

1: 5 Things We've Missed About Jacob's Ladder | HuffPost

The Fifth Rung on Jacob's Ladder () by Jacques-Jean Caubet. Hear about sales, receive special offers & more. You can unsubscribe at any time.

Unites To Unite The three rungs of worlds, souls and Divinity and the interaction between them describe the constant processing of experience transpiring in our inner consciousness, as well as our daily encounter with outer reality. They also serve as an accurate description of how our dreams are manifest soul energy acting like angels going back and forth between multi levels of consciousness, trying to bridge the infinite aspect of God within us and the finite limited world we live in. A great scholar and Kabbalist known as the Shlah correlated the four rungs with the four worlds of Kabbalah mentioned previously. The Arizal taught that prayer itself should be envisioned as comprising four sections or rungs on a ladder and that these sections relate implicitly to the four ascending worlds of Kabbalah. The morning blessings correspond to the world of Assiyah, action. The series of blessings thank God and acknowledge His goodness in providing for all the basic abilities and requirements enabling us to function in the practical world of action. This first section resembles the ladder resting upon the practicalities of life. First thing in the morning we fine tune our behavioral instincts in order not to take our blessings for granted and strengthen our resolve to use our faculties to the best of our ability. These prayers are comprised of the psalms of David, inspiring praises to God for creating the beautiful world we live in. This section corresponds to the world of Yetzirah, formation. Nature both reveals and hides God. Praising God is a positive and constructive way to lift us above the voice of petty emotions and small minded ego games that at times keep us from even stepping on the ladder of higher ideals and goals in life. The next section of prayer is centered around the recitation of the Shema, the cardinal expression of belief in Judaism. This section begins with a description of how the angels daily praise God and leads into the Shema, the consummate human understanding of the nature of God. The beginning of this section represents the angels ascending and descending on the ladder and culminates with man standing humbly, yet elevated, ready to speak directly to the Creator. This once again teaches us that ultimately the soul is rooted in a higher place than even the angels. This third rung corresponds with the world of Briyah, creation and relates to the intellect. It is significant that it is at this level that we express our faith and belief in the oneness of God, for in Judaism belief and faith are ultimately rooted in a deep level of knowledge. A beautiful allusion to this idea is found in an acronym formed by the three letters for Adam,???. Our faith, based on a deep understanding and knowledge must be put into practical actions that reveal and manifest this faith and knowledge. The final rung on the ladder of prayer is the recitation of the Amida, the silent prayer. This corresponds to the world of Atzilut, emanation, where man encounters God who appears above the head of the ladder, in a state of intimate union. Paradoxically, it is at this moment of mystical experience that, along with praise and acknowledgement of God and expressing communal aspirations, we communicate to God our private needs and physical requests. This once again emphasizes how ultimately the realms of physical and spiritual, body and soul, heart and mind, temporal and eternal, must be united in a holistic world view. When King David declared: When Jacob dreamt of a ladder on that auspicious night, he was both consciously and unconsciously, acting as a vessel through which prayer was revealed as the means to climb upwards till standing humbly yet faithfully before God.

2: www.enganchecubano.com: Jacob's Ladder (Rungs of Perfection)

*The Fifth Rung on Jacob's Ladder [Jacques Caubet, Andri Teissier-Ducros] on www.enganchecubano.com *FREE* shipping on qualifying offers. Jacques Caubet, scientist and entrepreneur of worldwide repute, reconciles here Science and Faith with an amazing history of God's fingerprints disclosed by science through the ages.*

Play in new window Download Duration: What in the world is the meaning of this ladder in our text? Jesus was saying here is a son of Jacob, but instead of being a deceitful crook like Jacob, this one has no deceit at all. Nathanael asked the Lord how He knew Him. Jesus replied that He had seen him under the fig tree. Jesus said that Nathanael would see the angels of God ascending and descending on Himself, the son of man! Jacob had this dream when he was running for his life. You see, Jacob had just cheated his twin brother Esau out of the birthright and the blessing, which were ordinarily conferred on the oldest son. What that means is that Jacob now would receive a double portion of the inheritance from his father and would become the leader of the tribe. When Esau was born he came out all hairy and red. Well, when Esau found out that his brother had stolen his blessing, he was so furious that he began to plot how he could murder him. As Jacob ran for his life, it finally got dark, so he went to sleep with his head on a stone pillow. It was on that night, that God appeared to him in a dream, and revealed the Ladder to him. When Jacob awoke, he was overcome with the presence of the Lord, and made a vow that he would serve the Lord and give him a tenth of everything that he possessed. As the owner of a window and gutter cleaning company, we use ladders practically every day. Each truck has a 28 and 20 foot extension ladder, a 6 foot stepladder, and a 3 foot stepstool. Folks, this ladder was set on the earth with its top reaching to heaven Gen. Well, just how far is heaven from earth? Christ is a very long ladder. This ladder shows us the two natures of Jesus Christ. He is both God and man in one person. As a man, he was set on the earth. As God He was always in heaven, the eternal Son of God, infinite, eternal, incomprehensible and unchangeable. As a man, he reached all the way down to the earth. As God he reached all the way up to heaven. This ladder bridged the gap between heaven and earth, between God and man. Why was the foot of the ladder set on the earth? If Christ would atone for sin, He must have a body in which to do so. In order for atonement to be made, the sacrifice must suffer and die. In order to redeem us, Jesus must take on Himself a body and a nature like ours. Why did the top of the ladder have to reach into heaven? In other words, why did Jesus have to be God as well as man? Man could never have born the horrific agonies of Gethsemane and the horrors of Calvary if he were not also the everlasting God. In order for Jesus Christ to be a true Mediator between God and man, He must be able to truly relate to both. He must be God that He might deal with God, which man as man could never do. He must be man that He might deal with man, which God in His holiness could never do without consuming the creature. Job complained that there was no umpire between him and God who could lay his hand on both of them Job 9: However, Job was mistaken. There is one mediator between God and men, the man Christ Jesus 1 Tim. He is our blessed Immanuel "God with us. Indeed, Jesus is a Long Ladder! Whosoever will may come to this ladder and make use of it. All who come to this Ladder are welcome. So, how do I climb this ladder? Why is it so accessible? Because we climb it by faith. Faith is the hand which grips the ladder, and the foot which climbs the ladder. Actually, if escalators had been invented when Jacob had his dream, I believe God would have shown him that Jesus is our escalator. You see, faith is the opposite of working. Faith is simply resting in the work of Another, just as you rest when you ride on an escalator. I could sooner climb to heaven on a rope of sand than get to heaven by my works! If we were saved by our goodness, or works of righteousness, we would all be shut out. But, because God has thrown open His salvation to all who believe, it is accessible and available to all! A tottering old man, and a little child can both believe. Oh, Jesus is an Accessible Ladder! Jesus Is A Durable Ladder I can tell you from personal experience, that other ladders wear out over time. It seems I have to replace my 6 foot stepladder every couple of years. My extension ladders will sometimes fall and the ends will bend, making them useless. However, there is a Ladder which lasts forever. It is eternally durable. The redemption He obtained by His sacrificial death at Calvary as our substitute is an eternal redemption Heb. Sinners from the beginning of time have used this ladder, and it has never failed any who used it, and it never shall. This ladder will never grow

