

Pedagogy of Divine Formation- XVII You, My Breath, My Food and Drink: Formee, St. Kuriakose Elias Chavara

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The Chant of the Formee

“You, my Father, my fortune,

My blessing, without you, Lord, no virtue at all.

You, my love, my fortune,

How could I live without you?

You, my breath, my food, my drink.

What solace have I save in you?” (CS. II: 142-146)

Explanation

The heart of the Formee overflows with love and devotion towards the divine Master. The poet in KEC gives a mystical and celestial articulation to it. He addresses the divine Formator as *my Father*, *my bliss*, *my love*, *my breath*, *my food*, and *drink*. The only source of goodness, the cause of his subsistence and the basis of his solace is *Appan* (the affectionate Malayalam title by which the children call

The published English translations of the Complete Works of St. Kuriakose Elias Chavara (henceforth KEC) are very defective, incomplete and do not give articulation to his very ideas. In this study I make literary translations, so that we could enter into the spiritual world of KEC. Abbreviations: *CS* = *Compunction of the Soul*; *Colloquies* = *Dyanasallapangal*; *Letters* = *Kattukal*; *Chronicles* = *Nalagamangal*; *Ecologues* = *Idaya Nadakangal*

their father). KEC always uses the first personal pronoun (my) that indicates the intimate relationship. It is also noteworthy that he repeats, again and again, the term “you.” It is a loving conversation, a colloquy that reflects the personal fellowship that existed between the Formator and the Formee.

Reflection I

Here we have the best articulation of the ideal intimacy and unity between the Formator and the formed one. A disciple has to grow into the personality of the Master, and finally get, so to say, identified with the divine Pedagogue, illustrated in the biblical expression, “they will become one flesh” (Gen. 2: 24). KEC serves one of the best paradigms of the formed one. The human formators should ever keep this ideal in their mind.

Acts of Astonishment

The basic trait of the formation dynamics is the ever-growing sense of wonderment at the awareness of God’s graces showered on the called one. An authentic Formee will joyfully, willfully and thankfully enumerate them. KEC in his works gives a long list of such favors. Some instances are pointed out below:

An Encapsulated Form

“Was it because of my skill that God had made me to do all these?
How was it that you came hither?
Who called me from home?
How were you elevated to priesthood?
How did you join the monastery?
How did you get the Congregation?
Who made you to be addressed as Prior?
How did you come over here?
Are you capable of all these?
Not at all, to be sure!
Then the holy will must be done, I will do it.”

(Colloquies, Introduction)

Explanation

KEC asks nine questions to himself. He avows that all the graces he had received, have the source in the divine bounty. He did not merit them, nor had any skill for executing them. He humbly confesses that

he was unworthy of these graces. Indeed, he was absolutely certain about this truth. It was the divine will that had performed in him all these wonderful things. Nobody can stand against the holy will. And he resolutely states that he will always co-operate with the divine designs.

Reflection II

One may define a human being as a person whose heart is filled with gratitude. God expects this attitude from his creatures (Lk.17: 11-19). How much more than a Formee has to be filled with gratitude towards God, the Formator and other humans? KEC excelled in this demeanor. This vertical perspective has its horizontal angle. This is attested in all his works. The called one even mentions the names of laborers who had helped him to clear out the Mannanam hill. When he could not remember some names as he was writing the *Chronicles*, he has left space in order to fill them later. Formators should try their best to foster this basic human quality in the candidates. Unfortunately, the younger generation does not seem to care much to cultivate this. If any of the aspirants do not nurture a grateful mentality, even after warnings, then the genuineness of his/her vocation has to be doubted.

Instances from Early Life

CS. I-II mentions many examples before KEC embraced seminary life.

Grace to Become a Human Being

“God Almighty, the eternal head
Formed me as son of Adam
What reason for it, O God
Your kindness, O One without beginning” (CS. I: 1-4)

KEC acknowledges that if the Lord had created him as an animal, nobody in the world and the other world can question His act. But He in his graciousness made KEC in the divine image and likeness (CS. I: 11).

