

Lesson XXIII

WATCH AND PRAY

- 1 *Take ye heed, watch and pray: for ye know*
2 *not when the time is . . . And what I say unto*
3 *you I say unto all, Watch.* Mark 13:33, 37,
4 R. V.

When one is spiritually unfolding, the time of the Lord's coming, to which the text refers, is omnipresent. One is continually in the presence of the unfolding powers of God. While there is an *absolute* coming of God, by which the Principles of Being, identified as Christ, are projected into the race, the *relative* coming of Christ is present to one growing in spiritual grace and understanding.

To watch is to be on the alert to gain the spiritual significance of every experience. It is to see the Principles of Creation back of the objective world; that is, to reduce all visible things to their invisible status. This is prayer. Materiality objectifies spiritual principles. Our experiences are our opportunities of spiritual growth, the capacity to discern the lessons that make for spiritual advancement.

To watch and pray is to be actively engaged in the pursuit of the spiritual. To pray is to be in a state of spiritual communion, while to

watch is the alertness or awareness by which 1
all things are made to serve the Inner Spirit.
All things serve the Inner Spirit when they
promote Wisdom and Love. Man's advance- 4
ment is the capacity of God's Qualities to be
projected onto the plane of form, and to
eventually bring forth the reality of being.
One is especially admonished to be watchful 8
after the Spirit of Christ has entered the race.
This is because of the necessity of understand-
ing the evil forces. It is through understanding
the evil forces that they are mastered and 12
brought to naught.

When Christ moves in the earth, antichrist
moves also. One is expected to be watchful
that he knows both good and evil; not calling 16
the good evil nor the evil good, but knowing
each for what it is. In this one needs to be
watchful, after the Law of the Lord has
moved to prove up both, and to utilize their 20
forces for the Cause of Creation, for which
purpose good and evil were primarily pro-
jected.

Through prayer one gains spiritual under- 24
standing. To be watchful of all things, seeking
their relation to the One Cause, and to be
prayerful also, is to make everything serve
toward spiritual advancement. As the parable 28

1 of the coming of the Kingdom of Heaven
records, the Son of man soweth the good seed
in the field of the world. The tares are auto-
4 matically sown by antichrist or the devil
when the good seed or spiritual qualities are
sown. This takes place at the end of the
world, that is, at the end of mortality or
8 materiality. It is at this time that one is
admonished especially to watch and pray. It
is a time of confusion, of a babble of doc-
trines, or a mixture of black and white art.
12 It is the time when only through spiritual
understanding, gained through communion
with God, one is enabled to know the Truth.
It is the time, when, if it were possible, the
16 very elect, or those who function the Christ
Principles, would be deceived.

It is the author's conviction that now is the
time when one is expected to watch and pray;
20 to be on the alert to test the spirits, to deter-
mine whether they are of Christ or of
antichrist. Now is the time of trial that comes
upon the earth to prove who have the spirit
24 of God and who have the spirit of the
Adversary.

Prayer is realization of Truth, based upon
spiritual understanding. It is not of the
28 mentality nor of the soul, though spurious

forms of prayer exist on the lesser planes of 1
development. All ideas and principles unfold
in some form on planes of lesser advance- 4
ment, producing symbols and fallacies of
themselves; by which it is proven who have
the love and understanding of Truth. There
is an inworking of error in the law of pro- 8
gression. It serves by which one may know
the Truth, and ultimately, know the lie also.
One in the Truth knows the lie as well as the
Truth; evil as well as good. To understand
both is to bring to naught the first heaven 12
and the first earth, or the spirit and body
consciousness developed in the outer man.
One becomes as God, knowing good and evil.
To know both the lie and the Truth, is to 16
know the One by which the two come to exist,
but in which the two have no existence.

To watch is not to be careful lest one
become involved in the evil forces, but it is to 20
be ready to understand all things as of the
Lord and for him. True watching does not
develop fear but understanding and love.
Prayer denotes a spirit of peace. It is based 24
upon an acknowledgment of God's power
and presence. The spirit of prayer is present
in spite of the appearance. When all activity
is seen in its relation to God's purpose, one 28

1 does not pray to offset the evils but to under-
stand them. The understanding, acting as
light in darkness, brings the adverse forces to
4 naught.

God does not answer prayer in the sense
that He is asked for something and gives it.
God is the totality of all that is, hence, an
8 acknowledgment of His presence as the good
needed, is that which invites the good into
manifestation. Yet, prayer relates to the evils
also, but should amount to something more
12 than pleas for protection and freedom from
the bondages they impose. Through under-
standing the evils as the primal darkness, and
the relation of darkness to light, even the
16 enemies are made to be at peace with one
and made to serve.

Many forces seem to man to be of God that
are of the devil. These serve a purpose when
20 understood. Many forces that are of the devil
are made to seem like the presence of God.
Both of these aspects of consciousness must be
understood and dealt with accordingly. Thus
24 it is that it is needful to watch as well as to
pray that one may judge aright. Both the
Christ and the Satanic forces become very
active at the end of a cycle. Even as Light and
28 Darkness moved as one in the Creation, when

the world was formed, so they move as one 1
in their developed forces at the end of the
world. These Christ and antichrist forces
express in service to the Creation; but only 4
that which partakes of the nature of God is
accounted worthy to inherit the reality of
Being.

It is well to watch what the Lord is working 8
out at the ends of cycles, as well as to be on
the alert to learn the spiritual import of
experiences and conditions of living. All
things are reversed at the end of the order, 12
hence, one needs to be watchful to understand
Christ's work, as a thief in the night, lest one
resist the chastising powers of God, thinking
them to be Satanic. Yet, the sheep are not 16
expected to be devoured by the wolves, and
one is watchful that he does not lose his
crown for which he may have endured much.

Crowned with the intelligence of Truth, one 20
is expected to watch and pray that he may
judge both good and evil factors aright. In
the understanding of Truth, one is kept from
the temptations that naturally arise to entice 24
egos at the ends of cycles. Yet, the temptation
to save one's life instead of dying for the
Christ's sake is also to be overcome. There
is much need to watch and pray at the time 28

i of the race's transition from one cycle of expression to another.

MEDITATION

4 I am established in the watchfulness of the Christ Mind.

Prayers are means by which the Divine consciousness is promoted.

8 Mind and Will are united as one in consciousness, and I know to do what is needful by which I unfold the realities of being.

