

**DM650448 (25 Jun 2021) – Meditation on the Seven Healing Miracles of Christ  
from the Gospel of St John**

**(PODCAST #43)**

**A new Celebration with texts on the Seven Healing Miracles together with  
accompanying music, created and led by Dr Robert Powell  
on 25 June 2021, in Ecuador.**

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**Note: Transcript of the Celebration released by R Powell but has not been edited by RP**

Welcome everyone to our premier celebration today of the *Seven Healing Miracles of Christ* as these are described in the Gospel of St John. These seven miracles cover the whole spectrum of all possible healing. Although they were performed for specific individuals—like ‘the man born blind’ for example—with the Mystery of Golgotha, what Christ had accomplished with these healing miracles was made available to the whole of humanity.

Given what is taking place in the world at the present time, it is of inestimable value to call upon the healing power of Christ when there is now so much death and suffering (if you keep up with the news) happening around the world—unbelievable suffering. We have not seen suffering on this scale since World War II.

For this celebration, we have some readings about the significance of the seven healing miracles. In connection with each reading, we will have the cosmic dance connected with that specific healing miracle. I will announce each cosmic dance before we come to it. We have been practising for the last eight weeks, so we are really attuned, as it were, to the sequence of the seven cosmic dances.

To begin with, we will read some words from the book by Estelle Isaacson, *The Grail Bearer*,<sup>1</sup> in relation to what I just spoke out that the Mystery of Golgotha elevated everything accomplished in Christ’s life and made it available for the whole of humanity. These words connect onto that in relation to the genocidal plan of the globalists at the present time. The goal of these globalists is to eradicate something like 90% or 95% of the world’s population. This is what the Lord of Death or the Prince of Darkness—however you like to describe him—is endeavouring to accomplish through these vaccines.

When Christ died on the Cross, he bore all deaths that ever were and ever shall be. Death is the cost of Ahriman’s scheme to thwart what is good, true, and beautiful in the world. And Christ paid this price, purchasing our eternal life through the shedding of his blood.

As was said, to do this he had to take unto himself all human death – past, present, and future. In face of all that death – yes, even in the face of Ahriman [Satan], whom he

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<sup>1</sup> Estelle Isaacson (2016) *The Grail Bearer: Tellings from the Ever Primal Story Through the Eyes of Repanse de Schoye*. LogoSophia: Peterborough, NH 03458, USA. Pp. 23-24.

encountered in his Descent – Christ held to the eternal Life that is the gift of the Creator, so that he could forever be Life in face of death.

He overcame the death he beheld on Holy Saturday while in the depths of the Earth. At that time Ahriman beheld the Light of his Life, Christ's eternal Life – and in that beholding knew the death he had himself become.

*The Two Brothers faced each other in the Abyss, and the Truth held sway.*

This is how Christ was able to return on the wings of eternal Life to the surface of the Earth and appear to Mary Magdalene on Easter morning as a “gardener.”

In his resurrection body, Christ bore the life we must each one day claim for ourselves – our true life, which died in us long ago in times and places we have since forgotten.

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We will begin with the first miracle from the Gospel of St John, the miracle of ‘changing water into wine.’ We will first have the reading.

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

Until the Fall, the Tree of Knowledge was a stream of revelation of light, which brought about the wish to eat the fruits of all the trees. It was the source of the stream of light, and it brought about the wish.

It was the serpent that brought about the other stream of thought, which takes its point of departure from wishes as such. That it could bring this about came because the human being had already taken up evil in earlier stages of evolution. The human being had to be able to take in evil. Only human beings have good and evil within. And if human beings did not have evil within, how would it be possible to overcome it in freedom? Thus, the human being wishes in the right way by allowing wishes to be determined from above, from the light, and in the wrong way if they arise from below. However, if one has both streams within oneself, then doubt arises. For if one acts solely from out of the light, there is no doubt, and also not if one acts solely from out of wishes. Doubt arises only when both streams are there.

The arising of doubt was the first trespass of humanity in the Garden of Eden. The miracle at the wedding at Cana healed this first trespass. The first wine which was carried out at the wedding at Cana signifies the natural, youthful “wish life” of the human being. Later in life, however, so much fades away of the illusion and intoxication of youth. What remains? The pure working of the Moon, represented by the water – and this has to do with Yahweh. Then only the Law works on.

Water is peaceful clarity. It is not rationalism, but wisdom, the maturity of age, the attitude acquired by human beings down through the generations and through the line of tradition.

If new warmth flows into the steady peaceful clarity, new warmth arising from the human heart in which the Christ Impulse is working, then one has new wine, and this is the new wine of the first miracle, that of the changing of water into wine. The working of Christ in the "I", in the heart, permeates the water of wisdom. This can begin in such a way that human thinking is not only clear but also has warmth. This gives rise to moral logic. Then pure Yahweh—based logic, which is founded on cause and effect, becomes moral logic.

The miracle of the changing of water into wine at the Wedding at Cana is connected with the healing of the root chakra. The root chakra corresponds to the Moon which is connected with "water." The Moon was in the constellation of Pisces at the time of this miracle of the changing of water into wine at the Wedding at Cana. We are going to connect, as a group, with this cosmic configuration of the Moon in Pisces by dancing to the music from Johannes Brahms which relates to the Moon in Pisces.

We will form our two circles. [The cosmic dance of the Moon in Pisces is performed].

I think you could hear in this music, which is a lullaby composition by Johannes Brahms, this moon-like, watery quality. With the Moon in Pisces, it is our endeavour to bring in warmth—that fiery quality—with the 'N' sound related to Pisces, which has the quality of descending down and touching in and then bringing the stream of life back up. We hear something of this quality of the changing of the water into wine in cosmic dance.