Grace to Become a Christian

“You made me a Christian
Born from Christian parents” (CS. I: 43-44)

Grace to Have a Guardian Angel

In CS. I: 21-28 KEC illustrates the bounty of the divine Formator in providing him a Guardian Angel from the very moment of his birth

in order to be at his side, to protect and guide him. Thereby the Lord saved him from all the dangers.

Grace of Baptism

The Formee had a profound sense of the mystical graces given to him by the sacrament of baptism: (CS. I: 33-36, 41-42; CS. II: 107-110, 111-115; 153-158) remission of original sin, restoration of sonship, the bliss of heaven, writing the name in the Book of Life.

Grace to Become a Slave of Mary

This was another blessing of the divine Formator bestowed on child Kuriakose: CS. II: 1-10. His mother took him to Vechoor Church and made him the slave of the Mother of God.

Grace of Protection from Plague

When many met their premature death because of plague in the village, the divine Pedagogue saved his pre-destined Formee from that misfortune, CS. II: 43-44.

Grace to be Born in a Middle-Class Family

“You did not make me rich, or poor
Hence I live thus in peace and joy”

The wealthy may be tempted to acquire more riches to the peril of their soul. The dire poverty may force one to have recourse to stealing and other unrighteous deeds. Now God protected KEC from these misfortunes so that he could grow up in piety.

The Grace of Having a Devout Mother

The divine Formator prepared the child KEC to grow up as a worthy future Formee. The mother nurtured the baby both bodily and spiritually, CS. I: 48-84.

Grace to See the World as Divine Milieu

The Lord provided KEC a mystical vision:
“The sky, the move of sun and moon,
The bright planets and the cluster of stars
The green grass and flowers of the earth
Gazing at the universe entire
What the reason for their creation!
Seeing it I could understand your glory.
If You had set such fortune on earth
What wonderful blessings stored above” (CS. II: 291-298).

Grace to Know the Transience of Creation

KEC was blessed to understand the evanescent nature of creation, as well as wealth and intelligence: CS. II: 309-316; 317-336. Therefore he did not put his trust on the perishable things and fortunes. Rather, he wanted to give himself to God.

A Singer of God's Compassionate Love

The Titles of Merciful Formator

The following terms repeatedly appears in CS. I-II (27 times)

- Kindness: CS. I: 4, 114, 128, 131; CS. II: 75, 160, 167, 277, 279, 280
- Grace: CS. I: 12, 29
- Compassion: CS. I: 23, 31, 33, 38; CS. II: 46, 57, 87, 89, 105, 121, 161, 241, 271, 273.

God is designated as

- The Almighty who is the form of compassion, CS. I:29
- The Compassionate One (*Karunyan*), CS. I: 23
- God, the shore-less sea of graces, CS. I:29
- The treasure of Compassion, CS. II:241
- The Lord of Compassion, CS. II:1
- The Lord full of Infinite Kindness, CS. II:160
- The treasure of virtue without beginning (*Anadyagunanidhi*), CS. II:189
- The Almighty who has compassion at the corner of the eye, CS. II:105

Throughout Cantos I-II KEC is engaged to chant the divine mercy.

The same trend of celebrating the compassion of the divine Formator is seen in other Cantos of CS:

- Kindness (*dhaya*): CS. VI: 81; VIII: 141, 142, 233, 251; IX: 93, 95, 115; IX: Mother's grief, 183, 225; X: 265; XI: 473, 484; XII: 30
- Kindness (*dhayavu*): VII: 361, 371; IX: 93; X: 394
- Kind Compassion: VI: 85
- The mistress of kindness: VI: 69
- The treasure of kindness: V: 159
- Great kindness: VII: 313, 329, 337; X: 395
- The mistress of great kindness, VII: 434