old, weak, and break down. It will grant you eternal access to God. They are lightweight, flimsy, and if a good wind picks up we might tip right over. When you are up on it 20 feet above the ground, you feel that it is firm and unmoveable. Christ is a ladder that is absolutely dependable. You can count on Him, and He will never let you down. Jesus Christ is the same today, yesterday, and forever Heb. Yes, if we put our trust in other ways to God, we will ultimately be eternally disappointed. No other ladders will give us access to God, in spite of what they promise. My friend, people will let you down. Your family, your friends, your co-workers, neighbors, boss, will all let you down at one point or another. But Jesus Christ will never let you down, if you place your trust in Him! I might need a tall A-frame ladder that I can climb up and clean a chandelier, and all I have are extension ladders which must rest against a wall. Well, they are totally ineffective in doing what I need them to do. What is the purpose of a ladder? It bridges the gap between one place and another. In this case, Christ has bridged the gap between earth and heaven, between sinful men and a holy God. The heavens have been closed since the Fall of man. The only way that a sinful man can have access to God in His heaven is through this ladder. Christ is perfectly effective in bringing sinners to God. Paul says that though we were enemies, we were reconciled to God through the death of His Son Rom. Although Jesus is completely effective in bringing sinners to God, all the ladders of man are utterly ineffective. They all are set on the earth, but none reach to the heavens. They are like the tower of Babel which was built to reach into heaven, but instead God had to come down. The ladders of man are built to reach heaven, but they all come short. What are these ladders that men build to try to bring sinners into the presence of God? Both together atoned for our sins, or so they say. To them, Mary is a ladder that will bring them to God. Sacrifice of the Mass: They are all ineffective. He alone is our perfect redeemer and mediator. And He will never fail! The ladder had already been built. God simply revealed to Jacob what He had already provided. Friends, God does not ask you to build yourself a ladder to get to heaven. What God does is to simply open your eyes and reveal to you the Ladder that He Himself has already provided. Christ has always been the Ladder bridging the gap between God and sinners.

3: Jacob's Ladder Reading Comprehension Program | W&M School of Education

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

Please pray before reading and after to confirm truth by the power of the Holy Ghost. As demonstrated in the Book of Isaiah and pointed out by Isaiah scholar Avraham Gileadi in his book *Isaiah Decoded*, the ascension to heaven is a series of ascents and descents where each descent is deeper than the former with an ascent that matches the deeper descent with a grander ascent. Professor Gileadi also speaks of seven levels of ascension and details each level of ascension - as though ascending the rungs of a ladder - in the aforementioned book. In , my father-in-law wrote a paper on the 8 levels of overcoming in the Book of Revelation. As I read his paper, I realized that each of the first seven promises of overcoming aligned to the dispensations in reverse order. As I pondered on this truth, I realized that time itself - in reverse - is a ladder back to God! If you start with the final judgement, where the wicked are put in their place and the sons of perdition are cast to outer darkness, and look at time in reverse, the times and dispensations represent these successive trials of descent, ascent, and overcoming. Learning subsequently that Avraham Gileadi teaches a very similar concept based off his intense studies of a separate book from a separate testament - Isaiah - I received a powerful confirmation in addition to the spiritual one that had lead me on this journey to begin with. The Seven Levels of Mankind were the first articles I wrote on this blog. Understanding who this man is, and where he is on his spiritual journey reinforces not only the Seven Levels, but the important symbols that underscore this truth, such as the rainbow, and what the end times symbolize. The time of gentiles began after Christ ascended to heaven and ends just before the end of the telestial period of Earth. There is a brief time between the end of the time of gentiles and the end of the telestial period of Earth where Israel is gathered and returned to their God by the Davidic Servant. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. The Davidic Servant seems to bridge these two times in the above prophecy from Isaiah So there is a hard cut-off to the time of the gentiles where this time must be fulfilled first before the gathering begins. The Davidic Servant bridges these two times. This bridge is similar to the bridge of Jesus Christ. What times did Christ Himself bridge? He bridged the time of the Jews and the time of the Gentiles. He is the gate by which mankind enters to join Israel. After the early church apostasy and before , the heavens were closed! Though the Jews somehow maintained their cultural and religious identity, they were scattered since the temple was destroyed in 70 A. This indeed has been the time of the gentiles. And what does the time and season of the gentiles represent in this inverse climb back to God? As I mentioned above, the time of the gentiles represents a step back towards God. With this ladder towards God represented by the dispensations in reverse, then what is this early step? This step is Faith in Jesus Christ - the first principle of the Gospel. Have you ever wondered why God took away the church and allowed for billions of Christians to follow wayward gospels? Have you ever considered that this is all by design and these souls are exactly where they should be in their own spiritual progression? I recently had a brief sojourn in a Catholic forum online where I had found some members of the forum discussing the identity of the Angel of the Lord. I was extremely respectful to them as I posted in this single thread, trying to find those members who had concluded, as I have, that the Angel of the Lord is the Holy Ghost. But no forum has ever existed without its own collection of fuzzy, cute forum trolls. One of the forum members gave me the "bandwagon" attack. The billions of Christians who have lived and died believing Jesus, the Father, and the Holy Ghost are one, incomprehensible entity are exactly where they were intended to be on their spiritual journey. They have accepted Jesus Christ as their Savior. And, as a full understanding of who God is, who Jesus is, and who the Holy Ghost is, is to understand the true nature of eternal progression, then likewise the true understanding of these three distinct individuals is safely tucked away in the incomprehensible doctrine of the three-entities-in-one trinity. The dark ages symbolize where we are ourselves on our eternal journey back to God if we have not yet entered in by the gate. The Time of the Jews Though I do not fully understand why the ten tribes were lost, this model of understanding the dispensations, in reverse, as a ladder back to God also helps shine light on the scattering of Israel. In reverse,

