CARMELARAM THEOLOGY COLLEGE

INAUGURATION SOUVENIR

BANGALORE



1971

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BANGALORE.

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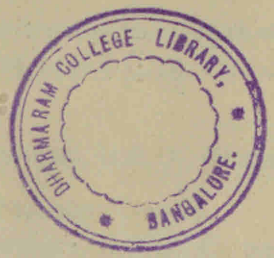
Souvenir

Published in connection with the

Inauguration of

Carmelaram Theology College

BANGALORE - 35



CARMELARAM 1971

BANGALORE

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Fr. JOHN of the Cross, O.C.D.
RECTOR

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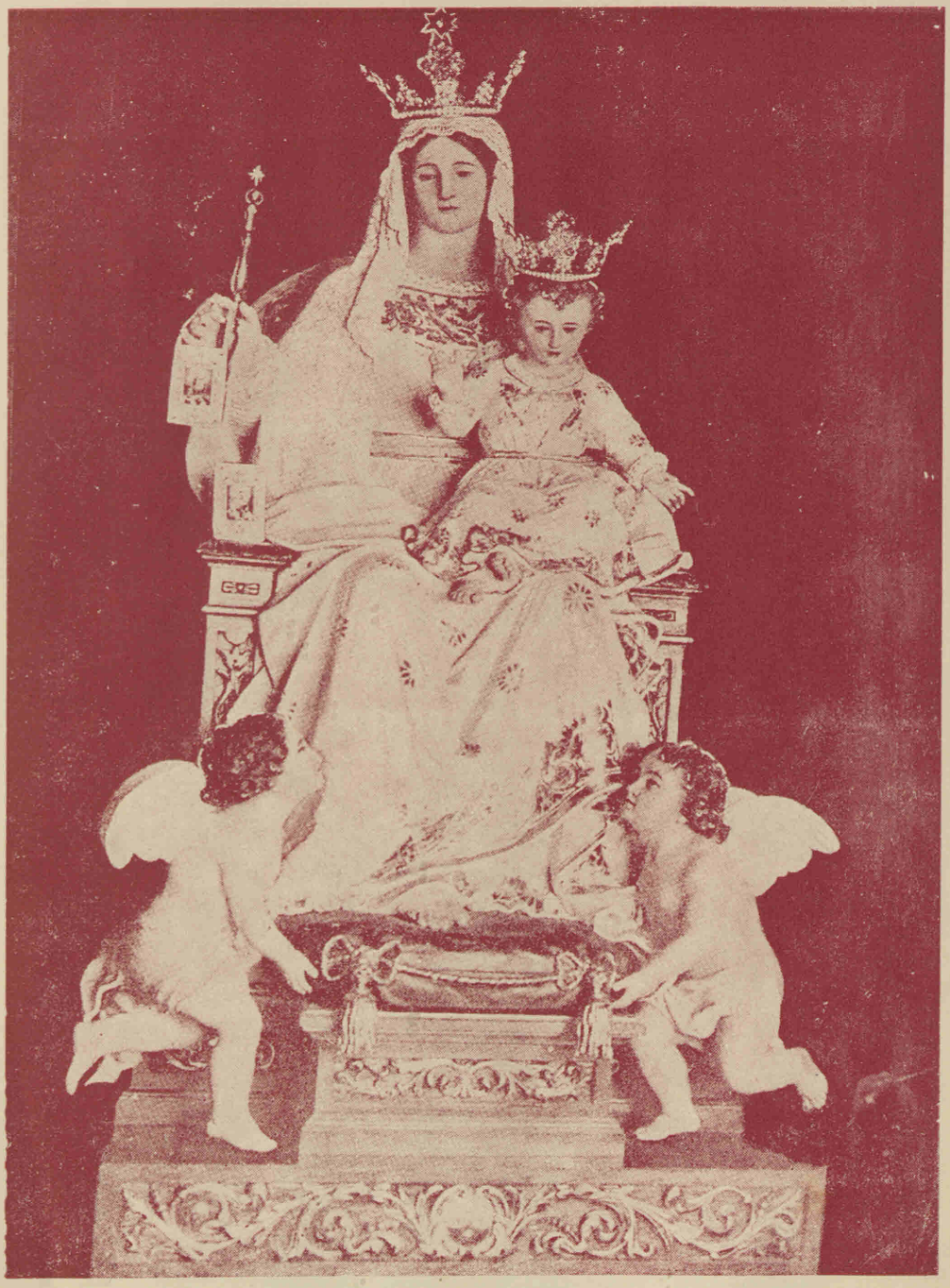
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FRONT COVER

Carmelaram Theology College

Under Construction



QUEEN, BEAUTY OF CARMEL,

PRAY FOR US.



St. TERESA of Avila, Doctor of the Church and Reformer of Carmel



ST. JOHN OF THE CROSS

DOCTOR OF THE CHURCH AND CO-REFORMER OF CARMEL



H. E. V. V. GIRI

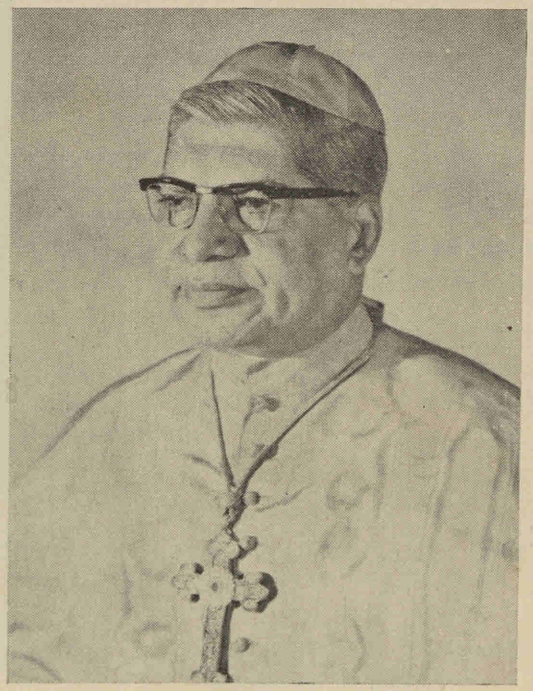
PRESIDENT OF INDIA



Mrs. INDIRA GANDHI

PRIME MINISTER OF INDIA

ARCHBISHOP'S HOUSE
BOMBAY - I BR.
28th April 1971



Dear Father Provincial,

I was very happy to receive your letter of 22nd April and to learn that the Carmelaram Theology College will be inaugurated in Bangalore this June or thereabouts. Please accept my warmest congratulations and blessings on this auspicious occasion.

It is also very gratifying to note that your Province continues to be blessed with plentiful vocations to the priesthood and religious life. Apart from this being convincing evidence of the remarkable growth and the strength of the Christian life of the people it offers reason for great hopes for the future for the Church in India. Once again I bless you and all the religious of your Province.

Sincerely in Dno.,

Valerian Cardinal Gracias
Archbishop of Bombay

Fr. Ephrem Parathazham, O.C.D.,
Provincial,
Carmel Hill Monastery,
Trivandrum-14

ARCHBISHOP'S HOUSE
Post Bag No. 1209
COCHIN-11



Very Rev, and Dear Fr. Ephrem,

I am glad to know that the blessing and inauguration of your Carmelaram Theology College, Bangalore, will take place towards the end of June this year. The event will certainly be a milestone in the history of the Malabar Province of the Discalced Carmelite Fathers.

At this time, when the wind of change is blowing strongly all over the world and when the Asian countries, once subject to foreign domination, are trying their best to shake off all the vestiges of a humiliating colonialism and assert not only their political but also their cultural identity, it is up to us to give a new orientation to our theological course in order to meet the challenges of the times. For this we can and should draw largely on the rich resources of Indian religious tradition and cultural patterns. Indian monasticism and asceticism, especially that spirit of contemplation, which has given to Indian life and thought their inner meaning, have much to teach us regarding the conscious realization of the presence of God within us.

So I hope and pray that your new College, without being content with merely imparting instruction, usuing the old stereotyped formulas and methods, will rise equal to the occasion and make determind efforts to measure up to modern requirements by diving

deep into the cultural heritages of India, with a view to discovering her spiritual partimony which may be harnessed to genuine Christian life and thought. This would require at least a workable knowledge of Sanskrit, the key to the treasures of Indian culture, and a sincere commitment to the pursuit of truth, in accordance with the exhortations of St. Paul to the Philippians: "Whatever things are true, whatsoever just, whatsoever holy, whatsoever beautiful, whatsoever of good fame, if there be any virtue, any praise, think on these things". Such an approach will "give the ancient tree of the Church new leaves, new flowers and new fruits", to use the words of Pope Paul VI (General Audience, 18th November 1970).

That your new Theological College reflect the confluence of the cultural streams of East and West is my earnest desire, fervent prayer and sincere wish on this occasion.

Yours sincerely in Our Lord,

Joseph Cardinal Parecattil
Archbishop of Ernakulam

Very Rev. Fr. Ephrem Parathazham, O.C.D.
Provincial,
Carmel Hill Monastery,
Trivandrum-14.

APOSTOLIC NUNCIATURE
IN INDIA

NITI. MARG CHANAKYA PURI,
NEW DELHI - II

It is with great pleasure that I write to congratulate the members of the Malabar Province of the Discalced Carmelite Fathers on the initiation of theological studies at the Carmelaram Theology College at Bangalore.

It should be a matter of great joy to the Province, that, in these days, when vocations to the priesthood and the religious life seem to be decreasing all over the world, the Malabar Province is blessed with so many vocations as to render the opening of this college a necessity.

I extend to the Reverend Father Provincial, the Professors and the students of the college my cordial good wishes on this great occasion. I pary that this college may grow and contribute much towards the benefit of the Church in India.

(Mesgr. Francesco Colasuonno)
Charge' d' Affaires a. i.

Rev. Fr. Ephrem Parathazham,
Provincial,
Carmel Hill Monastery,
Trivandrum - 14



CURIA GENERALIZIA
CARMELITANI SCALZI
Roma, *24th May 1971*

Very Reverend and dear Father,

It was with deep joy that I received the news of the inauguration of your Carmelaram Theology College in Bangalore.

I regret that I cannot be present in person, but I will be with you in spirit and with fervent prayer.

The formation of the young religious of the Province must always hold primacy of place and every effort must be made to give the students the possibility of a solid grounding in "sound doctrine" (Titus, 1, 9) and the example of a truly priestly and Teresian life. I have no doubt but that this noble ideal will be amply achieved in your Carmelaram Theology College.

With my special blessing for the Professors, Lecturers, students and all who have co-operated so generously in this most worthy project.

I remain

Yours devotedly in Christ,

Fr. Michael Angel of St. Joseph O.C.D.
Superior General

Very Reverend Father Ephrem of Mary Immaculate
Provincial O.C.D. Carmel Hill Monastery
Trivandrum



His Grace The Most Rev. Dr. D. S. Lourduswamy,
Ex-Archbishop of Bangalore, joint Secretary
to the S. Congregation for the
Evangelization, Rome

Palazzo Propaganda Fide
00187 Roma
July 28, 1971

Dear Reverend Father,

It is with sentiments of heart-felt joy that I have received the news that you will be inaugurating your Theology College during the current year. It would have been a great pleasure for me to be present at the inauguration ceremony as I had laid the foundation stone of your College on 19th January 1969 with a meaningful Biblical service in the presence of a large gathering of well-wishers from the city of Bangalore. It was again with a sense of satisfaction and gratitude towards God that I observed the wonderful progress you have made when I came over there a second time on 11th September 1970 to bless your temporary chapel and celebrate the first Holy Mass therein with 17 Fathers of your religious family.

I see clearly that the hand of God is at work behind your Institution and therefore I exhort you to go ahead with your project with a spirit of faith and dedication, relying on the good God Who will certainly help you as He has so wonderfully helped you till now, to tide over the many difficulties inseparable from the setting up of a new College of the magnitude as you plan.

I foresee that with the contemplative aspect of Spirituality proper to your Order, you have a God-given mission to exercise in modern India, which, though proud of its ancient spiritual traditions, has begun to discard its religious cultures and patrimony. Is it not a contradiction that the land of Buddha who preached mercy to be shown to every creature, and of Gandhi whose most powerful weapon was non-violence should become the field of terror, violence and bloodshed ?

In this present sad predicament, our dear Fatherland can be saved only by well-trained persons with deep learning and genuine spirituality adapted to the needs of our country. I am glad to learn that the aim of your College is to form such persons among the clergy, religious and laity. Keeping in mind only the glory of God and the good of souls as the Elian motto of your Religious Order so clearly highlights — "I am filled with jealous zeal for the Lord of Hosts" — you may rest assured that your College will fulfil its important mission in the Indian Church.

With renewed prayerful wishes and every blessing from the Eternal City for the success of your Institution that it may become a precious gem of the Church in India.

Yours sincerely in Christ,

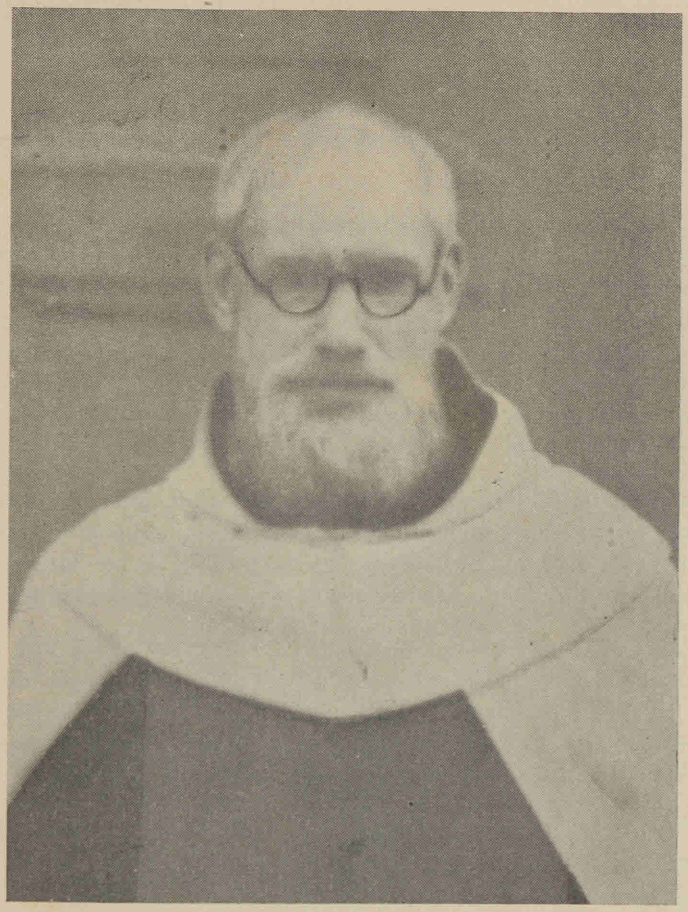
Sd/.

† D. Simon Lourdusamy
Former Archbishop of Bangalore
& Joint Secretary, S. Cong. for the
Evangelisation of People

V. Rev. Fr. John of the Cross O. C. D.
Rector, Carmelaram Theology College
BANGALORE-35

AN UNFORGETTABLE MESSAGE

J. M. J. T.



CARMELITE MONASTERY
Aquem – Margao – Goa

21–10–1968

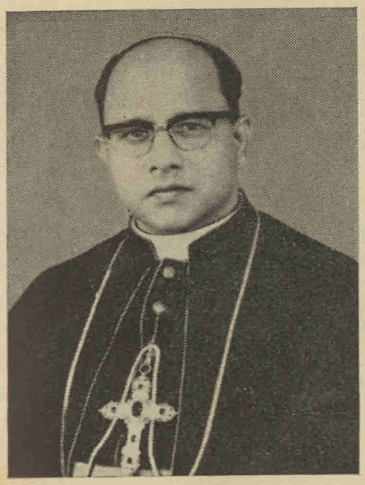
Rev. and Dear Fr. Bonaventure,

The news about the Theological College is the biggest gift to my feast. ... Hearty congratulations to all. At last our dear Lord and our Lady of Mt. Carmel got you this great favour during this year. I never imagined that during my life time God will grant me such a favour as to receive such consoling news. I am sure this College will be one of the prominent Colleges in India and will produce many eminent Theologians who will be like iron pillars of the Church and the Order. In this great crisis that our Holy Mother the Church experiences, she needs, humble and learned men to defend her causes. If the Holy Father is suffering, it is because of the progressive theologians in some parts of the world. So I wish and pray that our future Theologians of the First Order Carmelites of Malabar who will come out of this new College of Bangalore will stand firm and fight against all evils in the Church.....

