

Formee a Swindler: The Divine Pedagogy of Formation

Paul Kalluveettil

Mary Matha Major Seminary, Trichur, Kerala, India

Abstract

Joseph, the dreamer, is a unique persona among the scores of characters we come across in the Sacred Scripture. The divine Pedagogue utilized some extra-ordinary techniques to transform this handsome dreamer. He was a 'beloved' to many, and he wanted to enjoy the benefits of it and was ready to 'showoff' his privileges to the jealousy of the underprivileged. There was a need to make him understand that along with special privileges special obligations too are attached. At the first stage the divine Pedagogue tries to put some sense into the highflying formee, full of vanity and pride, by letting him know that he is practically a nobody, and on his own he can do nothing. In the Indian terminology, he is merely an *agathi* - a destitute. The divine trainer does not, however, forsake the one who had fallen into the abyss of despair. Thanks to the formation he received even at the moment of power, position, glory and wealth, Joseph maintained a humble attitude. He did not forget his roots and past life. Eventually his dreams and the instruction of the Pharaoh, "Go to Joseph and do what he tells you" were accomplished. Because of famine all people ran to him, and the dreamer became their God-appointed *saviour*.

Introduction

We have seen two biblical examples of the divine pedagogy of formation. In both instances the divine Formator took recourse to diverse pedagogies and procedures to form Abraham and Jacob into his beloved

sons. Now let us take up the case of Joseph – the dreamer. Here we come across a unique method of formation employed by the divine Pedagogue. In this method too, the Master plays his role from behind the scene rather than making his appearance as in the previous cases. He forms the disciple through others and the life experiences. Suffering plays an important part here as well through which God transforms the formee into the living image of the Son of Man (Heb 5:8).

The Beloved Son

The author introduces Joseph as follows in Gen 37:3: “Now Israel (Jacob) loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made a richly ornamented robe for him.” The brothers, who noticed that their father loved Joseph more than any of them, hated him and refused to speak a kind word to him (v 4). The pet boy of the father unsurprisingly showed the effects of such undue fondness showered on him. Joseph used to bring Jacob bad reports about his brothers who were tending the flocks (v. 2). He was trying to take advantage of the paternal affection.

A Dreamer

The young man had dreams, which were revealing his superiority and lordship over his brothers (vv. 5-11). He found joy in bragging and boasting about himself in front of his brothers. Because of it they hated him all the more and began showing their displeasure openly. Yet the arrogant and imprudent Joseph dared to narrate his second dream, in which he saw that even his father and mother together with the brothers were bowing down to the ground before him. This time the father openly rebuked him, while his brothers were burning with jealousy.

Reflection I

The dreams were foretelling the glorious future that awaits Joseph in the plan of God. We cannot find fault with the dreams as such. However, the reaction of the youth and his attitude betrayed his immaturity. He considered himself very special and venerable. He boasted and trumpeted his glory. The young man on account of the preferential treatment he received, gradually developed a superiority complex. It is quite understandable for an ordinary youth to be tempted to react in that manner. But the Lord had elected Joseph for great things. His name literally meant in Hebrew, the one who brings growth, increase and addition. Indeed, this is God’s own name, the one who is the source and fullness of blessings and the one who

bestows them on others. "He causes his sun to rise on the evil and the good and sends rain on the righteous and the unrighteous" (Mt 5:45). The divine Formator's program was to transform Joseph into his very living image. He was ordained to bring blessings and growth not only to his tribesmen but also he was destined to liberate the whole world from famine and death, and make them the children of growth and increase. The divine Pedagogue, in his generosity, equipped the elect with the basic qualities needed for that mission. But Joseph, initially tried to 'own' the blessings he received and took pride at these favours. He glorified himself and tried to look down on his siblings. In his superiority frenzy he belittled not only his brothers but also his benevolent and indulgent parents. At this juncture the Master began his pedagogy of formation on this megalomaniac formee. Yet, this time the divine Formator avoided the technique of direct intervention.

Reflection II

All Christians, especially the priests and religious are called to become 'Josephs'. They are obliged to fill others with the divine blessings, and make them grow into the divine image and likeness (see Gen 1:26-27). God graciously provides them with the required talents and aptitudes to fulfil their sacred duty. He wants them to grow more and more into his Being, through a progressive humility and a total cooperation and dedication to His cause. This indeed is the divine set up. Still some may be tempted like Joseph to look at the divine blessings as their private property, and to behave accordingly. Then the Master will appear, at least indirectly on the scene with his pedagogy of formation.