the ten tribes of Israel do not sin at the end but at the beginning of this journey back to God. In fact, looking at time in chronological order, this ladder is a series of successive steps away from God. Even the longer lives of mankind pre-flood is an indicator of their relative righteousness and spiritual progression: If the time of the gentiles represents the final step before reaching the end of the ladder, then likewise, the remaining two tribes may represent something similar. Judah is a cursed tribe. They have been enslaved, scattered, hunted, and slain since the Babylonian Captivity forward to modern day. What scriptural evidence is there of this curse? Certainly all of Israel was cursed when they were wicked and blessed when they were righteous; however, Judah was the tribe responsible for slaying their God. Within one generation they were decimated by the Romans and scattered for hundreds of years. A just God would not curse an innocent child, right? Think on this for a moment. Each tribe of Israel certainly represents something right? Why have 12 tribes after all? Go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance. Go ye also into the field, and in the second hour I will visit you with the joy of my countenance. I will visit you; 55 And unto the fourth, and so on unto the twelfth. I just read that recently somewhere This concept of the last being first and the first last does not end there. The time of the Jews preceded the time of the Gentiles. The Gentiles receive the gospel, and then the Jews. However, take another look at the ladder graphic above. The Jews have returned first to their land, have they not? They were the last to occupy it, and now they are the first to return. Next, the ten tribes return, and this chiasmus continues! But what does this say about the Jews? They are not just the last of Israel, but the least of Israel! Jesus Christ was not born to Ephraim but through the covenant bloodline of Jesse. Clearly, Ephraim is the birthright tribe in the scriptures and re-affirmed by modern revelation. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: Notice how Judah is mentioned separately, yet they will be sanctified after their pain. So why would the Lord Jesus Christ be born to any but the birthright tribe? The only other explanation that makes sense is that He was born to the least tribe - the cursed tribe. The double rainbow signifies this inversion of ascent and descent. The red color is highest on the lower rainbow and lowest on the higher rainbow. It is the last and the first color. Jesus, the mightiest and greatest of us all, did not come here to be exalted but to be debased. If He had come in the likeness of heaven, perhaps He would have been born to Ephraim. He came here to be cursed, and to be pained more than any man ever. God will not leave them there in their pain forever but will gather them, sanctify them, and return them to His presence. Jesus Christ was born to the least tribe to symbolize the promise that He will gather them all from the least to the greatest. Despite their imperfection, these kings were blessed with riches, and wealth, and posterity. This represents the period of ascent of the time of Israel before their descent. The beginning of the time of Israel traces back through their deliverance from Egypt and their enslavement there. These are yet more symbols of descent and ascent - of deliverance after bondage. Tracing Israel back to the actual twelve sons of Israel is yet another symbol of bondage and deliverance. During the time of famine that Joseph foresaw, the remaining eleven sons of Israel were held captive by their hunger. They were gathered by Joseph and saved by him while his identity was yet hidden to them. These are powerful end-times foreshadowing of the Davidic Servant who will begin to gather Israel, and feed them spiritually while he is yet hidden to them. He will return them to their lands of their inheritance - which is the inverse of what Joseph did. The time of Israel is important to detail because it marks the beginning of the covenant that was re-established through Isaac, and Jacob. This ascension towards Abraham symbolizes the securing of the Abrahamic covenant to receive limitless posterity and dominion. Noah is important to we Latter-day Saints as he symbolizes where we are as a people on our eternal journey as the fifth level of overcoming aligns to the Law of the Gospel. During my recent visit to the temple, I recognized some important truths. Have a look at the image below, which demonstrates these levels of progression from top-to bottom. I knew we LDS aligned to Noah, and the Law of the Gospel, but I could never understand why we are wearing the robes of Aaron at this point in the endowment. Then it dawned on me - I have been writing articles about the Davidic Servant who is becoming a God by sitting on the throne of a God. And, the Levites are also gifted with a power of the Priesthood of Aaron in order to secure it by overcoming. Pay attention next time you go through the temple, the second token and sign are given and the video ends. This is because we as a people are not there yet in our

THE FIFTH RUNG ON JACOBS LADDER pdf

progression where we will receive the names those signs and tokens represent. The temple is our school to ascend through these levels and to become as Adam who enjoys an audience with the Father.

4: Guigo II, 'The Ladder of Four Rungs'

Jacob's ladder facts: Before the advent of Christianity, in Babylonia, Ishtar descends through the seven gates which led downward into the depths of the underworld. It was the ladder of the Mithras, a common symbol in Mithraic art in which the candidate went through seven stages of initiation.