Yours sincerely in Jesus and Mary,

Fr. Lucas, O.C.D.

This message was sent to Father Bonaventure O.C.D. (Superior, Carmelarm Theology College in 1968) by Father Lucas O C.D. (Burgos, Spain) who was Master of Novices in our Malabar Province from 1928 to 1947 and who died at Margao, Goa on 24-5-1970 (Editor).



LATIN ARCHBISHOP'S HOUSE
ERNAKULAM, COCHIN-11.

Very Rev. and dear Father Provincial,

I am very happy to know that soon you are opening your Theological College at Carmelaram Monastery in the Archdiocese of Bangalore. While I am very glad to invoke God's abundant blessings on this noble undertaking of your Province, I wish the new College, its Staff and students every success in imparting and acquiring deeper knowledge in the science of God and the subsidiary subjects.

In this connection with deep debt of gratitude I wish to recall the yeoman services the Discalced Carmelite Fathers have rendered to the Archdiocese of Verapoly which originally was erected as Vicariate of Malabar by Pope Alexander VII on the 3rd of December 1659 and was entrusted to the Discalced Carmelite Missionaries from whom the Holy Father appointed Bishop Joseph Sebastiani as its first Ordinary. In its historical existence first as the Vicariate of Malabar, then as the Vicariate of Verapoly and finally as the Archdiocese of Verapoly this See has always been governed by the Carmelite Missionary Prelates till 1934 when our beloved late Archbishop Most Rev. Joseph Attipetty assumed the reins of administration as the first native Archbishop. Hence the history of the Archdiocese of Verapoly is intimately and intrinsecally connected with the missionary life and apostolic activities of the Discalced Carmelite Fathers in South India. The Archdiocese and its adherents are deeply conscious of the unforgettable services of the same Fathers and are ever grateful to them and to their Order for the same.

Personally I am very much indebted and grateful to the Carmelite Fathers for the priestly education and training they gave me in the St. Joseph's Seminary of Alwaye where I was very happy to work with them during the past three years preceeding to my Nomination as the Pastor of this See.

I am, therefore, extremely glad to convey my most sincere and cordial felicitations and prayerful wishes on this happy and solemn occasion of the opening of this new Theological College at Carmelaram in Bangalore. I wish that this College grows into a great centre of religious studies and an exemplary training ground of Christian spirituality aiming at personal sanctification and communitarian apostolic activities of its inmates for the good of the entire people of God.

May the academic life in the new Theological College be a solid foundation and forceful incentive to safeguard and enkindle the genuine spirit of the Carmelite Order in all the members of your Province. With these wishes and invoking the incessant protection of Our Lady of Mount Carmel and the powerful intercession of the two mystic Doctors of your Order, Saint John of the Cross and Saint Teresa of Avila, once again I bless you, the new Theological College with its Staff and students most cordially in Our Lord.

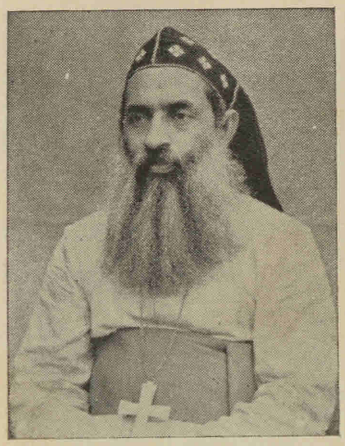
Yours very devotedly in Christ Jesus,

Joseph Kelanthara
Archbishop of Verapoly

Very Rev. Father Ephrem, O.C.D.
Provincial,
Malabar Province
Discalced Carmelite Fathers,
Carmel Hill Monastery
Trivandrum-14.

ARCHBISHOP'S HOUSE
TRIVANDRUM-4
INDIA

May 12, 1971



Dear and Very Reverend Father Ephrem,

I learn with great joy that you are starting a Theological College where your young religious will be prepared for the priesthood. With the excellent spiritual tradition of Carmel, the Carmelaram College will be able to make a solid contribution to the sacred ministry in Church. Prayer, contemplation and serene study should be some of the flowers giving a distinctive character to this new garden.

May Carmelaram in the years to come send out bands of young men who, through their sanctity of life and untiring service, will enrich and beautify Holy Church. I assure you of my prayers for this noble institution.

May God bless you and all associated with Carmelaram.

Yours devotedly in Christ,

Benedict Mar Gregorios
Archbishop of Trivandrum

Very Rev. Fr. Ephrem Parathazham O.C.D.,
Provincial
Carmel Hill Monastery,
Trivandrum - 14.



ARCHBISHOP'S HOUSE

CHANGANACHERRY

26th May, 1971

Very Reverend and dear Father Ephrem,

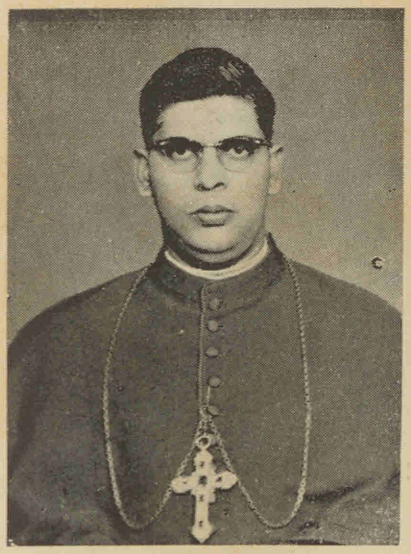
On the occasion of the blessing and inauguration of the new Theology College I am happy to send you my heartiest congratulations and best wishes, and also the assurance of my special prayers for the most abundant blessings of the Eternal Priest on the staff and students. This bold venture of yours will certainly increase the number of dedicated labourers to be sent into the field where the harvest is great. "crescat et floreat"

With kindest regards,

Yours fraternally in our Lord,

Mar Antony Padiyara

Archbishop of Changanacherry



BISHOP'S HOUSE
VELLAYAMBALAM
TRIVANDRUM–3

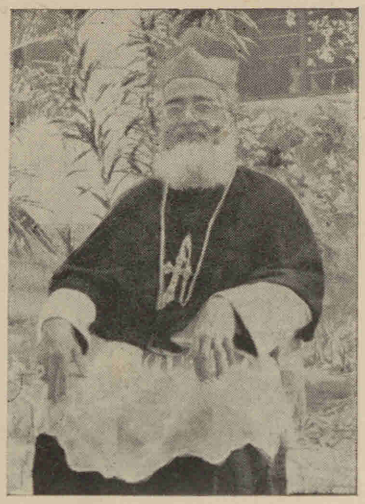
Very Rev. and dear Father Provincial,

I am very happy to learn that you are going to open the Carmelaram Theology College in Bangalore and I invoke God's choicest Blessings on the new institution.

Yours most devotedly in Jesus

Peter Bernard Pereira
Bishop of Trivandrum

Very Rev. Fr. Ephrem, O.C.D.
Provincial
Carmel Hill Monastery
Trivandrum



BISHOP'S HOUSE
QUILON-7.
KERALA, INDIA
29 April 1971

Very Rev. Fr. Ephrem,

I am very happy to learn that you are starting this year Theology Course at your Carmelaram Theology College in Bangalore. May this your new effort be crowned with full success. May the spirit that guided your paths up till now, be your never failing companion on your onward march, specially in this new venture.

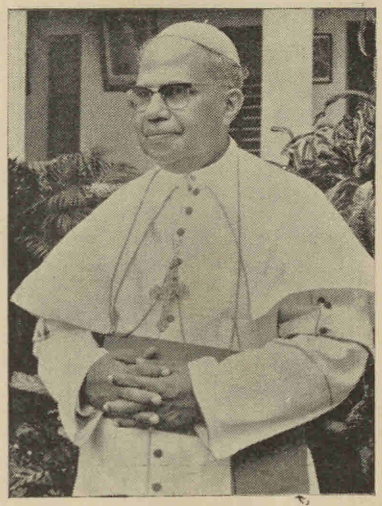
Wish you all success and pray the Almighty to bless you abundantly.

With very warm blessing,

Yours devotedly in Jesus and Mary,

Jerome M. Fernandez
Bishop of Quilon

Very Rev. Fr. Provincial,
Carmel Hill Monastery,
Trivandrum-14.



BISHOP'S HOUSE, PALAI
KERALA, INDIA

8th July 1971

Dear Father Provincial,

I have great pleasure to send my cordial greetings to you on this happy occasion when you are inaugurating the Carmelaram Theology College in Bangalore. I pray for abundant blessings on you, on your illustrious Religious Congregation and to the Carmelaram College.

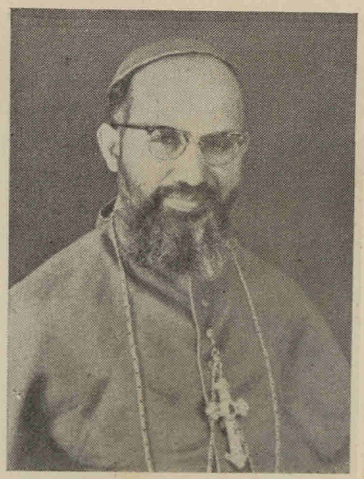
The Carmel stands for contemplation and mysticism. The world steeped in materialism has to be awakened to a sense of the supernatural. The contemplation and mysticism that the Carmel cherishes and fosters can do a mighty service to the world in this respect. St. Teresa of Avila, St. John of the Cross, the Little Teresa of Lisieux and a host of these are inspiring and moving generation after generation of people in the path of profound contemplation. I wish and pray that Carmelaram be eminently gifted to continue the message of St. Teresa of Avila and St. John of the Cross.

God be with you,

Yours sincerely in our Lord,

Sebastian Vayalil
Bishop of Palai

Very Rev. Fr. Ephrem Parathazham,
Provincial, Malabar Province of the
Discalced Carmelite Fathers,
Carmel Hill Monastery,
Trivandrum-14



BISHOP'S HOUSE
P. B. No. 26, THANJAVUR (S. INDIA)
13th May 1971

Camp: Villa Santa Maria
Wellington P. O. Nilgiris

Very Rev. and Dear Fr. Ephrem,

I am indeed very happy to know that you are going to start the Theology Course for your clerical students at Carmelaram Theology College, Bangalore in June 1971.

Every religious Order or Congregation has its own rich contribution to make for the progress and the welfare of the universal Church. The Carmelites with their great programme of prayer and work should be indeed an inspiration and emulation to all Christians and especially to all dedicated to God's service.

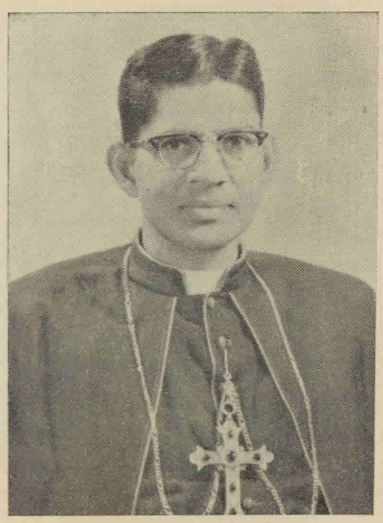
I wish to associate myself with this event of your starting the Theology course and wish the institution God's choicest blessings and the never failing guidance and help of the Mother of God to whom the Carmelites have a very special devotion.

With best wishes and kind regards,

Yours devotedly in Christ,

R. A. Sundaram,
Bishop of Thanjavur

Very Rev. Fr. Ephrem O. C. D.
Provincial,
Malabar Province of the Discalced
Carmelite Fathers
Carmel Hill Monastery,
Trivandrum - 14



BISHOP'S HOUSE
TELLICHERRY
3-7-1971

The Church in Malabar owes much to the Discalced Carmelite Fathers for the great work they have done in the past in preserving and propagating the Faith of our Fathers. The splendid work they have done and are doing today in the missionary field and in the formation of priests, will ever be remembered with gratitude.

I am sure that "Carmelaram", the new Theology College to be opened soon at Bangalore for the Malabar Province, will help them to continue their good work more efficiently. I hope this new Garden of Carmel will produce many holy and learned theologians after the model of the great doctor of the Church, St. Teresa of Avila.

With assurance of prayers and every good wish to the Superiors, Staff and Students of Carmelaram.

S. Valloppilly
Bishop of Tellicherry

Very Rev. Father Provincial,
Malabar Province of the
Discalced Carmelite Fathers,
Carmel Hill Monastery
Trivandrum-14.



BISHOP'S HOUSE
KOTHAMANGALAM
KERALA STATE, INDIA
9-7-1971

Dear Very Rev. Father,

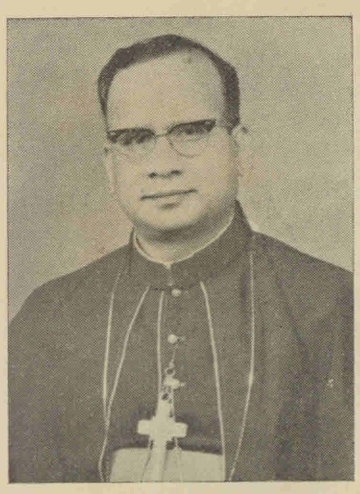
It gives me great pleasure to know that the Malabar Province of the Discalced Carmelites is starting a new Theology College in Bangalore. The Church in Kerala owes a deep debt of gratitude to your Congregation for the fruitful apostolate it is carrying on here since a long period. It is obvious that the success of your pastoral activities is due to the dedicated service of zealous priests. I hope that the Theology College you now start in Bangalore will be a major step in the formation of holy and enlightened priests. I wish the Institution every success.

With Cordial blessings,

Yours sincerely in Christ

Mathew Pothanamuzhi
Bishop of Kothamangalam

Very Rev. Fr. Ephrem Parathazham, O.C.D.
Provincial,
Carmel Hill Monastery,
Trivandrum - 14



BISHOP'S HOUSE
NAGERCOIL-1
K. KUMARI DT. TAMILNADU

Very Rev. and Dear Father,

I am happy to learn that your Province is going to start a Theological College at Carmelaram, Bangalore, in the near future. I wish the new institution every success in the difficult task of imparting the science of God.

The diocese of Kottar owes much to the great Carmelite Fathers for its growth and stability. We are also happy to have a House of the Carmelite Fathers of your Province at Thuckalay. These are the various reasons why I feel intimately connected and happy on the progress the Order is making.

Please accept my heartfelt felicitations and prayerful good wishes for the Order's continued progress in the number of its members, in the life of holiness and in the fruitfulness of its endeavours under the protective mantle of Our Lady of Carmel.

With kindest regards and blessing,

Yours devotedly in Christ,

M. Arokiasamy
Bishop of Kottar

The Very Rev. Fr. Provincial,
(Malabar Province of the Discalced Carmelites)
Carmel Hill Monastery,
Trivandrum-14



VIJAYAPURAM BISHOP'S HOUSE
POST BOX 82, KOTTAYAM-1.
KERALA, INDIA
11-6-1971

Very Reverend and dear Father,

I am very glad to hear that you are starting Theology College at Carmelaram, Bangalore, this year. It is my humble prayer that this institution grow in to a great light house of learning wherefrom many a young Levite would come out well-trained to spread the Gospel of Christian love in our country and well equipped to face the challenge of the present day.

Invoking God's blessing on you,

Yours devotedly in Our Lord,

Cornelius Elanjikal
Bishop of Vijayapuram

Very Reverend Fr. Ephrem O.C.D.
Provincial,
Carmel Hill, Trivandrum

Foreword

It is with great pleasure that we offer to the public this Brochure as souvenir of the inauguration of our Carmelaram Theology College whose foundation stone was laid on 19th January 1969 by His Grace, The Most Rev. Dr. D. S. Lourdusamy, the former Archbishop of Bangalore, in the presence of a large gathering of our friends, well-wishers and benefactors mostly from Bangalore city. Then we never thought that this College would be inaugurated so soon. In fact the then Provincial of our Malabar Province publicly said that this was a long-term and ambitious project undertaken solely relying on the Providence of God. Divine Providence has wonderfully helped us to execute a part of the project so that we could gather our friends once again for the inauguration ceremony to invoke on this Institution the heavenly blessings eventhough we have already started our study programme.

