, therefore, is central to esotericism, belonging to the same semantic field as images, magic, and magnetism (Faivre 1992, 18).

Fourth, the experience of transmutation constitutes a defining feature of esotericism. Here Faivre refers to the gnostic and alchemical dimension of esoteric traditions. Transmutation denotes an alchemical transformation of the subject grounded in gnosis, understood as "knowledge and inner experience, or intellectual activity and active imagination" (Faivre 1992, 19).⁴

From Faivre's framework, two central axes emerge in the conceptual structure of esotericism: a gnostic axis and a cosmological axis. The gnostic axis refers to a form of knowledge that implicates the subject in a reflexive process of self-knowledge in relation to the divine. The cosmological axis refers to a coherent worldview structured through symbolic correspondences between macrocosm and microcosm.

If the episteme of similarities may be considered the foundational framework of esoteric knowledge – a kind of knowledge based on a sliding chain of symbolic associations – then esoteric

knowledge is inherently reflexive and cosmological, bringing together the lived experience of the subject with the signatures expressed in the world. The cosmology of correspondences between macrocosm and microcosm becomes fundamental in this context, forming a vast mirror of signatures.

At this point, another synthesis may be proposed. On the one hand, Brüseke and Sell adopt a pragmatic-phenomenological approach to mysticism, emphasizing the lived experience of the ineffable through the *unio mystica*. On the other hand, Foucault and Faivre analyze esotericism and the episteme of similarities primarily in cognitive terms – as an association of imagination with *magia naturalis* – while leaving aside the experiential dimension, the affects, and the intensity of lived experience.

Esotericism, however, simultaneously establishes a resonant relationship with the world – a gnostic-cosmological synthesis – and an intensive lived experience of reality. From the subject to images and to the world as a meaningful totality, esoteric resonant religiosity articulates a synthesis between symbolic correspondences, the "world in prose," and chains of imagination on the one hand, and the intensity of the ineffable experience on the other. It is both synchronous – capable of perceiving signs and synchronicities in the universe – and responsive, allowing subjects to experience a sense of completion in relation to the world. In this sense, what I call resonant religiosity may be understood as a cosmological-intensive and symbolic-affective synthesis.

New Age and alternative spiritualities between resonance and alienation

There is an important conceptual debate that proposes esotericism as a non-religious cultural current. According to Wouter Hanegraaff, esotericism constitutes a "third element" of Western modernity, beyond both religion and science.

⁴ Antoine Faivre also identifies two additional characteristics of esotericism that vary depending on the historical context. The first is the practice of concordance, which refers to the attempt to combine different traditions in search of a synthesis. From this emerges the esoteric interest in comparative religion and the idea of a "primordial tradition," also known as perennialism (Faivre 1992, 20). Second, Faivre points to the idea of transmission, which concerns initiation and the passing on of sources considered reliable: the notion of secret knowledge transmitted by authorized masters (Faivre 1992, 21).

Hanegraaff defines esotericism as the great other that produces considerable embarrassment for what modernity understands as its own identity. For him, esotericism stands outside everything that modernity considers part of its self-image, existing as a kind of shadow cast by modernity's own mirror (Hanegraaff 2007, 109).

Since the eighteenth century, various groups of individuals have begun to identify themselves as occultists or magicians, positioning themselves as the other of the mainstream, which Hanegraaff associates with rational philosophy, the Church, and materialist science. All the currents and ideas that today remain grouped under the conceptual umbrella of esotericism do so, in his view, precisely because they represent "the reservoir of everything that modernity rejects" (Hanegraaff 2007, 110).

For this reason, Hanegraaff formulates the category of "Western esotericism," since, according to him, it is within modern Western culture that mechanisms for rejecting the other operate. Drawing on his reading of Jan Assmann, he further complicates the analysis by proposing that, unlike the monotheistic tradition, esotericism is based on a cosmotheistic assumption, according to which truth can only be attained through images, gnosis, or intuitive knowledge. Here, the question of the cosmos as a relational structure re-emerges as a central problem.

This distinction allows Hanegraaff to separate esotericism from the same analytical lens and ontological status usually attributed to religion. He calls these dichotomies "deep structures" of Western religion and culture, through which the self-image of modernity classifies everything it rejects as "magical" or "mystical" under the label of esotericism. The scholars of esotericism, according to him, "should restrict themselves to what can be empirically and historically verified," a position that is markedly objectivist, pragmatic, empiricist, and anti-hermeneutic (Hanegraaff 2007, 112).

Hanegraaff (1996, 224-229) also proposed one of the earliest influential conceptualizations of the New Age, which he distinguishes from esoteri-

cism through its psychologizing and Orientalizing elements. According to him, the New Age would constitute a form of "secularization of esotericism."

However, this thesis raises certain difficulties. First, it contradicts Hanegraaff's own empiricist argument: if esotericism is not a religion, how could it be secularized? Second, it raises the question of what concept of religion is at stake when considering the continuity between esotericism and New Age-type religiosities. At this point, Hartmut Rosa once again becomes an important reference.

