

The Seven Healing Miracles of Christ from the Gospel of St. John

OPENING TEXT

The seven healing miracles in the Gospel of St. John are an expression of the actual forgiveness of the seven stages of sin—which are represented in the seven trespasses of Adam and Eve in Paradise. When the serpent first approached Eve, a creeping intelligence moved up her spinal column, encasing her brain in will-impulses born of impure, subconscious forces.

Knowledge of the consequences of the seven trespasses is one thing, whereas direct experience of them on the path to spirit is yet another. Such an encounter results in one of the most severe trials of the soul's endurance and courage. As souls who are sick and in need of healing, we thus approach the spiritual world in a mood of humility.

The initial drama of the Fall consisted in seeing, taking, eating, and giving further. In seeing, Adam and Eve perceived the objects outside of themselves; thus did the capacity of *Imagination* fall into distortion. In taking, they came into contact with the objects; thus was the capacity of *Inspiration* silenced. And in eating, they united themselves with outer things; thus was the capacity of *Intuition* removed from their direct experience.

With Eve, everything went downwards. She lost her natural contact with the archetypal thoughts of God. Beholding the world without God brings cynicism—and as a consequence, Eve experienced *shame*. This covering with materialization was the initial “envelope” that swaddled her. Next, she made for herself an etheric sheath: the fig leaf, fashioned from the life forces of nature in her surroundings. Then she made an astral sheath, and lastly a material body—a garment of skins. Thus did God become a foreign object to Adam and Eve, and they then feared him as their judge. They heard God calling to them within their arising conscience; yet they ran away and hid from him, and later still even lied to him.

Then did the principle of *desiring-intelligence* enter into human beings. Limited to moving only in the horizontal plane, it can *never* penetrate into the spiritual world. So it was that the Tree of Knowledge of good and evil brought about freedom—but in its wake there ensued a woeful destiny, one that would haunt humankind throughout long eons of time.

The Cherubim have guarded the Tree of Life—which one may look upon, but from which one may *not* take or eat. Yet every glimpse of this Tree is already spoiled by the serpent, *for all sins consist in beholding the Tree of life with the serpent's eyes*. Inspiration and intuition, however, have remained protected behind the shining swords of the Cherubim. Through the forgiveness of sins, we will eventually be invited to take and eat from the sacred life of this Tree.

The seven healing miracles recorded in St. John's Gospel represent the healing of the seven principal infirmities of human nature in both individuals and groups. These miracles belong to the day side of consciousness. Nevertheless, Jesus Christ's works of healing are not confined to

this; his healing power is also effective in the world *beyond* waking awareness. For in his Descent into Hell, he healed what belongs to the night side of consciousness.

If we allow St. John's Gospel to speak to our souls in silence, it tells us through its whole composition that the seven miracles of Christ are acts of healing that were performed for a few—so that, after the Mystery of Golgotha, they might be manifested to the many.

*At the moment of death,
every human being hears the voice of God,
who asks: "Where are you?"
We live to answer this question.*

(1) The Miracle of the Changing of Water into Wine and the Healing of the Root Chakra, the 4-Petalled Lotus: Healing the Future.

Until the Fall, the Tree of Knowledge was a stream bearing the revelation of light. From this light, human beings received their wishes—their will-impulses—which were bestowed upon them from above.

The serpent was the one who brought about the *other* stream of thought, which is the exact opposite of the light streaming from above. For, through him, wishes arise first from *below*; then do they become the motivating impulses for knowledge. Through the cunning of the serpent, the will-life was thereby cut off from its original source.

Humanity had already taken up evil in earlier stages of evolution. *Coldness* entered upon ancient Saturn; *darkness*, upon ancient Sun; and *motionlessness*, upon ancient Moon. The serpent's temptation activated the cold and empty space within the human will-nature, and thus did evil find its first entrance. This is the *evil fire* that burns in the will-to-power.

Only human beings have both good *and* evil within them. And if human beings did not have evil within, it would not be possible to overcome it in freedom. For, the ordained mission of humankind is to take in evil and overcome it within the world.

The human being wishes in the *right* way by allowing one's will-impulses to be determined from above, from the light—and in the *wrong* way if these arise from below, from the coldness. However, if one has *both* streams within oneself, then doubt arises. For if one acts solely from the light, or solely from the coldness, there is no doubt.