Our College is situated at a spot 12 miles distant from the centre of Bangalore city which will, it is reported, soon extend its limits to our premises so that we shall have all the necessary amenities of a city and none of its disadvantages.

The specific aim of our College is to impart profound intellectual and spiritual formation to candidates called to priesthood in our Order by promoting studies in theology with specialization in contemplative spirituality and comparative mysticism in our Indian and oriental context. But the College will be open to all especially to religious both men and women who desire to acquire deeper knowledge in spiritual theology and allied subjects. Specialization is a necessity of intellectual life.

For this purpose we envisage conferences, meetings, seminars and group discussions. An up-to-date public library to facilitate research work and publications is in the purview. These we deem necessary to form a young generation desirous of fidelity to the demands of the Holy Spirit. It might be still a dream to speak of our College as an Institute of Spirituality or a spiritual centre grouping together interested directors of souls, preachers of spiritual exercises and other men of active apostolate who struggle to fly on the wings of the unity of spirit by raising themselves from the level of preaching only the 'Social Gospel' or from the mechanic application of technology and organizational methods in apostolate.

We also consider our College as a humble response to the long-term programme of religious renewal proposed by the All-India National Seminar held at Bangalore in 1969 in the field of spiritual and doctrinal formation to be made available to clergy, religious and laity with special stress on contemplative prayer.

In the present age of feverish activity when direct apostolate is toned down in the guise of social service, we need dynamic leaders in spirituality, who with their learning and sanctity of life will strike a balance between the demands of authentic interiority and exterior activity in the service of God. Our College hopes to make its specific contribution to the formation of such leaders in the ranks of priests, religious and laity.

We think that the proclamation of St. Teresa of Avila, the Mother and Reformer of our Order, as Doctor of the universal Church at par with St. John of the Cross (declared Doctor in 1926) is a fitting synchronization to start a college which will follow their incomparable guidance in expounding mystical questions. We wish to bring as far as possible the great western mystics side by side with our great Indian sages, who, in their incessant search for God have come up to a certain point of convergence with Catholic mystics.

Our programme does not limit itself to specialized studies alone in this field. That would be a mere intellectual theology. We want to teach a theology of mind and heart, a praying and prayerful theology which will prepare the student to have a certain experience of God by utilising his affectivity together with his qualities of mind. We want also to integrate the high spiritual values contained in Hindu and Buddhist traditions. It is, no doubt, in keeping with the explicit teaching of Vatican II which says that "The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teachings, which though differing in many particulars from what she holds and sets forth, neverthless often reflect a ray of that Truth which enlightens all men" (Declaration on the relationship of the Church to Non-Christian Religions, n. 2). Therefore the Council exhorts us "to acknowledge, preserve and promote the spiritual and moral goods found among these men as well as the values in their society and culture" (ib).

The attitudes of mind to be fostered are the craving for communion with Divinity by means of internal and personal prayer, sense of the immanence and transcendence of God, of the need of purification of soul by ascetical practices including certain Yoga techniques in order to experience God in the depth of our being, austerity and simplicity of life with joyful dedication to the service of God and fellow men, a deeper insight into the world of God from this world of ours so as to feel the deep lying unity of an integrated life of prayer and of action etc.

Therefore ours is a vast programme of deep study and deepening life, of search after Divinity and research in Spirituality, of unreserved dedication and unstinted service in the cause of Christ and of the Church.

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Come apart to a desert place and rest a while. Mk 6:3 — *Solitude, Prayer*

Anyone who does not carry his cross and follow me, cannot be my disciple. Lk 14:27 — *The following of Christ*

Repent, for the kingdom of God is at hand. Mt 3:2 — *Interior renewal*

Mind the things that are above. Col. 3:2 — *God-centered life*

Everyone of you who does not renounce all that he possesses cannot be my disciple. Lk 14:33 — *Detachment Poverty, Chastity*

Love one another as I have loved you. Jn 15:12 — *Love of neighbour*

Abide in me, and I in you. Jn 15:4 — *Union with Christ*

Render to God the things that are God's. Mk 12:17 — *Love of God*

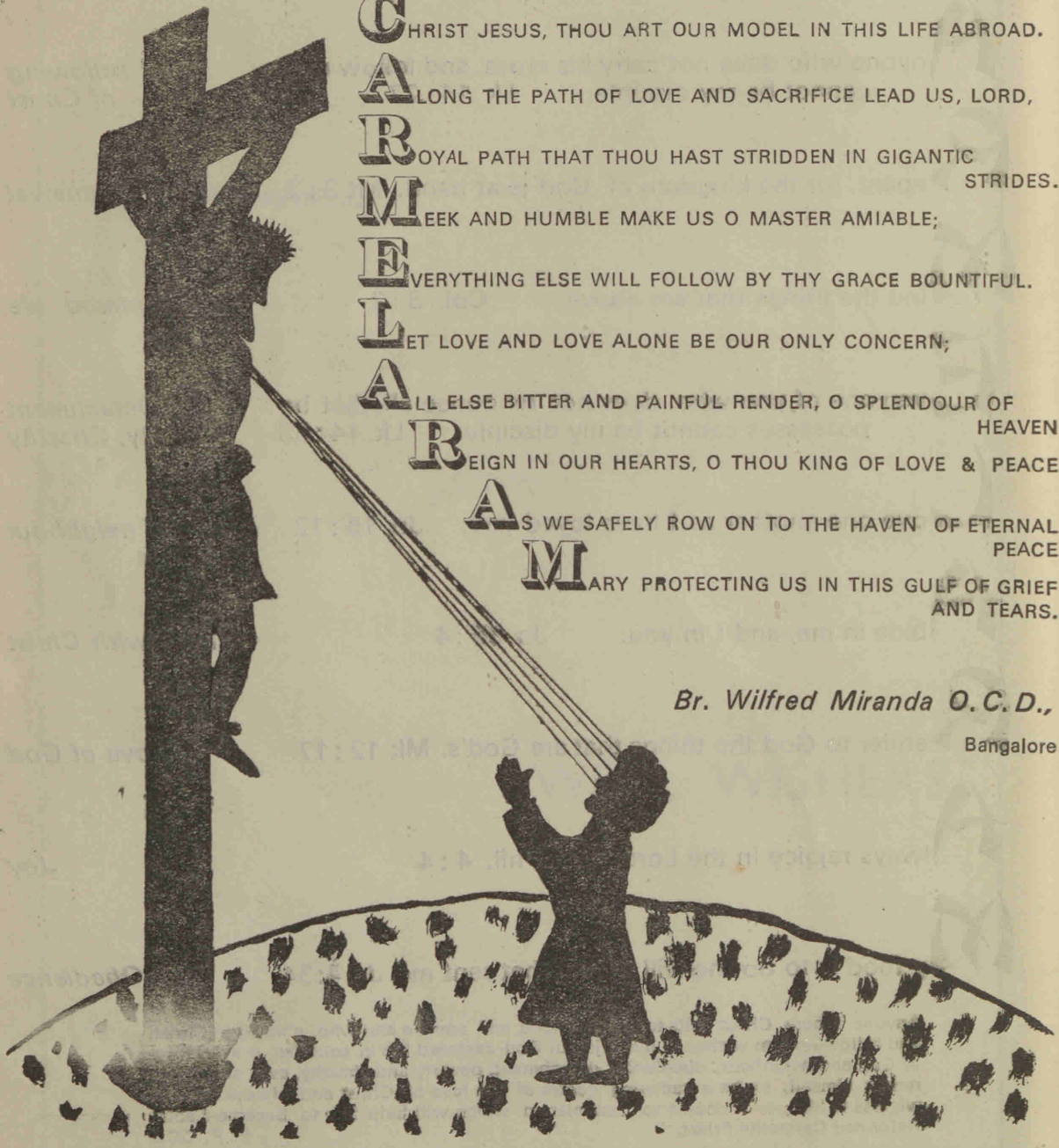
Always rejoice in the Lord. Phil. 4:4 — *Joy*

My food is to do the will of him that sent me. Jn 4:34 — *Obedience*

Anyone whom Christ calls to be his friend and apostle and who, abiding in Christ and following him wishes to live a joyful God-centered life in solitude, prayer, love of God and neighbour, obedience, detachment, poverty and chastity, ever striving to renew himself, to be a radiating centre of the love of Christ and always to bear witness to him, is welcome to Carmelaram which will help him to become a solid Reformed Carmelite Priest.

P. P. OCD

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ALONG THE PATH OF LOVE AND SACRIFICE LEAD US, LORD,

ROYAL PATH THAT THOU HAST STRIDDEN IN GIGANTIC STRIDES.

MEEK AND HUMBLE MAKE US O MASTER AMIABLE;

EVERYTHING ELSE WILL FOLLOW BY THY GRACE BOUNTIFUL.

LET LOVE AND LOVE ALONE BE OUR ONLY CONCERN;

ALL ELSE BITTER AND PAINFUL RENDER, O SPLENDOUR OF HEAVEN

REIGN IN OUR HEARTS, O THOU KING OF LOVE & PEACE

AS WE SAFELY ROW ON TO THE HAVEN OF ETERNAL PEACE

MARY PROTECTING US IN THIS GULF OF GRIEF AND TEARS.

Br. Wilfred Miranda O.C.D.,

Bangalore

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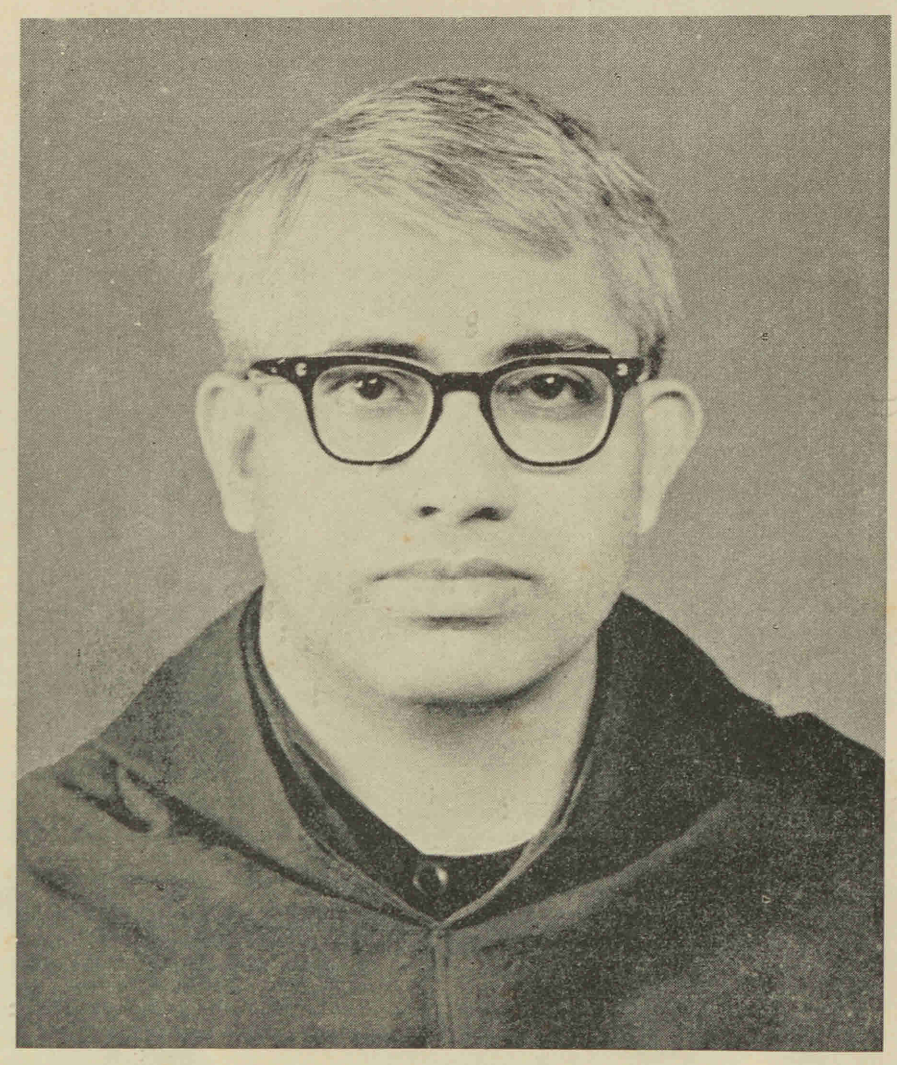
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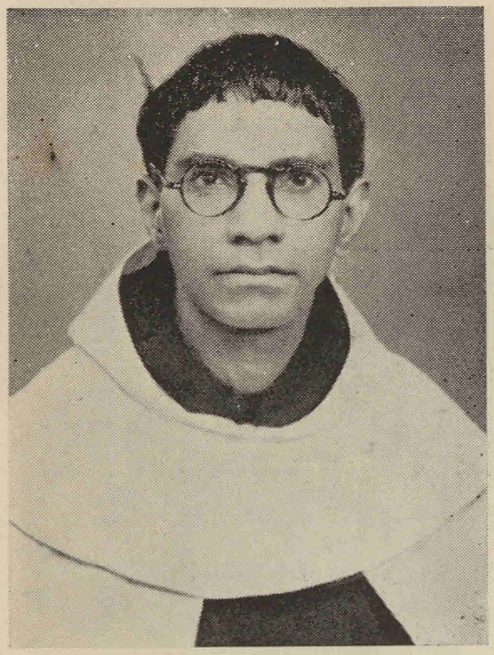
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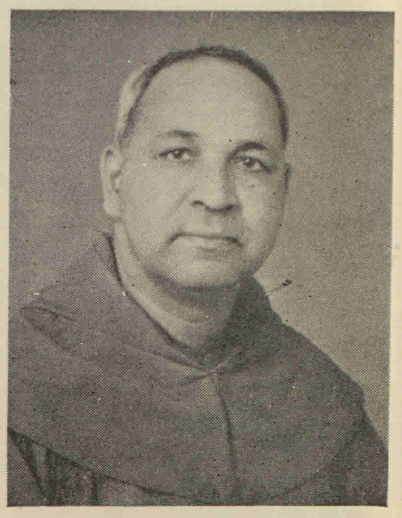


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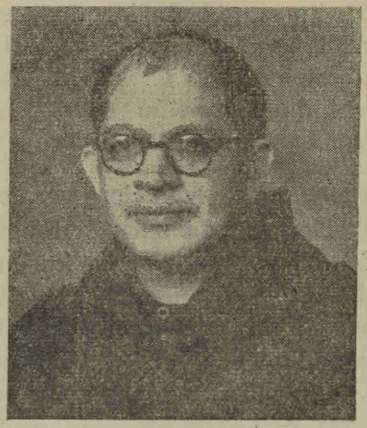
Provincial of the Malabar Province of the Discalced Carmelites



Our Rector
Fr. JOHN OF THE CROSS, O. C. D.



Our Vice Rector
Fr. ELISEUS, O.C.D.



CARMELITE ORDER IN INDIA

Fr. PHILIP O. C. D.

The Carmelite Order draws its origin from Mt. Carmel, in Palestine. In the thirteenth century, the Order migrated into Europe, where it was canonically established by Pope Innocent IV as a Mendicant Order. Mother St. Teresa, the first woman Doctor of the Church, reformed it in the 16th century, with the help of St. John of the Cross, the Mystical Doctor.

The zeal of Mother St. Teresa for spreading the Gospel throughout the world was transmitted to her faithful sons. India has been one of the most fertile fields of their activity.

The first Missionaries

The first Carmelite missionaries came to India, via Persia, and they founded the first Carmelite monastery in Goa, in 1620. From there they passed to the northern parts of India. Fr. Peter Paul of St. Francis was appointed Vicar Apostolic of the Great Moghul on 20th September, 1696. His second successor, Fr. Mauritius of St. Teresa, became the first Vicar Apostolic of Bombay in 1720. Carmelite Friars served the See of Bombay till 1850. The first Indian Cardinal, His Eminence Valerian Cardinal Gracias, is the present illustrious successor of those great Carmelite missionaries.