- Inner goodness, kindness, and compassion, CS.VII:109
- Mercy (Karuna) CS. VI: 159; VI: 261; VII: 213, 286; The Last Canto XIV
- Father, the ocean of compassion, CS.V:43
- The Lord of mercy, CS.V:44; VI: 262
- A mother who has compassion, CS.IX:65
- Jesus, the compassionate, CS.III: Appendix 1
- The treasure of mercy, CS.VII:258
- God, the treasure of compassion, CS.IV:37
- The ocean of mercy, CS. IX: The Mother's Grief, 199
- Compassion (*karunyam*) CS. VII: 212
- The master of compassion CS. III: 1, a sea of compassion, III: 3; Appendix 3
- Pity (*kanivu*), CS. V: 120
- KEC uses these terms also in *Colloquies*
- Kindness, pp.31, 37
- Father who has kindness, pp. 32, 33, 35, 36, 38, 39, 40 (thrice), 46, 68, 69, 70 (thrice), 71 (four times), 72
- Treasure of kindness, p.72
- God of kindness, p.72
- Mercy, pp.16, 40
- The ocean of mercy, p.39
- The bounty of mercy, p.39
- The father who has mercy, pp.26, 30

Merciful Deeds

Only a summary list of the Formator's wonderful deeds are given below:

- See the "Instances from Early Life" (2:2)
- Graces of incarnation (CS. IV-VI) and redemption (CS. VII-VIII)
- Graces of resurrection and Holy Spirit (CS. IX)
- The grace of vocation (CS. I:113-140)
- The grace of religious life (*Chronicles*)
- The grace of the women TOCD Congregation (*Chronicles*, pp. 231 -244)
- Victory over Roccas Schism (*Chronicles*, pp. 190 – 298)
- The grace of living in the Holy Family (*The Last Words*)

Instances from Seminary Life

- Grace to have Palackal Thoma Malpan as Formator and spiritual father (*Chronicles*)
- Grace to grow into maturity through suffering
 - Humiliation by non-reception to the parish church (*Purathana Pattukal*, pp.3-5, cited by Fr. Valerian in his biography)
 - The untimely death of parents and brother (*Chronicles I C*, p.330; Kalluveettil, *You my Food and Drink*, (*Yavanapanam neeye pp. 34-37*)
 - Compulsion to remain at home (*You my Food and Drink*, (*Yavanapanam neeye pp.38-39*)

Instances from Priestly/Religious Life

- Grace to grow into maturity through suffering
 - The negative attitude of Bishop Francis Xavier (*Chronicles*, pp. 65-70)
 - Death of Malpan Palackal (*Chronicles*, pp.127-128)
 - Death of Malpan Porukkara (*Chronicles*, pp.157-158)
 - The departure of some before Religious profession (*Chronicles*, p. 159)
 - The negative attitude of Bishop Mellano (Kalluveettil, *Yavanapanam Niyye*, p.140)
 - Grace to establish monasteries at Konnamavu, Elthuruth, Vazhakkulam, Ambazhakad, Mutholy and Pulinkunnu (*Chronicles*, I A pp.13-15, 16-20, 21-22, 91-93, 138-141; *Elthuruth Chronicles*; *Ambazhakkad Chronicles*)
 - Grace to renew liturgical life (Fr. Valerian, *Biography*, pp. 217-218)
 - Grace to start printing press (Fr. Valerian, *Biography*, pp. 88-98)
 - Grace to write spiritual Treaties such as *Colloquies*, *Compunction of the Soul*, *The Martyrdom of Anasthasia*, *The Dirge*, Also *Chronicles* and *Letters* are permeated with Celestial perspectives.

Reflection III & IV

The divine Formator graced KEC to experience the minute instances of God's abundant graces showered upon him from the time of birth itself. KEC wholeheartedly cooperated with his Master and recorded in detail such favors from his early life and from priestly/religious life. This is the special trait of the spirituality of the saint, a characteristic found very rarely in others. How delightful would have been the divine Pedagogue! He helped the called one to grow into maturity by the method of sending sufferings. As the Son of Man learned obedience from what he suffered (Heb.5:8), his representative on earth began to grow into his likeness.

Jesus Christ is the perfect paradigm of singing the divine praises "At the time Jesus, full of joy through the Holy Spirit said: I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure" (Lk.10:21). KEC was one of those little children, whose heart and soul was filled with joy and thanksgiving, which transformed him into a chanter and somehow chant itself. The titles attributed to the merciful Formator, and the narration of his merciful deeds will engender in everyone amazement and awe. Indeed, he was becoming a pattern for genuine disciples.