With the Moon, there is a very tender streaming. When we think of the Moon orbiting around the Earth, and lovingly and tenderly streaming down to the Earth, we can hold in consciousness that the Moon is part of the Earth and is connected with the whole area of what we know as the Pacific Ocean. It was Yahweh—Yahweh Elohim—who was united with the Earth and who separated out a part of the Earth in order to relieve the Earth of a certain tendency towards densification. And, using that part of the Earth where the Pacific Ocean is now located, he created the Moon to stream down to Earth a protecting quality that was needed for Christ's coming as the Messiah. And so we can see this intimate working together of Yahweh and Christ from that time.

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Now we come to the second healing miracle, 'the healing of the nobleman's son,' and we will now enter into a different quality because this has to do with the healing of the sacral chakra.

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

In Paradise the second trespass took place when Eve saw the fruit, and desire arose.

All illnesses are called forth as a consequence of desire working in the stream of heredity. Desire 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. Through the stream of heredity the fact of a distorted laying hold of the bodily organisation occurs through desire. Thus the bodily organisation, rather than being an undistorted mirror of the truth, is formed as an imitation of the species through the generations. Through desire the unborn child on its path of incarnation is 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. Christ performed—in healing the nobleman's son—the miracle of the sixth day of creation. He re-established true heredity. Christ worked upon the son through the vertical stream which he created in the father through the father's faith in Him. Now the son imitated the health of his true being. All the mysteries of hereditary illnesses are found in the miracle of the sixth day of creation.

In what does the healing, the forgiveness, of the second trespass consist? When the father took Christ into himself, he became Sun-like. His inner radiance commenced anew. Since this form also fascinated the child into imitation of it, there thus arose the other heredity, positive heredity, where the earthly model corresponds to the heavenly archetype. And thus arose healing. The father believed Christ through the word alone, without any sign or miracle, because he recognized Him and took Him up into himself through the intuition of his "I".

Now we come to the cosmic dance for the second healing miracle related to the sacral chakra. With this cosmic dance, we are moving to music which has the quality of Venus. The sacral chakra is connected Venus.

From the accounts in the gospels, we know the exact time when this miracle of the healing of the nobleman's son took place. It was at 1:00 pm. So it is possible to find the exact horoscope for this healing miracle. At that time Venus was in the constellation of Cancer. So we will be moving now to a bagatelle from Beethoven which has this Venus quality—in the key of A major—corresponding to Cancer.

We will form our two circles. [The cosmic dance of Venus in Cancer is performed].

In thinking about this quality of Venus and the sacral chakra, we can refer to what Goethe wrote in one of his poems. He says "there are two desires in my breast, one for earthly life and one for heavenly life." I think that this is what we are placed in with these two impulses relating to the Venus chakra. The Venus chakra is the six-petal lotus flower, the symbol of which is the six-pointed star. There is one triangle pointing down and the other triangle pointing up. In these words of Goethe we can feel something of this quality.

As we heard—not spoken out directly—Gautama Buddha taught his disciples that "desire" is the root of all evil. That is an extreme statement, but what he meant is that through desire we become entangled in the

stream of karma. If one is seeking to go beyond and connect with the dharma or stream of world spirituality, then one has to transform desire into this higher impulse of love—essentially—selfless love. Gautama Buddha was a great Master in that.

We can see, then, that Christ brought the impulse for the healing transformation of all the impulses that were implanted into the seven chakras of the human being at the time of the Fall. And these impulses, working in the human soul, still are to a large extent.

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Now we come to the third healing miracle, the ‘healing of the paralysed man.’ This miracle relates to the ten-petal lotus flower connected with the solar plexus chakra, the Mercury chakra. Just as with the sixth-petal lotus flower there are two directions of desire—the desire for earthly life and the desire for heavenly life represented by the two triangles forming the six-pointed star as the symbol for the sacral chakra—so there are two overlaid five-pointed stars forming the symbol for the solar plexus chakra, which represent movement and thinking. Movement is the impulse which goes into the will. The upper-facing five-pointed star of the solar plexus chakra goes into our thinking. This is the type of thinking which Steiner refers to as combinatorial or associative thinking which we use every day in practical life—such as when we plan our day for example. This type of thinking is also what is used by the medical profession in the sense that every medical doctor has to learn about all the different symptoms, come to a diagnosis, and then prescribe the correct medication. The quality of Mercury is very much associated with the medical profession.

Now coming to the reading for the ‘healing of the paralysed man at the Pool of Bethesda.’ In this miracle, the aspect of healing has more to do with the ‘movement impulse’—we will hear now what actually took place.

### **(3) The Miracle of the Healing of the Paralysed Man at the Pool of Bethesda and the Healing of the Solar Plexus Chakra, the 10-Petalled Lotus**

The healing of the paralysed 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 sins are sins in the astral body. Becoming lame, becoming paralysed as a consequence of licentiousness in the astral body, entails the healing of our karma, of our relationship with ourselves.

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. However, if the desire leads to a deed, there thus arises disobedience. Thereby one inspiration is changed for another. One hears the voice of conscience inwardly, but one exchanges it for a voice of false inspiration, which one also hears. And this reaching out of the hand to take, this unpermitted movement, leads to

becoming bound and limited. Movements which are not allowed have absence of movement as their consequence.

The third healing, the healing of the paralysed man at the pool of Bethesda: this healing by Christ is the third stream of healing force in the world.

What is it that the human being should learn to wait for full of longing? The human being should learn to wait until his or her purified, selfless human activity contracts a union in freedom with the spiritual world. When the human being comes into a condition such that the spiritual world accepts his attitude, then the answer is there. Thus the paralysed man waited 38 years. Then Christ Jesus came. And Christ Jesus carried out the healing.