Another group of Carmelite Friars was sent to Malabar by Pope Alexander VII, at the request of the Syrian Catholic community of the place. They reached Cochin on 22 February, 1657 under the leadership of Fr. (later Bishop) Joseph Sebastiani. With that begins a glorious apostolate of more than three hundred years which still continues in the Pontifical Seminary of Alwaye. It is no exaggeration to say that the Catholic Church in Kerala,

with its second Indian Cardinal, its four Archdioceses of three rites, twelve dioceses and three million Catholics, has mainly to thank the Carmelite mission work for its present prosperous condition.

Different Religious Congregations

However, the most glorious monuments of the Carmel mission work in India are the different Religious Congregations which have come to exist under the patronage and inspiration of the Carmelite missionaries.

We have, first of all, the Syrian Carmelite Congregation under the title of Carmelites of Mary Immaculate. They form the biggest Indian Religious Congregation of men with a membership of about 1300, and with houses and institutions throughout India. We have also the Carmelites of the Latin rite, with headquarters at Manjummel, which till lately a Third Order. was raised to the status of a semi Province of the First Order on 25th March 1957. In 1967 it was raised to the status of a Province.

There are also several Carmelite Congregations of Women, both of Latin and Syrian rites. Of these the Congregation of the Mother of Carmel, which counts more than 3500 members, is the biggest Indian Religious Congregation. It was founded at Koonenmavu by Fr. Chavara Syriac Elias T.O.C.D. and the Italian missionary, Fr. Leopld O. C. D., in 1866, under the patronage of Mgr. Bernardine O C. D., then Archbishop – Vicar Apostolic of Verapoly. Afterwards the Congragation was bifurcated into two institutes, Syrian and Latin. The Syrian branch is the present Congregation of Mother of Carmel, while the Latin branch has become another flourishing Carmelite Congregation with headquarters at Verapoly.

Another eminent Carmelite Congregation is the Apostolic Carmel, which was started in Mangalore in 1870 by Mgr. Marie Ephrem (1827–1873), the Carmelite Vicar Apostolic of that See. t has had two off-shoots which grew into two congregations of women : The St. Theresa's Congregation of Ernakulam and the Third Order Carmelite Congregation of Trivandrum.

These Carmelite Congregations are doing wonderful work in India for the education of the youth and uplift of the poor. They have altogether a membership of nearly 11,000 with 370 houses. They conduct 18 first grade Colleges, 5 B. T. Colleges, 136 High schools, 13 Technical schools. 104 Orphanages, 8 Training schools, 251 U.P. & L.P. schools, 6 Hospitals and 15 Periodicals, 13 in Malayalam and 2 in English.

We have also some 15 convents of Cloistered Carmel, where the true daughters of St. Teresa pray and do penance for the Church in India.

Another very important work, the Carmlite missionaries have been doing in India, is the formation of indigenous priests. They are still conducting the Pontifical Seminary of Alwaye with more than 600 students. This Seminary was started at Verapoly for indigenous vocations at the beginning of the 18th century. It was later transferred to Puthenpally and subsequently to Mangalapuzha, Alwaye. Most of the nearly 2500 priests at present working in Kerala, and many from outside, have received their education in this seminary.

If today, Kerala is one of the most fertile regions in the Catholic church for religious and priestly vocations, it is due to the Christian spirit of prayer and piety, the Carmelite missionaries have instilled into the Catholic families. Special mention should be made of the family Rosary, the Carmelite Scapular and the devotion to the Holy Eucharist.

The Malabar Province of the Carmelite First Order

However, the culmination of the Carmelite mission work in Kerala has been the starting of the Carmelite First Order. The first serious attempt for this purpose was made in 1900 by the missionaries of the Province of Flanders. They could succeed only on 19th March 1928 when Carmel Hill Monastery, Trivandrum, was constituted a Priorate and novitiate house of the Order. Fr. Constantine of the Flemish Province was elected Prior and Fr. Lucas of the Province of Burgos was made sub-prior and Master of Novices. The novitiate started on 1st June of the same year, with vestition of the first eight Indian novices. Dr. Aloysius Maria Benziger O.C.D., then Bishop of Quilon, whose life long dream was thus realised, blessed the occasion with his presence. It is worth mentioning that the holy Bishop resigned in 1931, came to Carmel Hill and stayed there till his death in 1942.

The Flemish Province of the Carmelite Order took another step for the growth of the Indian Carmelites by donating to them the Mission Residence of Thuckalay. The fathers of Carmel Hill took possession of it on 8th December, 1931 and soon it became the study house of Theology. Later on, however, study of Theology was transferred to Trivandrum and the House of Thuckalay was converted into novitiate. It remains as such up to this day.

A new foundation took place in Margao, Goa, on 19th March 1931.

Another good fortune came to the Indian Carmel in 1940 when two houses with their properties belonging to the Navara Province were handed over to the Superiors of Carmel Hill. These houses were St. Teresa's Monastery, Ernakulam, and St. Joseph's Monastery and Parish, Verapoly. Father Constantine as Delegate Provincial took charge of them on 27th October, 1940.

The Indian Carmel of the First Order was handed over to the Indian's on 21st January 1947 and Fr. Eliseus was made the first Vicar Provincial of the Malabar Semi-Province. This was the crowning of the mission work of the Fathers of the Province of Flanders.

The Semi Province grew, flourished and made more foundations in and out of Kerala. The first new foundation was in Bangalore at Ulsoor in 1954. In 1963 this was shifted to Carmelaram where the new Theology College of the Province is under construction. Later on foundations were made in Ettumanoor, Thanjavoor and Moovattupuzha. The Semi-Province was elevated to the status of a Province in 1967. At present the strength of the Province is 132 of whom 48 are priests and 57 clerical students.

●

"I shall consider myself blessed if I am able to burn like a candle and give a bit of light of service to the public."

Sane Guruji (Cfr. Lifco Dictionary - 'Bessed')

x x x x x x

"Behold, in Thee, O Truth, I see that I ought not to be moved at my own praises, for my own sake, but for the good of my neighbour."

St. Augustine (Cfr. Confessions; Book X, 7).

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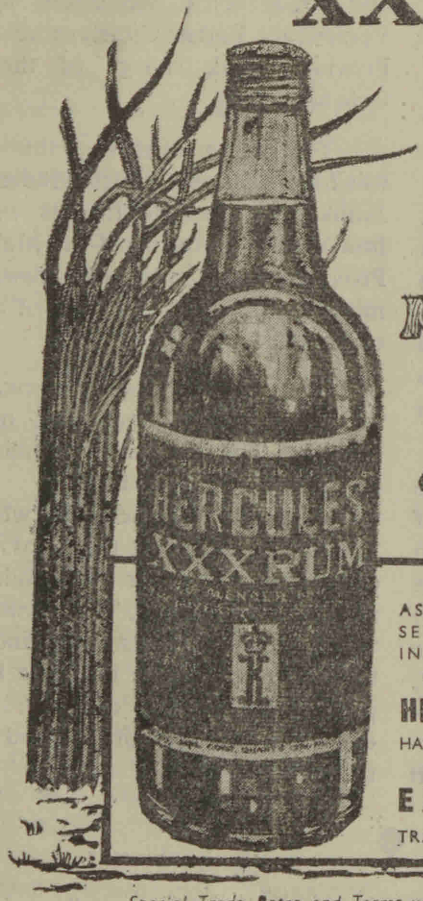
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HOLINESS— its call and degrees

ANASTASIO GOMES, O.C.D., Alwaye

Introduction

IN one of his weekly addresses (24-4-'70) Paul VI stated that the Saints are the true Reformers. They do feel the evils of the Church of their days, they protest against them, but always in the manner of the Gospel: not with bitter criticism of their brothers, not by rebelling against the hierarchy, not by accusing the Church and their fellow Christians of being slow in conforming to the Gospel, but first putting their own selves on the path to sanctity. *Sanctity* is basically always *the same*: it is made up of love of God, prayer, gift of self in the service of others, struggle against the passions, obedience, and love of the Cross of Christ. In other words, Saints are those who being docile to the impulse and guidence of the Holy Spirit attain to such an identification of their lives with the life of Christ that they can truly say " It is not now I that live but Christ lives in me ".

The Saints are not only the true Reformers of the Church, but also great benefactors of mankind, for they promote a more human way of life even in this earthly city, as is brilliantly proved by the lives of so many Saints, in Church history. [1]

Christian holiness is a gift – it is effected in us by the Holy Spirit. In this connection the problem of the universal call to holiness assumes importance, for vocation to holiness implies necessarily on the part of God who calls, willingness to supply all the necessary means for it.

Are all called to holiness? And are all called to the same degree of holiness? We are going to answer these two questions drawing on the teaching of Vatican II.

All are called to Holiness

It is an undeniable fact that not many faithful are aware of their vocation to holiness. The overwhelming majority of them, one might say, have hardly any idea of the greatness of their Christian vocation. The Seminar on Counselling and Spiritual Guidance, held at the Alwaye-Seminary, expressed the following desire. " As awareness of the universal call to holiness (Vat. II. L. G. ch. 5) is not sufficiently noticeable among our laity, we recommend that the pulpit, the confessional, the meetings of pious associations etc. be utilized more to enlighten the faithful about their duty, vocation to Christian Perfection' [2]

The present ignorance of our people is in sharp contrast with the life and consciousness of the primitive Church as we

gather from Acts and the Epistles of St. Paul. The faithful then were fully aware that they had been sanctified by baptism, and thus they were called to a moral and spiritual transformation, which could be realized through *Holiness*.

Unfortunately, the progress of the Church in numbers have not always kept pace with the formation and deepening of Christian conscience. The Church has known both Golden and Stone ages. The world in the midst of which the Church lives "exerts its influence in a thousand ways and places conditions on her daily conduct".[3]

At certain periods of Church history worldliness has succeeded in obscuring this consciousness of her Christian vocation even in those who are to be Pastors and teachers of holiness.

One more important reason for this lack of awareness of the universal call to holiness is to be found in the fact that holiness as exemplified in Saints, was presented by hagiographers as an ensemble of extraordinary graces and charisms, of inimitable penances and austerities. The ordinary preaching insisted on moral obligations without showing their connection with the growth of Christ's life in souls, and with their vocation to perfection.

Hence the conviction of the ordinary faithful that their vocation was to save their souls, not to strive after perfection. For many, this wrong idea resulted in a complex of inferiority, which, allied to the difficulties inherent in the practice of perfection, stifled their aspirations towards holiness. So, many Christians resigned themselves to a mediocre spiritual life. From XVII century, this state of affairs was aggravated by the appearence of Jansenism which set limits to the call of perfection.

Reawakening of Christian conscience

Vat. II teaches that the Church believes that she is *indefectibly holy*[4]. This holiness of the Church is manifested in the fruits of grace which the Holy Spirit never ceases to produce in souls; there have been true, heroic saints even in the darkest periods of the Church[5]. In the question of the re-awakening of the Christian consciousness of a universal call to holiness, St. Francis of Sales holds the first place in recent centuries. Pius XI has even stated that St. Francis of Sales was a man raised by Providence " to refute an inveterate opinion of his time, an opinion which has not lost hold even in our time, that is an opinion holding that true holiness, as is proposed by the Catholic Church, is either unattainable, or at least so difficult to attain, that it does not concern all faithful"[6]. *The Introduction to Devout life* was intended by the saint to show that the practice of holiness was possible to all the faithful.

But the voice of St. Francis of Sales remained a cry in the desert, especially due to Jansenistic ideas, which were spreading everywhere. A long time had to elapse before one could witness a true reawakening of the Christian consciousness concerning the universal call for perfection. The emergence of the laity as an indispensable factor in the life and apostolate of the Church was practically responsible for it. No wonder, then, that it was the Pope of the Catholic Action, Pius XI, who can be called the initiator of this re-awakening. In fact, Vat II quotes him as one of the sources of its teaching on this matter[7].

Vat. II Teaching

The progressive deepening by theologians and the Magisterium of the Mystery of the Church from Leo XIII to Pius XI,

and especially during the Pontificate of Pius XII, may be considered a providential preparation for the teaching of the Council, which, in the words of Paul VI, "awakened in the Pastors as well as in the faithful the desire to preserve and increase in Christian life its character of supernatural authenticity and reminded all of their duty of effectively and deeply imprinting that Character in their own personal conduct, thus leading the weak to be good, the good to be better, the better to be generous, and the generous to be holy. It gives rise to new expressions of sanctity, urges love to be genial, and evokes fresh outpourings of virtue and Christian heroism." [8]

Drawing upon the Holy Scriptures and the teaching of the magiterium, Vat. II leaves us in no doubt about the universal call to perfection. After describing the sacred nature and organic structure of the priestly community, which the Church is, the Council states: "Fortified by so many and so powerful means of salvation, all the faithful, whatever the condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father himself is perfect." [9] And this teaching is repeated in several other passages of the Council's documents, Ch. V (LG) being the ex-professo treatment of the subject. A few basic statements will suffice: It is a matter of faith that the Church is indefectibly holy for "Christ, the son of God, who with the Father and the Spirit, is praised as being, *alone holy*, loved the Church as His Bride, delivering Himself up to her. He united her to himself as his own body and crowned her with the gifts of the Holy Spirit, for God's glory. Therefore in the Church, every one belonging to the hierarchy, or being cared for by it, is called to holiness, according to the saying of the Apostle: *This is the will of God, your sanctification*[10].

The universal call to holiness is also proved from the words of Christ Himself. The words: "*You, therefore, are to be perfect even as your Heavenly Father is perfect*" (Mt. 5, 8) are addressed to all the members of the People of God, regardless of their situation. Holiness consists in the perfection of supernatural love, and it is the Holy Spirit, sent by Christ who inspires the faithful from within to love God with their whole heart and their whole soul, with all their mind and all their strength, and love one another as Christ loved them.

In view of all this, we can conclude that "it is evident to everyone that all the faithful of Christ of whatever rank or status are called to the fulness of Christian life and to the perfection of Charity .... In order that the faithful may reach this perfection, they must use their strength according as they have received it, as a gift from Christ" [11].

True, the faithful find themselves in different situations–there are the Bishops, priests, deacons, other clerics, the laity unmarried or married, the poor, the sick etc. — and the Council has a cheering word for everyone of these categories, and it concludes: "All of Christ's faithful, therefore, whatever be the conditions and duties and circumstances of their lives, will grow in holiness day by day through these very situations if they accept all of them with faith from the hands of the Father, and if they cooperate with Divine will" [12].

In short, "*All of Christ's followers . . . . . are invited and* bound to pursue holiness and the perfection of their proper state" (n. 42)

II. All are not called to the same degree of holiness

The call to holiness may be looked at from two angles: *I. As addressed to the*

whole Church; II. As addressed to each individual faithful.

Obviously the two aspects are closely connected. On the one hand, the vocation and the mission of the Church are ordained essentially to the sanctification of the individual faithful, and on the other hand, one cannot have an adequate idea of the individual's holiness, if one thinks of it apart from its ecclesial dimensions and from its insertion into the mystery of the holiness of the Church.

The Church is not an *anorphorus mass*, and, therefore, the universal call to holiness does not *mean a call* without taking into account the characteristics of individual persons. Every member of the Church has his own personality, his own freedom of a child of God, his own spiritual physiognomy, and, above all, his own particular mission in the Mystical body. Each individual has his own vocation to holiness "according to the measure of Christ's gift (Ephs. 4, 7). Hence in vocation to holiness, we may distinguish between the common elements of this vocation and the variety of its concrete forms and expressions, between the vocation which is substantially same in all and the personal vocation of every faithful for the building up of the holiness of the entire Church. The Council puts this idea beautifully: "In the various types and duties of life, one and the same holiness is cultivated by all who are moved by the spirit of God, and who obey the voice of the Father in spirit and truth. These souls follow the poor Christ, the humble and cross-bearing Christ, in order to be made worthy of being partakers in His glory. Everyone should walk unhesitatingly according to *his personal gifts and duties* in the path of a living faith which arouses hope and works through charity" (14)

The diversity of gifts should be understood both as concerning the way proper to each individual tending towards holiness, and the degree to which he is called.

