

Excerpted from [*Joy and Evolution*](#)

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The Scaffold for Perfection

The outer world reflects the inner,

Both come from mind. Mind is two.

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One is masculine, the other feminine.

The masculine is the Matrix; The feminine is the Praxis.

Cultivation and its bondage are the forced juncture of the two.

Freedom starts with finding the masculine and feminine.

~

The feminine is that which was recast as prolificacy.

The masculine is buried under conceit.

The two must then be carefully separated and then renewed.

The masculine is activated with fervent yearning.

Yearning starts with the loss of immediacy.

The feminine is regenerated with boundless, childish joy.

With unrestrained sensual stimulation, the future is desired.

~

Seeking more, masculine and feminine are increased.

The masculine begins the vision of heaven

The feminine becomes a voluptuary.

~

The two recombine to form the reality of heaven.

Inhabitants of heaven seek oneness.

This begins with union of vision and joy.

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Eternal evolution and ecstasy is the gift.

Commentary

The outer world reflects the inner.

These opening words reflect the openings of many ancient documents that start with strong statements that assist the reader in accepting a separation of the inner self from the surrounding world. The words trigger memories of how our outer world has been so colored by such things as our inner sorrow or fears or how the world becomes so bright and promising with trust and love.

Both come from mind. Mind is two.

This statement is a bit unsettling since we are normally not conscious of an inner division of our mind or self-awareness. It is also contrary to our current accepted views to think of the outer world as a reflection of our own mind, so we reject it and consider only a rigid, unchanging remote reality. It is this fixed view of reality that is responsible for much of our troubles and thoughts.

One is masculine, the other feminine.

This idea is difficult since, as will shortly be explained, there is normally no perceived difference between the self and its actions in the modern world, where one is an extension of what one possesses or thinks. One is known by one's activities or accomplishments. Where is any separate masculine and feminine within the individual?

The masculine is the matrix; the feminine is the praxis.

A matrix is a source, model or blueprint for something. The matrix of an individual describes the individual's proclivities, purpose, function or definition. The matrix is the Will or the

creative force or that which is reached for. The praxis is the doing or manifesting of that which is reached for. The praxis of an inspired individual is the change in the world resulting from his or her works.

Cultivation and its bondage are the forced juncture of the two.

Cultivation is a more primitive word than the more acceptable term of "civilization". Individuals do not think of themselves as having been cultivated in the sense of a farmer shaping and nurturing the crops, yet it certainly is true as we speak the language, follow the mannerisms, behavior and thoughts implanted within us by our cultivators.

The process of cultivation minimizes the individual Will by overpowering it with the cultural rules or pressures that result in conformity. "I am a good citizen and pay my taxes. I am successful." A person is defined in terms of outer characteristics or the individual drive is buried within the results. Separation disappears in metonymies.

Freedom starts with finding the masculine and feminine.

Freedom starts with recognizing the process of cultivation.

The feminine is that which was recast as prolificacy

Prolificacy is the product or harvest resulting from cultivation; however, the prolificacy of an individual is difficult to describe without some inclusion of the individual. For instance, most people cannot separate the works of a great man from the man. Both the individual and his or her works become synonymous and inseparable from each other. Individuals are identified with what they produce or what they produce is explained by the individual rather than the masculine forces that initiated the production. In general, an individual is identified with what is assumed to be his or her prolificacy. A "successful" individual is identified with having money or possessions.

The masculine is buried under conceit.

The world and its individuals generally only accept that which can be seen as the cause for bringing forth some result. Hard work, proper contacts, good luck, lots of thinking are satisfactory reasons for success, all of which are supported with conceit and self-importance. Individuals, therefore, tend to identify results with self-effort, which is a manifested property.

The two must then be carefully separated and then renewed.

This is often expressed as finding yourself or separating the cause of your present position from what you are or have. It is the discovery that the inner metaphysical cause is far more important than the immediate physical state of your world. Your success or prolificacy is finally perceived as existing independent of your inner self. Many times, this awareness is delayed to the mid-life crisis as one's prolificacy is finally recognized as not being the same as the inner drive or dedication in life.

Once the power of the inner dedication is recognized and able to be perceived as independent of the expectation coming from the outer world, it can be used to set a new course through life.

The masculine is activated with fervent yearning.

Yearning starts with the loss of immediacy.

Yearning for a new goal cannot take place if reacting to the present world is perceived to be as an emergency requiring immediate, full attention and corrective effort. This can only take place if the attraction to the things and interactions in the old world is replaced with a stronger desire for a new object of yearning. This is the critical step in changing to a new goal. The mind can yearn, but without a release from the old objects of attraction, the mind

can only vacillate back and forth. This can be illustrated with the shift within children as they change from one game to another. They must agree that the new game is better than the old and then they must make an instant change without any residual regret, which can only be obtained with unlimited joy in the new game.

The feminine is regenerated with boundless, childish joy.

Yearning becomes the game to be played and the child becomes excited and animated playing the game.

With unrestrained sensual stimulation the future is desired.

In playing in the game, the child becomes the responsive character playing a role. As the character responds, the pleasure and feelings increase, resulting in the desire and the trust for further unfolding of the game.

Seeking more, masculine and feminine are increased.

As the character feels more and desires more, more is demanded of the play as well as of the role and its experiences.

The masculine begins the vision of heaven

As the play is perceived without limit or doubt, its future becomes brighter and brighter although less and less detailed.

The feminine becomes a voluptuary.

As the future becomes brighter, the moment becomes richer and vibrant. The role becomes overpowering as it becomes ever increasing in sensuality and responsive to everything and everyone.

The two recombine to form the reality of heaven.

With an unlimited future and an ever-increasing responsive body, the moment becomes a non-ending stepping into an ever-perfecting world.

Inhabitants of heaven seek oneness.

This begins with union of vision and joy.

In seeking oneness with others, self-importance is lost and replaced with the feelings and thoughts of others. With this union, a common vision of the future results and then with concerted effort, change, evolution, and joy are found.

Eternal evolution and ecstasy is the gift.

Perfection is found with the awakening that there is no limit in the games that can be created and played.

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