The arising of doubt was the first trespass of humanity in the Garden of Eden. This occurred when the serpent's temptation had brought the *ascending* stream of will-impulses into conflict with the *descending* stream of light.

Yahweh, working from the Moon, lawfully guides the human soul life and gives light to the subconscious. As ruler of the lunar night, he works with Sophia, Queen of the Night. Through the Virgin Mary, who stood at Christ's side during this miracle, Sophia streamed the virgin forces of Paradise into the Cana water, alchemically vivifying it into *living* water. Thus was it prepared to receive the fire of the Holy Spirit.

A series of images reveals the importance of what occurred at the wedding feast in Cana, as Christ brought human relationships into accord with their spiritual destiny. The first wine that was served signified the natural, youthful forces in which Yahweh functioned within the bloodline of humankind. This had exhausted itself. Just as the wish-life we carry into birth ultimately falls away as our maturing soul proves it to be false, so, too, did the first wine represent the spent forces within the blood of all humanity. What remained was the pure working of the Moon, represented by the water. This heralds the cool and clear element that reflects the Sun, yet lacks its warmth. Then a third stage is added: the water is imbued with the fire of the Christ "I." The new wine is the fulfillment of our promised destiny: *to become Christ bearers*.

Through this miracle, the 4-petalled lotus flower was restored to its original dignity, and the tempestuous wish-life of the serpent was vanquished for all eternity.

This mirrors the seventh day of creation—when, after consecrating his six days of labor, God rested into the Sabbath.

Thus did Christ transform the blood, lifting it from its horizontal flow through the generations into a spiritual bloodline that will culminate in the future marriage of the purified human soul to the flame of its eternal spirit: *The Marriage of the Lamb and His Bride*.

Since the time of this miracle in Cana, a new warmth may arise from every human heart in which the Christ Impulse is at work. This marks the baptism by fire—the union of water and the spirit—which creates the better wine. And through this wine, the seventh petition of the Lord's Prayer, *Deliver us from evil*, resounds throughout time. For, those who align with Christ, and knowingly fight against the world's evil, shall be delivered from it.

The first healing at Cana stands as the prophecy of our future rest in Christ's sacred heart. The peaceful clarity of reason's cool waters, inflamed with his holy presence, will give birth to *moral* logic. This signifies the solarization of our thinking.

*Christ, the true vine,
asks us to serve the handmaid of the Lord—
his Bride, Sophia.*

(2) The Miracle of the Healing of the Nobleman's Son and the Healing of the Sacral Chakra, the 6-Petalled Lotus: Healing the Past.

In Paradise, the second trespass took place when Eve saw the fruit, and *desire* arose within her. Just as the marriage at Cana healed the future, the second miracle healed the past. The stream of heredity flows from past to future; its function is to carry the past into the present and onwards into the future. The healing of the nobleman's son, however, involved making the stream of heredity flow backwards—from the present into the past.

All illnesses are called forth as a consequence of desire working in the stream of heredity. This is the cause of all suffering in life. The full extent of this was recognized by Buddha. Through desire, there arose the state of not being in harmony with the Divine, which gave rise to illness.

When the ego descends from the light-filled spiritual world into the darkness of the earthly sphere, it finds only as much light, warmth, and strength as the parents bestow upon it. Through the stream of heredity, a distorted laying hold of the bodily organization takes place. Thus, rather than being an undistorted mirror of the truth, the body is formed as an imitation of those aspects of the human being that, throughout the generations, have succumbed to desire.

Through negative hereditary influences, the heavenly archetype is thereby replaced by the inherited model—which exerts a fascinating influence that leads to imitation. The human being becomes dependent on external realities and then orbits them as a moon-like satellite. *Evil air* then enters, causing the soul to be intoxicated by subconscious poison that compels it to plummet from the pinnacle of light. As a result, the unborn child on its path of incarnation becomes more influenced by the images of its parents than by the divine archetype of the human being.

Christ's second healing miracle, the healing of heredity, occurred with the healing of the nobleman's son. On his path into incarnation, the nobleman's son had imitated his earthly father, who had become a moon-like satellite of his king. This had resulted in the weakening of the father's "I" being, which caused a weakening of the son's blood. Therefore, the son could not heal from the illness that had befallen him.

Despite the fact that the incarnating soul leaves the Sun-like archetype in heaven, *this archetype continues to resound in the soul as it passes through a narrowing of consciousness on its descent to birth*. There, the individuality meets the hereditary streams of the parents: *light* and *warmth* from the mother, as well as *form* and *force* from the father. The inherent strength of the incarnating ego determines its freedom from the negative aspects of such hereditary influences.