PART ONE: THE ART OF FORMATION I

At the first stage the divine Pedagogue tries to put some sense into the highflying formee, full of vanity and pride, by letting him know that he is practically a nobody, and on his own he can do nothing. In the Indian terminology, he is merely an *agathi* - a destitute (Gen 37:12-28).

Son Becomes Slave

Jacob sent his favorite son to his brothers who were grazing the flocks near Shechem, in order to inquire about their welfare. After a long journey Joseph was happy to find the brothers near Dothan. But their reaction was totally negative and wicked. The brothers decided to kill him and throw him into a cistern. At the intervention of Reuben,

the eldest brother they did not take Joseph's life, instead they threw him into an empty cistern. Later in their callousness they sold their own sibling as a slave to the Midianite merchants for twenty shekels of silver. Those merchants took that lad to Egypt and sold him to Potiphar, the captain of the royal guard (v. 36).

Reflection III

One can easily imagine the pathetic situation of a lad of seventeen years, who never had till then lived outside his home. All on a sudden the dreams he had been nourishing collapsed on his face. Who could imagine and bear the agony of one's own brothers wanting to kill him? The distressed boy pleaded with them for his life (42:21). Still the cold-blooded brothers would not listen. They mercilessly stripped him off his richly ornamented robe, which had become a part of his personality. It broke his heart. Fortunately there was no water in the cistern (37:24); otherwise he would have been drowned. Those who were of his own flesh and blood dared to sell him for twenty shekels of silver (37:28)!

Joseph knew well the pitiable condition of slaves. They had no rights or privilege, condemned to work and die for their masters. They were treated not better than cattle by their masters. Here the situation is more pathetic since he was sold to pagans to be taken to foreign lands. The cruel owner may extract the strength and life out of him through forcing him to do hard work and by not giving him sufficient food or a place to rest. The brutal beating and torture will lead to his premature death. His corpse will be thrown into dunghill. There will be nobody to take pity on him or stand by his side. Practically, Joseph was going to be a nonentity. At these thoughts he burst into tears. The depressed lad could not control himself. The one, who was blowing his own trumpet about his lordship over his parents and brothers, is lowered to the status of a slave. It was not easy to gulp down the turn of events.

We could see the divine Formator's hand at these happenings. The Master wanted to make the person whom he has chosen to be his envoy to be a non-possessive and non-pretending person. It was His hope that this *agathi* (destitute), when he comes to his senses, will cling to his Master for survival. However, the narrator deliberately chose not to bring the Formator on the stage and hardly ever uses the word 'God' in his storyline. Yet, it is still ambiguous whether Joseph would have clung to God in that situation without further training.

PART TWO: THE ART OF FORMATION II

Chapter 39 introduces in the following way the sojourn of Joseph in Egypt: "Now Joseph had been taken *down* to Egypt" (v.1). He is no more the subject of the sentence; it is others who took him down. The one, who till then played an active role, is now pushed down to pursue a passive role. Of course, it was others who were laying down that status upon him. Geographically Egypt is lowland and also in the South. By using the adverb *down*, the author also indicates the social and spiritual descent of the candidate. From the peak of a plentiful land flowing with milk and honey, a member of the elected people, the darling of Jacob and the elected one of God, was going down and down, physically, financially, mentally and spiritually. The Formator leads the candidate downwards.

"The Lord Was With Him"

The divine trainer does not, however, forsake the one who had fallen into the abyss of despair. He made Joseph's life at the house of Potiphar prosperous. "The Lord was with Joseph and he prospered and he lived in the house of his Egyptian master" (v.2). This statement that the Lord was with the slave in a foreign land deserves special attention. The divine presence is not limited to the Promised Land. Usually a slave is considered as an accursed one by God. Now the Lord enters the life of a slave and becomes one with him. The word 'Lord' appears for the first time in the Joseph cycle (Gen 37-50). A Formator needs to be identified with the life of the formee. This is the primary principle of the divine pedagogy of formation.

The presence of the Master brightens the life of the one who had been till then desperate, despondent and disinterested. When the Lord was with him, Joseph could 'live' ("he lived in the house of his Egyptian master") – a term which indicates a peaceful, content and enthusiastic life. The Lord is the source of that kind of a life. The divine presence brought success in everything that Joseph did. Joseph could live the meaning of his name, the one who brings increase, growth and addition. Thanks to the presence of his Master in his life he could achieve self-realization (*atmasakshatkara*). The Lord helped him to liberate himself from the temptation to live in the past, to weep over the lost glories and positions. The candidate could occupy himself with fresh energy and enthusiasm in his daily chores. The uniqueness of the divine art of formation consists in this. The Formator enables the candidate to turn his sorrow into joy.

