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Tanna Jakubowicz-Mount

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We Were Made for These Times

Tanna Jakubowicz-Mount

Having Jewish roots, studying mystical Judaism, Buddhism and shamanism, I have followed many paths, finally arriving at this place with no name. Ain Sof, Holy Spirit, Great Spirit are among the many names for this one ground from which all life springs. But if you ask me what I believe in, I might confess that I practice the religion of love, because *re+ligare* means reconnecting and love has the greatest bonding power. My concern is how to make this world a better place to live.

Czech president Vaclav Havel, speaking at Harvard University, said, “I am persuaded again and again that, lying dormant in the deepest roots of most, if not all, cultures there is an essential similarity, something that could be made—if the will to do so existed—a genuinely unifying starting point for that new code of human coexistence that would be firmly anchored in the great diversity of human traditions” (1995). Deep down in the ground there are the same seeds of truth, love, wisdom, compassion, peace and justice. It takes new moral energy to create new political will. We need politics of awareness based on morality and a new morality based on love for all living beings.

When we look at the world from an eagle’s eye view, we see two struggling forces. The old order is a fragmented world based on the illusion of separateness, battling for spheres of influence and control over territories and human minds. The new order, set by unitive consciousness, perceives the world as one organism based on the shared ground underlying all spiritual traditions.

There are no spectators in this struggle. We need to establish direct connection between our spiritual practice and service for the world. My intention is to join all people who are concerned about the state of affairs in our world right now and who are awake enough to contribute to the process of healing, transformation and reconciliation. We can all see that transpersonal and holistic awareness is becoming more popular. Why? Because this is the right answer to the burning problems of the world and the painful dilemma of being human.

The real pain in the lives of most people may not be about starvation as much as about lacking trust—a deprivation of higher purpose and meaning. As Eyad

el Sarraj (2002) observed, “The hopelessness that comes from a situation that keeps getting worse, [is] a despair where living becomes no different than dying.” Even if spiritual emptiness is a phenomenon particular to the West, it has great impact on the entire human civilization. It is the spiritual starvation of the so-called developed world that causes physical poverty and starvation in underdeveloped nations. These “developed” societies pump natural resources out of the soil of the Third World and dump back their junk and toxic waste, thereby stripping of natural dignity and spirituality the inhabitants, who are left naked like slaves and beggars of a “better” world. In this way, both rich and poor nations are left spiritually bereft.

Earth is being devoured because most people are disconnected from the Source of Life, uprooted from the earth, spiritually homeless, thirsty, unsated. This is the cause of deep despair, fear, anger, oppression and wars—the emptiness inside us that leads us to reach for everything outside us, to conquer other territories and exploit natural resources. We have an ongoing history of genocide and holocausts—a long chain of cruel wars between oppressors and victims, and victims who become oppressors.

How can we respond to this situation? How do we heal and seal the hole in the soul of our society? As Ian Gordon Brown (1994) used to say, “The future is brought into the present by people who conspire together—that is, breathe together.” A saying attributed to the Hopi Indians says, “We are the ones we have been waiting for.” In my vision I saw that the most urgent and beautiful task is helping people to tap into a deep source of spiritual abundance. A second, equally important work is to learn how to transform and reconcile inner conflict so we do not cast our shadow on the world. When we are deeply connected to the whole, we feel relieved and happy, willing to contribute to common goodness. In this state of mind we can embrace and respect all diversities as a manifestation of the One.

In practical terms, I imagine this work to be one of supporting already-existing trends in our culture such as:

1. Promoting the renaissance of holistic culture, drawing from old spiritual traditions, cultivating the real nature of man as a manifestation of the

- true nature of all creation, reclaiming the sacredness of life and death;
2. Enhancing the evolution of humankind from *homo tribus* to *homo holos*. The tribal human is preoccupied mostly with the tribal drives of the first three chakras—basically having to do with territory and survival. The holistic human is able to raise awareness to the heart and the crown chakra level, and embrace the entire Earth community;
 3. Inspiring new women's movements to reclaim feminine power and wisdom, and to bring in more love and respect for the Earth and all living beings;
 4. Developing the politics of awareness, fostering a new sense of planetary consciousness that is inter-faith and multicultural;
 5. Supporting culture and communication without violence; and
 6. Co-creating a new code of co-existence based on the values that underlie the great spiritual traditions.

Indra's diamond net is an ancient vision of the world in which all beings have the nature of a diamond, and exist in a boundless network of reflections and relationships. My personal vision is to set up a network of international action so we can inspire each other to do this most urgent work with the people who are within our reach. My idea is to create INDRA-net, standing for International Direct Radiant Action Network. We need to think about what kind of actions we can develop, so more people can gain access to spiritual experiences, and find their way home. The guardians of the old order are very well armed and organized. We need to encourage each other to intensify our activities and make them more effective.

I believe we have a special responsibility in this time in history. This is our opportunity to trigger the tipping point, to transform a minority perception into a majority embrace. In the words of Clarissa Pinkola Estes, "we were made for these times" (2003).

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Correspondence regarding this article should be directed to the author at mandala@mandala.x.pl