Institut fur Anglistik und Amerikanistic Universitat Salzburg, , pp. The Middle English text in the context of Syon Abbey clearly is written for women as it audience as well as for men. The text is prefaced with a dedication: I am bound to love you for the love which you first showed to me, and I owe you a letter in return for yours. I send you, therefore, these thoughts of mine concerning the spiritual way which monks should follow. I send them that you may judge and correct my work, for you know much more about the matter than I do, since you know it by experience and I only by study. I owe you some return for all you have done for me. You stole me, O happy theft, from the slavery of Egypt and the delights of the wilderness, to make me a soldier in the ordered army of God. I was a shoot of wild olive , and you cut me off skilfully and wisely grafted me on to the fruitful tree. The first-fruits of my toil are yours by right, and to you I now offer them. This is the ladder Jacob saw, in Genesis, that stood on the earth and reached into heaven, on which he saw heavenly angels ascending and descending, with God leaning upon the ladder. From the ascending and descending of the angels is understood that the heavenly angels delight us with much spiritual comforting and carry our prayers up to our Lord in heaven, where he sits on high, and bring back down from him the desire of our hearts, as is proved by Daniel. Understand now what the four staves of this ladder are, each in turn. Meditation is a studious insearching with the mind to know what was before concealed through desiring proper skill. Prayer is a devout desiring of the heart to get what is good and avoid what is evil. Contemplation is the lifting up of the heart to God tasting somewhat of the heavenly sweetness and savour. Reading seeks, meditation finds, prayer asks, contemplation feels. That means also, seek through reading, and you will find holy meditation in your thinking; and knock through praying, and the doors shall be opened to you to enter through heavenly contemplation to feel what you desire. Reading is the first ground that that precedes and leads one into meditation; meditation seeks busily, and also with deep thought digs and delves deeply to find that treasure; and because it cannot be attained by itself alone, then he sends us into prayer that is mighty and strong. And then contemplation comes and yields the harvest of the labour of the other three through a sweet heavenly dew, that the soul drinks in delight and joy. The first degree is for beginners, the second for those profiting from it, the third for those who are devout, the fourth for those who are holy and blessed of God. The four degrees are so bound together, and each of them so ministering together to each other, that the first as reading and meditation helps only a little or nought all, without those that follow it, such as prayer and contemplation. Also without the first two we delay winning the last two. What use to spend your time in reading or listening to the deeds of the Holy Fathers, unless we bite and chew on them through meditation, and draw out somewhat and swallow it and send it to the heart, so that we may find, and by this understand, our own defaults, and after such knowing that we set ourselves to work that we may attain those virtues that were in them? But how may we thus think or take care that no false or unclean thought pass the boundaries set by our Holy Fathers but if we first either through hearing or in reading be so lawfully taught. For as the Apostle James says: But the good that is in us, if there be any, he does it in us, but not without us, for as Paul says: You shall understand there are three graces from God. The first is a common grace given by God to all creatures. For as you just as does water, when it is hot through the force of fire, when fire is removed from it, it ceases to stay warm and naturally it cold; just so is it with each creature and St Augustine notes. For as all creatures are and are made of nought, unless they are sustained and preserved by his grace, soon they will become nought again. There is another grace from God, and this is more special. And this grace God only gives to us, to take if we will. And this grace stands always at the door of our heart, and knocks upon our free will to ask to enter, as it says in the Book of Secrets: Behold here, the gentleness of our Lord who offers himself so humbly of his merciful grace. We need to receive this grace when God sends it, and dispose ourselves with the help of this second grace that we may be worthy to receive the gift of the Holy Spirit, that

moves us to good and recalls us from evil. You will understand that for the health of our souls two things are necessary: Without these two no human creature may achieve soul health for ought that is in us. This St Augustine notes where he says: And though our free will cannot make grace in us, nevertheless we may do what is in us - cast out the old, which is the old corruptible sin that draws us from grace, and so make us ready that we may receive this grace. As you see that you may not through your own strength make the house be light, yet you may open the window and let the sun shine in to show its light; and if you close your eyes against the sun, who is to blame if you see nought? And if you will not open your mouth to take food, you complain wrongly if you are hungry. That is to say, God through his great freedom, so free and so generous that he fills all creatures according as they are able to receive. Therefore if we who are moved and called to this grace will open open the gates of our heart and with our free will grant it entry freely he will dwell wholly with us and make us to be in work his true companion. No more it was, for he showed in his outer works that the grace of God wrought in him. He does so utterly with all those with whom he makes his dwelling, for he may not be idle, for he must doo ther work for which the Father of Heaven sent him. He gives his grace, and we our works, as merchants who will profit from what they have coming to them. And he marvellously challenges the love and respect that he has of us, but we as false wretches cheat him fraudulently. And we think we gain all, and we lose all, for we do injury and fraud, we give our love to the devil and our respect to the world and the flesh, and so our love is withdrawn from our gracious partner. Whoever loves the world, the charity of the Father is not in him, for all that is in the world is covetousness of flesh and covetousness of eye and pride of life, which is not of the Father but of the world. And the world shall pass, and covetousness of it. These things are beloved contrary to the counsels of our Lord God and partner. And we defraud him of his part that he bought at such great price, that is with the blood of the undefiled Lamb, Christ Jesus. We separate ourselves from the bliss of our Lord wilfully, just like the hound that carried a cheese to the water bank, and as he looked in the water he saw a shadow of the cheese and he opened his mouth to take it and it fell from him. Be then, man, to God as a true partner and let him have his share. The third grace is more special, for this is not given to all men, but only to those who open the gates of their heart, and their free will ready to receive this grace that is described here. This grace is the gift of the Holy Spirit that moves us to do good deeds. This grace God gives to us that through it we may gain merit. Without this grace nothing is worthy that we do. This grace rises out of three, the first grace that is freely given that moves the will freely, the other is the assenting of that will, and the third is God making and giving this grace. This grace makes us patient in all angryness and meekly endure the loss of goods, loss of worldly friends, bodily harms, sicknesses and penance to remove sin without grudging. This makes us continue in goodness, this makes us wary of evil and to know all good. This God gives her to us as an earnest of the endless bliss if we will hold to it. This consent Christ Jesus asked of the Samaritan woman to whom he spoke at the well, as she stood there to draw water, to whom he said: How should she have been so moved to pray unless the meditation of her heart had stirred her to this? Or what should the former thought of meditation have brought to her, unless the prayer that followed had won of Christ what she desired? If you will have your meditation richly rewarded you must pray with devotion, through which you may win to the sweetness of contemplation. Through this then you may understand that reading without meditation is idle, meditation without prayer is without effect, but prayer with devotion wins contemplation. To win to the high ladder of contemplation without prayer, would be miraculous. The power of Almighty God is endless, and his mercy above all his works. That is when he called offers his grace and, neither sought nor desired, joins himself to them. If we read that this can happen so to any, such as to St Paul, nevertheless we should not tempt God and trust that God will do so to us we lying in sin. We must ever mistrust ourselves, and lean on him with hearty love, making our moan to him, for to that blessed Lord is the cure of our souls. This grace we must win with strength. Lo, now I have told you the properties and the four degrees of the four staves of this wonderful ladder. Blessed be all who leave vanities and spend their time and occupation in these counsels, and those that sell all and buy the field in which lies the surpassing treasure of sweetness. Thus should we climb by this ladder from degree to degree, from stair to stair, and from virtue to virtue, until we see the God of gods in Sion, that is, in the bliss of heaven. Lo, this is a little word, but it is of much virtue and sweetness, and of great effect, and makes way to life. For a rich thing it is, and truly it makes