A Shortcut to Sanctity

The divine Master inspired the disciple to strive hard by reflection, prayer, and penance to enter into the mystery of the Kingdom of God that will reveal to him the little way (like that of St. Therese of Lisieux) to attain sanctity. Finally, his endeavors bore fruit. In *Letters* VII/3 KEC gives a long description of the shortcut to sanctity, a part of which is cited below:

"1. God punishes us not only for the sins we commit ourselves but also when we rejoice in the sins committed by others. So also when we rejoice over the good done by others. He shall be pleased with us. Hence we must offer to Him all the good done by the saints and martyrs and even the good works and repentance of the sinner-saint Mary Magdalene, etc., and rejoice over them as if they had been our own."

"2 Offer up to God every pulse beat of our veins, every winking of our eyes, every breath of ours, each little chirping of the birds – yes everything as our prayer."

“3 Offer all these in union with the works of our Lord, which are of infinite merit.”

“In this way, we will wash off all our sins as well as acquire an abundance of merit.”

One Who is Hungry for *Darsan*

Every human being is destined to enjoy the beatific vision. Jesus, the human form of God enjoyed the bliss to see the Father on earth itself. He may grants to very few persons a trace of this grace. As Moses vigorously insisted on seeing the divine glory, finally the Lord yielded Ex. 33:18, 21-23, but only showed him the divine shadow. The new Moses, the paradigm of the divine Formator, may engender in his most dear ones a thirst and yearning for *darsan*. KEC was one of them. Fr. Rocky in his *Diary* calls him “the man of divine *darsan*”.

A Kanakenam Being

Canto III (Cfr. Kalluveetil, *You my Food and Drink, (Yavanapanam neeye)* pp.141-149)

The divine Pedagogue filled the soul of his disciple with ever-growing hunger and intense thirst to see (*kanakenam* = I long to see) what had happened at the Bethlehem cave. In Canto III he repeats the verb *kanakenam* 65 times. The devotee wanted to see the following:

- The glorious splendor of the Son of God, Lord of Mercy
- The redeemer who took the ugly form of a human
- The act of concealing the effulgence in his body
- One who was born from Virgin Mary
- Who stayed for 9 months in the womb of Mary
- One who went to Bethlehem
- The Emmanuel, God became one with us
- His parents who aggrieved at the denial of home to them
- One who was born in a manger
- The humility of the Lord to chide human pride
- The mother of God who without pain or stain gave birth to Jesus
- The infant whom she worshipped without a wink's respite
- The Son of God whom angel entrusted the mother
- The darling, gazing at his mother with sparkling eyes
- The loving lips enkindled with a smile, the fire of love
- The tiny hands embracing the mother with longing
- The joy exuberant, ecstatic that rocks the life

- The way the mother fondly breastfed the baby that her intensive love yielded
- The holy awe the mother enjoyed when the child drank the milk
- The wise Joseph who sank into the ocean of joy at seeing Jesus
- The beckoning him nigh by the mother, whom she loved as her heart
- How he approached with adoring devotion
- How she joyfully placed the loving babe in his arms
- How they were comforting the babe asleep
- How the shepherds thronged to them, hearing the tidings
- The crowd, who unceasingly offered praise and thanks
- The beautiful body of Jesus whom the angels adored and praised
- How the priest came and named the babe Jesus on the octave
- The pain when he shed the blood at circumcision
- How the three kings came and worshipped him with devotion
- How the mother brought the child to the temple and offered him
- The holy feet that the old Simeon have seen
- The Lord who fled to Egypt, seeking shelter
- How the people of Egypt were blessed with his presence seven years
- Anna's grandchild who was hunger- smitten
- How he argued with the learned teachers in Jerusalem temple
- The agony of the parents on losing their son
- Their lofty love when they found him on the third day
- The model of Jesus who lived in obedience to the parents
- The loving *Malpan* (teacher) who taught him the law for thirty years
- The loving act of Jesus who received baptism from John
- His fast and penance in the wilderness
- The model he showed in becoming victorious at the temptation of the devil
- The auspicious One who changed water into wine at Cana
- The first miracle that he performed at the request of the mother
- The master of the Scriptures who called the disciples to proclaim the Gospel
- The Lord of creation who seeks the lost sheep
- The good one who said "I am the good shepherd"
- The merciful Jesus, the Son of the eternal Father
- The redeemer who redeemed the imprisoned people