Christ worked upon the nobleman's son *through his father*—for as the father faithfully took Christ into himself, he became Sun-like, and his inner radiation commenced anew. Thus arose the positive stream of heredity, wherein the earthly model corresponds to the heavenly archetype. Having taken Christ into himself through the restored intuition of his "I," the father believed in Christ through the Word alone, without any sign or miracle.

In the miracle of the nobleman's son, Christ shone the radiance of our true Image into the darkness of the negative hereditary stream. In so doing, he healed the eternal past for all

humanity. Since that time, the sixth petition of the Lord's Prayer has resounded throughout the world. *Lead us not into temptation* asks that we surrender our need to have external proof for God's power; instead, we are to remain faithful to him until the end. This mirrors the sixth day of creation, when God created the human being in his own Image.

Just as *doubt* darkens the 4-petalled lotus flower, so does *desire* darken the 6-petalled lotus. This sacral chakra holds the balance of body, soul, and spirit. The measure of this balance determines one's health. And just as Virgin Water streamed in Cana, through Mary, so did she serve the world as an earthly representative of a soul in perfect harmony with its divine nature.

*Christ is the way, the truth, and the life,
who asks us to surrender our desires to Sophia,
the Queen of Peace.*

(3) The Miracle of the Healing of the Paralyzed Man at the Pool of Bethesda and the Healing of the Solar Plexus Chakra, the 10-Petalled Lotus: The Healing of Our Individual Past.

The healing of the paralyzed man signified the forgiving of the sin of licentiousness in the previous life—the forgiving of *personal* sin. This underlies the fifth petition of the Lord’s prayer: *Forgive us our trespasses as we forgive those who trespass against us*. All earthly transgressions are sins in the astral body. Healing the consequences of lameness, of paralysis, thus entails redeeming the karma born from the unruliness of forbidden movement.

The third trespass in the Garden of Eden was the *grasping for* and *taking* of the forbidden fruit. Desire, in itself, is an inner process born of false imagination. However, if the desire leads to a *deed*, there arises disobedience. Divine inspiration is herein exchanged for false inspiration. The inner voice of conscience is thus silenced—and the voice of desire rises in its stead, compelling one to act.

Grasping out of desire causes the human being’s 10-petalled lotus flower to become like an animal with fanged limbs. The consequences thereof are immobility in thinking, feeling, and even *willing*. This is a mark of corruption. Thus does unlawful movement lead to becoming bound and limited.

The third miracle, the healing of the paralyzed man at the pool of Bethesda, signified the attainment of *active longing*. In thinking, this means holding the question; in feeling, we are to calmly persevere, despite boredom and emptiness; and in willing, we must do nothing until the spiritual world responds with the action needed. Thus is one resting in silence, loyally resolute, and ready to fulfill what spirit demands.

Just as the nobleman’s son had a weak personality, the paralyzed man had *an excess of personality* in his past life. His thinking penetrated into others’ souls; his feeling was irreverent; and his will activity interfered in the life circumstances of others. His egoism condemned him to loneliness, for he lacked all interest in others. Having become poisoned by the evil water of compulsion, driven by self-interest, he had hungered for stones instead of bread. Having previously ignored any contact with his angel, however, he now yearned for this spiritual touch.

Christ harmonizes the two pentagrams of the 10-petalled lotus flower, and this harmonization is the third stream of healing force in the world. Human beings should learn to wait until their purified, selfless human activity births conscience, wherein one “knows together” *with the spiritual world*—forming a union, in freedom. Thus does the center of one’s solar plexus radiate like a Sun as it is lifted into the vertical. Then the words resound: *Rise, take up your bed, and walk!*

The paralyzed man waited 38 years until Christ came and healed him. Human beings must always wait, full of longing, until Christ Jesus comes into them. Then may they continue further. This prolonged waiting is not easy, yet this was the case of the man at the pool of Bethesda. Had he ceased his inwardly-active waiting even one hour earlier, Christ would not have been able to help him—and all his years of waiting would have been in vain.

Jesus asked: *Wilt thou be made whole?* And the sick man understood the question very well. He answered, saying that he had no one to help him submit to the angelic power. Jesus wanted to know whether, despite 38 years of waiting, the man was discouraged, or if he still had enough strength and humility to await the healing hand of mercy.

