

Ramón P. Muñoz Soler

Hints from the Forthcoming Revolution

Cosmic Energies Breathing
into Human Physiology

Excerpt from

*Atisbos de la Revolución Venidera. Energías Cósmicas
Activando la Fisiología Humana*

Translation by Héctor V. Morel

CONTENTS

GERMS OF FUTURE IN INNER AMERICA

SYMBOLIC AMERICA

PROPHETIC AMERICA

AMERICA SYNTHESIS

GERMS OF FUTURE IN INNER AMERICA

In his book *América tierra firme*, and in connection with human potentials of the New Continent, Germán Arciniegas says: “*Certain areas of the globe have to be a seat of culture in turn*”. A new scenery for representing, in another way, the “*journey of god upon the world*” (mentioned by Rodolfo Kusch in *America Profunda*).¹

But what does this new abode mean to man? What is the Voice of the new man of America?

For “thinking of America” in the context of the new sign of time, a discourse derived from philosophy of history or from a message of social and political revolutions is not sufficient now, but we should *listen* to a word that still was not uttered: it is the key note played by messengers of the spirit on the diapason of new history.

Not all voices claiming for in the name of progress, development, science, and technique are messages bound to man!

What can expect new generations of nameless powers ruling the world today, hidden forces moving the market of capitals, conducting scientific programs for extermination wars, manipulating genetic information, and controlling mass communication media? And what can expect developing countries from great powers? Their extravagant economies?, their financial imperialism? For what? For development? But, what kind of development? So that as soon as we get technological development, we end in social pathology?

In America, a new type of man is born, he is able to gestate within the spiritual revolution of the future (“*Ukhu Ukhumantapacha America*”). But, how to design the “matrix” of this symbolic Mother keeping in her bosom “germs” of still unborn children? And here the first question: Which is the “bridge” to unite different peoples and cultures of the Three Americas? –And this is the answer: such a “bridge” does not exist. A meeting of the Eagle and the Condor does not take place by familiar ways of political pacts, cultural relations, sport events, or economic agreements, but by resonance of the soul on an hyper-space of different structure. The unity of America does not occur by way of “Organisation of de American States” (OAS), or “Pan-Americanism”, of “Alliance for the Progress”, of “Initiative for the Americas” (however all these things be practically valuable); this union is derived from expansion of common consciousness, from a feeling of coming belonging, from common sacrifice. It is a vibrational link, a deep human resonance breaking all barriers, even the generation barrier: when one hears this non-uttered word (within), some young students (still teenagers) tell Margaret Mead (an anthropologist in her eighty): “Margaret, you are one of us”. This deep “feeling” divides the waters, unites those who were separate, and puts asunder those who were united.

The present American revolution, gestated in the big laboratory of Deep America, starts where social revolutions of the most advanced peoples of the planet end up. This revolution holds the power of a liberation “geste”. It is mystique in action of new peoples of Earth.

But before we enter untrodden ways, I wish to tell some words about the gen-*ethical* function of “lost revolutions”.

The revolution of the people in Algeria for getting the social and political liberation is wonderful and heroic. But even Fanon, who on his chronicle describes the de-colonisation process in his book *Los condenados de la tierra*, warns against the “opportunism and corruption of newcomers to power, and against the temptation to reproduce the same cultural patterns of the foreign oppressor”.²

Revolutionary forms of the past have exhausted their evolutionary potential; as the human ascending energy reaches the summit of its development, changes signs, and the system retires to itself in search of a new ground. In examining signals of our time in the frame of philosophy of history, William Irwin Thompson wonders: “*How is it that, when we try to do good, finally we cause more and more evil?*”. And he quotes some examples:

*“The Declaration of Rights of Man, by 1789, resulted in the Kingdom of Terror, and later, in Napoleon’s dictatorship. The provisional dictatorship of the proletariat, in Russia, ended in Communist Party dictatorship. The United States waged a revolutionary war against the British Empire and later became an Empire, fighting for annihilating the Vietnam guerrilla”.*³