Classic authors in the study of religion demonstrate that the experience of the "numinous," as formulated by Rudolf Otto (2007), or the religious experience understood by William James as "the ultimate reaction in relation to life" (James 2017, 35), is developed by Rosa as a possibility of resonance. This perspective draws heavily on Friedrich Schleiermacher (1996), who understood religion as an "intuition of the universe," that is, a responsive capacity for relating to the world and sacralizing the universe.

However, as other authors have noted, approaching actors' experiences of the world as religion often entails the difficulty of interpreting them as "beliefs," necessarily inferior to facts – a premise characteristic of secular humanism (Latour 2002; Alatas 1977; Martín 2009). I nonetheless retain the concept of religion, not only because of its intellectual tradition but also because of the heuristic potential of resonant religiosities, which extend beyond the conventional boundaries of religious institutions.

Rosa therefore understands religion primarily through the lens of experience – drawing again on William James – as an existential problem that is fundamentally relational and embodied. One possible interpretation would be to equate religion simply as a resonant phenomenon. Yet, as will be shown throughout this article, religion itself may become a form of alienation.

Rosa's concept of religion thus moves beyond earlier discussions that framed mysticism as an essentially "Eastern" category, as in Max Weber, or as a matter of organizational morphology, as in

Ernst Troeltsch (1951). Instead, it approaches the pragmatism of William James and Schleiermacher's notion of embodied sensitivity toward the world. In the terms proposed by Brüsecke and Sell (2006), resonance approaches the experience of the *unio mystica*.

The "Orientalization" of esotericism, another issue raised by Hanegraaff concerning the New Age, is further developed by Colin Campbell. Campbell's thesis involves a hybridization of what the West understands as the "East." According to him, Orientalization constitutes a new theodicy⁵ in the West that characterizes the New Age. It represents the deconstruction of Western dualistic materialism through the construction of an Eastern metaphysical monism, from which various macro-sociological cultural consequences unfold.

This theodicy is established through beliefs and practices associated with Eastern traditions – such as karma, reincarnation, yoga, and feng shui – as well as through nature revivalism and neopagan and New Age movements, alongside "mystical-occultist tendencies" that have circulated since the beginning of modernity (Campbell 2016, 319).

Although Campbell's argument is sometimes ambiguous – at times presenting Orientalization as a return of Eastern mysticism to the center of Western theodicy in Weberian terms, and at other times simply as the spread of Eastern practices in the West – his first interpretation resonates with the concerns addressed here.

Yet if, according to Hartmut Rosa, all religions are oriented toward resonance, why should esoteric or New Age spiritualities be singled out as resonant religions? This question points precisely to the central importance of the category of "resonant religiosities."

Esotericism and New Age spiritualities, whether through their appeal to the cosmos as an animated and symbolic world, as an imagined and meaningful totality, or through their emphasis on responsive and synchronous forms of sensitivity, can be understood as resonant religiosities precisely because, in the lived experience of actors,

they are not perceived as religious practices or phenomena, but rather as a simple "connection with the world." For this reason, they might even be described as *meta-resonant religiosities*, insofar as they explicitly appeal to resonance while simultaneously refusing identification with the religious sphere.

Research by Linda Woodhead and Paul Heelas (2005) on the community of Kendal in England demonstrates that contemporary religiosity among middle-class groups is characterized by the sacralization of inner life, resistance to institutional religious authority, bricolage of cultural references drawn from multiple traditions, and a therapeutic culture of well-being within what they call the *holistic milieu*. This pattern reflects a broader tendency to abandon traditional religiosity in favor of "spirituality."

Accordingly, the diffusion of spirituality into inner life becomes the defining feature of the New Age. Heelas distinguishes between "spiritualities for life" – rooted in transcendent theism beyond life – and "spiritualities of life," centered on the search for the divine within oneself, where the sacred becomes immanent to life (Heelas 2008, 55). Rather than rejecting religious mediation altogether, the New Age develops a reflexive ethos oriented toward the sacralization of inner life. With Heelas and Woodhead, "spirituality" becomes, for the first time, an ethical, and not merely an emic category.

However, although authors such as Heelas, Woodhead, and Campbell describe the decline of Western dualism and the emergence of a monistic and holistic cosmology as a new theodicy, they do not fully address the central problem of the relationship with the world as a key to understanding contemporary religiosity. Moreover, in the case of Heelas and Woodhead, the conceptual solution they propose – "spirituality" versus religion – overlooks the fact that the religious universe is not abandoned in the New Age but rather deepened. If all religious agendas are fundamentally resonant, resonant religiosity

⁵ Colin Campbell revisits Max Weber, who understands theodicy as the relationship between God and evil in the various cosmogonies that attempt to account for imperfection in the world (Weber 1974, 412).

becomes hegemonic both within and beyond traditional religious frameworks.

These authors also tend to neglect the historical mystical-esoteric background of the New Age, which predates the 1980s by a considerable margin. Neither the emphasis on immanence nor the problem of theodicy alone sufficiently captures the responsive relationship to the world proposed by Rosa as a framework for understanding contemporary spiritualities.