The words, *Rise, take up your bed, and walk*, signify a collaboration of two spheres of consciousness. “Rise” expresses the uplifting influence of the world of the hierarchies; “take up your bed” expresses the horizontal orientation of the negative human past; but the command to “walk” combines the two cosmic directions, thereby forming a cross.

The image of the paralyzed man *carrying his bed* thus depicts a profound expression of human destiny: a walking cross, formed by the *vertical* of spiritual liberation and the *horizontal* of earthly bondage. This mirrors the fifth day of creation, when the divine cosmic archetype of ensouled movement came into being.

*Christ is the door,
the entrance and the exit,
who encourages us to serve his Bride—
the Virgin Soul of the World.*

(4) The Miracle of the Feeding of the 5000 and the Healing of the Heart Chakra, the 12-Petalled Lotus.

The feeding of the 5000 was the forgiving of the sin of *egoism*, wherein the good becomes subordinated to the gratification of personal desires. This disfigures the 12-petalled lotus flower and spreads out from there, affecting the entire human being.

Archetypally, rays stream outward from the center of the heart chakra. Yet, when egotistical behavior prevails, they instead turn in on themselves and ray back to the human being itself. This gives rise to indifference in thinking and boredom in feeling, and it binds the will to habitual actions. A threefold hunger then afflicts the individuality: hunger for wisdom; hunger for true social contact; and hunger for overcoming enmity.

At the miracle of feeding the 5000, where the multitude were given bread and fish, Christ entered into the heart of humanity through the perfect 12-petalled lotus flower of Jesus. Thus was the heart chakra opened to receive the twelve streams of cosmic nourishment: *the daily bread*. The mystery of *bread* creates stimulus from the heights; while the mystery of *fish* creates stimulus from the depths.

The lotus flower of the heart was impacted when, after the Fall, human beings no longer received good nourishment. In Paradise, the primal nourishment of human beings consisted in living from seed forces. After the Fall, living from seed forces became replaced by eating the fruits of the earth. Christ's fourth healing miracle restored the twelve streams of sacred nourishment, thereby healing the enfoldment born of egoism. This was spoken when he proclaimed, *I am the Bread of Life*, as well as in his words from the cross, *Today you shall be with me in Paradise*.

As Christ Jesus opened the eternal source of nourishment, blessing both the heights and the depths, he satisfied the hunger of the multitudes and created within their "I" being the stimulus to feed others. And because this miracle manifested before the 5000, it was as if 5000 Suns rose among the people. Yet, tragically, what the disciples saw as revelation, the multitudes experienced only as its influence—without seeing the true nature of Christ within it.

The heart is the life-bestowing force within the human being. It begins beating at the moment of conception, as the finger of God touches it into motion, thereby uniting each one of us with the nourishing cosmic rhythms of the great universe. Through our beating heart, we are granted the potential to achieve on Earth the love that ever endures in the heavens.

The fourth petition, *Give us this day our daily bread*, stands in the middle of the Lord's Prayer. Bread is to be understood quite differently here than it normally is. It is a matter of receiving *essential bread*—from which human beings became cut off after the Fall. What *bread, milk, honey, and wine* are for the physical body, *air, life force, warm feelings, and light of joy* signify for the soul, and *being, speech, memory, and thoughts* signify for the spirit. These are the elements of earth, water, air, and fire at higher levels. Communion with these four elements in the three realms of body, soul, and spirit signifies partaking of *essential bread*.

At the feeding of the 5000, a change in the “I” thus arose. In place of a condition of being cut off, there unfolded a condition of connection and cooperation with the circle of twelve—whence the twelve streams of nourishment originate. The twelve baskets of fragments, which came into being and were gathered up by the disciples, expressed this miracle. This mirrors the fourth day of creation, the genesis of the all-embracing World Rhythm.

Christ raised the central Cross of Golgotha within the hearts of the people, thus blessing them with the force of eternal Freedom. This is what unites human beings with true nourishment. The crown of kingship he bestowed was the power of selflessness, which heals the imprisonment born of egoism.

*Christ, the bread of life,
encourages us to surrender ourselves to his Bride,
who bears the womb of Divine Love.*

(5) The Miracle of the Walking on the Water and the Healing of the Larynx Chakra, the 16-Petalled Lotus: Healing the Spirit Self.