When Octavio Paz wants to characterise briefly the contradictory relationship of the United States with Latin America, he says: “*They are democracy, and empire*”.⁴

In his essay *America: Bicentennial Reflections*, Thomas Berry underlines an event that, 200 years from now of its Independence Declaration (July 4th, 1776), the United States reached “*the opposite to the ideal proposed in the beginning*”. And Berry completes his thought:

*“The North American nation started as civilisation of rural type, and now is one of the worst cases of excessive industrialisation; beginning with the exaltation of the free enterprise, now they are under the control of big corporations; beginning with the mystique of the “unspoilt continent”, now they are a quite devastated and polluted continent”.*⁵

And what happens with revolutions in Latin America?

–The original vision of the Liberators (mystique of the word in the service of a society of free men on America with no frontiers), this ideal ended in the “Guayaquil Pact” and, as a result of it, in a fragmented geopolitical chart and periodical caudillo authoritarianism.

–And what happened with the hippies’ erotic/mystical message, “Make love, not war”? –It ended in the collapse of promiscuous communes and John Lennon’s murder. They put at stake patterns of alternative economy, but were unable to compete with the industrial production and consumerist society.⁶

–On his side, the student revolt in the sixties ends in the victory of the establishment and hardly “some reforms so that all goes to be the same as before”. And later, what happened in Mexico, at the Plaza de las Tres Banderas? And in China, at Tiananmen place?

–Finally, far in the South, a revolutionary guerrilla is swept by the military power in the name of a doctrine of national security (30,000 missing young persons in Argentina and Uruguay).

–But not all ends up there. Sensors of the establishment were on top alert for detecting any movement menacing not only the political stability, but also aiming at awakening spiritual consciousness. “The New Religions” had been properly assimilated in North America (Electronic Churches succeeded in constituting the third economic power, according to reports of *The Economist*). But the result was different in the South; in Argentina, during the seventies, a fierce campaign of “witch-hunt” and repression of the so-called “sects” was started (by the State itself and fanatic religious groups) on pretext of “brainwashing” and “youth kept away from parental home”. And there was persecution and prison.

What happened with social, political and spiritual revolutions? Was everything a fantasy, illusion, dream? –No, there was an ideal of liberation; the fiery word of the spirit was moving upon the waters of Deep America, but it could not become incarnate in a social body.

In his book *Verbo Desencarnado*, Octavio Paz describes in depth the revolutionary failure: “*Poetry did not become incarnate in history*”.⁷ In fact, is it so? –The revolutionary ideal may not become incarnate in history, but further below history. In this vision of a “descent of the ideals”, Piero Ubaldi says as follows: “*As ideals descend in Earth, they are transplanted to a lower biological plane*”.⁸ And William Blake talks about “*Marriage of Heaven and Hell*”. The opposite (and complementary) pole of the Ideal is not history written or told, but Hell of those who remain apart from history. Now and here we are not on the field of poetry, but on dungeons of horror (“the seed must die so that the wheat grows up”). The revolutionary ideal fails in this subterranean dimension, but its essential energy becomes “ferment”, and it is precisely this “ferment” that comes into action as a human catalyst of the forthcoming American revolution, which, on the other hand, is not a revolution any more, but a “geste” “Gen-ethical coupling of

upward spiritual message and downward social matter; constellation of signs on the space where the Eagle and the Condor meet together.

If necessary, we have to renounce to material power (technological power, money power) for the sake of human civilisation. It is the gen-*ethical* challenge of “Deep America”. Neither those conservative of old usurpation-and-privilege regimes nor many of the so-called “revolutionaries” are going to understand, and far less admit this; the latter, as soon as they reach certain level of social consciousness, crystallise in a state of relative wellbeing, cannot resist the temptation of political power, allures of consumerism goods, or feelings of self-importance, and later, lulled by all this, pass away as if they had never existed.

SYMBOLIC AMERICA

Beyond the political geography of America, with its artificial frontiers many times, as a result of wars, agreements, and treaties, there is a symbolic geography belonging to functions of Earth and to missions of peoples. Teilhard de Chardin poses the great challenge: “*The age of nations has passed, it is time to build the Earth*”. But, which is the way to start this new geste?