them that have it win to the bliss of heaven. Then meditation goes and searches quickly and finds truly that this so. Lo, how strictly that holy man restrained himself who shut his eyes that he should see no vanities, that he not cast his eyes unwisely on the thing that might cause foul love to rise and to undo the cleanness of his heart. Then when he sees that so much sweetness comes from so little a word, how much fire is kindled from so little a spark as that is - *Beati mundo corde*: Blessed be the clean of heart - he beats it out, hot as it is, and draws it out in length and breadth. But not with tasting, but as it were with smelling, he understands the sweet savour, and it is joyful to feel this sweetness. Truly it is said in the meaning of this, that we find in such seeking. But what shall we do who desire to feel this delight, and find we may not have it by ourselves. For the more we sustain our meditation on this, the more sorrow we find, because we cannot find the sweetness of the cleanness of heart. Always to be reading and being in meditation is common to both good and to evil: And so all went to nought. That study of our intelligence does not give us the spirit of wisdom, the spiritual gives intelligence and savour to the soul to which it comes, and stirs us with liking, and furthers us with spiritual joy. And this only is spiritual joy and the gift of God and teaching to his chosen disciples. This knowledge is taught by nothing but grace that comes from above. To this wisdom we must open not the ear but the heart. This wisdom is hid from wise men of the world, and shown and opened to the lowly and meek, truly to understand and to feel. Great strength arises out of humility that is worthy to conceive and win what through our intelligence may not be learned, nor heard with bodily ear, nor told with tongue. This wisdom God keeps only for his chosen, that all reasonable creatures may know and understand there is a Master teaching and reading in heaven, who teaches true wisdom and learning to his chosen scholars, and through his grace enlightens them within, and makes them know and feel what no worldly intelligence may gain. Who, do you think, taught her how to pray so? See, too, how a poor innocent man who lives by his toil, who is so dull of wit that though he should lose his head he would not stop thinking, may gain this learning and this wisdom as perfectly, if he do what is in him, as the wisest in the land, whosoever he be. Truly he may well be called a Master over all others that bear this name who without wisdom can thus teach wisdom, so that without intelligence they may feel and understand what we may reach to with no wisdom of this world.

5: The Ladder of Prayer - Ohr Chadash

He is on the sixth rung of the ladder and will be the first to join the seventh in this world, which will be the single biggest fruit of the Atonement of Jesus Christ as it will make Christ Himself a Father, having sealed His own inheritor, His own Son.

Gnostic Christian Hi Folks.. Eos; Whenever you see spiritual symbolism,that relates directly to Divine personal revelation or to direct Communion with the Divine - then that symbolism is always pertaining to the individuals own energetic body,and means of transcending the physical barriers of life.. The symbolism describes the Union itself.. In short - we each contain the Divine spark - known elsewhere,and perhaps most understood,as the phenomena known as Kundalini.. Kundalini,is the very energy of Creation itself - the Holy Ghost - it is th every thing that makes us Conscius It resides right now,within us,just awaiting our honest attempt to awaken and commune with it directly When it is dormant,this living energy,lays coiled in the pelvic floor at the base of the spine Becasue it lays coiled in this restful manner - it has been given the symbol of the SNAKE - and when we begin to rouse it,it feels somewhat like moving fire not necessarily unpleasant sensation though - and so ,the risen form,Kundalini,has been given the symbol of the "fiery serpant" - a DRAGON.. So we each contain this "thing " within us - that is both a gateway to the Divine realms - and is also a "snake" or a "dragon" The entire spiritual wisdom of thr bible and all true spiritual wisdom actuality ,is founded firmly on this legitimate and universal Divine energy and th eUnion it brings But as we see - in the bible - especially in the bible - this universal energy,is greatly misunderstood - inth ebible especialy,it has been purposefully misrepresented,its truth hidden from us - and has even become demonised as an evil or nefarious thing to be avoided - its just ignorance of metaphysical truth and the sybolism involved that made us take this wrong turn in our understanding here The snake and the dragon in this philosophy,are not even bad things at all - they are the process that brings us true Divine revelation.. So - Kundalini - lays domant within us all - and at some stage we begin to rouse it - usually spontaneously - though it is best if we try to do this in a Conscious and intended manner It is an actual energy - a "plasma" - many streams of energy,emotions,desires,thoughts,eventhe physical energy that powers the muscles and body itself - all these subtle sreams,plus a continous interchange of energy,our form and th eoutside world,continaly in flux and energetic interaction - these streams combine within us,becom eunified in full force to produce the Divine essence of Kundalini The various subtle streams of life energy,come together through "nodes", junction points known as chakras.. From its dormant coiled position at the base of the spine - the energy literally uncoils and begins to rise up the body,through the spine itself It passes through each successive chakra - there are SEVEN major ones that must be activated in unison,to allow this process to unfold.. Each major chakra,is directly conected to the bodies physical processes and physical nervous system - such that this is tying together fully,body and mind - as one direct experience of Self - we become "whole" as this process continues Literally,it ties together,subtle awareness of the subconscious mind,with this part of "thnking mind" that is now reading,writing posts It mends the divide in our broken mind,and allows a magikal gateway to open within As this happens ,body and mind here,become realised as Soul - eternal Self and eternal nature begins to be realised The energy rises,unites in these chakras,travels up the spine,eventually making it al the way to the brain itself - activating the pituitary and pineal glands in unison,opens this gateway within - the narrow gate - that Chirst speaks of that leads to eternal life.. Once this gateway is open,the Soul - mind here - is free to exit the body,these lower realms of existance and Creation,and encounter the higher realms that the physical body precludes us from encountering.. Literally,the body is physical insulation against the Soul - and this energy is going to loosen that affect,allow the Soul to rise and commune directly with the Divine Seven rungs on Jacobs ladder then - are symols for the seven chakras.. Each higher rung,symbolises the journey of Kundalini itself,rising up the spine.. The "ladder" allows Jacob to directly commune with the Divine Similarly - the bible is full of such Kundalini symbolism - Mosese - raised his staff and turned it into a serpant - and this was how he gained Divine influence The staff is allegory for his own physical spine - turned that into this serpant - raised Kundalini and entered the Divine communion Perhaps most telling -- is the symbolism in the book of