From Slave to Steward

The Formator brought to the attention of Potiphar the divine charisma in the life of his slave (39:3). He realized that the Lord gave the Hebrew slave success in everything he did. The word 'Lord' is used twice in that sentence. It is the foreigner or the so-called pagan who noticed the Lord's presence. The divine Master was intervening more explicitly in the life of the one whom he had chosen. However, it is not directly mentioned whether Joseph was aware of this reality. Logically we can conjecture that the formee would have felt it. Anyhow the Egyptian master liked him. It is said, "Joseph found favour in his eyes" (v. 4). Implicitly it means, that the one who made it happen, was the Lord.

As a result, the Hebrew slave was appointed as the steward of the house. The slave becomes the boss, the one who is in charge of the household and all that Potiphar owned (v. 5). "So he left in Joseph's care everything he had; with Joseph in charge he did not concern himself with anything except the food he ate" (v. 6). Thus the Lord makes Joseph true 'Joseph', one who brings growth, prosperity, increase and addition, as his name connoted. The narrator makes use of the term 'blessing' twice: "The Lord blessed the household of the Egyptian because of Joseph. The blessing of the Lord was on everything Potiphar had, both in the house and in the field." The Formator blesses others through his formee. The candidate becomes the instrument of bringing blessing to human beings, even at the early stage of formation. This forms part of the biblical pedagogy of formation.

Another Trail

Thus the Master allowed the disciple to spend some time in ease and peace, being gratified and pleased with himself. It provided the formee confidence and courage to encounter the next trial. The Trainer soon brought a greater crisis into the life of the trainee (vv 7-20). The purpose was to make him more mature and perfect; thus Joseph could grow into spiritual adulthood.

The Hebrew steward, being a handsome person, the voluptuous wife of Potiphar set her eyes on him. She began to compel him to come to bed with her. An ordinary youth would have succumbed to that temptation, which would have opened the way to win more positions, influence and wealth. However, the devout Joseph boldly withstood her moves. He said: "How could I do such a wicked thing and sin against God?" (v. 9). This is the first time that the candidate publicly

utters the name of his Master. There is only one reason for not doing such a wicked thing. His Master can see everything. Nothing is hidden from the divine eyes. It is the faithfulness to God – and that alone – which prompted Joseph to refuse to go to bed with her or even to be with her (v.10).

Although Joseph took his stance against the wickedness and immorality of adultery, it did not deter the mistress from her attempts. One day he had to go into the house on account of some necessity. None of the household servants were present there. She decided to make use of that opportunity to lead him to her bed. She held him by his cloak and tried to pull him. The God fearing Joseph ran out of the house, leaving the cloak in her hand. The spiteful woman decided to take revenge on him. She cried out saying that the Hebrew tried to rape her. Potiphar who burned with anger imprisoned him where the Pharaoh's prisoners too were confined.

The Dark Night of the Soul

The formative process was reaching a very crucial stage. The innocent candidate was accused of a heinous sin and punished. It broke into pieces his endeavours to forget the past and to construct a thriving life. The future once again became totally blank. He could even be condemned to be hanged - the agony of an innocent person! During his brothers' attempt to get rid of him; he might have thought that it was his end. But the God of Abraham, Isaac and Jacob intervened, and the crisis was blown over. The one who had chosen him rescued him and granted him a happy and diligent life in a foreign land. But, the sunny days are over. According to human reckoning there was not much chance left. The poor man could not find any meaning in these tides of relentless misfortunes. He could not understand why the one who has chosen him to bring growth in the life of others, allow him to pass through a painful process of demotion and decline, truly purifying him from every trace of ego-centrism.

We can see here the formative process of leading the candidate through the dark night of the soul. This method is intrinsic to an authentic formative pedagogy. The one who was misunderstood and forsaken by all and thrown into the dark cell would have lamented with a broken heart: "My God, my God, why have you abandoned me?" (Ps 22:1). This was indeed the pre-echo of the cry of Jesus, the new Joseph. Tears were gushing forth from his eyes. It might have drenched the floor of the prison and turned it into a pool of tears. Even though the text does not mention it clearly, the *agathi* would

have clung to his Master for a *gathi* - a breakthrough. The Formator might have been prompting him to do so. This was the essential element of the divine pedagogy.