The human being must always wait, full of longing, until Christ Jesus comes into the human being. Then he or she can continue further.

This waiting so long, with such a will, to lie for 38 years, as in the case of the paralysed man at the pool of Bethesda, is not easy. This is a quiet waiting without necessarily doing anything, and thereby not to lose the inner expectation, full of longing.

The paralysed man waited thus, until Christ asked him: Do you want to be healed? — meaning : Do you still have the will to be healed? If one hour earlier he had stopped his inwardly active waiting, Christ would have been unable to help him, and all those years of waiting would have been in vain.

Now we come to the third cosmic dance connected with Mercury which is related to the solar plexus chakra. At the time of this healing miracle, Mercury was in the constellation of Capricorn. So we are going to be moving now to the cosmic dance of Mercury in Capricorn. This is the third movement from Beethoven's Third Piano Concerto in a piano transcription. So we will form our two circles. [The cosmic dance of Mercury in Capricorn is performed].

This was a very lively music, certainly activating our movement! We can be grateful for the ability to move. We can think of people who have this destiny—as we heard in the case of the paralysed man—people in wheel chairs for example, or people who have an accident and it takes a long time for them to get back their ability to move.

It is very inspiring learning about this third stream of healing in world existence which we can connect to through Christ for preserving our healing. The deeper significance of this is what we could call “re-connecting” with the heavens, with the cosmos.

I was very much inspired to help bring this about—in the spirit of connecting with the cosmos—through developing the cosmic dances in eurythmy—and also through sacred dance—but especially with the 84 cosmic dances. With the 84 cosmic dances we learn to connect with the movements of the seven planets through the twelve signs of the zodiac. This took many years to develop.

Now we come to the fourth healing miracle, ‘the feeding of the five thousand,’ as described in the Gospel of St John. This healing miracle is the healing of the heart chakra, the twelve-petalled lotus flower.

This miracle of the feeding of the five thousand has a remarkable dimension. We could say that it is the impulse of true communion for the healing of what took place in the Garden of Eden—the eating of the forbidden fruit, the taking of the forbidden fruit. This brought about the false communion, through the heart chakra, with Lucifer.

We will now come to the fourth reading.

#### **(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 being unsociable. People hunger and live alone, each in their own egoism. The sin here is the unsociable nature of the “I”. The healing of the unsociable nature of the “I” entails being interested in others for their own sake.

The 12-petalled lotus is the lotus flower of the heart, which was impacted when, after the Fall, the human being no longer received good nourishment. In Paradise, prior to the Fall, the primal nourishment of the human being was to live from seed forces. After the Fall, living from seed forces became replaced by eating the fruits of the earth.

Then, however, Christ came, and now He gives human beings again good nourishment. Thereby the 12-petalled lotus is able to be healed, as indicated in Christ’s words: I AM the bread of life, and also in His words from the cross: Today you shall be with me in Paradise. Feeding is a miracle of the heart. The heart is the life-bestowing force in the human being. Something done with the heart is hardly tiring. Jesus of Nazareth had the perfect 12-petalled lotus.

“Give us this day our daily bread.” This fourth petition 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 *essential bread* through communion with the circle of twelve, 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 thoughts, memory, speech, and being 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” arose. In place of a condition of being cut off, there arose a condition of connection and cooperation with the circle of twelve, with the twelve streams of nourishment. This is expressed in that miracle by the twelve baskets of fragments that came into being and were gathered up by the disciples.

In these words we hear that the impulse of true communion is that of re-connecting with cosmic existence, with this circle of the twelve streams of nourishment. This is what belongs to what we could call the Grail mystery—the feeding from the Holy Grail—which speaks to us of this circle of twelve.

We have a long way to reach this—but that is the goal—that we can come back to true communion such as we knew in Paradise. We can think of the words: “Today, you shall be with me in Paradise.” This is the gift of Christ—to re-connect us with the circle of twelve streams of nourishment.

We are going to be moving now—doing this cosmic dance to form this vessel for connecting with the cosmos—connecting with the Sun, to which the twelve-petal lotus flower of the heart chakra corresponds. If we think of this circle of twelve, we think also of the twelve constellations of the zodiac in the heavens, and we open our hearts to this higher dimension that we have always been connected with in the past. It is only since the Fall that we have, more and more, increasingly become cut off from the “Circle of the All.”

We are going to be moving to music corresponding to the quality of the Sun. At the ‘feeding of the five thousand,’ the Sun was in Aquarius. We will be moving to the Second Movement, in a piano transcription, of Beethoven’s Pastoral Symphony—The Sixth Symphony—which conveys this sun-like quality. And this Second Movement is in the key of *Bb* major, which corresponds to Aquarius.

The resounding Sun sound, “AU”, relates to the heart. And the sound for Aquarius is “M”. The speaking together of the two circles in our cosmic dance is thus sounding the “AUM” which is celebrated in the Hindu tradition as the primal sound of creation. The “AUM” sound was felt to be something very special in the primal language of humanity.

That is what we will be doing together in the cosmic dance of the Sun in Aquarius, as occurred at the ‘feeding of the five thousand.’ Coming together in this cosmic dance is to form a vessel in order to connect with the great Sun Beings. The Sun Beings worked together with Christ in the miracle of the ‘feeding of the five thousand’—restoring the connection with the circle of twelve—the great beings connected with the Sun who we know as the Elohim. “Elohim” is the Hebrew word for the Exusiai. “Exusiai” is the Greek word for the Spirits of Form who are connected with the Sun. There are also the Spirits of Movement—the *Dynameis* (from which the word “dynamic” is derived)—connected with the Sun, and also the *Kyriotetes*—the Spirits of Wisdom. There are three spiritual hierarchies connected with the Sun with whom Christ was working when this miracle took place. Christ was also working with Beings from the first hierarchy who are connected with the constellation of Aquarius—streaming out, blessing—which we can experience in the “M” sound.

