

Spiritual Christmas

Gnostic contemplation – December 2025

We have assembled here in order to reflect, for a short while, on our place in this life and on the question of the purpose and direction of this life.

In serenity and silence, we are invited to reflect.

Today, our thoughts will dwell on the topic of the inner Christ.

Friends, the fact that you are here might be an indication that you are seeking silence. Perhaps you would like to take time to reflect on the values and mysteries of life in the stillness of this gathering. Perhaps you are moved by the miracle of life—by the breathing, thinking human being—and you expect that something valuable underlies your life. Possibly, you are longing to gain the right insight in this respect.

Together, let us focus our attention on the essence of our longing.

Fundamentally speaking, the human being is divine, immortal. Yet we, earthbound people, are mortal. Through the ages, it has always been proposed that human beings have a possibility to return to their original divine state. For many people, this has remained just theory and varnish. Yet the holy language always emphasises that the divine is very near to us.

Thus, we can read: "Let no one lead you astray with the words, 'Lo, it is here,' or, 'There, there it is,' for the kingdom of God is within you. Seek it with all your strength, for it is closer to you than breathing and nearer than hands and feet."

From this we may conclude that all knowledge concerning God and life is lying hidden within us.

However, each of us individually must decide whether we let this knowledge be manifested in us. This requires reflection, and also silence. By silence, we create room within ourselves—a room without all the noise of earthly nature. Then it becomes possible to hear the soft voice of the inner kingdom.

In the centre of our microcosm, in the heart—the rose of the heart, the spirit-spark atom, also called the Christ atom—can be found. This atom belongs to another nature than the atoms of our physical body. The physical atoms belong to earthly nature; the spirit-spark atom belongs to the divine nature.

It is the atom of which the poet says: "One divine atom should be preferred over a thousand gardens of Eden."

When this divine atom becomes active in the heart, a new sanctifying power emanates from it. A new light begins to be manifested in the heart, which can be called the birth of the new divine soul.

Once this new soul light, this Christ light, begins to radiate in the heart and flows into your being, this spiritual stream will set all atoms of our personality aglow. The result is a new consciousness.

In other words, through this new soul and the new consciousness, spiritual power flows into the body and brings about transfiguration. That is the restoration of the original unity of body, soul, and spirit. That is the mystery of the evangelical rebirth. Then the gold of the spirit will be created from the lead of nature, and the perishable will change into the imperishable.

As Paul says in his first letter to the Corinthians:

“What is sown is perishable; what is raised is imperishable.

It is sown in dishonour; it is raised in glory.

It is sown in weakness; it is raised in power.

It is sown a physical body; it is raised a spiritual body.

If there is a physical body, there is also a spiritual body.”

Friends, we are standing at the beginning of a new era. The period lying ahead is called the Age of Aquarius. It signifies the beginning of a new chapter in the development of the earth and humanity. The influences of Aquarius are making themselves felt ever more strongly, as a result of which the world and humanity will experience radical changes.

The characteristics of Aquarius make it possible that the ever-present Christ power can affect the human being in the heart in an intensive way. The point of contact of this power is the Christ atom, or the rose of the heart. This power has the effect of breaking up the human being as to the old nature and of renewing him as to the new instalment.

This Christ power approaches us from the original divine field of life and constantly increases in strength and vibration. Due to the influence of this new intercosmic radiation, the structure of the earthly atmosphere undergoes a gradual but significant change, on the basis of a profound divine intention.

Because we know to what extent we are linked with the surrounding atmosphere—the respiration substance—we can also imagine that when this atmosphere changes, this will necessarily and very strongly influence the natural, moral, and spiritual behaviour of humanity.

Hence, the Age of Aquarius contains great and glorious possibilities for human beings who can react positively to this atmospheric Christ power. They will experience that the inner Christ lives. But the human being who is unable to adjust himself to them as to body, soul, and spirit will be confronted with great difficulties.