Rather than following the track of social and political revolutions of the past, and staying on the crest of a technological third wave revolution at present, we should be able to establish ourselves on the “evolutionary break” produced in the very life of the planet as a result of an ecological unbalance that is threatening the human race. Rather than following Marx’s, Marcuse’s, or Herman Khan’s technological prospective, we should pay attention to the Stephen Gould’s evolutionary world and his “*Theory of Punctuated Equilibria*”. “What we reject”, he says, “*is gradualism. Equilibria Punctuated refers to species evolving abruptly, between breaks. It is a process marked by a series of catastrophes between two periods of calm*”.⁹

Today the order in the world collapses, the cosmic environment is not the same, the symbolic landscape of this Earth has inverted its meanings. It is the end of an age, great empires come down, frontiers of nations do not exist any more on the technological space of a “global village”, but the “Plumed Serpent’s” challenge to the new American man of the twenty-first century is “how to balance the opposites that divide the world” in the new age of Punctuated Equilibria.

But, let us return to the question: “Which is the Way?”. –Before any answer, let us hear the voice of pilgrims who took the lead: “–Do you know what is the South Pole? It is sex on Earth. In fact, a shadowy zone, but fundamentally important; sex is the greatest mystery of the universe. You reach the Kingdom of God by transmuting its force” (Miguel Serrano’s words taken from his master’s lips)–.¹⁰

Again, but with another language, it is the voice of the atomic energy travelling through *chakras* of the Symbolic America.

What is leading Rodolfo Kusch, a philosopher and anthropologist, to stop, along with his family, on a little town, 80 kilometres from Jujuy, in Northwest Argentina, following tracks of the ancient “Inca Way”? –It is Kusch who says:

*“Maimará is sited in a zone where none would stay easily. It is as if it were on the opposite side, by crossing a frontier. The Inca empire had four zones, and at the edge you would find barbarism, and to stop at Maimará is equivalent to recognise a place on the farthest ends of a mental empire that we have built to live. This step required our passage from something usual, where we feel easy, to something unusual, where you glimpse uneasiness and privations. Privations of what? True privations –where you feel full in spite of change, where you continue to be strong, and actually yourself– but after you crossed the frontier, the same frontier that you have created”.*¹¹

And America has these magical frontiers, which do not belong any more to a familiar political geography, but to a symbolic and mythic geography that we start travelling through within.

Beyond populous cities, beyond big centres of political and technological power, beyond the “mental empire that we have built to live”, beyond the navel of the first world and frontiers of the second world, there is “another world” that we do not dare to look at, or to recognise, and far less to inhabit it. What is the “Antarctica”, the sleeping goddess under ices? What is Malvinas, a zone belonging to the symbolic geography of America, to its centres of force, and that empires of the old sign strive to keep by force? What is “Bolivia”, the Altiplano, another potential zone of the planet, which begins to awaken? The CHE took the lead: “These Indians are like stones”, but beware of the hidden power of stones! –And what is “Cuba”, “Nicaragua”, and all “Central America and the Caribbean area, where earthly forces broke out along with political revolutions? And what is the United States, beyond financial imperialism, beyond Wall Street, CIA, Pentagon, beyond technological power, IBM, GM, and galaxy war? Also there you find magical barriers in order to pass to “another world”, to “Princeton Gnosis”, to “Consciousness III”, to “Arcosanti”. And what should we tell about “Amazonia”?

This symbolic geography of America is like the earthly/cosmic foundation of a tissue of invisible cultural relationships which are taking forms of expression through language, myth, and sense of the existence. In her *Argentina y su opción por América*, Graciela Maturo grants especial significance and root to “trans-linguistic” mythic-symbolic nuclei which, precisely by “transcending moulds imposed by language”, are more universal and enable to convey those permanent cultural values which linguistic structures themselves –by an improper usage of excessive intellectualisation– can “hide”, paralyse, and

betray, and transform into dead letter”. In this case, Graciela continues, “*The spirit seeks other ways, through the most popular forms of language, or through non-linguistic modes of expression*”.¹²

PROPHETIC AMERICA

The spirit seeks other ways, Graciela says!