- The crowned One who walked around by forgiving sins
- The one who humbled himself to save humans
- The one who became the son of the man who is the useless one
- The birth in a well of dirt, in a cattle shed
- The true religion of regal lion throughout Kerala
- Your creed that is being accepted by all
- The loving breastfeeding of the mother
- You who are made glad by the mother
- The infant slumbering on the earth
- The one who is the Lord of seasons
- Your loving smile shown to the parents

Canto V: 273-310

Canto V gives a celestial and mystical narration of the birth of Jesus at Bethlehem cave, in which KEC was spiritually present. Rejected by all Joseph and Mary enter into the cave. Then both of them prayed for the immediate *darsan* of Jesus. At the holy birth, the angels danced and sang. Joseph and Mary adore the divine infant. At this mystical sight, KEC could not contain himself. He thus gives articulation to his hunger and thirst:

“Your sacred limbs, holy face,
Your sparkling eyes, nostrils bright,
Ruby lips, conch-shaped teeth
The honeyed words flowing from your lips
I wish to hear, for a vision I long (*kothikkunnu*)”

Reflection V

Both Cantos III and V take us into the celestial world of the birth of Jesus. Only a mystic can speak in such a supernatural and poetic way. This was indeed the great boon bestowed by the divine Formator.

Thirsting for Darsan of Appan

Formee as the Prodigal Son (*Colloquies*, pp.16-17)

KEC calls himself the prodigal son of Lk.15:11-24. In *Colloquies*, he narrates the return of the younger son to the father. After falling prostrate before *appan*, the new converted son raised his eyes in order to look with affection his beloved father.

The Crucified Appan

To his horror, he saw the one who was crucified for his sins. The Formee gives in detailed form what he has seen, in both *Colloquies* and CS VI-VII. See Kalluveetil, *A Mystic's Metaphorical World*, pp.64-73.

- Darsan of the bleeding feet
- Darsan of the crushed knees
- Darsan of the wounded body
- Darsan of the broken shoulders
- Darsan of the nailed-down hands
- Darsan of the disfigured face
- Darsan of the blackened cheeks
- Darsan of the bleeding lips
- Darsan of the blurred eyes
- Darsan of the pierced head

At each sight, KEC's heart was broken. Shedding bitter tears he bewails that it was he who has inflicted all these wounds. Resolutely the Formee decides to punish himself for these actions. Thereby the divine Formator transformed him into his likeness.

Reflection VI

The crucified Master provided Paul the Apostle, the greatest grace of being unified with him. Thus he proclaimed: "When I was in your midst I did not want to know anything but Christ the crucified" (1 Cor.2:2); "I have been crucified with Christ and I no longer live but Christ lives in me" (Gal.2:20); "May I never boast except in the cross of our Lord Jesus Christ through which the world has been crucified to me and I to the world" (Gal.6:14). He preached Christ the crucified (1 Cor.1:23). One may say, that KEC was granted the similar grace of being unified with the crucified *appan*. In *Colloquies* he, with heart and soul turned (the prerequisite demanded by Christ – in Hebrew *shub* – to enter into the kingdom of God, Mk.1:15) to the bleeding feet, crushed knees, the wounded body, the broken shoulders, the nailed-down hands, the disfigured face, the blackened cheeks, bleeding lips, the blurred eyes and the pierced head of Christ, the Pedagogue. Each sight prompted him to turn to himself, realizing that it was he who had inflicted them. There seems to have taken place assimilation to the sufferings of the Master. Is not this the climax of formation?