We will form our two circles. [The cosmic dance of the Sun in Aquarius is performed]

When we are doing these cosmic dances, we can hold in consciousness that this is a metamorphosis of what was celebrated in the ancient mysteries. At these ancient mystery centres movements and activities were performed in celebration of what was taking place in the heavens—in the spirit of the words: “As above, so



below.” At the Temple of Demeter at Eleusis, for example, thousands of people came to these great celebrations twice a year to honour Demeter, the Earth Mother. Temple dances were performed to connect with the heavenly realms.

What we are doing is unique in the whole world. As far as I know, there is no other manifestation of this kind where we are working with these cosmic movements directly connected with the spiritual hierarchies working through the planets, through the signs of the zodiac. This is a celebration of connecting with the heavenly realms. If we think of the words that were read out, we can see that it is a matter of connecting on the heart level with this circle of twelve, so that the twelve petals of the heart lotus flower become reunited with the source of origin.

In the ancient mysteries they, of course, did not have Beethoven’s music! So it is a great gift that we now have this incredible music from Beethoven. According to Rudolf Steiner, Beethoven was the reincarnated Prometheus who stole the fire of the gods and suffered terribly. And so Beethoven had the destiny of terrible suffering through the loss of his hearing which, one can imagine, was an extraordinary thing for a composer. Nevertheless he continued because he was composing out of hearing the ‘harmonies of the spheres’—as he expressed it, the divine music was pouring through him all the time. His one regret was that he did not have enough time to write it all down.

So this is what we are blessed with when we are moving to the great music of this composer who had been an initiate back in the first age of Atlantis. That was the preceding Aquarian Age, the time of the Rmoahl civilisation. At that time, he was already helping humanity in that he, as Prometheus, was bringing down the fire of the gods—which was the gift of thinking. This was set in motion at that time by Prometheus. And now with Beethoven’s music we have something that is a great gift to help us connect with the cosmic realms.

If you look at his horoscope, it is extraordinary that he chose to be born when our Sun was aligned with the Galactic Centre. As Beethoven once expressed it, he was receiving this music from the ultimate source of existence that, for us here in the Milky Way Galaxy, is the centre of our galaxy from which everything has been born, and what can be referred to as the “Heart of the Divinity” at the centre of our galaxy. This is living in this music of Beethoven’s.

Some of the highest and greatest experiences in my life have been doing these cosmic dances, and connecting with the spiritual hierarchies in this way. It is truly a great blessing and strengthening.

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Now we come to the fifth healing miracle, ‘the walking on the water,’ which has to do with the healing of the larynx or throat chakra, the sixteen-petal lotus flower.

First we will have the reading.

## **(5) The Miracle of the Walking on the Water and the Healing of the Larynx Chakra, the 16-Petalled Lotus**

The walking on the water signifies the forgiving – through faith – of the sin of doubt, and leads to the healing of the 16-petalled lotus. The twelve disciples alone understood this, because they were mature. Faith must be born wholly from itself, from within.

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, and the healing of this lotus is through the miracle of the walking on the water.

The 16-petalled lotus flower contains the force of self-mastery in the human being. The Word gives form to the chaotic: that which one can say has form. And here it is a matter of self-mastery, which is needed to pass through the trial by water. It is a matter of the human being standing above the elementary forces in his soul and in the world, and mastering the elements through Christ speaking: I AM – be not afraid! Christ 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. Through the walking on the water, Christ portrayed communion through the feet – fish communion. Fish are the symbol of the feet. One draws up through the feet the force ascending from below, and thus one can descend down toward the Mother. This was the technique of Christ at the descent into hell.

The technique of the descent into hell 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 one is supported by the Mother source below. This, essentially, is what Christianity is all about: that the human being is able to become permeated by both forces: the Father force streaming from above right down into the feet, and the Mother force rising up from Shambhala to the head and beyond. Eventually, the Father and the Mother forces working together will create the resurrection body.

The descent of the Son took place through the Father force and the Mother force. He was able to release all life and consciousness to the most pure consciousness. He was also able to densify all spirit to substance. He manifested the power of life – the Mother force – when he took on form and appeared to the disciples. He demonstrated the light of spirit – the Father force – when he entered as light into the innermost being of the disciples at Pentecost. The whole miracle of the fish is connected with the walking on the water and is bound up with the resurrection.

The larynx chakra corresponds to the planet Mars. The interesting thing is that when we look at the horoscope for the miracle of the 'walking on the water,' Mars was right in the middle of the constellation of Aries, exactly where the Sun was later at the Resurrection.

We are going to be celebrating this aspect now with our cosmic dance of Mars in Aries. We will be moving to Beethoven's Waldstein Sonata—not the whole Sonata, but the last part of it—which is in the key of C major corresponding to Aries. You will hear this very martial quality in the music. It was this power that was working in Christ.

The 'walking on the water' occurred in the evening after the miracle of the 'feeding of the five thousand.' After the miracle of the 'feeding of the five thousand,' the people there wanted to make Christ their king. They had experienced a connection with the heavens through the communion with the bread and fish—the five loaves and two fish which were multiplied.