This is the question now.

Beyond shadows of the Cave, there is an intelligence of the Light.

Beyond fragmented knowledge, there is synthesis of knowing.

And this Alliance between the Way of Knowledge and the Way of Life has started indeed on the invisible space of Archetypal America, of total America.

It is a “Foundational Event”, the Revelation of “something” entirely new.

It is something more than a meeting of the Eagle and the Condor, a mythical meeting that Janis Roze traces with vigour in his paper *Beyond the Celebration of the 500 years since the Discovery of America*,¹³ and it is something more than the female potential of a symbolic “Columbia” that Rupert Sheldrake intuites as the living Presence of unknown cosmic forces that still did not enter our consciousness.¹⁴

There is something quite new, beyond any socio-political, scientific or religious discourse. It is an “Initial Event” of man and beyond man.

Inadvertently, we have entered a new dimension of the space, and move under a new sign of time.

A new vibrational message rushes in the inner world of man, breaks the symmetry of matter, and traces the new geometry of life.

How to discover, how to decipher the Gen-*ethical* code of the new Law?

—One cannot discover or decipher it. It reveals itself!

From Dialectics of Opposites we pass to Reversibility of Values.

The cosmic man is born; we need just a science to explain this!

The new human phenomenon has been portended by prophets *previous* to be explained by doctors.

What is Mother America's role in this cosmic initiation of humanity?

There was a "Ceremonial of Fire"!

The first atomic blast in American land, on July 16th, 1945, rather the dramatic result of a technical experiment, was a liturgical act, a symbolic event, a ceremonial of initiation: hierophants of the new age open the sealed chamber of matter. (Perhaps by recalling ancient theophanies, someone exclaims astounded: "More brilliant than one thousand suns".) Beyond physical dazzle, there is spiritual birth. For the first time, a terrestrial man is protagonist in a cosmic drama!

AMERICA SYNTHESIS

The word "synthesis" is equivocal as a concept, but fruitful as a symbol.

Now the new synthesis comes not by the way of science, but by the way of man, because the unity of man is *previous* to the unity of science.

The American synthesis of the twenty-first century is born of a "deep feeling" of the new souls, which leads them to re-cognise one another, by magnetic resonance, as siblings in the bosom of the same cosmic spirituality.

It is a new sense of belonging.

This *energ-ethical* wave of unitive feeling, that Marylin Ferguson calls "*The Aquarian Conspiracy*", that Charles Reich recognises as Consciousness III characterising the emerging consciousness of youth in the seventies, and that even I explore, in connection with its spiritual dimension, in *Gérmenes de Futuro en el Hombre* (1976) from Argentina, such a current of inner fire finds, in the New World, social fit matter for the birth of the cosmic man. Here one finds values of the soul laying root in the chemistry of life. And the transfer of the spiritual message to functions, offices, and tools.

It is not new humanism, new scientific paradigm, or new perennial philosophy, but new "Synthesis". The incorporation of a "cosmic" gene in an unbalanced matter starts a chain reaction of energy release and expanded consciousness. It is the *Gen-ethical* foundation of the forthcoming revolution.

It is the transcendent message of America to the world.

Now it is not only a man asking about cosmos –he asked this once and again for millennia through science, philosophy, and religions, and at present through technique—but also cosmos asking

about man, who wants to live as a man, to breath the same breath of man, and to speak the same word of man: it is the *co-inspiration (Co-breathing)* of Aquarius.

From ancient metaphysics we pass to new physiology, new functions, and new organisms.

It is a new human phenomenon gestated –co-evolutionary embryo-genesis– and it is precisely in the field of forces of this constellation of signs where social. political and economic organisations of the future are looming pre-figuratively.

Now I wish to consider just *one* of these archetypal ideas that start taking form in the soul of the creators. I refer to “University of Synthesis”.

