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“Thinking of America”

**FROM DEEP AMERICA
TO
NEW HISTORY OF ORIGINS**

Excerpt from
De la América Profunda a la Historia de los Orígenes

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From Deep America to New History of Origins

Discontinuous/continuity in history

If for certain philosophy of history based on Rodolfo Kusch's thought we start from a "continuity of the American past in the present", likewise for "thinking of America" and being able to interpret the message from the future, an epistemological turn is required, which enables us to accede a "new history of origins". This transposition in the arrow of time, which leads us from the world of ideas to the space where ideas are "revealed", is the key note making the prophetic Voice audible and announcing the birth of a new Sun.

If *previous* to think of America, our attitude is to listen to the touching whisper in America's soul, then we cannot talk about "origins" in terms of certain history known till yesterday as Discovery history, mestizo history, or Colonisation history; even we cannot talk about "origins" in geo-tectonic, cosmogonic, or mythical terms, but we should dare to unveil the "new history origin". In other words, to decipher the secret code of the New American Continent (its original code) now it is not sufficient to think of America in the frame of a historic continuity, but we need to be in tune with the "initial event" breaking the historic time symmetry and marking the "origin" of a different time.

Two foundational dates

On October 12th, 1492, baptism of water. They were white men coming from the sea, new geometry of Earth, new genetic code. July 16th, 1945, baptism of fire. Hierophants of the new age opened a sealed enclosure –the cosmic balance had changed, and a new law was in force.

Ceremonial of fire in American land

Teilhard de Chardin grasped at once the spiritual effect of the event: "*Atomic fire had burnt on Earth for the first time...*".

"More brilliant than one thousand suns", someone exclaimed! What had happened? Just a technical experiment? Something more, an initiation ceremony!, the cosmic initiation of humanity. Again, like Indian Pachacuti's psychology described by Rodolfo Kusch, man was in a "frightful and tremendous environment": on one hand, power of science and technique, and on the other hand, "wrath of god". A new alliance between Heaven and Earth. Human consciousness stopped being the same.

Energetic dimension of the message in the new sign of time

A philosophy of ideas is not sufficient for "thinking of America" in the context of the new sign of time, but knowledge of "energetic of values" is required. The emerging foundational message of new history (*Ursprung*, in Jean Gebser's terms) is not ideological, but "vibrational". The "initial event" breaks

the matter of the world and leaves its invisible impression on the soul of man. The new “god’s journey on the world”, as Rodolfo Kusch would say? The light of the new message exposes the wisdom of Deep America, but not only as a myth or legend, but also as living word uttered again by the world.

New messengers of gods, or protagonists of new history

Our different expressions used so far in order to characterise the history/culture process in America are equivocal and ambiguous, and insufficient for “thinking of America” as a simple way of apprehending the foundational values of the new history of origins. North America or South America, Spanish America or Anglo-Saxon America, white or black America, Catholic America or Protestant America... all these terms reflect an ancient history, but no one of them becomes a proper word to express the “unity of sense of the America’s message.

And who names the emerging America?

They are not “founder fathers”, but “parent-less sons” (Margaret Mead, an outstanding American anthropologist, was the first to notice the advent of a new generation of parent-less sons.)

They are protagonists in the new history! They are those who are going ahead of time, being themselves victims of time! They constitute the vanguard of the forthcoming civilisation.

When “wrath of god” is replaced by “wrath of man”

Let us mark a new date for the “journey of god throughout the world”: 1968. Student upheaval in the sixties. From Berkeley’s campus to French May and to Chinese Cultural Revolution. Expansive wave of the new human phenomenon portended by Teilhard de Chardin and Jean Gebser. This quite unexpected new consciousness explosion, so rapidly expanded, is considered by many people, according to Charles Reich in his *“The Greening of America”*, 1970 best-seller in the United States, as a “conspiracy”. And it has been dealt so. They saw just the crest of the wave, but did not perceive the root of the message flowing from the deep life of youth. The political power could not notice new signs of time: certain powerful human energy had been suddenly released throughout the planet. University enclosures were calm, but physical violence broke out elsewhere and differently.

And now, what?

Now we are confronting the “wrath of god”, but differently. Now it is not fear in front of forces of virgin Nature (thunder, thunderbolt, lightening), but fright in front of the wrath of profaned Nature. Characters playing the part of the negative aspect of the universe (in Rodolfo Kusch’s words) are not called Carhuincho, Makuri, or lords de Xibalbá, but “atomic power”, “drugs”, AIDS, “ecology unbalance”, or “economic/financial power”. They are the same shadowy lords, behind other masks, but holding the same power.