An Abiding, Sitting, Walking and Conversing Being

In Letter VII/6 KEC makes the following requests to the sisters if they want to get unified with their divine Spouse. It seems that he was giving articulation to the acts that he himself was practicing. Thus it had an experiential and existential milieu. Because of the inspiration and inducement of the divine Master, the Formee had been engaged in these deeds of unification.

“Abide (*parkkuka*) in the love of Jesus Christ;
Sit always before his eyes
Walk closely to him;
Converse always with him.”

The final destiny of humans is to practice these acts of abiding, sitting, walking and conversing with the Master. The divine Pedagogue bestowed on KEC these graces already on earth.

Formee, A member of the Holy family

On his deathbed, KEC publically avowed: “I throughout my lifetime has spent the life in this Holy Trinity (the picture of the Holy Family was placed on a table near the cot so that he can see it always). I have put on the name Kuriakose of the Holy Family (*† homa quantisa*) for this memory. My devout parents made me remember the great family of Jesus, Mary, and Joseph, and I have always seen it in my heart, remembered it and venerated it. Because their grace has always protected me, I could, by the divine grace, dare to say that I have not lost the baptismal innocence” (*Last Words*).

Holy Family, a Metaphor of Trinitarian Family

In the divine sight, everything is a metaphor (*rupakam*), and not simile (*upama*). God sees what he had created as symbols, images, figures of his only Begotten Son. Paul states: “By him (Son) all things were created; all things were created by him, and for him; in him, all things hold together” (Col.1:15-17). The Triune God made the Holy family as his own metaphor so that the humans can imitate it and become His children.

Metaphor, the Language of Jesus

Jesus lived in the world of metaphors:

- “I am the bread of life”, Jn.6:35
- “I am the light of the world”, Jn.8:12

- “I am the gate for the sheep”, Jn.10:7
- “I am the good shepherd”, Jn.10:11
- “I am the resurrection and life”, Jn.11:25
- “I am the way, truth, and life”, Jn.14:6
- “I am the vine”, Jn.15:5

KEC, In the World of the Metaphors

The divine Master blessed his beloved disciple with the grace to live like Jesus Christ in the world of the metaphors. Some example:

- I, the humble Zacchaeus
- I, the prodigal son
- Cell, the bridechamber
- Monastery, the little heaven
- Journey to Calvary, the nuptial procession
- Cross, the bridechamber
- Chapel, Mount Sinai
- The face of Jesus, the lotus
- The members of the Congregation, twins
- Sisters, little children

Seeing, Remembering, Putting on the Name and Venerating Acts **Seeing Acts**

See no.3, One Who is Hungry for *Darsan*.” KEC speaks of always seeing the Holy family. Whatever he wrote, preached and did was the fruitful outcome of his *darsan*.

Act of Remembering

The biblical root of remembrance (in Syriac *dukrana*) is the most dynamic and energetic term, which means to relive by seeing, touching and tasting what had happened in the past. This is an experiential and existential phenomenon. The salvation history is the story of *dukrana*. The Passover feast is the celebration of *dukrana* of God’s liberation of the slaves in Egypt. In *Qurbana* (the Holy Eucharist) we remember, i.e., relive, experience and assimilate the redemptive act of Christ. KEC was a man of *dukrana* of Jesus, Mary, and Joseph. He relived the mystery of the Holy Family throughout his life and asked Jesus, Mary, and Joseph to remember him and make him their faithful devotee. Also, the divine Formator gave his disciple the grace of repentance for his past negligence to relive the mystery of the Holy Family.

The Act of Putting in

The divine Master inspired his disciple to put on (as cloth) the name of Holy Family so that he could always live in their presence. The name stands for the person. The name Jesus (*Yahosua*) means “Yahweh is my savior”. The Son of Man lived up to this name. KEC dedicated his life to bring salvation to others.

The name Mary (in Hebrew *Miriam*) denotes excellence, eminence, prominence, loftiness, and exaltedness. Only God is addressed by such abstract nouns. Mary, because she was the mother of God, could enjoy such a grace. Throughout the life, she bore witness to this vocation. The divine Formator showered his blessing on the formed one to become the son of Mary by imitating in a limited way her personality.