The way proper to each individual will depend on the various functions that exist in the Mystical Body and the different status of life in which an individual finds himself. That is why after having treated of the theological foundation of the common vocation to holiness, the Council goes on describing briefly the way of tending to holiness, characteristic of the various categories of the people of God – Bishops, Priests, Deacons, Clerics and Laity. The relegious are not mentioned, as the Council devotes an entire chapter to them. Thus, for example, married couples and Christian parents should follow their own proper path to holiness by faithful love sustaining one another in grace throughout the entire length of their lives. They should imbue their offspring, lovingly welcomed from God, with Christian and evangelical truths. For this they can offer all men an example of unwearying and generous love, build up the brotherhood of charity, and stand as witness to and cooperators in the fruitfulness of Holy Mother Church. By such lives they signify and share in that very love with which He loved His Bride, and because of which He delivered Himself up on her behalf. A like example, but one given in a different way, is that offered by widows and single people, who are able to make great contributions towards holiness and apostolic endeavour in the Church." (15)

The *Degree* of holiness to which one is called is not easy to know. In general we may say that it will depend: (1) On the individual abilities given by the Creator to each soul, and (2) On the graces granted to the individual by God according to His good pleasure.

At the end of time when the Church will attain her perfection, and will be presented by Christ to His Father as one of spotless beauty, the goodness and power of God will be manifested not only in the wonderful unity of the elect in Christ and Trinity, but also in the wonderful variety of the triumphant Church in which every individual will have his own particular beauty, having reproduced in himself, in a way quite his own, the infinitely imitable holiness of Christ, who is the model of all holiness.

We saw how emphatically the council has re-stated the universal vocation to holiness. It is God Himself who calls all members of the People of God to the perfection of charity, and, consequently he has prepared for every individual the graces he needs to realise this vocation. If this teaching were known, understood and lived up to by all concerned, one need hardly say that all pastoral aims of the Council would be attained. Hence priests and other teaches must put across to the faithful this sublime vocation of theirs. The doctrine will not go over the heads of the people, as it is revealed for them, and the Holy Spirit will move them from within to love God and neighbour, in which holiness essentially consists. And the following quote *Ecclesiam suam* is a fitting conclusion to this article.

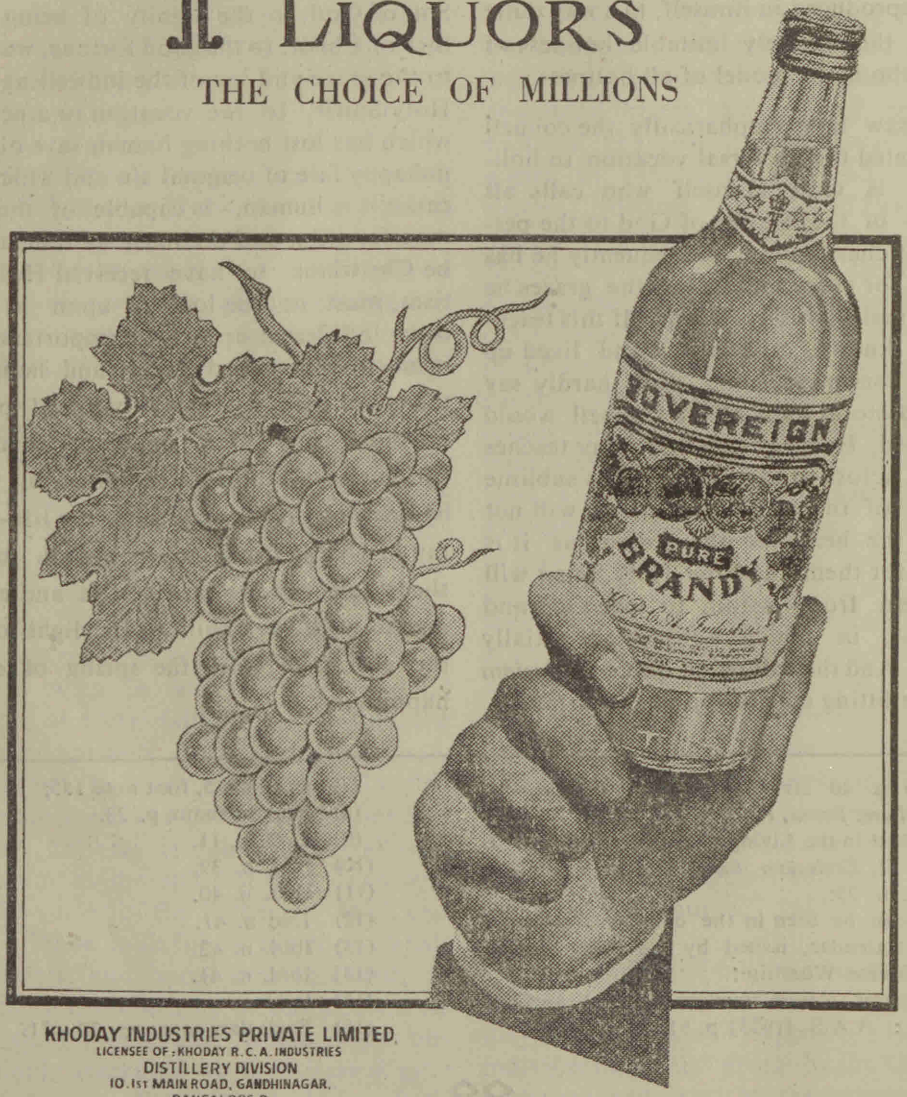
"It is necessary to restore to holy baptism, that is, to the fact of having been incorperated by means of this sacrament into the Mystical Body of Christ, which is the Church, all of its significance. It is specially important that the baptised person should have a highly conscious esteem of his elevation, or, rather, of his rebirth to the most happy reality of being an adopted Son of God, to the dignity of being a brother of Christ, to the good fortune, we mean, to the grace and joy of the indwelling of the Holy Spirit, to the vocation to a new life, which has lost nothing human save only the unhappy fate of original sin and which, because it is human, is capable of the finest manifestation and the most sublime acts; to be Christians, to have received Holy baptism, must not be looked upon as something indifferent or of little importance, but it must be imprinted deeply and happily in the conscience of every baptised person. He must truly look upon it, as did the Christians of old as an illumination which, by drawing down upon him the life-giving ray of Divine truth, opens heaven to Him, sheds light upon earthly life and enables him to walk as a child of the light towards the vision of God, the spring of eternal happiness."

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(1) L. G. n. 40 cfr. *Santita nella constitutione conciliare, Roma, 1966.*
(2) Full text in the Living Word 76 (1070) p. 110.
(3) Paul VI, *Ecclesiam suam,* St. Paul ed. p. 22.
(4) L. G. n. 39:
(5) This can be seen in the commentary on the New Calendar, issued by the Congregation for Divine Worship.
(6) Ap. Letter, *Rerum ommium,* on St. Francis of sales : A A S. (1923) p. 51
(7) L, G. ch. 5, foot note 185;
(8) Eccles. suam, p. 23.
(9) L. G. n. 11.
(10) Ibid. n. 39.
(11) Ibid. n. 40.
(12) Ibid n. 41.
(13) Ibid. n. 42.
(14) Ibid. n. 41.
(15) l. c.
(16) Ecclesiam sam, pp. 20 - 21.

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Relevance of the Teresian Message Today

Sr. Digna, T. C. S., Principal, Teresian College, Mysore

"Why do they wish me to write?" Teresa once said to Father Gracian, "Let Theologians do it". I say the very same thing writing about her. I have an additional reason. For everything that can be said about her has already been spoken or written and there is really nothing new to say of her.

In the breviary Teresa was using at the time of her death in 1582 was found these lines :

Be thou by naught perturbed
of naught afraid
For all things pass
Save God
Who does not change
Be patient, and at last
Thou shalt of all
Fulfilment find
Hold God
And naught shall fail thee
For He alone is all.

This, the famous book-mark, is to me the key to an understanding of Teresa and her works. It summarises admirably Teresa's attitude and gives us an insight into her very person. It holds several and important ideas that no doubt shaped her into what she was – a foundress and reformer of an ancient religious Order, a teacher par excellence, a mystic who could from personal experience speak and write authoritatively on prayer, a talented administrator yet noted for her humility and simplicity, an attractive saint who never lost her charm as a woman. One of her biographers, Elizabeth Hamilton asks to see Teresa "as she was on earth that seeing the woman she may come to know the saint."

The book-mark is sometimes interpreted as highlighting the eschatological; but a careful analysis of the verse will show that Teresa equally stresses the incarnational or horizontal, for she wants in the first place to liberate people from fear. It is Teresa who ushers in this great fundamental freedom which in the 20th Century the U.N.O. has registered as one of the freedom essential for human development. We read in the 'Way of Perfection' Teresa, talking of prayer, giving the following advice to her Sisters – 'cease troubling about these fears, sisters, and never pay heed to such matters as public opinion! 'These words', says Teresa Del Monte Sol, writing on her patron, Teresa of Avila, 'are strong words. She is telling her nuns to pay no attention

to fears evoked by people in general and many churchmen in particular concerning the questionability of the practice central to their renewal! Don't we need to equally strengthen ourselves today so that we will not succumb to fear – the fear of being ridiculed and belittled, of being misunderstood, the fear of displeasing someone, the fear, in short, of holding aloft the standard of what is right and just in the face of severe criticism and intense opposition? Teresa is relevant to our age, her message is urgently needed today and the little bookmark is enough to enthuse us into action. Renewal programmes are often at a standstill in Dioceses and parishes, in Christian homes and religious houses, because 'we are afraid of losing our heritage, our identity, afraid to experiment, to assume personal responsibility.' Teresa, on the other hand, recommends a "holy boldness" (not foolhardiness) which will shift our dependence from things of the world to total dependence on God – our sentiments will then be those of the Apostle who said 'I can do all thing in Him who strengthens me'. The bookmark is also a timely reminder of a vital truth overlooked by the modern generation. It not only assures of the Lord's steadfast love, his constancy but also stresses a vital point that 'God is all.' We put a special emphasis today on the need to love our fellowmen, to be of service to them, to see God in all things and events Modern man, however, rarely dwells upon the truth that it is also important to see all things in God. It is in communication with the Eternal, in our encounter with the infinite God, in prayer that this truth that 'God is all' can and does dawn on us. We may call this the vertical dimension, the stress on prayer as opposed to the active ministry; but can we deny that the world needs this message today and that rather urgently? It was Teresa's special charism to live and propagate it. It is her message and it is relevant in 1971.

Teresa is reported to have told Father Julian of Avila the following memorable words which sound prophetic . . . 'Wait Father, you will see how many souls will profit after I am dead from what I am writing.' There have been 2,015 editions of her books in more than 22 different languages. In addition to the books,' 'Life,' 'Constitutions,' 'Way of Perfection,' 'Interior Castle or Mansions,' the 'Foundations,' she wrote 23 poems and about 15,000 letters. Teresa is not simply a teacher to her daughters and sons but a Doctor of the Universal Church. She represents the needs of the entire Church. Conferring the doctorate on her is an ecclesial event and in this sense once again, Teresa becomes helpful and relevant today. In the process of her beatification and canonization, it was proved beyond doubt that her doctrine was infused by God through prayer and not acquired by mere human effort. Is it a wonder then that she is the proverbial householder bringing out of her treasure things new and old – that her celestial doctrine has been of help and advantage to souls in all ages and climes, that her message is something permanent and long standing, that it will stand the test of time, that it holds good today as it did in her own days and will be of interest to future generations? We can, in addition to these general considerations, consider what Joseph Lortz in his book on the Reformation says of Teresa's role as concretizing the reform movement in the Church both from its inner well-springs and as far as it was stimulated by the Protestant Reformation. This idea brings out specially Teresa's relevancy. As Monsignor Luigi Raimondi, the Apostolic Delegate to the U. S. A. said in his address on Teresa, the Doctor . . . . "Unquestionably the Church would like to see all its members imbued with Teresa's spirit in this age of renewal. The declaration recognizing her as a teacher is an

exhortation to all Catholics to strive to become her ardent disciples." Moreover, in this age of Ecumenism, it is heartening to find that Teresa's Reform was partly inspired by the Protestant Reformation. She learnt lessons from the disunity in the Church and her slogan seems to be 'Reform or Perish'. Reformation of the existing state of affairs would save the Church-its unity will be preserved through renewal. We do not have a different solution to offer, a remedy other than the one Teresa proposed. Teresa has indeed concretized the reform movement which is not static but dynamic, an on-going process. Protestants irrespective of denomination and sect display great appreciation of Teresa and her doctrine. As Roger Schutz, the Superior of the Calvinist Taize community wrote to the Prioress of St. Joseph of Avila "I write to assure you of our prayers, of the thanks we give to God for your presence in the bosom of the Church . . . . . For all that you are you the sisters of St. Teresa of Avila, we sing a song of joy in our common vocation, asking the Father, Son and Holy Spirit in the name of our lives dedicated to God's service the grace of that visible unity of all of us in the One Church. That St Teresa has promoted Ecumenism is clear from this and innumerable such testimonies. Teresa seems to have been born out of time. She belongs to a later period for her thoughts and attitude and her very language belong to the present rather than the past. We may call this the incarnational, the horizontal or the humanistic approach. Teresa, in the first place gave to Christ's humanity a rightful place. The glorified humanity of Christ which played such an important part in her spiritual life is not different from the modern teaching on the Paschal mystery in which the Risen Lord, the glorified Christ, reigns supreme. Teresa's piety was, in spite of or is it due to her visions and mystical experiences, rational and healhy. She distinguished 'devotion' from being 'devout' and 'saying prayers' from being 'prayerful.' Christ was the centre of the spirituality she fostered and genuine prayer (mental) took the place of the pseudo vocal prayers in vogue even among the religious of her days. Contemplative and mystic that she was, she effected no dichotomy, no separation between the inner life of prayer and the outer life of activity. We find her involving herself so deeply in the affairs of the world, deeply esteeming whatever was of genuine human value that she seems the precursor of 'The Church in the Modern World.'

Freedom, Truth, Love, Joy, Talent, Learning, beauty all of which are dear to modern man were highly prized by her. It is said that Teresa's Doctrine gives one the "key to true Christian humanism". She was not one of those 'beatas who had a tense purposeful look and practised excessive penance.' She is, on the other hand, the patron saint of COMMONSENSE and did not resort to the extremes indulged in by her contemporaries. She said repeatedly that obedience to God was better than penance. To her, external penances were only a means to bring about the conversion of heart and contemplation which is the experience of the presence of God – the result of this repentance. Does the new theology say anything different? The Greek word 'metanoia' interpreted as a change of mind and heart brings out the very same idea. Teresa's attitude and outlook are beyond doubt modern and in-keeping with the new trends in theology.

Teresa is sometimes, as already mentioned, described as the saint of commonsense, which is but another way of saying that she was practical and realistic. This is of great interest to us living in the age of realism. Abstract reasoning and mere theoretical study belong to the past. Modern man wants to experiment and to experience.

Teresa's first biographer, Father Ribera S.J. wrote–"She writes about prayer and contemplation and about the familiar way God deals with souls in such a lofty manner that even great theologians are unable to do unless they are at the same time very spiritual. And even then, they may be able to understand but not to explain them as she does through her own experience." Father Michael Griffiths O. C. D., writing on Teresa says . . , "There were many theologians in the course of history who were far more learned than . . . Teresa. Their conceptual knowledge of sacred matters was greater, but existentially they were not able to live these truths to the degree that they were lived by . . . a Teresa." It is this "lived" experience which endears Teresa to us of the 20th Century.

Teresa is one of the most popular saints. She had the wonderful gift of making friends and a cross section of people–kings, dukes and duchesses, Cardinals and Friars, Jesuits, Dominicans and Franciscans, Workmen and muleteers, men and women, adoloscents and children were among her friends. That she wrote about 15,000 letters during her busy life is proof of her warmth and concern. Though the first chapters of the 'Way of Perfection' give rather a confused notion of her idea on friendship, she makes it quite clear before we reach the end that there are two kinds of love-self-centred and other-centred. While she condemns the former, she strongly recommends the fostering of the latter which will enrich both the person loving and the person loved. Do we not with the new insights we have gained on human friendships, after the coming of the Second Pentecost say the very same thing today?

