Good Work, Life Task, Life Plan, Self-Intimacy, and Evolution

A Message from Michael in Two Parts

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Part One

We will begin in discussing Good Work in our definition and good work as a societal "norm". Good Work as we use the term is, as we have said before, work that has to do with the Life Task. Good work in the societal sense of course supports and endorses the purported ideals of the society in question, and as such may be highly diversified, as well as subjected to definitions that are not always shared or endorsed by other societies. In other words, in certain American-Indian societies, allowing one's grandparents to starve to death is in fact good work, although to the "mainstream" of contemporary American society this is considered to be an appalling notion. In either case, for the grandparent in question it may or may not be Good Work in our sense to starve to death, depending on the Life Task and of course the Life Plan.

Yes, as you have observed, Life Plans can be sketchy or specific as "circumstances" demand, and the purpose of the Life Plan is to make it possible for the fragment to make progress on the Life Task and thereby to evolve. As we have said before but we will reiterate, it is not uncommon for a fragment to "require" two or more lives to accomplish a single Life Task, although of course each life has its own Life Plan. Depending upon the specificity of the Life Plan, the parameters of the Life Task may be approached and engaged in a broader or narrower context from life to life.

Let us point out that the more detailed the Life Task, generally speaking, and we emphasize generally speaking, the more flexible the Life Plan and vice versa. When the opportunities of Life Plan are specific and narrow, the potential region of Life Task is broad. It is generally more "accessible" for a fragment to deal with a narrow Life Task and a broad Life Plan than the other way around, for adaptability to changing circumstances is more readily accomplished with a more flexible Life Plan than when the Life Task itself is loosely defined.

We have likened the Life Plan to a travel itinerary, in that it establishes where the fragment intends to go and roughly the steps he or she intends to take to get there, but as is often the case with travel, circumstances may change plans and impose demands unanticipated, and conditions of travel and/or accommodations are subject to change without notice. That does not mean the goal cannot be reached or that "trips along the byways" have no value, but it does mean that for those who get too far afield, reaching the destinations becomes increasingly problematic. Of course no fragment is required to reach the destination. We did not say that nor did we mean to imply it. But in those lives where the Life Plan diverges from the Life Task to the degree that the work on the Life Task becomes difficult or impossible, then evolution is "postponed" until "the next time around".

When several lives have "stacked up" without completion of Life Task, it is not uncommon for the fragments to limit the possibilities of the Life Plan and broaden the applications of the Life Task in order to more cogently focus the Overleaves on the task at hand.

Incidentally, it is not uncommon, particularly in the Young Cycle, for one life in three to "go astray" of Life Task and Life Plan in the name of "Do It My Way". In the Mature and Old Cycles there is an increasing "nudge" that results from learning how to choose Overleaves to support Life Task and Life Plan and consequently brings about a keener awareness of the evolutionary urge. Of course such things as physical-plane realities and karma can and do impinge upon these evolutionary impulses, but as a Life Task may be said to be a "sense of direction" for the Overleaves and the Life Plan an orientation to that purpose, increasing experience tends to bring about a more cogent interrelation between Life Task, Life Plan, and Overleaves, and as a result the perceptions and focus are more "in accord" with the impulsion of evolution and the validation of experience past and present

Part Two

As we have said before but we will reiterate, self-intimacy is achieved through the Positive Poles of the Overleaves, and of course work of the Life Task increases access to the Overleaves, and when they are in the Positive Pole, Good Work and self-intimacy are the results. These moments need not be prolonged. They need not be recognized or validated. But we must say that progress toward the completion of the Life Task is enhanced when recognition and validation do in fact occur.

When the Life Task and Life Plan are "abandoned", access to the Positive Poles of the Overleaves, while not impossible, becomes unlikely and somewhat "chaotic", and recognition and validation become far more difficult, in that achieving a sense of context becomes trying at best. Let us point out that all fragments spend many lives in the course of their evolution "out of touch" with Life Task, Life Plan, and the Positive Poles of the Overleaves and have still made progress but without evolution. [In] some lives in which the burning of karma is "uppermost" on the agenda, Life Task becomes of diminished importance and self-intimacy a kind of minor footnote to progress on the karmic front. There

is no error in this or, indeed, in anything else, but for those embarked upon evolution, Life Task particularly and Life Plan secondarily achieve a level of "significance" that is at once compelling and supportive for those who choose to undertake recognition and validation of all Essence contact including self-intimacy.

When Life Task and Life Plan are "set aside" for other considerations, there is always much to be learned with or without evolution: when Life Task and Life Plan are fulfilled and augmented by recognition and validation, wider prospects "open". These choices, of course, can be reassessed or redefined at any stage of this or any other life, and the resultant perceptions and experiences are all equally valid. Those choosing evolution will tend toward Good Work in our sense, occasionally at the cost of good work in the societal sense, and probably will not comprehend the whole of the perceptions until the astral interval.

Those who do indeed, however fleetingly, glimpse the totality of which we speak without the incursion of Maya, for however briefly in time it lasts, may be said to in that instant [be?] enlightened. We assure you that trying to cling to that state is ultimately self-defeating, and that recognition and validation of comprehensive intimacy is the fulfillment of evolution in all its purposes.

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