The two fish—the fish communion part of it—was relating to what took place that evening with the 'walking on the water.' As we heard in this reading, it was only the twelve disciples who understood this part of the miracle. The five thousand could not yet grasp this because it had to do with the beginning of the development of the moral ether—which is connected with the sign of the fish.

It was late at night, probably around midnight, when Christ came—walking on the water—towards the twelve disciples who were in a boat. There was quite a storm and the disciples were afraid. Christ walked towards them across the water, a shining light-filled figure, working out of the power of resurrection. He was borne up by the Mother forces from Shambhala—rising up through His feet, bearing Him up—and connected with the heavenly "I AM" power of the light of the Father streaming down. He came towards them and spoke the words: "I AM, be not afraid." There is much more to this story, but that gives us an inspiring example.

The actual "I AM" saying connected with this miracle is: "I AM the good shepherd." Christ seeks everyone and he comes with those who are His, or who follow Him, and He shepherds those human beings through the unfolding of history. Like the miracle of the 'walking on the water,' we are in the boat, as it were, of evolution moving towards the future. This is the great imagination we can have in relation to this miracle.

We will move now, forming together a group here on Earth focused on embodying this power of the moral ether—this transformed Mars quality—the power of speaking the truth, beauty and goodness of the word—and moving in connection with the Spirits connected with the realm of Mars. These Spirits are the Thrones, the great beings of the Word. And we are also connecting with the beings of the first hierarchy who are streaming in from the constellation of Aries. We are celebrating this moment in time when the miracle of the 'walking on the water' took place with Mars in the middle of the constellation of Aries, and where the Sun was later at Christ's Resurrection.

We will form our two circles. [The cosmic dance of Mars in Aries is performed]

I think everybody can feel how important it is for human beings to come together in Christ—to celebrate Christ, the healing miracles that He performed and His great sacrifice—at this time of the satanic assault upon humanity and the Earth. As we heard at the beginning, Christ lived through the death experiences for all time—all incarnations of all human beings—in His confrontation with the Lord of Death. This is the great

trial that humanity is going through now—the trial of the choice between Christ—the Lord of Life—or Ahriman, the Lord of Death.

It is really extraordinary to see how many people just wander into this death-trap, by taking the vaccine, and who have no idea of what they are getting into. Many experts have spoken out about the dangers of the vaccine. We need think only of Dr Michael Yeadon, who was the Vice President of Pfizer, who called the unfolding of these vaccines “sheer evil.” And he is just one example of many who have been speaking out very nobly, because the entire media is against the truth being spoken out.

So, just to come together and celebrate as a community these great mysteries of Christ’s healing miracles, we are forming a connection with the cosmic realms. With Christ’s healing miracles, He set in motion the seven healing currents of world existence which are there through His sacrifice on the cross and made available to every human being. So, with this celebration today, this is our deed so to say, to activate something, in our humble way, of these seven great primal healing powers that were activated by Christ, and which we read of as the seven healing miracles in the Gospel of St John.

Moving to this music of Beethoven’s, which has a very dynamic Mars quality, we can experience something of Mars in Aries—the raying out of radiant life. This is the power of Mars in Aries which expresses something of what we need to activate in our will to come through triumphant in this great battle that is now unfolding.

Eurythmy—what we are doing in cosmic dance—is a way of training the will, schooling the will, to align with cosmic realms. This is something that was living in humanity in the very beginning—even after the Fall—the most ancient mysteries of connecting with the Divine through dance. This ‘primal’ dancing was through and through of a spiritual nature, connecting with the Father and with the Divine Mother. So we are celebrating this now together as a new mystery tradition here upon the Earth—cosmic dance in our working with the seven healing miracles.

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Now we come to the sixth healing miracle, the ‘healing of the man born blind,’ which is the healing of the third eye chakra, the two-petal lotus flower.

## **(6) The Miracle of the Healing of the Man Born Blind and the Healing of the Third Eye, the 2-Petalled Lotus**

The healing of the man born blind signifies forgiving – through hope – of the sin of seeing. In Paradise Adam and Eve saw that they were naked. At that time there arose the sin of seeing. Christ comes and heals seeing – restoring spiritual sight through healing the Third Eye, the 2-petalled lotus – so that it is possible to see the Divine again. Hope is there, the hope that through this pure seeing human beings will be able to fulfil their tasks and God will rule once again in the world.

The healing of the man born blind is connected with Christ speaking the words: I AM the light of the world. The seven I AM sayings of Christ Jesus are connected with the seven healing miracles. For example, just as I AM the light of the world is the I AM saying which was spoken at the healing of the man born blind, I AM the resurrection and the life is the I AM saying which was spoken at the raising of Lazarus from the dead.

In turn, the I AM sayings are the mantras that Christ gave for perfectly restoring the seven lotus flowers in the human being. In general, the nature of the lotus flowers became blemished through the consequences of the Fall. Thus the seven I AM sayings from the Gospel of St John are for the healing of the seven lotus flowers or chakras.

The essence of this healing work together with Christ consists in exploring the relationships between the seven stages of trespass at the time of the Fall, the seven consequences of these trespasses, the seven healing miracles for the overcoming of the consequences of the Fall, the seven lotus flowers, and the seven I AM sayings as the mantras given by Christ for healing the lotus flowers. Taken together, meditating upon these connections, comprises a deep and profound point of entry into the Christian esoteric path.

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 kings are anointed with oil, receiving a sign which comes from without: to be anointed with oil to kingship or to the priesthood.

In the human being saliva corresponds to oil. The saliva of evil human beings is poisonous; that of good human beings is healing. There is a great healing power in saliva. Christ healed the man born blind with saliva and earth. Here earth is the element which is altered by the human being's corpse, into which the corpse is placed at the end of life. Oil is the symbol for this. Oil represents Divine Love.