Women have or are fast coming into their own today even in backward and under developed countries. Elizabeth Hamilton thinks that Teresa in her attitude towards those of her own sex was influenced by the story of Ximen Blazquez, who, in the absence of men, led wives and daughters disguised with beards and masculine garments, in a triumphant onslaught against the Moors. Whether this had anything to do with Teresa's attitude towards women or not, Teresa was one of the first to sound the clarion call of freedom and equality of women She did this with that 'holy boldness' regardless of the commonly held opinion among theologians and ecclesiastical writers on the worthlessness of women in the Church. We read in the Way of Perfection (mss Escorial 4, 1) "When Thou wert in the world, Lord, Thou did'st not despise women, but did'st always help them and show them great compassion. Thou did'st find more faith and no less love in them than in men and one of them was Thy most sacred mother . . . . We can do nothing in public that is of any use to Thee, nor dare we speak of some of the truths over which we weep in secret, lest Thou should'st not hear this our just petition. Yet, Lord, I cannot believe this of Thy goodness and righteousness, for Thou art a righteous judge, not like judges in the world, who, being after all, men and sons of Adam, refuse to consider any women's virtue as above suspicion. Yes, my king, but the day will come when all will be known, I feel that it is not right to repel spirits which are virtuous and brave even though they be the spirits of women." Teresa had humbly accepted the common interpretation of the words of St.Paul regarding the role of women but the Lord said to her when people disapproved of her going out to make foundations and she thought they were right. "Tell them they are not to be guided by one part of Scripture alone but to look at others (Peers VOL I, Page 344). And this is how modern biblical scholars solve the problem of the so – called

traditional interpretation, making use of a hermeneutic principle.

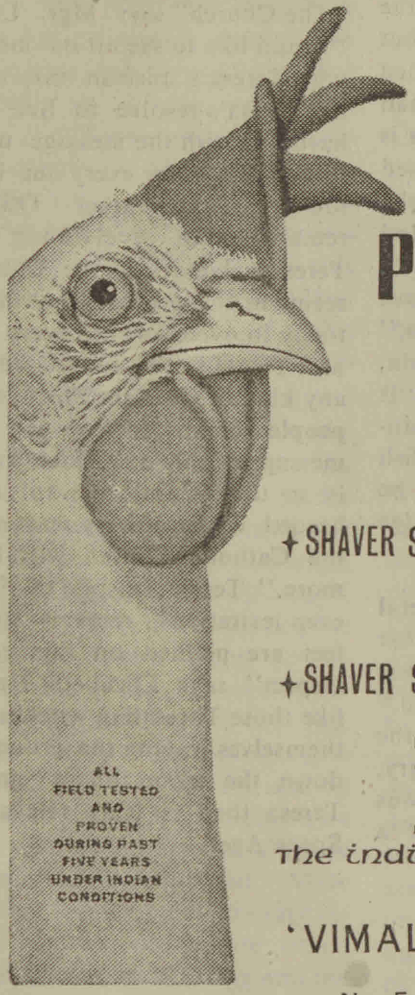
Teresa between lived 1515–1582 yet she is even today remembered and spoken of. One of her biographers says–"They will forget the bishops and archbishops, the theologians and the Grand Inquistor, but they will remember the nun in the patched habit who was gracious and gay and had no use for long-faced saints". Teresa is eternal, is ubiquitous because she possessed the saving grace of humour. She made the convent recreations lively with music and dancing; she regaled her companions with interesting narratives, she was not above enjoying a gossip–."I wish I were with you," she writes to her cousin Maria Bautista, who was suffering from depression. "It would do you good to hear some entertaining chatter." Teresa shocked the prudish and the puritanical by saying. 'Let it be penance when it is penance and partridge when it is partridge.'

The Saint once sent a *bolila*–a metal ball filled with hot water to her brother Pedro, who was in Church so much that she writes that "his hands must get cold." Once when she was denounced from the pulpit, her sister Juana, concerned and angry, looked at Teresa only to find that she was having a quiet laugh. She could speak of 'a friar and a half' and even tell the Lord that he had such few friends because he was a little too generous with his gift of the cross. She was a woman of many parts and has been declared patroness of Chess Players, of the Medical Corps and of Catholic writers. "The Church" says Mgr. Luigi Raimondi, "would like to see all its members imbued with Teresa's spirit in this age of renewal. St Teresa's resolve to live as perfectly in harmony with the message of Christ needs to be imitated by every one in the Church today." And Father Otilio Rodrigues remarks. "In proclaiming the Old St. Teresa a doctor of the Church, Pope Paul seems to suggest that what the Church needs today to overcome its severe crisis is not a new Teresa but to imitate her in the use of any kind of Charism which so many good people claim to possess. Because the message of this new Doctor of the Church is so timely and relevant today, if it is heeded, we have every reason to hope that the Catholic Church will be lucky once more." Teresa, in spite of visions, raptures, even levitations, remains some one whose feet are planted on this earth. "In this respect" says Elizabeth Hamilton "she is like those Thessalian witches, who without themselves leaving the ground could bring down the moon on a golden thread." Teresa then is truly relevant in this the Space Age.

●

"Leaves have their time to fall, and flowers to wither and stars to set — but all thou hast all seasons for thine own, O Death!"

Mrs. Heman.s



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ACTIVE PRAYER

Fr. Justin Panakal, O. C. D.

SEVERAL passages in the Gospel inform us that Christ frequently chose the quiet hours of the night to enter into closer communication with His Father, at the solemn moments of His life. Let us examine two instances of the solitary prayer of Jesus. " In the morning, long before dawn, he got up and left the house, and went off to a lonely place and prayed there "[1]. Consider the circumstances of this prayer. Jesus cured many who were suffering from diseases of one kind or another; He cast out many devils. Large crowds gathered to hear Him and to obtain miraculous cures from Him. He told them: " Let us go elsewhere, to the neighbouring towns, so that I can preach there too, because that is why I came "[2]. The people were not interested in these words of Christ, they wanted only His micracles Seeing this 'he would always go off to some place where he could be alone and pray '[3].

Miracle of the loaves deserves our particular attention. This miracle should teach the people, according to the mind of Jesus, the mystery of Eucharist He was going to institute, whereas the people concerned themselves only with the physical miracle and so they wanted to make Him a king. So 'Jesus, who could see they were about to come and take him by force and make him king escaped back to the hills by himself'[4] and He spent the time there in prayer[5].

The prayer of Jesus in this context has a special significance. Jesus worked miracles so that His people might understand their spiritual value. They could not and so He went to pray, because His Father alone understood the things He wanted to reveal to His nation and so He had recourse to prayer.

From this we may glean prayer is a heart to heart talk to God, an elevation of the mind to God, a conversation with God. This notion of prayer is applied both to vocal and mental prayer. St Teresa of Avila chides at the sharp distinction made between mental and vocal prayer. The term 'vocal' prayer is a misleading one. We do not necessarily employ our voice at all in 'vocal' prayer, and in practice the expression normally implies simply the use of a prescribed form of words. In this sense vocal prayer is contrasted with 'mental' prayer, in which we pray either without using words at all, or by the use of spontaneous language which gives expression to our own thoughts. Vocal prayer, St. Teresa staunchly maintains, in which interior contact is absent, is no prayer at all. During vocal prayer we rely on the formulae of some other person; in mental prayer we attempt to stimulate a direct conversation

with God using our own words and thoughts. Here are the words of the Saint: "I do not say mental prayer rather than vocal, for, if it is prayer at all, it must be accompanied by meditation. If a person does not think whom he is addressing and what he is asking for, and who it is that is asking and of Whom he is asking, I do not consider that he is praying at all even though he may be constantly moving his lips" [6]. "If while I am speaking to God, I have a clear realization and full consciousness that I am doing so, and if this is more real to me than the words I am uttering, then I am combining mental and vocal prayer' [7]. The mere recitation of words apart from attentiveness to God is no prayer [8] Whether one makes use of set forms (vocal prayer) or not (mental prayer), vocal prayer can lead one to perfect contemplation, as our Avilan Saint says: "In case you should think there is little gain to be derived from practising vocal prayer perfectly, I must tell you that, while you are repeating the Paternoster or some other vocal prayer, it is quite possible for the Lord to grant you perfect contemplation" [9].

This essay, however, deals with mental prayer.

Mental prayer branches off into two different directions, both of which lead the soul towards its ever closer union with God, but by different methods and roads. The one is ordinary, active, and calls for our own efforts at all costs, surely aided by the ordinary supernatural grace; the other passive, mystical, under the hand of God, in very short moment, and calls for our consent. The former is longer road, the other a short cut [10]. In the first we walk on foot; in the other God bears us on the wings of His special grace, without any merit of our own, other than our readiness to be led. Mystical prayer (infused contemplation) is the free gift of God, given to whom He wills, as and when He wills, [11]. We cannot earn it by our merits, still less achieve it by any sort of effort. Mystical prayer is also an immediate contact between God and the soul.

We concentrate our attention in this article on the ordinary, active prayer.

A definition we find in the *Life* of St Teresa deserves to rank as the classical definition of mental prayer for all time. "Mental prayer, in my view, is nothing but friendly intercourse, and frequent solitary converse, with Him Who we know loves us" [12].

The main emphasis of the definition is on the personal relationship between the soul and God. This personal union with Christ is in keeping with the present moment of Christian renewal as there is in the Church a definite trend away from much condemned 'legalism' and 'formalism'. From this personal relationship two immediate inferences can be drawn. First, that prayer, like any other relationship must develop continually from the most tentative beginnings to the most profound intimacy. It will not become perfect in a day, nor will its growth be in any sense mechanical. Secondly, it is not a matter of technique, nor is there any formula or rigid set of exercises by which prayer can be learnt. It depends entirely on the disposition of the one who prays and on the grace of God acting upon that disposition [13] The personal relationship here is not necessarily a relationship between equals. Our approach to God must be the humble one of creature of Creator.

Friendly conversation

From the definition mental prayer, in its final analysis, should be basicly a friendly conversation with the Lord. Therefore, all that precedes mental prayer, all that accompanies it and all that follows it, has

for its primary aim, the stimulation of this conversation with Christ. Emphasis is to be laid on this affective element of prayer. "The important thing is not to think much, but to love much; do, then, whatever most arouses you to love"[14]. Teresian prayer, then, is a dialogue, a loving conversation. This characteristic of prayer, that of a living relationship between two people in love, was to remain constant in Carmelite spirituality until our own day, so that for St. Thérèse of Lisieux prayer is a "launching out of the heart towards God; it means lifting up one's eyes, quite simply, to heaven, a cry of grateful love, from the crest of joy or the trough of despair"[15]. Since to pray is to love, the development of prayer is bound up with the growth of love which is the mark of progress in the spiritual life. Throughout the whole friendly conversation, that which St. Teresa is careful to emphasize is the *love* with which it must be made. Love is the supreme motive in Teresian way of prayer, to which all else is secondary. The less conscious the soul is of the process by which this love is stirred, the more loving the prayer will be. The acts of love should flow spontaneously, without any strain. St. Teresa does not despise systems of prayer; in fact in the *Way of Perfection* ch. 28, 29, the Saint herself proposes a system which is quite elastic, by which she teaches how to reach God through Jesus Christ. But the Saint defends the soul from the tyranny of systems, which are too strict and oppressive. These could destroy the soul's spontaneity and hinder the action of God. Any system is good, provided it gives the soul free rein to its love for God in any way it pleases. A method should obtain this freedom of prayer and guidance as to the underlying purpose of its all-loving intercourse with the one who we know loves us.

Work of the Intellect

This loving conversation proceeds from faith. Faith needs strengthening. For this intellect has to play a part in mental prayer. For knowledge is the guide, leading love onwards in so far as it begets in the soul the assurance of being loved by our Lord. Hence the predominant affective element of prayer does not eliminate the work of the intellect. Prayer does not consist in involved, complicated reasoning, but in thought which is productive of conversation with Christ. Listen to St. Teresa: "We begin to meditate upon a scene of the Passion–let us say upon the binding of the Lord to the Column. The mind sets to work to seek out the reasons which are to be found for the great afflictions and distress which His Majesty must have suffered when He was alone there. It also meditates on the many other lessons which, if it is industrious, or well stored with learning, this mystery can teach it. This method should be the beginning, the middle and the end of prayer for all of us: it is a most excellent and safe road until the Lord leads us to other methods, which are supernatural..... It is well to reflect for a time and to think of the pains which He bore there, why He bore them, Who He is that bore them and with what love He suffered them. But we must not always tire ourselves by going in search of such ideas; we must sometimes remain by His side with our minds hushed in silence. If we can, we should occupy ourselves in looking upon Him Who is looking at us: keep Him company; talk with Him; pray to Him; humble ourselves before Him; have our delight in Him; and remember that He never deserved to be there. Anyone who can do this, though he may be but a beginner in prayer, will derive great benefit from it, for this kind of prayer brings many benefits: at least, so my soul has found"[16].

Prayer and virtues

There is no prayer apart from the practice of Christian virtues. The pre-requisites of all Christian living, namely, love, humility, detachment are prior necessities of effective prayer. He who develops these virtues will also advance in prayer. Growth of prayer consists in the growth of virtues. St. Teresa frequently takes pains to show emphatically the dynamic character of love–that it is real, concrete, calling for action. "Love for God does not consist in shedding tears, in enjoying those consolations and that tenderness which for the most part we desire and in which we find comfort, but in serving Him with righteousness, fortitude of soul and humility'[17]. "And observe especially with regard to it that unless, after experiencing the favours granted by God in the prayer that I have called perfect contemplation, a person is very resolute, and makes a point, if the occasion arises, of forgiving, not only these mere nothings which people call wrongs, but any wrong, however grave, you need not think much of that persons prayer"[18].

Progress in prayer

Prayer rests solidly upon the revealed truths that God is the great lover of men, and that He is not far from any one of us.

God is present in all creatures by the presence of immensity. This type of the presence is verified of a soul at all times and under all conditions; even if the soul should be in the state of mortal sin. When we speak of the nearness of God, we don't allude to this, which is presupposed. But in addition to this there is another type of God's presence by indwelling which is through grace. In this case God is not only the preserver of the soul, but the object of its operations; He is not only its Creator, but its light and beloved.

God is in the center of the soul. The soul must concentrate its attention on God by moving towards its center. This process of inward movement takes place by prayer. Greater the interiorization, greater is the progress of the soul for union. St. Teresa represents the soul as the palace of God. By this figure she means a fit dwelling place for so great a Lord. By means of this fanciful figure she is able to drive home a hard lesson of detachment. Union with God demands a twofold movement of the soul, detachment from creatures and a more gradual concentration on God. God is near. He is within the soul. St. John of the Cross says: "To which end it is to be observed that the Word, the Son of God, together with the Father and the Holy Spirit, is hidden in essence and present in the inmost being of the soul. Wherefore, the soul that would find Him must go forth from all things according to the affections and will, and enter within itself in deepest recollection, so that all things are to it as though they were not"[19].

Gradual concentration on God demands an effort on the part of the soul to have active commerce with Him. We must talk to Him very humbly, as we should to our Father, ask Him for things as we would ask a father, tell Him our troubles, beg Him to put them right, and yet realize that we are not worthy to be called His children. We are to speak with Him as with a Father, a Brother, a Spouse-sometimes in one way and sometimes in another. This active commerce with God can be effected also by some kind of loving attention. By the soul's own active communing with God, this loving attention can reach a high degree of simplicity. In proportion to this simplicity, the soul progresses in prayer also. St. Teresa says: 'Turn your eyes upon yourself inwardly, as I have said. You will find your Master;

He will not fail you: indeed, the less outward comfort you have, the much greater the joy He will give you. He is full of compassion and never fails those who are afflicted and out of favour if they trust in Him alone....There is no need to raise our voices in order to speak to Him, since His Majesty will make us conscious that He is there....if we can realise that we are with Him, and what it is we are asking Him, and how willing He is, like any father, to grant it to us, and how he loves to be with us, and comfort us...."[20].