The walking on the water signifies the forgiving—through *faith*—of the original sin of doubt, which leads to the healing of the 16-petalled lotus flower. After having doubted, desired, taken, and eaten the fruit of the Tree of Knowledge, Adam and Eve committed the fifth trespass, that of *fear*. Thus did they flee from the face of God.

The fifth miracle occurred when, in the dark of night, the disciples found themselves alone on a fragile boat. Waves threatened to engulf them from the depths, and unknown winds swept through the air. To oppose the stupendous elemental powers in such moments, human beings have only the comparatively weak power of their own personalities. Heaven remains silent. Everything depends on overcoming fear through cosmic forces working from within them.

The twelve disciples, due to their maturity, understood that faith must be born wholly from out of itself, and from this alone could they sublimate all doubt. Only the force of calm courage can overcome the cosmic *winds* that sweep through one's consciousness and the cosmic *waves* that assail one's subconsciousness. This force is contained in the words *I AM*—which is the esoteric name of Christ, who is the spring from which flows the strength of the human “I” consciousness that can stand against the chaos of fear.

The third petition of the Lord's prayer, *Thy will be done on earth as it is in heaven*, is the petition connected with the 16-petalled lotus flower. The healing of this lotus occurred through the miracle of the walking on the water. For, the larynx chakra contains the human being's force of self-mastery, whence the Word gives form to the chaotic. And that which one speaks, has form.

Through the power of the spoken Word, bearing self-mastery, one can then pass through the trial by water. It is a matter of human beings standing above the turbulent elementary forces within their own souls, as well above the turbulence within the world. Christ mastered the elements through speaking: *I AM—be not afraid!*

Christ's walking on the water is the highest example of mastering the trial by water. Underlying this is the force of the *moral* ether, signified by the sign of the fish—which is the symbol for the feet. Through this miracle, Christ portrayed the mystery of the fish communion as he received the Mother force through his feet.

When one is able to draw up the force ascending from below, one is then able to descend towards the Mother. This was the technique of Christ at the Descent into Hell. It requires that one experiences the light force of the *I AM* from the Father in the heights. Through the *I AM*, one remains united with the Father—and is thus supported by the Mother's source of warmth, which flows upwards from below. The Father force streams from above, right down into the feet; and the Mother force rises up from Shambhala, to the head and beyond. The Father force and the Mother force, working together, will eventually create the resurrection body.

Christ, the Son, was able to *release* all life and consciousness unto the purity of Divine Light. He was also able to *densify* all spirit into substance. Manifesting the power of *life*—the Mother

force—he took on form and appeared to the disciples. And demonstrating the *light* of spirit—the Father force—his sacred flame entered into the innermost being of the disciples at Pentecost.

If we hide ourselves from the spiritual truths of existence, we shall lose our moorings when threatened by life's catastrophes. Thus, one who has only a horizontal expanse of consciousness will be continually on the run, just as was Adam when he fled in fear of God. Christ brought to expression the “deed born of consciousness of the I AM.” This *deed* overcomes all fear, for it no longer has need of any support on the Earth. Eternally bound to the glory of the resurrection, it is a reality that resounds in the words: *Do not fear—I AM!*

The entire miracle of the fish communion is connected with the walking on the water and the overcoming of the fifth trespass. This mirrors the third day of creation, when God gave birth to the mystery of regeneration: *the Living Word as the shaper of archetypes and ideals.*

*Christ is the Good Shepherd,
who invites us into the silence of Sophia's Night,
wherein the mantle of faith envelops us.*

(6) The Miracle of the Healing of the Man Born Blind and the Healing of the Third Eye, the 2-Petalled Lotus: Healing the Life Spirit.

The healing of the man born blind signifies the forgiving, through *hope*, of the sin of seeing the “naked facts” without the illumination of spirit from above. In Paradise, when Adam and Eve’s eyes were opened and they no longer saw the world as an expression of God, *cynicism* was born into the world. And in its wake—as the right eye was directed towards the godless, and the left towards illusion—the trespass of *deceit* would descend upon humanity. This would blind human beings to the spiritual world, while casting the earthly world into a realm of grey shadows.

The man born blind had chosen *karmic blindness*, for he remained true to the revelation of God. Thus could his ego-force concentrate solely upon the 2-petalled lotus flower: the source of spiritual sight.