This miracle of the 'healing of the man born blind' is connected to the healing of the two-petal lotus flower which relates to the planet Jupiter. At the time of this healing miracle, Jupiter was in the constellation of Taurus. This is the cosmic dance that we will be doing now together, to form community honouring this healing miracle of Christ—the 'healing of the man born blind'—for the restoring of spiritual sight to human beings through the healing of the two-petal lotus flower.

We will be moving, once again, to music by Beethoven—a rondo—which has a Jupiter quality and is composed in the key of G major corresponding to Taurus. At the time of the 'healing of the man born blind,' Jupiter was in Taurus and the position of the Sun was in conjunction with the Galactic Centre—as it was at Beethoven's birth. So with this healing miracle, we can think of this incredible alignment of the Sun with the Divine Heart at the centre of our galaxy.

The centre of our galaxy is not a "black hole" as astronomers say, it is a gigantic radiant spiritual Sun which is so powerful that it holds all the stars in our galaxy in their orbits, including our Sun. It is just the inability of modern astronomers to think of the power of the Spirit. The Central Sun at the heart of our galaxy is the point of transition from pure spirit to the material existence of creation.

It was at this moment in time—when our Sun was aligned with the Galactic Centre, with the Central Sun—when Christ Jesus spoke the words: “I AM the Light of the World.” This is literally true. This is the heavenly light of the Father which Christ was bringing in. It is the light that heals us, which restores our spiritual vision.

Anybody who has ever had the experience of opening up to the heavens and beholding the light of the heavens streaming down, knows that this will speak to the soul, and that this is the power that is unfolded through connecting with this sixth stream of healing. This is what is manifested in the rituals connected with “oil,”—such as the pouring out of oil on the head of those who are anointed into the priesthood or kings—the manifestation of the force of Divine Love that is streaming in.

That is what we are working with now. With the preceding healing miracle, it is the moral ether—the metamorphosis of Mars from a warlike quality to a connection with the Earth Mother and the Heavenly Father, and the impulse of the Resurrection streaming out the moral ether as a creative life energy for the healing of Mother Nature and the healing of human beings. Now we come to the sixth element, oil, representing Divine Love and the power of anointing—the anointing with Divine Love. The blind man was anointed with Christ’s saliva, the most powerful saliva that has ever been on planet Earth. At the same time, this saliva was mixed with the substance of the Earth that received this blessing and which was then placed on the eyes of the blind man whose sight was restored.

We are going to honour this healing miracle now with the cosmic dance of Jupiter in Taurus. So we will form our two circles. [The cosmic dance of Jupiter in Taurus is performed].

We can think of the strength of will—through the power of the Word and what that signified at that moment in time with the ‘healing of the man born blind’—when Christ spoke the words “I AM the Light of the World” as a seed-force or mantra which we can take into ourselves for the healing and opening of the third-eye chakra.

This was an extraordinary cosmic moment in time with this alignment proceeding from our Earth looking up to the Sun and beyond the Sun to the Central Sun at the heart of our galaxy. Through the research of Star Wisdom or Astrosophy, increasingly through the years it becomes very clear that Christ is a Cosmic Being. These moments in time were chosen for these great healing miracles—there is nothing arbitrary. This was spoken out by Rudolf Steiner when he said that every step that Christ took on Earth was aligned with the entire universe. At that time the Milky Way Galaxy was, for his listeners, the entire universe. Now we know that there are galaxies beyond our Milky Way Galaxy. This is, indeed, confirmation of Christ’s divinity.

The opposite of this alignment—which occurred at the ‘healing of the man born blind’ (which took place on 23 November 31 AD)—can be seen at the time of Pentecost (which occurred on 24 May 33 AD). At Pentecost there was this alignment, except that instead of the alignment being Earth, Sun and Central Sun, it was the alignment of the Earth between our Sun and the Central Sun. Once again, there is this cosmic configuration of the alignment with the Central Sun.

What I am speaking of are mysteries that will become more and more known, but hardly anybody has any idea of these things at this present point in time—except the people here and a few other people.

The cognition of Christ’s divinity is very important—to cognise that Christ is literally a Being of galactic magnitude who was here upon the Earth, streaming out these incredible powers of healing, and then sacrificing Himself for the sake of all human beings. It is one of the most heart-breaking realisations in life that so few people even give this a second thought. They are more concerned about very mundane things. It is also a healing deed for Christ to behold a group of human beings who have come together to celebrate His life, His healing miracles, to honour them—these great deeds which are inscribed and eternal, always there for human beings for the healing and consoling of anyone who wishes to enter into these seven great healing streams of existence.

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Now we come to the greatest of the healing miracles—the ‘raising of Lazarus’—the healing of the crown chakra, the eight petal-lotus flower.

In the Hindu tradition, the crown chakra is referred to as the thousand-petal lotus flower. However, as Valentin Tomberg points out—who could see with the level of clairvoyance that he had—there are eight petals which are in such shimmering movement that it appears like a thousand petals. So the expression for the crown chakra as “the thousand-petal lotus” is something that has been taken over from the Hindu tradition, but it is not an exact or precise description.

This will be our final reading, followed by our final cosmic dance.

### **(7) The Miracle of the Raising of Lazarus and the Healing of the Crown Chakra, the 8-Petalled Lotus**

The raising of Lazarus signifies the forgiving – through love – of the sin of fear. Love overcomes both the fear of death and the fear of life. Lazarus overcame both. First he died, then Christ came and brought him back to life again.