In this loving attention there is no more long and complicated reasoning; the mind sees and contemplates without dissertation. In the same way there are no longer a multitude of complicated affections of psychological analysis. One only affection suffices which bespeaks a passionate concentration on the divine.

To explain this we have examples in the natural order. Farges writes: Thus a mother, guarding and watching the cradle of her child, is able to think of it and dwell on it with love, without reasoning, or speaking for quite a long time, even for hours. Two friends when they meet again, are not occupied all the time with the interchance of new thoughts; they may occasionally remain for a long time near one another, quietly, and in silence, enjoying the happiness of being together. A great artist, spellbound at the sight of a beautiful landscape, remains motionless and silent in contemplation. Every intense emotion, either of wonder, joy, pain, or what not, is able to bring about this simple fixity of idea, together with the same immobility of memory and feeling. But it is the passion of love, above all, which enjoys this privilege in the highest degree. The thoughts dwell ever on the person loved from morning to night, and it is always the same unvarying image that reappears, without any desire or change being felt [21].

One should not be inclined to doubt the utility of this state of prayer thinking that it is inaction, idleness, laziness, and waste of time. One single action is not inaction; on the contrary, it is action intensified, in which all the activities of the soul are concentrated on one point. This prayer produces the same things as the ordinary meditation, enlightenment of mind, warmth of heart, and aspiration of will; but it produces them in a simpler, gentler and less apparent way. Work that is within makes less noise, and is less observed outwardly; but it is real and more intense work. This one intense act of love in the soul is more perfect, more acceptable to God, and of greater profit to all; for stronger the love in the soul the more it spreads radiance around it. Listen to St. John of the Cross: "A very little of this pure love is more precious in the sight of God and the soul and of greater profit to the Church, even though the soul appear to be doing nothing, than all these other works together" [22].

St. Teresa recognizes that much development is possible even within this mode of prayer. She explains that it becomes both easier and more profound with practice, until the soul can enter into this state almost at will [23]. Here we are on the threshold of infused contemplation.

Fruits of prayer

The advantages of prayer are many. The soul acquires a certain control over the senses. The fire of divine love burns more easily in the soul steeped in the presence of God. Whereas he who neglects prayer, according to St. Teresa, needs no devil to cast him into hell; he casts himself into it [24]. Mental prayer keeps a balance between the spiritual and the practical. A new spirit begins to pervade all our actions.

Man's perfection consists in rejoining God and uniting himself to Him, his last end. He finds in union with God all that he can desire, he finds his peace, the assuaging of his hunger for the infinite, of his thirst for love and imperishable felicity. St. Augustine says in his *Confessions:* "Because Thou hast created us for Theyself, and our heart knows no rest, until it may repose in Thee" [25]. Now prayer is the plainly marked highroad which leads to the summit of divine union. It is the channel through which all the favours of God pass to the soul, the beginning of every virtue. It increases all the soul's potentialities. Prayer, when practised in its intense form, prepares one more speedly for the prayer of infused contempiation.

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1. Mk 1, 35.
2. Mk 1, 38.
3. Lk 5, 16.
4. Jo 6, 15.
5. Cfr. Mt 14, 23.
6. *Interior Castle* 1, 1, 7.
7. *Way of Perfection* 22, 1.
8. Cfr. *Ibid.* 22, 6, 8.
9. *Ibid.* 25, 1.
10. Cfr. *Interior Castle* V, 3, 5.
11. Cfr. *Interior Castle* IV, 1, 2; 2, 9.
12. *Life* 8, 5.
13. Cfr. E. W. TRUEMAN DICKEN, *The Crucible of Love* (London, Darton, Longman and Todd Ltd. 1963) 80.
14. *Interior Castle* IV, 1, 8.
15. THERESE OF LISIEUX, *Autobiography of a Saint*, translated by Ronald Knox (London, The Harvill Press 1958) 289.
16. *Life*, 13, 13, 23.
17. *Life*, 11, 13.
18. *Way of Perfection* 26, 8.
19. *Spiritual Canticle* I, 6.
20. *Way of Perfection* 29, 2, 6.
21. FARGES ALBERT, *Mystical Phenomena* (London, Burns Oates & Washbourne Ltd. 1926) 40.
22. *Spiritual Canticle* XXVIII, 2.
23. Cfr. *Way of Perfection* 28, 7.
24. Cfr. *Life* 19, 4.
25. St. AUGUSTINE, *The Confessions*, c. 1 London Burns & Oates 1954) 3.



"What a piece of work is man ! How noble in reason !
How infinite in faculties ! in form and moving,
How express and admirable ! in action how like an angel !
In apprehension how like a God ! the beauty of the world !
The paragon of animals ! And yet, to me, what is this
Quintessence of dust ?" *Shakespeare.*

(Cfr. 'Lectures on world civilization' Pg. 1–by S. Clement)

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M. T. Krishnan Nair [Chairman]

St. Teresa of Avila and the Process of Interiorization

Fr. ELISEUS, O. C. D., BANGALORE

The declaration of St. Teresa of Avila as Doctor of the Church on 27th Sept. 1970 marks an important event in the history of the Church, not only because of its uniqueness that a woman is endowed with the title of the Doctor of the Church, but chiefly because Christian Spirituality acquires a momentum hitherto unknown in the Church. For Christians St. Teresa is not only a reformer of the Carmelite Order, but above all a sure guide of souls in search of God. With her experience translated into her well known Writings she has become the "Mother of Spiritual Persons" as is attested by the inscription put on the pedestal of her marble statue among the founders of Religious Orders in St. Peter's Basilica in Rome. From the time of her canonization in 1622 the Church had appreciated and extolled her doctrine so much as to make us pray in the collect of the Holy Mass of her feast on 15th October that our souls "be nourished by the food of her celestial doctrine."

The spirituality of St. Teresa is one which goes straight to the central message of Christianity in its vital aspect and develops it to its ultimate consequences leaving aside all accessory and secondary considerations. The essential and vital message of the Gospel is this: God, who out of His infinite goodness created man and redeemed him in His Son by introducing Him into the salvation history wants man to enter into communion with Him, always more and more intimate and profound in order that he may be more perfect not only on human level, but above all on a divine level. This communion with God is a process of interiorization which takes place chiefly by means of prayer, a veritable growing reality in spiritual life. Just as in the days of St. Teresa today also we have the same difficulty in getting mental prayer accepted even by spiritual persons beyond its rudimentary state. This prejudice or ignorance concerning the possibility of growth in mental prayer prevents souls from aspiring or hoping for any sort of intimate, personal union with God. This interiorization is a mystery which St. Teresa has fathomed more than any other writer. Her merit consists in this that she has explained the process of interiorization by a divinely inspired and original allegory and has thus definitely contributed to the

development of the classical doctrine on the stages of soul's journey towards God. For this reason alone she deserves to be a Doctor of the Church.

To understand her doctrine on this process of interiorization we have first to briefly expose her well-known allegory with its various elements and then bring out the nucleus of the Teresian doctrine which explains the aforesaid interiorization.

An apt allegory

Being requested by Fr. Gracian, her Superior and Spiritual Director, to write about her experience in matters relating to prayer and to solve certain difficulties of her daughters on the same subject, St. Teresa, though quite willing to attempt the task, however, "could find nothing to say and had no idea how to begin to carry out the obligation laid upon her"[1]. While beseeching our Lord to speak through her, suddenly a thought beamed on her mind how to begin. She says: "I began to think of the soul as if it were a Castle made of a single diamond or of a very clear crystal, in which there are many rooms, just as in Heaven there are many mansions"[2]. She has distinguished only seven mansions in the soul. "Yet" she says, "in each there are comprised many more,both above, and below and around"[3]. The number of seven mansions is arbitrary; nevertheless she chose it, as it is supposed to be a perfect number and it permitted her to make a rather logical and rational division of the journey of the soul to God, its centre. Regarding the position of the mansions her imagination seems to be that they are circular and concentric[4]. It is this position which determines her concept of the progress of the soul in interiorization or in its movement towards the Centre of itself, the central room occupied by the Divine King.

The principal mansion of this interior castle is in the centre and in the midst of all the other mansions. It is there that God who made the soul to His likeness takes delight to reside as a Sun and "the most secret things pass between Him and the soul"[5]. The whole turn of the allegory would consist in a progressive process of illumination of the mansions by this Divine Sun from the centre.

The elements of this allegory:

The principal elements are the interior castle, God and the soul.

The Castle is the soul itself. At its centre there is God as Sun and King. In the interior of the castle around the centre you have the mansions or rooms which represent the different stages of perfection and the different degrees of prayer. At the outside you have entrance door which is prayer or meditation[6] and outer wall of the castle i. e. the body and a whole lot of things which are not proper to the soul and which impede its movement towards the centre[7].

The secondary elements are the guards, governors, butlers, stewards, vassals, servants etc. which represent the faculties and senses of the soul. They are in the outer courts of the castle i. e. in the more external mansions. Besides, there are also the enemies which beset the castle either from outside or inside. They are the devils, even legions and the whole hell, evil thoughts, dryness, worldly affairs, pleasures and aspirations, snakes and poisonous creatures of the diabolical representations of worldly things[8], wild beasts and animals of passions and vices[9], very agile small lizards of slight distracting thoughts which proceed from imagination etc.[10].

The dynamic elements are the very same principal and secondary elements in so far

as they put the whole castle in motion or action. The whole movement within the castle is governed by two elements of the allegory: one, God, the shining Sun trying from the centre to radiate the castle with His light, and the other, darkness trying to fill the soul with obscurity and all kinds of reptiles and beasts of vices. In the measure in which the soul interiorizes or moves to the surface where darkness and beasts are the whole castle i. e. the whole soul becomes luminous or dark, resembles God or the beasts or even becomes like the devil.

In the negative stage of the Spiritual life the soul is in the outskirts of the Castle i. e. outside the door [11]. That means it does not pray. Even if the soul is not in sin, but does not pray it is like a paralyzed body. There is no other remedy than to approach the door and enter the Castle with reflection on its own state i. e. with prayer.

The fundamental doctrine underlying the allegory:

The description of the allegory with its various elements lead us to the fundamental Teresian doctrine underlying the allegory. The basic thoughts are expressed by St. Teresa with force and vigour, with clarity and conviction in her masterpiece, the Book of Mansions, written in 3 months of actual work in 1571 i. e. 5 years after her mystical marriage.

These are:

1. The presence of God in the soul.
2. Prayer is the means of the progressive interiorization of the soul towards God.
3. Profound union with God is the end of this interiorization.

The Presence of God in the soul is a basic postulate, a point of departure; prayer is the movement of interiorization or approach towards God; perfect union with Him is the point of arrival. In these three fundamental thoughts we can express the nucleus or what is substantial in the doctrine of St. Teresa.

The process of interiorization:

As regards the subject under discussion, we have to explain how the process of interorization of the soul takes place. It is a mysterious process brought about by the activity of two living forces, namely, the love of God for the soul and the love of the soul for God. It is a double movement in the same direction converging to one and the same point: soul marching towards God and God attracting the soul to Himself so that it may be united with Him in perfect love. According to this double activity i. e. of the soul and of God, which progressively and gradually merges into perfect harmony, we can distinguish *two phases* in the process of this interiorization. In the first phase, which includes the three first Mansions, the soul takes the initiative with the ordinary help of God which is denied to no one. The initiative of the soul should be manifested by persevering meditative prayer in its different degrees, practice of virtues and mortifications. St. Teresa insists on the practice of fraternal charity, deep humility and absolute detachment. In the *second phase* which comprises the last four Mansions, God taking the initiative intervenes with a particular help and progressively moves the soul so that it should become more and more supple and docile in His Hands for the establishment of His perfect reign in it as in a child of God, moved by the Holy Spirit. The initiative of God is by means of contemplative prayer or infused contemplation in varying degrees. St. Teresa is marvellous in the delicate art of analysing

and explaining this action of God in the soul.

The interiorization in the 1st phase :

Ist Mansions : Here the spiritual movement towards the interior of the Castle by prayer proceeds from the soul which is in the state of sanctifying grace. "The door of entry into this Castle is prayer and meditation"[12]. Even if it is vocal it should be animated by reflection. Without the state of grace no genuine prayer is possible; for prayer, according to St. Teresa, " is nothing else than an intimate friendship, a frequent heart-to-heart conversation with Him by Whom we know ourselves to be loved " [13].

Innumerable souls enter the spacious apartments of the first Mansions. Many will remain there without advancing further while others will come out of it by neglecting prayer and committing sin. The spiritual life of even those who remain inside is not instense, for "they are absorbed in worldly affairs, engulfed in worldly pleasures and puffed up with worldly honours and ambitions"[14]. Their spiritual life is reduced to the minimum and the speed of their interiorization is scarcely perceptible. "The light that comes from the Palace occupied by the King hardly reaches" them. Although they are not dark and black as souls in the state of sin, they are to some extent darkened because of their unmortified passions, In this state of semi-darkness the souls neither have any mystical experience properly so-called, nor do they habitually feel the need of turning to God or resting a while in His thought or entering more deeply into their own interior. Souls in the First Mansions "pray only a few times a month and as a rule they are thinking all the time of their preoccupations".[15] In this state of obscurity and confusion caused by the upsurge of evil tendencies the devil too with his "many legions of evil spirits" try to prevent souls from passing from one room to another on their inward march".[16]

Conditions to advance :

Hence St. Teresa exhorts souls in the First Mansions to avoid sins, to practise humility, to acquire self-knowledge by *meditation* and to make an energetic resolution to advance. Then they will find themselves at the threshold of the 2nd Mansions.

Souls in the 2nd Mansions :

Here the soul flies towards God from the minimum of spiritual life around which it gravitates in the First Mansions. To orientate this flight it requires to possess a resolute will, to enkindle great desires and discretion. The *quest* for God with the modest strength of the soul is a fundamental requirement of Teresian spirituality. It defines the soul's first attitude and first movement and guides its steps and all its actions.

It is again by the door of prayer and self-knowledge that the soul enters into the region of greater light in this 2nd Mansions. Fidelity in seeking God is fidelity in prayer. Fidelity in prayer is the measure of the spiritual progress you make. Souls in the 2nd Mansions "have already begun to practise prayer.....(and) can understand the Lord when He calls them; for, they gradually get nearer to the place where His Majesty dwells".[17]

Prayer, which starts as meditation, should develop into active recollection in the 2nd Mansions. St. Teresa says : "It is called recollection, because the soul collects together all the faculties and enters within itself to be with its God."[18] It entirely depends upon the effort of our will without any special intervention of God[19] The activity of the soul detaching its powers

from exterior things in order to turn to God in its centre is only the negative aspect of the prayer of recollection. The positive aspect is to have a real contact with God, to be lovingly attentive to Him, to be alone with Him and speak with Him. She says that it is important to understand this truth "that the Lord is within us and that we should be there with Him".[20]

The prayer of recollection is not limited to the regular hours of prayer: it should overflow progressively into our whole life in this sense that the divine intimacy realised therein must be continued during the course of our day as far as our occupations will permit. The prayer of recollection will lead the soul to an initial living contact with God and is an unmistakable path to a certain degree of deep and delightful intimacies with Him, which will take place already in the 3rd Mansions.

Thus the 2nd Mansions is a period of transition and preparation to the first union of the soul with God in the 3rd Mansions. The purification of the soul in this period will include distractions and aridities in mental prayer which the soul has to undergo in order to advance in prayer of recollection. The asceticism of this period should be entirely subordinated to the search of God in prayer before acquiring virtues. This would seem contrary to the ideas we have gathered from spiritual books that the beginners should insist on the hard work of asceticism and practice of virtues in order to curb their evil inclinations which disturb their prayer. But St. Teresa advises to practise prayer even if you do not possess virtues.[21] The reason is that "the beginner, in the midst of his dangers, should first try to find God; and before entering upon the struggle with his faults, seek in the intimacy of prayer, the light to see God's demands on him and his own defects; and that he should beg for strength to carry on the fight."[22]

Souls in the 3rd Mansions:

It is with great joy that St. Teresa hails the arrival of souls at the 3rd Mansions, calling them "blessed". This shows that such souls have made considerable progress in their inward march compared to those in the 1st and 2nd Mansions.[23] This progress will become more pronounced as the soul advances in this Mansion, though it will not be completely committed to the way of prayer as in the 4th Mansions onward. St. Teresa makes this progress clear with regard to the practice of virtues and of prayer.

