



WEDNESDAY, NOVEMBER 26, 2025

Your Part in Preparing a Place for the Divine

Original Talk Date: November 30, 2016

Key Lesson: The compulsive "need" to be constantly on the move -- ceaselessly occupied, either outwardly -- or inwardly, in some useless consideration -- is how the lower nature fills itself with the nothingness it needs to keep itself from seeing its own emptiness.

Talk Takeaways

- Success is understanding the nature of the struggle. Those who do not want to understand the nature of the struggle are consumed by it.
- We do not know that we are not meant to be caught up in negative states when we are caught up in them.
- What we call "being in relationship with the Divine" is the remembrance of a fleeting moment of grace. But that is not what it means to be in relationship with the Divine. We must do more than try to remember what it means to be a spiritual person.
- It is one thing to prepare a place for the visitation of what is Divine, but it is another thing to attend to it every day... It is another thing to attend to it like it is the most important thing.
- Every thought and feeling is the manifestation of a specific kind of energy. We have the capacity to be sensitive to the qualities and characteristics of every thought and feeling.

- "If you build it, He will come." If He doesn't come, you haven't built it. Our work is to discover what it means to prepare a place. But preparing a place is not imagining or romanticizing what that place is.
- Part of your work is to discover that it is impossible to find the purpose of your life in the world.
- We don't want anything to come in and disturb our lives, and yet our lives are nothing but a series of disturbances.
- We extract a sensation of life through identification with what has been imagined in thought. There is no connection to life in thought. When you are in thought, you are effectively cut off from the place where real life could teach you about yourself.
- We must learn what it means to be open. Being open is the same as preparing a place for the Divine.
- Real intelligence does not act against itself. But there is a real Intelligence, and we can understand our relationship with it. The task is to wait on the Intelligence that we sense exists. The more we can attend to it, wait on it, the more we can be in relationship with it.
- Real Intelligence will come into the place that is prepared for it, if you do the preparation.
- What is the true nature of sensitivity to real life? It is a living experience of a wordless relationship with an indefinable quality or characteristic, some part of whose level of being you are able to realize through the place that you have prepared for that relationship.
- At the moment in which you sense something beautiful or true, there is nothing talking to you about it. The moment of sensing is the same as a momentary unity with that timeless beauty.
- Real Intelligence is not a question of acquiring knowledge; it is a question of relationship with what already exists.
- The place of openness is the same as the place of being still. Being still and being open are one and the same place. Only when you are still can you sense.
- The first form of stillness, of being open, is constancy. How long can you stay with the sensing of yourself?
- If you can't sense the whole of yourself, then you are not remembering yourself. Remembering yourself is being present to the full sensing of

yourself.

- Our possibility of being free exists within the capacity to come to a stop between stimulus and response -- the window between the affirming Will of what-is as it acts upon what-was. The sensing of ourselves as we are happens within that window.
- If you could fully sense the negativity that you express, you would never be negative in the same way again.
- Remain attentive to the sensing of yourself for as long as you can, particularly in those moments that are usually rejected as bad, unwanted.