In terms of the correspondence of the healing miracles with the petitions of the Lord’s prayer, the raising of Lazarus corresponds to the first petition: Hallowed be thy name. In turn, this corresponds to I AM the resurrection and the life; and also to the Words from the cross: Father, into thy hands I commend my spirit. Lastly, this saying from the cross undergoes a metamorphosis through the Risen One to become: All power in heaven and on earth is given unto me. These words of Christ are all associated on different levels with the crown chakra.

Regarding the correspondence with the Divine elements or sacred substances, the seventh element, corresponding to the seventh healing miracle, is incense or the resins. Incense, which ascends, is an outer symbol of the seventh element. Moreover, in human beings tears correspond to resins. Tears have the power to keep the deceased living in the etheric body.

Mary Magdalene wept and Christ appeared to her as the Risen One. Through the tears she attracted him to her. Also Christ wept at the tomb of Lazarus. Through his tears he could call Lazarus back into the body.

The sisters of Lazarus – Mary Magdalene and Martha – were very closely connected with the event of the raising of Lazarus. Together with Lazarus they were very close to Christ, because he loved all three of them.

Magdalene represents the stream of Divine Light. She totally participated in Lazarus's spiritual experience of death, and she did not even notice when Christ Jesus came to raise Lazarus from the dead.

Martha, however, represents the Earth stream and she was clairaudient for earthly matters. Of all of them she alone heard Christ Jesus coming and went to meet him. And he spoke to her concerning the resurrection.

After his raising, Lazarus represented the two streams united – the Divine Light of the Father and the Earth stream of the Mother.

The human beings with whom Christ fulfils the miracles need not be at all special. They are simply figures through whom Christ presents these miracles to the world. However, it must be said that Lazarus had attained already earlier in previous incarnations a very high level of spiritual development, for now he hears the voices of both the Heavenly Father and the Earth Mother.

Over the last three weeks or so, we spent some time on the 'raising of Lazarus' and this extraordinary miracle which began as the endeavour of Mary Magdalene to perform something of the ritual of initiation which she had learned in the Egyptian mysteries. In this initiation ritual one participates as if one is going through death.

This initiation ritual was undertaken at the home of Lazarus in Bethany. It was supervised by Mary Magdalene, and by Martha and others there at the home of Lazarus. As we heard, things went wrong and Lazarus became lost in the subearthly realms. Mary Magdalene realised that something very terrible had happened and that she had no power or ability to call Lazarus forth from the depths. So Martha instructed one of the servants to go and fetch Christ Jesus. Upon reaching the place where Christ Jesus was teaching, the servant told Him that Lazarus was on the point of death, to which Christ Jesus replied that all was well and He would come.

In the meantime Lazarus died and after four days the corpse was placed in the tomb prepared for Lazarus. Four days later Christ Jesus came to raise Lazarus from the dead. So it was a total of eight days that Lazarus—in terms of his corpse—was dead. If we think of the two preceding days of the initiation rite when Lazarus was out of his body, then it was essentially a total of ten days

When Christ came to the tomb, the entrance was cleared and, as it is described in the gospels, Christ wept. As we have just heard, His tears—the most precious tears ever wept on this planet—had an extraordinary



power. It was not just that—it was also, at that time, the new moon with the Moon aligned with the Sun in the constellation of Leo. This was the opening of a portal to the heavenly realm so that the soul of Lazarus, having been out of his body essentially for ten days—or eight days from the time of his last breath—was able to be called back into the body at this special moment in time. Once again we see that Christ was working with the whole cosmos. As a Cosmic Being He understood this.

Of course, present day Christianity is very far removed from understanding that Christ is a Cosmic Being, and that everything He did was connected with the cosmos—as Rudolf Steiner indicated. The actual research that I was able to do through many years, reveals and proves the validity of Rudolf Steiner’s statements in this respect. This is what we could call Astrosophy—going beyond the level of astrology to enter into these divine spiritual mysteries.

Of what does this speak to us? The ‘raising of Lazarus from the dead’ took place at the time of this special alignment in the constellation of Leo. We know that the heart corresponds to the constellation of Leo. There is a statement made by Rudolf Steiner that it is the path of Lazarus—from incarnation to incarnation—to become “all heart.” That sounds a bit weak in English compared to how it is spoken in German—*ganz herz*—“all holy heart.”

If we consider this alignment in Leo, we can see that it is like a re-birth of this being who, through all of his incarnations, had been working towards this moment when he was called back into his body—having been outside of his body for all that time—for a new impulse—a new divine impulse that is to unfold through all his future incarnations. He returned as the great initiate, who is referred to as Christian Rosenkreutz, the “guiding initiate of humanity,” the spiritual brother of Christ. As Christian Rosenkreutz, he was preparing for Christ’s Second Coming. Everything that Rudolf Steiner did was really in a kind of inner correspondence with the being of Christian Rosenkreutz, except perhaps for the very latter part of his life.

We can understand that this great being, Lazarus or John as he is best known to us—who wrote the Gospel of John, the Letters of John, and received the content of the Book of Revelation from Christ when he was in a cave on the Island of Patmos—was somehow connected with the being who later came as Rudolf Steiner. At that time the being of Rudolf Steiner—as Steiner himself said—was on the Sun in the spiritual world.

While Rudolf Steiner brought the cosmic dimension of Christianity, he was nevertheless working together in very close collaboration with this great initiate Lazarus-John, or Christian Rosenkreutz, who holds—what we could call—the moral dimension of the teachings of Christ, and was the one who was especially and intensely preparing for Christ’s Second Coming.