Compassion in Formation

The loving Master did not forsake his beloved formee. He began to initiate the primary process of raising the one who had been died in the spirit and buried with Christ (Col 2:12). "The Lord was with him" – this statement of v.2 is repeated again in vv 21, 23. Another phrase is added in v. 21, "He showed him compassion (*hesed*)". The Hebrew term encapsulates the whole salvation history, which is the story of the divine *hesed*. This unconditional, constant, everlasting, and firm loving kindness stands out as the inseparable and fundamental element of formation. It should overflow from the heart of the human Formator. This ocean of compassion is potent enough to dissolve the hardness of heart, the stubborn attitudes and resistant mentality of the candidates. If the timid, weak and vacillating formees are enabled to drink from the living waters of fromator's compassion, they would grow into spiritual maturity and integration.

The One Who is Raised

The constant presence of the divine *Guru* and the shower of his compassion brought back to life the person who was dead in spirit. The attitude of ego-centrism of the formee was no more. In a flood of tears emerging from the heart the attitude of "I am somebody, I can do many things" mentality was washed away. In Joseph there emerged a new Adam, the man of God. He became conscious of the divine presence in his life. He experienced the celestial sweetness of the divine compassion. At this point there began a transformation which enabled the divine Master to live in him (Gal 2:20). God became the Lord of his words and actions. It granted him favour in the eyes of the chief jailer who "put Joseph in charge of all those held in the prison, and he was made responsible for all that was done there. The chief jailer paid no heed to anything under Joseph's care." (vv. 21-23a). "Since the Lord was with him, the Lord gave him success in whatever he did." (v 23b). The term 'Lord' occurs twice in the original text. In other words, the Formator helped him to live his name Joseph - "the one who brings growth."

Reflection IV

"To put off your old self... and to put on the new self, created to be like God in true righteousness and holiness" (Eph 4:22-24) – this is

the very purpose of the Christian formation. For this the ego-centred human must die; in him/her the divine Self should be born, live, move and have its being (Acts 17:28). This was the process that took place in Joseph. Nobody can surrender the soul without going through the pang of death. Unless the grain of wheat falls to the ground and dies, it cannot bear much fruit (Jn 12:23-24). When the son of Jacob was thrown into prison he underwent the agony of death; he died to himself. Joseph did not moan over his innocence. Like the sheep before its shearers is silent, he did not open his mouth (Is 53:8). In fact, here the formee was having a pre-experience of the death of Jesus on the cross. This process needs to be repeated in every formee. Only then the called one can produce thirty fold or sixty fold or hundred fold yield (Mt 13:9). This is the authentic art of formation of the divine Master, and He expects every formee to respond in a positive way.

A Man of Sumptuous Blessing

The formee, even in his wretched situation, tried to make use of the blessings of the Formator, to the benefit of his fellow prisoners by bringing growth, happiness, peace, love and friendship among them. He knew that this was indeed his vocation – to grow and bloom wherever he is planted. Joseph found his joy in serving them (40:4). At that time Pharaoh's chief cupbearer and chief baker had strange dreams, and they could not understand the meaning of them. Since Joseph knew the cause of their gloom, he said: "Do not interpretations belong to God? Tell me your dreams" (40:8). The transformed man in him did not boast that he is capable of explaining the dreams. Joseph affirmed the truth that God alone is the interpreter. The formee acknowledges God as the source of his charism. Then, depending upon the divine grace, he, as God's envoy explained the meaning of the dreams. Every formee is called to become a mediator of the divine blessings. They have to become 'Josephs.' Forgetting one's own difficulties and sufferings, he/she should try to bring the divine growth in the life of others. This is the meaning of Christian call and formation.

One Who Implores for Help

After exposing the bright future of the cupbearer Joseph tells him: "When all goes well with you, remember me and show me kindness, mention me to Pharaoh and get me out of this prison" (v. 14). The formee has to put his utter trust in the divine Formator. At the same time he/she should make use of the God-given power of intelligence. It is through human beings that the Omnipotent God usually works. Joseph told the cupbearer his story and begged for the mediation of

the royal servant in his favour. The formees should not be obstinate persons who demand God to work wonders. They should be ready to humiliate themselves before others and to supplicate for help. However, the cupbearer, when he was reinstated, forgot the interpreter of his dream. Hence Joseph had to bear the sufferings of prison life for two more years. Still, the formee did not succumb to despair. Entrusting himself in the divine hands the disciple tried to bear with the difficulties of the prison life.