The name Joseph means one who brings, increase, augmentation, growth in the life of others. The foster Father provided it to Jesus and Mary. According to the prompting and guidance of the divine Pedagogue, KEC could spend his life for the benefaction of the people.

Honouring Acts

According to the direction of the Master KEC spent his life to bring honor, respect, and veneration to the Holy Family. In Jesus, Mary and Joseph we can find the archetype and quintessence of it. Their devout son founded the religious Congregation as the community, that my thoughts, words, and actions have to bring honor to Jesus, Mary, and Joseph.

A Son of Saints

Another grace that the Formee has received was a deep insight into the mystery of the communion of the saints. KEC enjoyed a mystical vision of such a communion. He maintained a very natural, spontaneous and affectionate relationship with them as if he were a member of that celestial family. Of course, Mary and Joseph adorned the primary position. He addressed St. Teresa of Avila, *amma* (mother), *mamsa talla* (mother of flesh) (15 times in *Colloquies*, pp.14, 41). The Formee had an extraordinary intimacy with Mary Magdalene, Mary of Egypt and Mary of Cortona (*Colloquies*, pp.16, 18, 31, 41). His other mothers: Mary Clopas and Mary Salome (*Colloquies*. pp.40-41). The divine Master thus helped his disciple to live in the world of saints and angels (*Colloquies*, pp. 36, 37, 38, 39, 41, 42). In *Colloquies*, pp.31-32 he thus speaks: “My dear elder brothers and sisters are waiting for

my arrival in heaven”. The nine choirs of angels, Michael, Gabriel, Raphael, and other Archangels belong to his family.

One on God’s Mountains

This is the choicest grace that the divine Formator bestowed on his beloved disciple. KEC was blessed with the mystical and metaphorical vision of experiencing the chapel at *Bes Rauhma* as new Mounts of Sinai, Zion, and Calvary.

New Mount Sinai

At Sinai, the awe-evoking holiness of Yahweh was manifested, and the Israelites trembled. KEC found the new Mount Sinai as the abode of the beloved *appan* (*Colloquies*, pp. 26-27).

Mount Zion

Mount Zion was the glorious dwelling of Yahweh where only holy people can approach. Now KEC was graced to see in the new Zion his *appan* who was stretching out his hands to embrace him (*Colloquies*, pp.36-38).

Calvary as Kalyanapanthal

The abode of *appan* was also the house of Calvary. For the ordinary human beings, it was the place of suffering. But KEC was given the mystical grace of experiencing the Mount Calvary as the wedding tent, the mansion of celebration (*kalyanapanthal*) of Christ, the divine bridegroom, and the cross, the Bridalchamber (*manavara*) of glory (*Colloquies*, pp.22-23, 39; CS. VII:66-68; VIII: 70-108). This is indeed an incomparable grace that the divine Formator provided to his disciple. The Gospel of John designates the hour of passion as the hour of glory. In the fourth Gospel, the Son of Man is at least implicitly presented as the divine bridegroom. Now KEC is given the grace to depict Mount Calvary from the perspective of *Song of Songs*. Already he calls the cell of the religious as the nuptial chamber of Christ, the bridegroom and monastery as a tiny heaven.

General Conclusion

The divine Pedagogue seems to have found his self-realization (*atma-sakshatkara*) in his chosen one. KEC wholeheartedly co-operated with Him. The more he gave himself to the divine Master by abnegation and compunction of the heart, by calling himself as the greatest sinner, even a worm, the more the Master was pleased with him and bestowed

on him his choicest mystical graces. He made the Formee a man of astonishment seeing the showering of the divine graces on him. At the Formator's inspiration, KEC became a singer of God's compassionate love. The Master revealed to him a shortcut to sanctity. He filled the disciple with a hunger for *darsan*. He transformed him into an abiding, sitting, walking and conversing being. The grace to become a member of the Holy Family and of other saints and angels was another blessing He granted to his disciple. Finally, the Pedagogue made him dwell on the Mount Sinai and the new Mount Zion. Finding Calvary as *Kalyanapanthal* was the rarest grace that the divine Formator had bestowed on him.