This was spoken out by Rudolf Steiner when he brought the Foundation Stone of Love—this great Meditation which Steiner had received directly from Christ—and gave this to humanity on Christmas Day in 1923. Rudolf Steiner spoke of the fact that Christian Rosenkreutz, and his followers, were present spiritually at this event. In the Foundation Stone Meditation itself, we hear the three Rosicrucian mantras as an expression of the being of Christian Rosenkreutz, who was preparing for Christ’s Second Coming, which was being announced through the speaking of the words of this Meditation—The Foundation Stone of Love.

It is love that is to be the foundation for the entire future of the world—the Foundation Stone of Love. That is what humanity is lacking right now and what we have to uphold and come to.

This is what we are going to be celebrating now through our cosmic dance. The crown chakra corresponds to Saturn. The raising of Lazarus from the dead took place on a Saturday—the Sabbath—in the early morning on 26 July 32 AD. At the moment that this event took place, the planet Saturn was in the constellation of Cancer. So we are going to be doing the cosmic dance of Saturn in Cancer to celebrate this greatest of Christ's miracles—'the raising of Lazarus from the dead'—which is also simultaneously the healing of the crown chakra—the seventh healing stream inaugurated in the world at this miracle by Christ which, through His sacrifice on the cross, is now available to all human beings.

Once again we will be moving to music by Beethoven. It is the piano transcription of the Second Movement of his Second Symphony, which has a very saturnine mood. In terms of the inner circle we have six steps coming in and six steps coming out.

We'll now form our two circles. [The cosmic dance of Saturn in Cancer is performed].

Those of you who know the book published under the title, *Christ and Sophia*, by Valentin Tomberg, will know that he speaks very profound words relating to the miracles. These are very important words:<sup>2</sup>

The seven miracles recorded in John's Gospel represent the healing of the seven principal infirmities of human nature in both individuals and groups.\* The Mystery of Golgotha, however, transferred the fruits of the healings to humanity as a whole.

\* The sevenfold number of the miracles of healing refers to the human organization belonging to the *day* (that is, serving daytime 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 example, in Christ's descent into Hell.

These are really key words in terms of working with these healing miracles.

To close our time together today, we will work with the Staff of Mercury exercise which has always been an archetypal symbol of healing. We enter into this as a powerful protection for our DNA. It is also as a path of connecting with Christ on the cross, and also with Christ as the Risen One.

As discussed in earlier podcasts, the Staff of Mercury is connected with Christ on the cross and with the Risen Christ. Over and beyond this connection, which we can speak out in relation to the Staff of Mercury, there is underlying this, what is called the Tree of Life. This is the Cabbalistic mystery also spoken of as the Sephiroth Tree. We will have to go into this another time—we don't have time to go into this right now.

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<sup>2</sup> Valentin Tomberg (2006) *Christ and Sophia*. Steiner Books: Great Barrington, MA, 01230, USA. p.245.

Working with the Staff of Mercury is simultaneously a working with the Tree of Life, which is the archetype of the human etheric organism that is now so under attack at the present time in a variety of ways. Principally, now, it is the onslaught of the syringe being placed into human beings and the deadly content that comes through into the human organism from the syringe.

We can hold in consciousness that we are connecting with the highest power of healing through the Staff of Mercury—the Risen of Christ and the Tree of Life—as a protection not just for ourselves but for humanity.

We will form now just one circle. We will be working with the words of the *Prayer of the Heart* that has been prayed for all these centuries on Mount Athos. And as a refrain, we will speak the words spoken by Christ in Aramaic, *Shalama alakhoun (Peace be with you)*, which were the first words Christ spoke to the disciples on the day after He had risen from Shambhala. And we begin with the Aramaic words for “Our Father who art in Heaven” (*Abuna d’bashmayya*).<sup>3</sup>

[The Staff of Mercury exercise is performed—without music]

Now we are going to do the Staff of Mercury with the music by Beethoven—the piano transcription of the last part of the Second Movement of the Eighth Symphony. It was communicated spiritually to me that this music would fit beautifully to the Staff of Mercury exercise, and indeed it does, except in measure nineteen. The simplest thing we can do, when we get to measure nineteen, is that instead of beginning a new form at that point, we just hold, and then we start to move to the right. That solves the problem. There is always the living power in music, and when Beethoven composed his music he was very mercurial and very lively, and so it is not surprising that this point kind of spreads over the melody form and there is only half the melody—and so I find that it is just too rushed. So we will just hold at that point. And in the middle of the music, we start again, as it were, from the beginning.

We begin with this movement, reaching up to the Heavenly Father as we say the words “*Abuna d’bashmayya*,” and then we come back to the heart, and go on from there.

[The Staff of Mercury exercise is performed to music]

If I have set it up correctly, there should come now the music from the Second Movement of the Eighth Symphony conducted by Paavo Jarvi, a Finnish conductor. This music is at a slightly faster tempo so we just make the adjustment.

That is our celebration today—just to thank everybody for coming and participating in this premier event, working in this way with the seven healing miracles at this time when the activation of these seven healing streams is so much needed—like seven rays coming from the cross of Golgotha to be poured out into the world for the healing of human beings.

The angels rejoice when we have these celebrations—it is a deed for the Earth at this time.

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<sup>3</sup> Video—demonstration of the Staff of Mercury exercise by Robert Powell - <https://youtu.be/ccAajhgoYfg>

We heard, in the fifth reading about the ‘walking on the water,’ the significance of what is known as the sign of the fish—which is the sign for the moral ether. This is connecting with the upstream of the Earth Mother and the downstream of the Heavenly Father.

The communion of fish is especially for this age of Pisces, which is nearly over, and which hasn’t really come through yet. But we are endeavouring to hold that. What is meant to come at this time in the age of Pisces is the communion of fish—specifically in relation to Christ’s Second Coming.

So, wishing everyone a wonderful weekend.