Indeed, the very term "spirituality," as Heelas suggests, implies a dissolution of the category of religion by privatizing it, desacralizing it, and rendering it immanent. Ultimately, he redefines it almost as a form of *unio mystica*, a relationship with the cosmos without the supposed religious facade. While Heelas and Woodhead adopt this native discourse as a theoretical alternative to the concept of religion, the notion of resonant religiosities goes further. It captures both the responsive and immanent relationship to the world and the expansion of religion beyond its classical boundaries. Resonant religiosities stretch traditional definitions of religion while simultaneously intensifying their religious content, if religion is understood as the capacity for resonance, a relationship to the world, and a sense of belonging to a meaningful cosmos.

Rosa's framework also helps overcome two recurring problems in New Age studies: first, the presentism that treats the New Age as if it emerged from a historical vacuum – either as a product of the 1960s counterculture or of recent Orientalization processes – and second, the apparent opposition between Romanticism and Enlightenment that often structures these analyses.

According to Leila Amaral (2000), New Age is constituted by the worldview of love-wisdom – its "romantic-expressivist" dimension – which operates in contrast to the logic of energy-power inspired by neo-Enlightenment ideals, expressed through scientistic practices such as parasciences, the rationalizing theodicy of Spiritism, or reflexology.

Similarly, Anthony D'Andrea (2000, 103) highli-

ghts the expressivism of the self and the notion of individual purity in what he calls the "perfect self" – a self engaged in the process of spiritual evolution that resists the technicism and rationalism of modernity. The tension between individual purity and collective karma thus becomes a defining feature of the New Age ethos.

Nevertheless, the New Age ethos clearly shares the hedonism and optimism characteristic of neo-Romanticism, as well as the ideal of self-perfectibility, even while retaining Enlightenment traits, as noted by Amaral (2000), D'Andrea (2000), and Magnani (1999). These dichotomies, however, are often difficult to verify empirically and overlook the dialectical relationship between these cultural axes as a constitutive feature of modernity itself.

In my interpretation, Hartmut Rosa's vertical axis of resonance allows us to reconcile dimensions of modernity that often appear separate: art, religion, and nature. The post-New Age esoteric universe embraces nature as cosmos, conceives life as an aesthetic of existence, sacralizes both, and generally adopts an immanent conception of God.

For this reason, rather than attempting to universalize the diverse practices and cults of contemporary religiosity, I interpret the ethos of the New Age and contemporary spiritualities as resonant religiosities. Just as modernity itself is structured by a dialectic between romantic-expressivism and Enlightenment rationality, a parallel dialectic between resonance and alienation also emerges within this universe.

Conclusion

If Hartmut Rosa (2019) understands resonance not only in phenomenological terms but also as a constitutive element of an increasingly accelerated late modernity, within the universe of resonant religiosities alienation is part of its constitutive dialectic. Studies on the New Age in Latin America point both to affinities between consumerism and the New Age – as Heelas (2008) had already extensively shown in earlier contexts – and to hybridizations between European esotericism and the "cultural appropriation" of Indigenous

traditions (Frigerio 2013), often functioning as an alienating way of engaging with these cultures, which are exoticized and appropriated through market and capitalistic mechanisms. At the same time, however, such hybridizations may also foster forms of “decolonial consciousness” (Torre and Zúñiga 2023). Yet once again, presentism runs through many of these recent studies.

The concept of resonant religiosities has the potential to rethink religious universes that increasingly overlap with spheres such as nature, the arts, and even health. The term “spirituality” has become widely disseminated in both common sense and academic literature, also increasingly present in fields such as healthcare (Toniol 2016) and in initiatives promoting human relationships with the environment (Steil and Carvalho 2021). It also permeates phenomena such as oracles play on digital platforms, such as astrology and tarot, and contemporary therapeutic cultures, spiritual retreats, and even the growing number of individuals who identify as non-religious in census data (Figueiredo 2024), to cite only some significant examples.

Moreover, the category of resonant religiosities produces several analytical contributions:

1. it introduces a sense of historicity and survival linking mysticism and esotericism with contemporary New Age spiritualities and beyond.
2. it highlights the Western character of mysticism and esotericism, contrary to interpretations proposed by Max Weber and Colin Campbell.
3. it points to transformations within the contemporary religious field, in contrast both to the thesis of the secularization of esotericism proposed by Wouter Hanegraaff and to the category of “spirituality” as supposed evidence of the abandonment of religion suggested by Paul Heelas and Linda Woodhead.
4. it allows for the reinterpretation and overcoming of the Enlightenment–Romanticism dialectic as a foundational axis of modernity.

From this perspective, the continuity between mysticism, esotericism, the New Age, and alternative spiritualities emerges as an important and indispensable horizon for reflecting on contemporary religiosity. Furthermore, resonant religiosities as well as Hartmut Rosa's theory of resonance appear as foundational categories for understanding a form of religiosity that situates itself within a religious universe that extends beyond its own traditional boundaries.

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