In order to be able to react positively to this atmospheric Christ power, a mediator is needed—namely, the new reborn soul. For only this new soul is able to become spirit-soul and to forge a permanent link with the divine nature.

We may now ask: how do we achieve the birth and construction of the new soul? The answer is: by opening up the rose of the heart. In other words, by admitting the atmospheric Christ power into the heart—the rose, the Christ atom—this nucleus principle in the heart lies as a dormant promise, hidden in every human being.

The rose can be touched by the Christ light when the noise of the world and of our own ego become silent for a moment, and stillness and silence descend into our being on the basis of an intense longing.

In this respect, the School of the Golden Rosycross may lend a helping hand. It offers teachings and suggestions to all who are longing for soul renewal. Seekers are embedded in a power field, a radiation field which is attuned to the atmospheric Christ power and can be tolerated by seeking human beings. In this power field, they can walk a path of spiritual development. This concerns a path of the development of the consciousness and of the construction of the new soul.

Who is Christ? Christ is love, wisdom, strength—the source that brings forth the inner light. Do not think that Christ is a divine being outside of you. Christ, the great Saviour, has been lying within you from the beginning as a grain of seed, as a rosebud, as a last remnant of your original divine being.

When we are going to devote ourselves to that last remnant, which can only be manifested in the radiation of the fountain of all life, a Jesus-man will be born of that hidden seed. In other words, a perfect soul human being.

We are told: "If Christ were born a thousand times in Bethlehem and not within you, you would still be lost. In vain have you beheld the cross of Golgotha if you did not build the rose heart within you."

Inwardly possessing God, or the inner Christ, is the point where all mysteries converge, like the rays in the centre of a circle. The most sublime of all religions is fulfilled in it.

If people recognise that they carry the nucleus principle of the divine within them, and if they are able to stir up this fire, this flame, by deep longing in their heart, their faith turns into inner knowledge. Filled with trust, they will then set their foot upon the path to life. The first step has then been set.

This path to life leads from Bethlehem to Golgotha—a process in which the Jesus-man transfigures into a Christ, into the only begotten son who will reunite with his origin, with his Father in heaven. This path is the Via Dolorosa. It is the path of the rose and the cross.

Friends, the path to true life leads us along the narrow road from self-knowledge to self-surrender, to detachment, to a total unification with the inner Christ principle. In the light that reveals all, we experience that everything within us is impure, encapsulated by a web of vanity, covered with the dust of the earth.

Our will is the ox, burdened by the yoke of its passions. Our reason is the mule, bound by the stubbornness of its opinions, by its prejudices and follies.

In this poor and damaged dwelling, in this abode of animal passions, in this stable of the heart, Jesus Christ can be born in us by our perfect faith. The simplicity of our souls is like the shepherds who brought their first sacrifices to the child.

Ultimately, the three most prominent forces of our royal dignity—the three magi—bow to earth and offer him the gifts of truth, wisdom, and love.

In this way, the stable of our heart is transmuted into an outward temple in which Jesus Christ teaches us. But the temple is still filled with scribes and Pharisees, the dove traders and money changers, who must first be expelled. The temple must be turned into a house of prayer.

By way of a process, Jesus Christ chooses the good forces in us to announce his presence. He heals our blindness, cleanses our leprosy, and awakens the dead forces within us to living powers. In us, he is crucified, dies, and is gloriously resurrected as victor.

Oh Lord, why were you born in Bethlehem, whereas I, being of this nature, am entirely imprisoned—imprisoned in the flesh? Why do you send your light, whereas I only know this nature form, completely lost in death? Who are you, Father? Who has sent you forth? And of what nature are you, you who proclaim yourself to be for me?

And then, behold, in answer to my lament, heaven opens, and all creation shines with an immeasurable light. The cosmos tremble, and behind me the gates of the old life close tightly.

Be without doubt, oh seeker, in the fields of the old state of life. Be not faint-hearted, for it is I who am forever with you as you progress. I am the Father, Mother, Son who travels with you in your strife—the ever-being, absolute One who is perfectness.