It is not easy to express the idea of “University of Synthesis”,¹⁵ because University of Synthesis is something so far non-existent. It does not exist as an institution. Today, only one thing does exist in terms of “University”, namely, a “galaxy of particularities”, fragments of a lost unity. We have lost wisdom, and kept just information. As the Arabian proverb says: “*There are many sciences, by few wise men*”,

Today our knowledge travels through a straight way –in spite of cybernetics– and this means that, while externally we run swiftly toward remote stars, internally we end in existential anguish and loss of sense. As Edward Matthech says, “*it is easier to shout ‘ahead’ than ‘where to’*”.

Now this “paradox of the development” cannot be solved by intellectual synthesis –scientific, philosophical, or theological. Even we have no time to seek the answer by the way of lost revolutions.

The cosmic man is born, and we need a science to help us unveil keys to his development. Now a “theory” about the new human phenomenon is not sufficient; we need a “testimony”. And this will-to-testify, which at the same time is vocation for transfiguration and transmutation is the key note among researchers, teachers, and students of the future.

University of Synthesis is a “web of invisible relationships”, and a cosmic energy, so far unknown or repressed, is circulating through this web –a creative energy which starts incorporating itself in the human physiology.

The passage from our familiar professional and technical University to the energ-*ethical* field of the University of Synthesis implies a dimensional jump into the field of knowing.

University of Synthesis is not an alternative University, or a “holding” of Universities. It is a new “organ” of the planetary body. Here we are not in the field of philosophy of knowledge, but in the field of forces of ultra-physiology of life, and I say precisely “ultra-physiology” because they are functions of resonance operating as “transistors” between cosmic consciousness and human matter.

And now some few questions:

How can one operate in this field of expanded consciousness and reversibility of values, where light and sound meet together? And how to pass from vision of Synthesis to a fragmented world of science and technique?

In order to answer, at least partially, these enigmatic questions, we should penetrate into the evolutionary Gen-*ethics* of the Message of the new sign of time.

Something new has entered the world, –it expresses itself by means of different words, comes up wearing different clothes, and appears on multiple dimensions of knowledge and life. When we talk about University of Synthesis, our intentions are to grasp the universality of laws that configure the Message, and expose the unity of its Gen-*ethical* code.

Evolutionary Gen-*ethics* of the Message means to prepare conditions for developing and designing “functions”, “offices”, and “tools” for the forthcoming generation. And such conditions refer not only to matter of knowledge, but also to “matter” itself of man.

BIBLIOGRAPHIC REFERENCES

1. Kusch, Rodolfo, *América Profunda*. Ed. Bonum, Buenos Aires, 1986.
2. Fanon, Frantz, “Los condenados de la tierra”. Fondo de Cultura Económica, Mexico, 1963.
3. Thompson, William Irwin, *Evil and World Order*. Harper & Row Pub., New York, USA, 1976.
4. Paz, Octavio, “*Democracia e Imperio*”. “La Nación” newspaper, Buenos Aires, August 30th, 1987.
5. Berry, Thomas, in Valerio Ortolani’s *Personalidad Ecológica*. Mexico, 2nd issue, 1986.
6. Fairfield, Dick, *Communes USA*. Penguin Books, 1972.
7. Paz, Octavio, *El Arco y la Lira*. Fondo de Cultura Económica, Mexico, 1973.
8. Ubaldi, Pietro, *A Descida dos Ideais*. Monismo Limitado, San Vicente, Brazil, 1967.
9. Gould, Stephan, *Punctuated Equilibria*.

10. Serrano, Miguel, *Ni por Mar ni por Tierra*. Ed. Nascimento, Santiago, Chile, 1974.
11. Kusch, Rodolfo, *América Profunda*, op. cit.
12. Maturo, Graciela, *Argentina y la Opción por América*. Ed. Castañeda, Buenos Aires, 1983.
13. Roze, Janis, *Beyond the Celebration of the 500 years since the Discovery of America*. ICIS FORUM, 21:1, January 1st, 1991, New York.
14. Sheldrake, Rupert, *Who is Columbia*. ICIS FORUM, 18: December 3rd, 1988, New York