When Christ came and healed him, the blind man could then take up the Christ-Impulse and see, within the *outer* world, the illumined archetypes bearing the revelation of the glory of God. This healing occurred through three stages. First, Christ spoke the words: *I am the light of the world*. Next, with a salve made of earth and the purity of his saliva, he touched the blind man’s eyes. He then sent him to wash in a pool of spring water.

Christ brought forth the heights—the influence of the Father—through his words. He brought forth the means—the healing salve—as the Son. And he brought forth the depths—the influence of the Mother—as he directed the blind man to the spirit water.

When the third-eye takes up the Christ Impulse, it sends forth rays above and below, as well as to the left and to the right. This forms a cross. Through courage, one may then bear witness to the depths of realism and the heights of idealism as a new Seeing awakens: *etheric clairvoyance*. The heart thereby becomes an organ of cognition—one that beholds the world with a vision that penetrates through the barrenness of the forsaken world.

Just as the fifth element is signified by the sign of the fish, representing the moral ether, the sixth element in the world is *oil*. Priests and priestesses are anointed with oil, as are kings and queens. Thus do they receive an outer sign that expresses their inner transformation.

In the human being, saliva corresponds to oil. The saliva of evil human beings is *poisonous*, whereas that of good human beings is *healing*. Christ healed the man born blind with saliva and earth. Here, earth is the element that is altered by the human being’s corpse, into which it is placed at the end of life. As a symbol of Divine Love, oil thus represents the transformed earth and the healing power of Christ’s saliva.

Christ redeemed the sixth trespass, the sin of deceit, which is the result of godless seeing. He restored the blind man’s sight by raising it upon the cross of the Holy Trinity. As a result, each of us may turn our left eye from the luciferic belt of lies, and our right eye from the cynicism that, through the nakedness of facts, obfuscates divine archetypes.

The healing of the man born blind mirrors the second day of creation, when God separated the waters that were *under* the firmament from the waters that were *above* the firmament. The third-eye unites the two, giving birth to spiritually-ordained insight. In this pure seeing lies the hope that human beings shall become ever more capable of fulfilling their destiny tasks—thereby achieving the wisdom that allows God to rule once again in the world of creation.

*As the light of the world,
Christ directs our spiritual eye to Sophia.
She is the vessel for the wisdom of creation,
in which our souls long to dwell.*

(7) The Miracle of the Raising of Lazarus and the Healing of the Crown Chakra, the 8-Petalled Lotus: Healing the Spirit-Human.

The raising of Lazarus signifies the forgiving—through *love*—of the sin born of fear. Love overcomes the fear of death as well as the fear of life. Lazarus and Judas stand opposite each other: Lazarus-John chose the light of spirit, whereas Judas chose the darkness of earth. Each then experienced an awakening of conscience. This awakening led Judas to his possession by Ahriman, which resulted in his *death*; whereas it led Lazarus to his initiation by Christ, which resulted in the restoration of his *life*.

The raising of Lazarus corresponds to the first petition of the Lord's Prayer: *Hallowed be thy name*. And this further corresponds to Christ's words, *I AM the resurrection and the life*, as well as to his words from the cross, *Father, into thy hands I commend my spirit*. And lastly, it corresponds to the *metamorphosis* of his words from the cross, when he spoke as the Risen One: *All power in heaven and earth is given unto me*. These four statements of Christ are associated, on different levels, with the crown chakra.

Since the time of this seventh miracle, human beings whose conscience is fully awakened are striving to bring Light down into the darkness. And in order to serve the spiritual world, they are also striving to ascend. Thus, two kinds of service arise: *descending* as deeply as possible in order to help by means of the Light, and *ascending* as high as possible in order to help by way of earthly experience. Lazarus loved the pure Light, and he elevated all streams within him towards this Light. As a result, his life-functions grew weaker and weaker, until he had completely faded into death.

Mary Magdalene wept, and Christ appeared to her as the Risen One. Through the tears, she attracted him to her. Christ also wept, at the tomb of Lazarus, and through his tears he could call Lazarus back into the body. What is this weeping? It is the pleading prayer of the Earth, in the name of the Mother, that this human being who is able to bring Light may not yet depart. In the seventh miracle, it was the recognition of an unaccomplished mission that was being mourned. The tears were shed out of compassion for the Earth. And in response came the command of the Father through his Son: *Lazarus, come forth!* These words came to Lazarus like a blast of thunder.

Pleading with tears and commanding with wrath can re-enlivened the heart. Through prayer and command, through pleading and ordering, the heart awakens. It is pierced by both compassion and wrath: by the incense of tears and by the thunder of the Father.