Revelations itself The symbolism here is a bit back to front actually - from the mortal perspective I mean - for we are not yet Christ, but indeed, we are to become Christ for ourselves, by indeed, opening these "seals" on this book of life The book, is sealed on the back with seven seals - seven chakras up the spine - and only Christ can open these seals - so from the mortal perspective then - each seal we open here within the body, each chakra so activated, brings us a step closer to our own inner Christhood Open all seven seals - unify all seven chakras - and we may free the Self from this mortal prison, and so approach the Divine Whenever we read the bible - or hear Christ speaking about Our Father and the realms above - understand clearly, He is speaking a purely metaphysical universal truth - knowledge of the true Divine, and a means to directly access that for our Self.. Now - He gave us two really really big clues about all this - but those who gave us the bible, decided to keep this metaphysical wisdom from us and replaced it instead, with their own truth, own agenda But essentially - Christ told us plainly - the Fathers Kingdom - was to be found already within us - seek inside He said, bring forth that which you find there, and allow it to guide you always He said This is a Divine Presence - the Holy Ghost - and its a physical manifestation, - it is Kundalini - one and the same phenomena The second crucial thing He told us - was the nature of reality and the process of Creation itself Christs teaching is aimed then, at taking this mortal mind and bringing it into union, with that greater Self and beyond, right back to the Source of All - Our Father Always, He is speaking from that Divine perspective as the Source itself, aiming to to give us this Self realisation also We must seek always He said, this inner guide, for only it can reveal such truths The snake and the dragon - are poorly misunderstood in the bible - as are a lot of things, sadly - they are not the "evil" thing that we are taught that they are - indeed, I will tell you clearly - the snake in Eden - gave to mankind, the exact same knowledge that Christ came to give!! Think about it honestly - without any religious filters in place here The snake in eden - gave us knowledge of all good and evil - knowledge that made us "know the things god knows" See then - the snake is Kundalini - An Angel approached mankind, gave us knowledge of our own inherent Divine spark, Wisdom to become like "god" The "god" - yahweh - got very mad and jealous about this, so it expelled us from this first Paradise existence Note here - bible misconception - taught errors - we are not expelled for being disobedient - No no no Despite what the church teaches here - mankind is expelled not for disobedience at all - but to prevent us from taking "other fruit" - yes..?.. Thats crucial to understand - An angel gave mankind Divine Wisdom about the truth of our inherent nature - opened our eyes to show us, we are like gods - and the head "god" then gets so jealous of this, he kicks us out, and prevents us from learning how to use that knowledge to realise our ETERNAL NATURE But look - along comes Christ millenia later - and HE too, has come to directly give us this same knowledge - same wisdom that the snake gave He too, tells us identical truths - a Divine spark resides within you right now - you are already god, but do not realise it yet Viewed from this metaphysical, universal aspect - after all, He is the very WORD of Creation itself - and whenever He teaches, it is from that eternal perspective of Self - viewed in this manner, that which He says, takes on a whole new and much more significant meaning The bible is full of such metaphysical symbolism - but sadly, it is poorly understood by the bible authors - who are not even the disciples themselves or anybody who knew Christ directly of course as the bible we have is like four hundred years after the events actually happened - and very sadly, in that time the church authority itself, has set about hiding and eradicating this truth, for rather obvious reasons - at least, it becomes obvious once the truth itself is seen clearly Understand then if and when we each awaken this Presence within for our self, in that manner Christ taught - rouse this Kundalini and allow the process to unfold in a genuine and sought after manner - when that happens, the Holy Ghost appears, its Presence becomes very tangible indeed - then what use now for a priest..?.. What use for a priest..?.. What use for any external influence, rabbi or guru..??? Surely - to follow such an Other - and to follow them closely devoutly - is in fact to forego the inner communion - the legitimate Divinity will be lost - Divine truth of Self - will be missed - replaced with this "truth from another" that is not legitimate.. Priest rabbi church religion - can only lead you astray He said - damn the Pharisees religious teachers and their temple tradition, who neither know truth nor allow you others to have it either - He was very clear.. The guide is found within He said - bring it forth now - this is the Holy Ghost that He promises - this is the physical process of Kundalini awakening - one and the same phenomena Found and accessed He said, through a Silent empty mind for this is how my Father first knows Himself - into this void and empty Silence, the Divine

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Presence begins to stir.. Thus the Kingdom is within us right now,yet it goes unnoticed.. Kundlaini and the chakras,are the physical means to start this process of direct Communion - whenever we see sets of seven symbols,it will always represent this universal metaphysical truth to Creation itself and the Divne "blueprint" if you will,for the perfect Human Being As He said,always,for those with ears to hear

6: Jacob's Ladder Decoded | Gnostic Warrior Podcasts

"The first step of Jacob's ladder is the personal purification of your body, mind and soul that is represented by the moon. The second rung on the ladder is education intelligence managed by Mercury. The third step is beauty represented by Venus.