PART THREE: THE CLIMAX OF FORMATION

The Transformed One

Finally the day of the Lord arrived, though in an unexpected way (4:1-40). Joseph was called to interpret the dreams of Pharaoh. It is interesting to note the reaction of the formed one. "It is not in my capacity. But God will give Pharaoh the answer he desires" (v.16). A disciple of Christ will acknowledge that by himself/herself, he/she is nobody, and could do nothing by one's own competence. At the same time they will proclaim that God can do what is impossible for humans. As Pharaoh narrated his dreams to Joseph, he said: "God has shown Pharaoh what He is about to do" (v. 28). The formed one does not say that it is through him that God has revealed the meaning of the royal dreams. He does not even use the word 'I'. Those who listen to these words may get the impression that God was directly revealing and showing to Pharaoh the meaning of the dreams.

One can find here the mode of speaking of those who have achieved the divine maturity. The human 'I' will disappear, and in its place the divine 'I' will speak and act. This is indeed the reality and truth. It is interesting to compare the difference between the self-centred style of boasting about the importance of 'I' in his early days, and the present style of speaking of the new man who is transformed into the divine 'I.' Joseph thus concludes the interpretation of the dreams of Pharaoh: "The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon" (v. 32). The one who has grown into maturity does not hesitate to use the term God twice. He does not speak of himself, but attributes the charisms to God, and to God alone. Also Pharaoh repeats the word 'God' in his response: "Can we find anyone like this man, one in whom is the spirit of God?" (v. 38). By appointing Joseph in charge of his palace and all his people Pharaoh proclaims: "Since God has

made all this known to you, there is no one so discerning and wise as you" (v. 39). Even a foreigner was convinced of the truth that every charism the formed one possessed, came from God. Also Joseph was fully convinced that the Almighty is the source of his power of discernment and wisdom.

The Provider of Life

Joseph, the governor dedicated himself to live up to the meaning of his name, to bring growth in the lives of others (vv. 41-57). He, who was guided by the divine spirit (v. 37), became the provider of life not only to the Egyptians but also to the whole humankind. "Go to Joseph and do what he tells you" – this instruction of Pharaoh got realized. Because of famine all people ran to him, and the man of God became their *saviour* (47:13-26). Here we find the art of pedagogy of formation of the divine Master who made the formed one his representative (one who saves) on earth.

The *Magnificat* of Names

Even at this moment of power, position, glory and wealth, Joseph maintained a humble attitude. He did not forget his roots and past life. The names he gave to his two sons proclaim this truth (41:51-52). By calling the first-born Manasseh (which is derived from the Hebrew for 'forget') he acknowledges: "It is because God has made me forget all my trouble and my entire father's household." Did this naming amount to an act of oblivion? Not at all. Whenever Joseph called the child by the name Manasseh, he was always remembering the old stories. To the second son he gave the name Ephraim (which meant in Hebrew "twice fruitful"), and said, "It is because God has made me fruitful in the land of my suffering." Through the names of his children the formed one was indeed singing the glories of the Formator. He remembered through Manasseh the covenant promises that God has given to Jacob, his father. The gift of progeny was one of the divine blessings. By naming the second son Ephraim (twice fruitful), he gratefully acknowledges the God of the patriarchs. Thus the names of the children became an act of worship for the formed one. An earnest desire to return to the roots was growing day by day in him.

Master as Servant

The compassionate Formator listened to the craving of his devotee, and providently arranged things for its realization. He brought the sons of Jacob to Egypt on account of famine. Chs. 42-46 narrate the

story of the reunion of the family. The brothers reverently bowed down to the governor with their faces to the ground (42:6). It was repeated again in 43:26,28; and again in 44:14. They called Joseph their lord (42:10; 44:7, 9,11 (twice), 18 (thrice), 19, 22,24,33), and addressed themselves as his servants (42:10, 11, 13; 43:28; 44:7, 16,18 (twice), 19:21, 23, 24, 27, 30, 31, 32, 33; 50:17), and slaves (44:9, 33; 50:18). Then Joseph remembered his earlier dreams in which the brothers were paying obeisance to him. At that time the boy had spoken with arrogance. Now at the moment when the dreams were realized, the one formed by God, was not puffed up. Joseph only saw the divine providence in his present position and glory. He knew that the Master had appointed him to bring growth and nourishment in the life of others. As a humble servant he was obliged to fulfil that task and is accountable to the Formator.