The sisters of Lazarus—Mary Magdalene and Martha—were very closely connected with the event of the raising of Lazarus. And all three of them were very close to Christ, who deeply loved them. Magdalene represents the stream of Divine Light, for she fully participated in Lazarus's spiritual experience of death, and she did not even notice when Christ Jesus was coming to raise him from the dead. Martha, on the other hand, represents the Earth-stream, for she was clairaudient in earthly matters. Of all of them, she alone *heard* Christ Jesus coming and went to meet him, whereby he spoke to her concerning the resurrection.

After his raising, Lazarus represented the union of the two streams—the Divine Light of the Father and the clairaudience of the Mother’s Earth-stream. For, the *descending Light* and the *ascending Life* met in his heart and thereby awakened it. Thus did the raising of Lazarus signify the increase of Light in worlds below and the increase of earthly experience in worlds above.

Just as fish represent the fifth sacred substance, and oil represents the sixth, the raising of Lazarus corresponds to the seventh: *incense*, or *resins*. Incense is an *outer* symbol of this seventh element; and in human beings, tears correspond to resins, representing the *inner* experience of the seventh element.

Tears have the power to keep the deceased living in the *etheric body*. The “mystery of tears” was also known in the Egyptian Mysteries, and “weeping for the dead” was a practice later adopted by the Jews from the Egyptians.

Those human beings with whom Christ fulfills the miracles do not need to be at all special. They are simply figures through whom Christ presents these miracles to the world. It must be said, however, that in previous incarnations Lazarus had already attained a very high level of spiritual development—for, after his raising, he hears the voices of both the Heavenly Father and the Earth Mother.

The seventh miracle represents the seventh trespass—*death*—in that the raising of Lazarus gave proof that the seed of the life-spirit is the source of the new life impulse. It is an impulse that may take the place of the old life impulse, which originated at the time of the Fall. When this happens, the old impulse dries up and a new one springs forth to take its place. The symbol for this concurrent process of gradual death and new life is the black cross with the seven shining red roses. Thus was the seventh miracle the birth of Rosicrucianism.

This mirrors the first day of creation: the genesis of the world in its seed condition.

*Christ is the resurrection and the life.
Sophia, the bearer of the memory of God’s Son,
asks that his Passion live eternally within our consciousness.*

CLOSING TEXT

The seven miracles recorded in St. John's Gospel represent the stages of Jesus Christ's healing activity. Yet, the activity of Christ's healing was not exhausted by the seven. For, following this, the eighth took place: the resurrection of Jesus Christ after his crucifixion on Golgotha. The eighth miracle is like the Sun, from which all the miracles radiate. Although the Mystery of Golgotha chronologically followed the healings, it is nonetheless their origin and cause. Christ's sacrifice gave them meaning and significance for human beings. In this way did the miracles become signs: they expressed the consequences of the Golgotha mystery for humanity, as they presaged the healing of all human infirmities.

The spiritual and moral conditions required for each healing have been indicated in the Gospel records. In every healing, there is one essential thing that humankind can do: on the one hand, we must see the failure of our own forces and means; and on the other hand, we must do our very best to overcome the condition of evil, while maintaining an attitude that confidently awaits helpful intervention from the spiritual world. *The union of active penitence and confident expectation is the "air" that makes miracles possible.*

The I AM sayings of Christ, recorded in the Gospel of St. John, are the mantras that he gave for perfectly restoring the seven lotus flowers in the human being that had become blemished at the Fall. The essence of healing work, together with Christ, consists in exploring the relationships between the seven stages of trespass and their seven consequences—which were healed through the seven healing miracles. Taken together, meditating upon these connections creates a deep and profound point of entry into the Christian esoteric path of initiation.

The most important thing in human destiny is to recognize our persistent tendency towards failure in all essential spiritual and moral spheres. The crimson dawn of coming spiritual events, at this time of the Second Coming, will not manifest through increased happiness and contentment; instead, it will manifest through the blush of shame—elemental shame—that heralds their advent. Everything great and elevating that is intended for humanity can be experienced only if we first attain self-knowledge in harmony with our divine destiny. This is essential for our healings. And when human beings consciously strive towards karmic balance, they also strive towards self-knowledge. Through this, we can answer the call resounding at the gates to the spiritual world. The Guardian will ask: *Where are you?* We can then answer: *I am here, Christ, with you.*