The spiritual is extremely repetitive, giving steadiness, reliability, and rhythm to an unpredictable and arduous existence. The simple stanzas go like this: But lying beneath it is Genesis I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you. This promise, in one form or another, pops up at various places in the book of Genesis, just in case we thought that God, who is otherwise pretty invisible—there are very few thunderbolts thrown—had backed out of the human drama. Who could blame God for that?! They pop through the clouds, a line of them, the way these promises punctuate the human drama in Genesis. In this story, the cushion for the promise is a dream: At least five things, I think. So what did Esau do? We talked last week about sibling rivalry. A brother blowing it. If he did it on purpose, he was a screwup, a rebel. If he did it without realizing it, he was a loser. Either way, Jacob is still the pretty boy. It scares him half to death. Notice the care Jacob takes afterward. He builds a pillar from the stone and pours oil on it. Then he renames the place Beth-El, or House of God. He knows that something special has happened. We sometimes think people in Bible-times had lots of visions, boatloads like Noah of God-encounters. This was a big-time exception—and Jacob knew it. So afterwards, he made a vow: He bargained for what he already had, what God had already said. Its power lies elsewhere, in its steady, reliable repetition and the rich tones it evokes. The whole of Genesis 28 does. The story is richer and more resonant even than the spiritual; for more insight, listen in on this discussion and discover some other things you may have missed in this profound story of how you can meet God. This post was published on the now-closed HuffPost Contributor platform. Contributors control their own work and posted freely to our site. If you need to flag this entry as abusive, send us an email.

7: Jacob's Ladder - Wikipedia

The fifth rung was His substitutionary sin-atonement death on Calvary's cross. The sixth rung was His burial in the heart of the earth. The seventh rung was His glorious bodily resurrection from the dead in which He defeated death forever.

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the LORD stood beside him, and said: The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee back into this land; for I will not leave thee, until I have done that which I have spoken to thee of. According to the Midrash Genesis Rabbah, the ladder signified the exiles which the Jewish people would suffer before the coming of the Messiah. First the angel representing the year exile of Babylonia climbed "up" 70 rungs, and then fell "down". Then the angel representing the exile of Persia went up a number of steps, and fell, as did the angel representing the exile of Greece. The Midrash explains that Jacob, as a holy man, was always accompanied by angels. When he reached the border of the land of Canaan the future land of Israel, the angels who were assigned to the Holy Land went back up to Heaven and the angels assigned to other lands came down to meet Jacob. When Jacob returned to Canaan he was greeted by the angels who were assigned to the Holy Land. Yet another interpretation is this: The place at which Jacob stopped for the night was in reality Mount Moriah, the future home of the Temple in Jerusalem. Moreover, the ladder alludes to the giving of the Torah as another connection between heaven and earth. The Hellenistic Jewish philosopher Philo, born in Alexandria, d. There he gives four interpretations, which are not mutually exclusive: In the third view the dream depicts the ups and downs of the life of the "practiser" of virtue vs. Finally the angels represent the continually changing affairs of men. Jesus presents himself as the reality to which the ladder points; as Jacob saw in a dream the reunion of Heaven and Earth, Jesus brought this reunion, metaphorically the ladder, into reality. Adam Clarke, an early 19th-century Methodist theologian and Bible scholar, elaborates: That by the angels of God ascending and descending, is to be understood, that a perpetual intercourse should now be opened between heaven and earth, through the medium of Christ, who was God manifested in the flesh. Our blessed Lord is represented in his mediatorial capacity as the ambassador of God to men; and the angels ascending and descending upon the Son of Man, is a metaphor taken from the custom of dispatching couriers or messengers from the prince to his ambassador in a foreign court, and from the ambassador back to the prince. Irenaeus in the second century describes the Christian Church as the "ladder of ascent to God". The ascetic interpretation is found also in Saint John Chrysostom, who writes: For the ladder seems to me to signify in a riddle by that vision the gradual ascent by means of virtue, by which it is possible for us to ascend from earth to heaven, not using material steps, but improvement and correction of manners.

8: Why has Jacob's ladder seven rungs? | Religious Forums

"Later in the Renaissance in the seventeenth century, Jacob's Ladder was symbolically as being the sounds and vowels of human speech, or the different qualities of the world, or the different numbers of the world.

