

Q: How can we rest in work and activity and not get tired? (3-18-23)¹

A: Well, you see, it isn't "we." It's *I*. When you realize *I*, there is no way for *I* to get tired. There is no way. There is no way. You can work; you can rest; you can do all things that you are called upon to do, and you cannot be tired. That doesn't mean that here and there on your journey that you may not go beyond your present realization of your true identity and find yourself in need of refreshment.

We are told that the Master frequently left for forty days, or for periods of spiritual refreshment—and I am continuously being warned, on the inner plane, that I am overdoing; that I must take more time, which I haven't been doing for years—for that very reason: that it is possible to go beyond the realized degree of your demonstration. But on the whole, it can safely be said that we can go through this work year in, year out, hours a day, and seven days a week, without knowing what the world calls tiredness.

The only thing that is ever felt is a lack of the full spiritual refreshment, and this only means that there have not been sufficient periods for spiritual renewal. But tiredness is an impossibility, because this body has no feeling. This body is really a corpse. It has no feeling, and the higher you go in consciousness, the less feeling you have, the less emotion, the less response to physical sense.

So it is that the closer you get to the realization, first of all, of your spiritual marriage, to your constant relationship to the divine Spirit within you, the less of physical response there is, and of course, in those moments of complete union of oneness, of *I*, there is absolutely no physical sense of any physical universe.

That is why in the depth of meditation, or rather in a deep meditation, there's no awareness of a physical universe. There is only the awareness of *I*, filling all space. And if you read the mystical writings, and over here you have a tremendous volume of them in your *Oxford Book of English Mystical Verse*, you'll read that almost all of those poets at some time or other entered that state of *I*-ness and knew the incorporeal nature of their being.

These are not teachings that should be carried out into the world, often not even into the world of your own home. These are teachings that are to be carried into your consciousness. But you must remember that these teachings do not make you a mystic. They do not cause you to demonstrate the *I* that I am. They are the seeds which you are taking into your consciousness, and by your pondering them, by your meditating upon them, dwelling in them, dwelling in the Word, abiding in the Word, you do assimilate,

and as you assimilate, so you demonstrate.

As you go back over The Infinite Way writings, you will discover that this is revealed in those pages, but revealed in such a way that only those prepared for it will find them there. You yourself can do more for yourself by practicing this little exercise of going from your feet to your head and your head to your feet once in a while and coming into the agreement that you are not in that body, and by that very thing, even if you don't carry it further, one day you'll find yourself incorporeally living.

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