Confronting a new challenge

The youth rebellion was crashed at the cost of blood-shedding and missing people; yesterday, “the pencil night”, today, Tiananmen place slaughter. Certain young persons tried a scientific revolution, all they gathered in communes (more than two thousand in the United States, during the sixties), but most of them could not stand the “establishment” pressure. And what about social revolution? –Revolutionary fight for political sovereignty, economic independence, and social justice had noble expressions in different peoples of America, but “counter revolution”, coming from an oppressive power or even from a revolutionary movement that includes the oppressor, many times betrays the noblest causes, and the social consciousness is attained, but insufficient to “balance opposites that divide the world, (which is our next task, in Rodolfo Kusch’s words). The CHE Guevara notices the limitation of a revolutionary action for developing social consciousness. On a letter addressed to the Editor of the weekly magazine “Marcha” (Montevideo, Uruguay, 1965), in connection with the “work of volunteers”, one of the keys to embody values in the new Cuban society, Guevara says as follows:

“One finds still in man compulsory aspects of his work, even being this work voluntary. Still he has to achieve a complete spiritual recreation in front of his own work, without the direct pressure of the social environment, but linked with it by new habits”.

As the CHE understands that one has to pass from social consciousness to spiritual consciousness, or rather, when he realises that to reach full social consciousness one has to jump into the spiritual consciousness, he decides to put a stop to his mission as Ministry of Industries in Cuba, and chooses another way: it was the way of “sacrifice”.

Daily sacrifice of the innocent

Marxist-Leninist dialectics had come to an end. Since the “new menacing world of god’s wrath”, represented by powers of “drugs”, “AIDS”, “greenhouse effect”, “economic/financial corruption”, “fast”, “walled cities”, political philosophy, and advanced technology were insufficient. Again, we are in the open and exposed to the elements; again we are confronting the “wrath of god” (Rodolfo Kusch’s right symbolic expression). But certain persons feel that still we are on time, and that if fast, psychoanalysis, Marxism, or social revolution does not save us, yet “transcendent technologies” (as the American philosopher Thomas Berry calls them) can save us, which, in terms of a “salvation message”, could replace the transcendent god, expelled from the pantheon, with the technical thought. But this is another illusion –perhaps the last one– because the planetary unbalance that today we stand show us with clarity that modern science does not succeed in controlling its own results.

Now, “thinking of America” does not pass through philosophy, politics, or technique, but through “sacrifice” (descent “*ad inferus*” for connecting heavenly archetypes with the sap of earth). As Rodolfo Kusch says, a synthesis of material/spiritual values, a “germ” nestled in the matrix of Deep America. This is the living message of America to the world.

Sacrifice is failure of forms, failure of leaders, failure of a fruit that becomes a seed. Student movement had to fail, and “hippies” communes had to fail, and political revolutions had to fail... because the cosmic time was different. Then an ideal was insufficient to sustain life; now life was required to sustain an ideal.

In front of failures of right, left and centre (as Rodolfo Kusch points out in this book “*La negación en el pensamiento popular*”), that is, in front of the failure of defensive forms imposed by a non-genuine culture, an “scheme of sacrifice comes up as the only form of genuineness” (in Kusch’s words). And this “sacrifice” is the deep experience that we are living today, not as sacrifice of a mythical hero, but concrete suffering of a people ritualised on a daily sacrifice of the innocent. It is “*corruptio*” of human matter carried to its last consequences (“mass implosion”, according to Jean Baudrillard, a French sociologist), a needful step on the ritual of cosmic initiation of humanity.

Archetypal war in the new sign of time, or message of America to the world

A strange form of war has broken out in the planet; now not only men are fighting, but also gods and demons do; an archetypal fight that is more like the *Mahâbhârata* war than our so far familiar social and political revolutions. The new message is “invisible light”, revealed within as primordial impressions “not registered by collective memory”, and manifested outside as “power of the shadow”. A light illuminating the consciousness on the summits of mystique and science descends into the “*mûlâdhâra* of the ancient faith” (as Rodolfo Kusch would say), passing through “*chakras*” of the planet as humanised cosmic energy. Now, the message comes not from outside, but from inside, and America knows this with a wisdom coming from centuries: “*Ukhu Ukhumantapacha America*”. And also this is known by the new generation of free souls; they retire to the secret abode of the heart; silent migration inwards, toward mystical communities preserved on mounts, valleys, and jungles of America (“because there was no room for them in the inn”, according to the *Gospel*). A long journey inward, the new “geste” of the forthcoming generation! The mission of America, its message to the world, is the creation of a “pole of expansive/interiority in order to “balance” –from inside– those opposites that divide the world”. Rodolfo Kusch’s message is our compromise with forthcoming men and women.