A symbolic ladder that we all must climb if we wish to reach the spiritual heights of the divine in the heavens while we are encased in physical matter here on earth. As we climb, we must purify ourselves, our thoughts, habits and actions, so that we may reach that seventh and final step of our ascent, in order to activate all of our seven senses and DNA. Albert Pike had written in *Morals and Dogma*: He came to the place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it! Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done that of which I have spoken to you. While Dante is asleep, he dreams that he is in Troy when an eagle with golden feathers swoops down snatching him up as far as the fire, where he begins to burn. The damnation of those who never heard of Christ is just, the princes of the world though professed believers, may well be damned. The eagle, since ancient times has been a symbol of the planet Jupiter. The eagle then takes Dante as far as the fire. The key words above are fire and St Lucy. This Lucy is connected to the other Morning Star that is the planet Jupiter which contains; guess what element? Yes, you guessed it, there is Phosphorus, or what we can call Lucifer on the planet Jupiter and its moons like Io. It is a scientific fact that there is a Great Red Spot on the planet Jupiter caused by complex organic molecules, red phosphorus. Phosphorus and H atoms to form PH₃ have been observed in the stratosphere of Jupiter. It is through our DNA which contains phosphorus, that we become conscious to the world and who we are in order to live in the light. The phosphorus atom is of the nitrogen family, but having that characteristic of firing. Without phosphorus, there would be no thought or wisdom. This is the atom that fires our blood to produce chemical energy, consciousness, creativity and life. It is the *Fiat Lux* of all nature. Hence, this is the fire Dante had saw in his dreams and is described as Lucy. Therefore, Homer must have been giving us clues that this chain was something that is hidden or metaphysical, but that does relate to the planet Jupiter. The giant gas planet I have written about quite a few times on this blog with articles such as *Jupiter: A ladder that rests on your spinal column and pulsates through the faculties on the mind here on earth that extends its spirit to the heavens*. We must climb this ladder step by step to ascend to the light, and never miss a crucial rung of initiation on our path. The second rung on the ladder is education intelligence managed by Mercury. The third step is beauty represented by Venus. The fourth rung is the sun, which is the life-giver. The fifth is competition by Mars to help us fight the good fight. The fight against darkness with light. Against lies with truth. The sixth rung in the ladder is Jupiter which is the symbol of intellectual maturity and judgement. The seventh and last step of the ladder is Saturn which represents the true sage, adept and master of Wisdom. The perfect balance of spiritual and material laws. All greatness is service and we must obey the laws of leadership. Before the advent of Christianity, in Babylonia, Ishtar descends through the seven gates which led downward into the depths of the underworld.

9: The Ladder of Divine Ascent

Jacob's Ladder: From the Bottom of the Warsaw Ghetto to the Top of New York's Ar See more like this The Fifth Rung on Jacob's Ladder by Jacques Caubet (English) Paperback Book Free Brand New.

Subscribe to Our Mailing List Would you like to be notified when new articles are posted, books are published, etc? The icon is connected with the famous spiritual classic entitled The Ladder of Divine Ascent of Saint John Climacos, who flourished in the seventh century. In this book, he describes thirty stages of spiritual development, which he likens to thirty steps upward on a ladder. In the icon which is inspired by this book, the ladder stands on the earth and reaches Heaven, symbolized by a vault from which emerges Christ. The ladder stands at an angle. Sometimes, the lower half of it is at a forty five degree angle, while the upper half stands upright. This is done in order to convey the idea that more effort is required for rising to the highest levels of spiritual development. At the right side of the scene is shown a building, symbolizing a monastery, and outside its entrance stands Saint John Climacos. With his right hand he points at the ladder for the monks who stand behind him, while in his left hand he holds a scroll on which is written: In His left hand He holds a scroll, symbolic of His Gospel, or a crown which He is about to place on the head of the victorious monk. Below, there are other monks at various stages of ascent. Some stand on the ladder firmly, and are about to rise to the next rung. Others, however, are barely retaining their hold, as they are drawn by demons. The latter are flying at the left of the ladder. One of the monks has fallen off the ladder and is being swallowed below by a great dragon with wide open jaws. The dragon is used as a symbol of Hell. Near the right side of the ladder are portrayed holy Angels encouraging and helping the ascending monks. This is in accord with the statement made by Saint John and other Eastern Church Fathers, that those persons who struggle for the acquisition of the virtues are helped both by God and by His Angels. The Angels are shown with halos, clothed with light-colored garments and large, strong wings. The demons, on the other hand, are depicted without halos, without garments, with small, weak wings. Their bodies are of dark, dull colors, and have something that the bodies of the holy Angels do not have: The latter symbolize the fallen state of the demons, their animalistic state. The demons are depicted in order to remind the beholder that there exist such evil incorporeal beings, who act upon us through mental suggestion and assaults, and also to symbolize various "passions" negative emotions and desires in us. Saint John describes and minutely analyzes the nature of the passions, namely, pride, gluttony, lust, anger, despondency, malice, and so on. The statement on the open scroll held by Saint John Climacos is taken from the concluding exhortation of his book. Jacob saw a ladder which rose from earth to Heaven, on which some Angels were ascending and others were descending. And the Lord leaned upon it and said: I am the God of Abraham thy father, and the God of Isaac; be not afraid And behold, I am with thee, and will keep thee in all places wither thou goest" In this process, with sustained effort one rises gradually from lower to higher and higher levels of spiritual development. Thus, in the ninth step, Saint John remarks: For the virtues, leading from one to another, bear him who chooses them to Heaven. The first step of spiritual ascent, says Climacos, consists in these three virtues: For in these you will never find anything sly or deceitful. And they have no insatiate appetite, no insatiable stomach, no body that is on fire or bestialized. The idea of a Ladder of Spiritual Ascent appears often in Orthodox hymnography. This great and very wise ascetic was tonsured a monk at the Monastery of Saint Catherine on Mount Sinai. After three years he withdrew to a hermitage about five miles from the Monastery and lived there for forty years. Although this book is addressed to monks and to those who are thinking of embracing the monastic life, it contains a wealth of observations, counsels, and exhortations that are profitable to everyone who is interested in making progress in the spiritual life. For, as he remarks in one of his discourses or "steps" , "Angels are the light of monastics, while the monastic state is a light for all men. It has been translated, from the ninth century on, into many languages: There are two translations of it in the English language, one published around in New York by Harper and Brothers and one published later by Holy Transfiguration Monastery in Boston. The Ladder of Divine Ascent occupies an important place in the tradition of Orthodox spirituality known as Hesychasm. Among the famous Saints who were deeply influenced by it are Symeon the New Theologian, the great eleventh-century

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Byzantine mystic; Gregory Palamas, the great fourteenth-century exponent and defender of Hesychasm; the eighteenth-century Greek "Kollyvades" Macarios of Corinth and Nicodemos the Hagiorite; and Starets Paisy Velichkovsky, also of the eighteenth century, who translated the Philokalia and The Ladder of Divine Ascent into Slavonic. From Orthodox Tradition, Vol.

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