Formee as 'Formator'

The formed one undertakes the duty to lead others to reconciliation and piety. They should recognize the seriousness of their past mistakes and sins, shed bitter tears of compunction, and pass through the disciplinary path of suffering. In Ch 42-50 the formed one had recourse to such methods to bring out the repentance. Here we do not enumerate the scenes of tensions and conflicts. I would like to merely point out certain elements in the formative process: Tough dealing (42:7,30), the heart-ache for being forced to deal with harshness and the tears of affection (42:24; 43:30; 45:1-2, 14-15), and embracing (45:14, 15; 46:29).

A Blessed Being

The divine Master has set his heart to fulfil every desire of the formed one. He brought the father and brothers to Egypt, settled them in the fertile land of Goshan, won for them the favour of Pharaoh, and made Jacob to bless Joseph and his sons (49:22-26). Through the mouth of the Patriarch God uttered thus: "Joseph is a fruitful vine, a fruitful vine near a spring, whose branches climb over a wall. With bitterness archers attacked him; they shot at him with hostility. But his bow remained steady, his strong arms stayed flexible, because of the hand of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel, because of the Almighty, who blesses you with blessings of the heavens above, blessings of the deep that lies below, blessings of the breast and womb!" (49:22-25). The Formator compares the formed one to a fruitful vine near a spring spreading on all sides and abundantly fructifying. Joseph is called to make the life of others blessed by providing fleshy and tasty fruits. As he is fortified by the

strong arms of the Master, the enemies could do no harm to him. The beloved disciple will be filled with every kind of blessing in heaven and on earth. All these graces are given to him in order to make others grow into God.

A Godly Attitude

When Joseph revealed his identity, his brothers became panic stricken. He would surely avenge himself for their evil deeds – the culprits shuddered at this thought. But the formed one tried to calm them down by words of consolation (45:1-15). They need not be distressed and be angry with themselves for their evil deed. It was God who had sent him ahead of them to save their lives (v. 5,7). He repeatedly used the word 'God' (vv 5, 7, 8, 9), and made Him the active agent: "It was not you who sent me here, but God." The truly formed ones evaluate the day-to-day happenings from the perspective of God. The man of maturity did not look at things from a human perspective. He was guided by God-centred thoughts and insights. The Lord has a precise plan about everything. Even if the wicked tried to bring out evil, the God of compassion will turn the evil into good. The Almighty arranges things for the salvation of all. Once one participates in this attitude, he/she will become a genuinely formed person.

Joseph shows the same divine attitude in his dialogue and behaviour with his brothers at the death of their father (50:15-21). The thought of revenge struck fear into them. They approached Joseph and declared: "We are your slaves." The formed one responded in a majestic way. "Don't be afraid. Am I in the place of God?" Although the brothers had tried to harm him, God intended it for good to accomplish the saving of many lives. See how a disciple of the divine Master evaluates the deeds of others! Joseph reassured his brothers and spoke kindly to them. He promised them protection and provision. Thus Joseph lived up to the meaning of his name. He was indeed transformed into the very image and likeness of the Formator, the One who always brings growth, increase and blessing upon his creatures.

The Last Wish

Thus the divine *Guru* fulfilled the desires of his disciple. At the death bed Joseph expressed his desire to be buried in the Promised Land (50:24-25). Ex 13:19 and Jos 24:32 make clear that this desire of the formed one was fulfilled. Thereby he could participate in Yahweh's covenant promise of land. The affectionate Pedagogue is ever ready to accomplish the longings of his beloved disciples.

The Final Reflection

In the case of Joseph God made use of a method of formation, which was different from that which he employed for Abraham and Jacob. Except the vice of ego-centrism the candidate did not have other serious defects. He lived in the world of dreams and boasted of them. Now the Master put him into severe tests. He was purified in the furnace of sufferings. The divine Pedagogue wanted to make Joseph participate in anticipation in the *kenosis* process of his Beloved Son. For this He brought down the mansion built on the sand of egoism (Mt 7:6-27). The formee was compelled to pass through the dark night of the soul. At the death of the old self the Formator created a new being in its place. Thus the Divine 'Joseph' could transform the human Joseph into His very image and likeness. The son of Jacob became a blessed being, the one who was destined to bring growth in the life of others by bestowing the blessings showered upon him by his Formator. Through this way he found both God-realization (*Iswarasakshatkara*) and self-realization (*atmasakshatkara*).