A Sage’s Guide
In a Troubled World

1. In the Prophetic Tradition the Voices of the Angels (who come to us as messengers of clarity, guidance and revelation beyond our world) are continuously speaking. As we reach what appears to be a historical tipping point in the world’s chaos, we are here to listen and to serve.

2. We are also pilgrims in companionship with all others journeying together across the difficult horizontal plane of space and time. We have a significant and critical role to play at this crucial moment as conveyors of wisdom (*Sophia perennis*).*

3. Our sapiential purpose is:
   
   A. To be Vigilant, Watchful* and Listening: in touch with the Angels* of Guidance and Revelation. Listening carefully for instruction personally and collectively and listening with deep care, understand and respect for the struggle of the world around us.
   
   B. To practice (Non-Violent) Resistance:* toward the evil and distortion both within and outside ourselves wherever it appears, speaking the truth and acting in love.
   
   C. To take Strategic and Compassionate Action:* acting out of deep compassion toward all sentient beings following the example of our Master Yeshua and other saints and sages.

4. In a world of chaos, the specific metaphorical roles* that compassion takes are as:
   
   A. Midwife: Helping to bring many new forms of life to birth and to being.
   
   B. Triage Nurse: Diagnosing the myriad conditions of humanity, managing the sick, the wounded and the dying and making critical life-care decisions.
   
   C. Hospice Caregiver: Creating an environment of care, hope and peace for what is dying. Consoling and teaching that not all is lost and the nothing is wasted.
   
   D. Undertaker: Providing a dignified burial, or laying to rest, that which was once living and held life. Honoring all of this and those who grieve their losses.

*Remember: The human condition is both acute and chronic. Humanity is in acute crisis and suffers from the chronic conditions of blindness and ignorance caused by systemic distortion and structural evil. This requires that we perceive human beings with clarity and compassion from a higher perspective—the perspective of Perennial Wisdom and Eternal Return. Every human being is on a difficult journey through earth-experience. It is not easy for anyone. There is much suffering and death here and many are sorely wounded by life experience. This is not an easy passageway for anyone and so we maintain solidarity with our fellow pilgrims through the difficult terrain of duality.

As physicians of the soul, we ourselves are wounded healers. We practice the healing arts of attention, diagnosis and therapeutic care with inner assurance that the great Healer has extended himself into our world, appearing now with certainty at the End of the Ages.

**The four perennial wisdom questions:**
1. Who am I?
2. Where did I come from?
3. What am I doing here?
4. Where am I going?

**Premises of SP:**
A. Infinite Reality exists beyond world of change.
B. This same Reality lies at the human core.
C. Our purpose to discover and realize this Reality through life experience.
D. Discovery catalyzes soul-formation and the journey of eternal return.

We each bring our own unique and original medicine. We are each bearing eternal gifts and precious treasure.
5. Guidelines, Principles, and Reflections for spiritual practice along Wisdom’s Pathway

A. Presence and Perspective: stay in intimate contact with the divine Presence, and as a student follow Yeshua into the "Bridal Chamber."* We see life from the perspective of eternity and through the eyes of love and not the passage of temporality alone.

B. Nutritional Intake: continuously ingest and integrate sapiential guidance gifted to humanity from the vertical axis (be open to its entire treasury of Sophia Perennis).

C. Balance: maintain balance while taking strategic action that is at once progressive and conservative (the Ya’akovian ideal and response of practical action).

D. Template: Use Mary Magdalene as a feminine template and prototype in the midst of the struggle to survive in a world of chaos. (Women at the forefront and as men support)

E. Inner Practice: practice love for the true (aleithia--unforgetting or remembering), the good (virtuous ideal of the completed human and the practice of wisdom, virtue and freedom), and the beautiful (kalogathia--the love for and release of beauty and the beautiful)

F. Outer Practice: A. Show compassion in equanimity to friend and enemy alike. B. See one’s self in every person, loving one’s neighbor as one’s own self. C. Be willing to suffer another’s sorrows as one’s own, bearing one another’s burdens.

G. Discernment: avoid sentimentality, magical thinking and nostalgia and be willing to use the tool of “tough love” when needed.

H. Keep Your Seat* in the midst of a shadow world takes both immense courage and bravery in the midst of adversity, disruption, chaos and calamity.

I. Wisdom as a subversive activity: balance the paradox of the serpent and the dove--subtle and dangerous juxtaposed with harmless and guileless (unleashing forces for good into the belly of the Beast we now inhabit).

J. Use the Prophetic Imagination:* allow the resurgence of the visionary and the use of the creative imagination (deep listening to intuitions and guidance from the Imaginal Realm* through its masters, angels, dreams, visions, and synchronicities.

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If we understand that the practice of wisdom is a clandestine subversion of evil, then we can see the need to practice Yeshua’s paradox of the serpent and the dove as is sapiential methodology.

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In a strong message to ancient Israel, the prophet Joel spoke about an outpouring of Spirit in the latter days whose sign would be that its elders and its sons and daughters began to prophesy, dream dreams, and see visions (Joel 3:1-2). Perhaps just such an outpouring is occurring now so that we have fresh resources. These categories allow human beings to “think outside the box,” which inevitably appear to the conventional eye as crazy wisdom, which the ordinary world calls “foolishness.”

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Resist the natural fight-flight survival mechanism, exercising a higher form of self-mastery that comes through maturation and contemplative practice, allowing us to maintain a greater peace and higher equanimity in the face of adversity.

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The Imaginal Realm is the divine source of the creative imagination.

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L. Bauman, 2016