The prayer practised by these souls in the 3rd Mansions is again active recollection in its highest degree i.e. prayer of simplicity. Their life which has become very regulated due to virtuous living in the foregoing Mansions helps them now "to have their hours of recollection" habitually or prayer as a state, says St. Teresa very briefly, though they will not be free from aridities. This facility of recollection has been engendered by the persevering efforts of the soul. It is a simplified and high form of prayer, but not distinct from active recollection.[24] It consists in an active gaze of the soul, in silence, in peaceful and sweet repose on a distinct truth or a living form of Christ or a scene of His Life. This is the summit of our intellectual activity in prayer sustained by the general help of God. It is the fruit of higher and finer forms of the activity of the intellect. The penetrating intuition to which it is related is superior to discursive reasoning.

The 3rd Mansions mark the maximum of human effort in interiorization in the search for God.[25]

Though these souls of the 3rd Mansions have made genuine progress in spiritual life

and win esteem and respect with their well-regulated exterior conduct and good works, many of them entertain subtle pride and become self-conscious of their virtues. This lack of humility prevents them from making further progress, nay, throws them back into the First Mansions and sometimes even out of the Castle. This spiritual or intellectual pride explains the miserable defection of priests, religious, eminent theologians and spiritual writers in the Church today. Many souls reaching this Mansion will take a long time to purify themselves and to attain to that union proper to this Mansion. Those who are generous will be led by God to the 4th Mansions.

Interiorization in the second phase

4th Mansions and the Contemplative Prayer

From the 4th Mansions onward the interiorization is mainly the work of God. The initiative proceeds from God Who attracts the soul from its centre and gradually reveals His presence by means of a particular help. It is through the gifts of the Holy Ghost that God works out the transformation of the soul so as to establish complete dominion over it.

The soul is taught to take its direction from faith enlightened by the Gifts and not from reason enlightened by faith and thus to act in a super-human manner.

But in order that God's Wisdom and Love may work in the soul through the Gifts of the Holy Spirit in these Mansions, three basic dispositions are required. These are gift of self, humility and silence with solitude at least intermittant. "The gift of self, attracts in return the mercy of God; humility increases the soul's capacity for grace; silence protects the efficacy of God's action in the soul." [26] You will note that St. Teresa emphasises humility again and again.

The whole asceticism is ordained to the realization of this self-gift which is essential according to St. Teresa. She says "If we do not give ourselves to His Majesty as resolutely as He gives Himself to us . . . He leaves us in mental prayer and from time to time visits us as He would visit servants in His vineyard." [27] But souls who give themselves to God unreservedly with unbounded confidence will be raised by Him in the 4th Mansions to what is called Contemplative Prayer or supernatural prayer as St. Teresa calls it. The initial forms of this kind of prayer which occurs in the 4th Mansions are passive recollection and the prayer of quiet. They belong to the second way of watering the garden according to St. Teresa's description of prayer in her auto-biography. [28] "Along with these two degrees of prayer mentioned by St. Teresa, and belonging to the same period of spiritual life, we must place the prayer of contemplative aridity or of faith, of which St. John of the Cross speaks at length in the Ascent of Mt. Carmel." [29]

About the prayer of passive recollection St. Teresa says that souls become markedly conscious that they are gradually retiring within themselves by a special help of God" . . . I cannot explain it better." [30]

Passive recollection which, too has different degrees is a pure gift from God which we cannot obtain by our own efforts. Even though God does not manifest Himself to the soul, it is a sign of His Presence and action in it. Usually it is a fore-runner of further divine visits attracting the soul to further interiorization.

From passive recollection the soul is led to prayer of quiet or of divine taste that sweetly holds captive the will or united



Fr. Alphonse O.C.D.
in the midst of his Brethren on the occasion of his Sacerdotal Silver Jubilee
Novitiate, Thuckalay



Carmelaram in Full Life
(partial view)



Our Aspirants at Ettumanoor with the Staff



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"in some way with the Will of God"—[31] usually leaving the other faculties free to disturb the soul. The 4th Mansions, though characterized by quietude, are also Mansions of disquietude at times, since all the faculties are not inebriated by the divine taste. Any how, prayer of quiet is "a little spark of true love for the Lord which He begins to enkindle in the soul". [32], a "pledge that He is already choosing it for great things if it will prepare itself to receive them" (ibid) i. e. He will take it more deep into His life and love in the 5th Mansions. The Imperfect Contemplative prayer of the 4th Mansions is going to be more perfect as the soul penetrates into the 5th Mansions. In the 4th Mansions there is a mingling of the natural and supernatural, God's action intermittent and as yet imperfect in the soul and surprising reactions in the faculties." [33]

Souls in the 5th Mansions

In the 5th Mansions, the soul becomes more passive and acquires greater velocity in its movement of interiorization under the impulse of the Holy Spirit. It is like a rocket which has escaped to the outer space from the atmospheric pressure.

The characteristic of the 5th Mansions is union of the will with the Will of God. It is a higher degree of prayer transforming the soul to a certain extent. St. Teresa compares the effect wrought by this degree of prayer in the soul to the metamorphosis of an ugly worm into a beautiful butterfly. She says: "When the soul is in this state of prayer and quite dead to the world, it comes out as a little white butterfly." [34]

With regard to the 5th Mansions it is to be observed that St. Teresa speaks of two kinds of union: one, a mystical grace of union (Chap. 1 & 2); two, a state of union or union of the will properly speaking (Ch. 3 & 4). The first is an extra-ordinary grace, left to the initiative of God; it is a short cut to the union of will which is the distinctive note of the 5th Mansions. St. Teresa compares this mystical grace of union to the most elevated form of quiet, which is the sleep of the powers. There is real suspension of the activity of the powers, with a brief loss of consciousness, followed by anxiety when awakening. [35] This is a first meeting with the Divine Spouse in complete obscurity, though the soul is certain of His Presence. [36]

The second union is not a transitory grace but an established state which one can attain gradually and with hard work. St. Teresa says: "This is the union which I have desired all my life; it is for this that I continually beseech Our Lord" [37]. It is not to be confounded with a good persevering will, nor a certain taste for the supernatural, nor with intense desires. It must be known from genuine work of self-abnegation, practice of virtues and active recollection. This is the union of conformity of which theologians speak in spiritual theology and which one acquires by hard asceticism. Although according to St. Teresa the interiorization of the soul from the 4th Mansions onward is under a particular initiative of God, we must remember that she speaks of contemplative souls and especially of her own experience. We have seen that in the 4th Mansions there is a mingling of the initiatives of God and of the soul. In those souls who are not called by God to the union of will by the short cut of the mystical grace human activity will be predominant and it is they who attain to union of conformity of the will with the will of God in the 5th Mansions by their own effort and the merciful intervention of God.

In both cases special intervention of God is required for the perfection of the union. In order to distinguish the ordinary union of the will from that achieved by the

short cut of mystical grace, "we should stress much less the direct intervention of God, which is common and necessary to both, than the mode of that intervention"[38].

St. Teresa gives the solution of the problem: "The Lord can enrich souls in many ways and bring them to these Mansions by many other paths than the short cut which has been described".[39] The union of the will by mystical grace takes place in the profound regions of the soul accompanied by the suspension of the powers. Hence it is this "extraordinary and powerful way in which the grace is given, and not a special quality of that grace, which characterizes the short cut. Whatever be the way leading to it, union of will is constituted by God's loving possession of the will, which thus becomes self-surrendered and supple under His divine impulse."[40]

This doctrine is of practical importance and a source of consolation and encouragement to those souls who are not called by God to higher states of union by the short cut of infused contemplation proper; for they too can, without infused contemplation and its marvellous effects attain to the perfection of charity in which sanctity consists

Souls in the 6th Mansions and Spiritual Betrothal

It is the soul that "has been wounded with love for the Spouse" which enters the 6th Mansions. St. Teresa devotes more than half of the treatise of the Interior Castle to the 6th and 7th Mansions of the soul, regions little explored by other writers. 6th Mansions form a period of transition in which the soul is finally purified by the last finishing touches of God on the tender nerve centres of its spiritual organism and preparing it for spiritual marriage in the 7th Mansions. Mystics following the example of God in the Sacred Scriptures use words such as betrothal, marriage etc. which are terms of the most pure human relations to express the most intimate actual relalions between God and the soul.

St. Teresa speaks, from the very beginning of the 6th Mansions, about the sufferings which the soul meets there. St. John of the Cross has more comprehensively dealt with them in the Dark Night of the Spirit. The inflowings of divine love passively received in contemplation purify the soul, enlighten it and unite it with God. This degree of union is called Spiritual Betrothal. In the 6th Mansions God progressively reveals His interior Presence which will be complete in the 7th Mansions, making of the soul a divine instrument. The action of God's love in the soul is compared by St. John of the Cross to the action of fire on a log of wood, first enveloping it, then penetrating it and finally transforming it into the form of fire itself.[41] The force of interiorization proceeds from this love which draws the soul to its innermost centre.

Spiritual betrothal which is the characteristic union of the 6th Mansions consists according to St. Teresa in this that "the Lord gathers up the soul....and raises it up till it is right out of itself.....and begins to reveal to it things concerning the Kingdom that He has prepared for it".[42] "In the raptures of transport of the betrothal, the soul has not only enriching contact with God, but a veritable penetration into God", accompanied by dazzling light.[43] The effects of spiritual betrothal, which St. Teresa calls jewels are the discovery of God in divine union with intimate knowledge of its Divine Spouse, exchange of promises and mutual fidelity and ardent desires and anguish to posses God fully; God is thus preparing the soul for the final stage of interiorization in the 7th Mansions.

Souls in the 7th Mansions and Spiritual Marriage :

St. John of the Cross says "if the soul is seeking God, its Beloved is seeking it much more."[44] This seeking of each other with such purity and ardour terminates in the mutual gift of spiritual marriage. It is a new state of union which differs from that of spiritual betrothal as marriage differs from betrothal in human relations.[45]

The soul has come to the end of its journey of intertorization, to the centre of itself, the 7th Mansions where God dwells. There in that innermost depth the soul will henceforth live in union with God in a delightful embrace, captive in the bonds of His love.

In Spiritual marriage the soul has become a second Heaven for God.[46] St. Teresa notes that there is no essential difference between the 7th and 6th Mansions, for both can be fused into one : there is no closed door to separate the one from the other[47] except for the quality of the union, the light and the things manifested to the soul.[48]

St. Teresa, however, remarks that union is complete in the spiritual marriage unlike in the spiritual betrothal. In spiritual marriage the whole soul (soul and spirit) is drawn to its centre, the abode of God whereas in spiritual betrothal "it is affected only in its higher part".[49]

In spiritual marriage no transport or rapture is felt nor separation between the parts of the soul. There reigns peace in the soul with inner unity. The soul remains in possession of senses and "in all that belongs to the service of God she is more alert than before."[50]

Another marked differences is that the union of spiritual marriage is definitive; the soul remains with God in its centre all the time[51] whereas that of betrothal passes away quickly in this sense that the soul loses the experience of the companionship of God.

In the mystical grace of union of the 5th Mansions there had taken place a fleeting and less profound union in the most complete darkness. There the soul had a certitude that it has been in contact with God. "In the rapture of the betrothal, the union that was realised in a simple meeting produced an intoxication and a dazzaling. The soul experienced divine union and this contact discovered great divine secrets . . . . The rapture of the betrothal carried it away for a moment into a state higher than that in which it ordinarily lived. The meeting was a sudden and fleeting plunge into the depths of perfect union. And so it was violent and sweet, blinding with its light."

"In spiritual marriage perfect union is no longer just a happy incident along the way; it is thereafter a thing confirmed, a fact that imposes itself with all its consequences. The fleeting substantial touch is replaced by the substantial penetration of habitual union. The soul is immersed in God like a sponge in the ocean, it rests in the transforming love that has taken it captive and that continues its working.[52] A delectable experience of the habitual Presence of God in the centre of the soul is the sign of spiritual marriage.

Having arrived at spiritual marriage the soul does not come to a stand still in the repose of its peace and brilliance of its light; it continues its march of interiorization till God manifests Himself in beatific vision.[53]

1. Mansions (M) I, 1. Allison Peers, Complete Works (P), II, 201.
2. M I, 1; P II, 201.
3. M VII, P II, 351.
4. M I, 2, 8; P II, 207.
5. M I, 1; P II, 202.
6. M I, 1, 7; P II, 202.
7. M I, 1, 6; P II, 203.
8. M II, 2; P II, 213.
9. M. II; P II, 211.
10. M V, 1; 5; P II, 249.
11. M I, 1, 5;
12. M I, 1; P II, 201.
13. Life, 8;
14. M I, 2; P II, 210.
15. M I, 2; P II, 204.
16. M I, 2: P II, 210.
17. M II 1; P II, 213.
18. Way of Perfection (W), 28; P II, 115.
19. W 29; P II, 120.
20. W 28; P II, 115.
21. W 16; P II, 63 - 4.
22. I want to see God, by P. Marie-Eugine O. C. D. p. 171.
23. M III, 1; P II, 222.
24. W 28; P II, 116.
25. I want to see God, p. 300 - 305; M III, 1; P II, 221.
26. I want to see God, p. 407.
27. W 16; P II, 66.
28. Life 14, 15.
29. I am a Daughter of the Church, by. Marie - Eugene O. C. D., p. 6.
30. M IV, 3; P II, 241.
31. M IV, 2; P II, 238.
32. Life 15; P I, 90.
33. I am a Daughter of the Church p. 148.
34. M V, 3; P II, 254 - 5.
35. I am a Daughter of the Church p. 173 - 4.
36. M V, 4; P II, 265.
37. M V, 3; P II, 260.
38. I am a Daughter of the Church p. 184.
39. M V, 3; P II, 260.
40. I am a Daughter of the Church p. 185.
41. Living Flame (LF) I; P III, 25; Dark Night (DN) II, 10; P I, 403
42. Life 20; P I, 119 - 20; M VI, 5, P II, 296.
43. I am a Daughter of the Church p. 515.
44. LF III, P III, 66.
45. LF ibid. 65.
46. M VII, 1, P II, 330.
47. K VI, 4; P II, 287 - 8.
48. I am a Daughter of the Church p. 518 - 9.
49. M VII, 2; P II, 331.
50. M VII, 2; P II, 332.
51. M VII, 2; P II, 335.
52. I am a Daughter of the Church p. 549,
53. op. cit. p. 559.

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To hide the fault I see;
That mercy I to others show,
That mercy show to me."

Pope.

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St. Teresa's influence on St. Alphonsus Liguori



Fr. VARKEY VITHAYATHIL,
C. SS. R., Bangalore.

One of the arguments brought up against St. Alphonsus in the process of his cononization was that he was a snuff-addict. How could a man be a saint if in spite of all his austerity he was indulging in cheap thrills like the use of snuff? But this argument was easily dismissed when the postulator of the cause said that in this Alphonsus was merely following St. Teresa of Avila who was also in the habit of using snuff.

St. Alphonsus Liguori followed St. Teresa of Avila in more important matters than the use of snuff. Very few saints have exerted such a deep influence on the life and apostolate of St. Alphonsus as the great Doctor of Avila. He was her spiritual child. Her life and writings were a constant inspiration and guide for his own. He used to call her his "second mother" and "my saint".

St. Alphonsus was born in Naples in the year 1696, a little over a century after St. Teresa's death and only seventy-four years after she was canonized by Pope Gregory XV. At the time of his birth, the kingdom of Naples had been already for two centuries ruled by the king of Spain through a vice-roy. During these two hundred years, there sprang up and developed between the peoples of Spain and Naples bonds of blood, friendship, art, culture, customs and language. The two countries had the same political and religious interests. We are not surprised, then, that the great reformer of Carmel was a popular saint in the kingdom of Naples.

Born into the neapolitan nobility, Alphonsus was a perfect example of the strong links that united Spain and Naples. There was Spanish blood in him through his maternal ancestors. For this reason, St. Teresa of Avila had her rightful place in the devotional life of the Liguori family. Many members of this family bore the name of Teresa. Alphonsus' maternal aunt, younger sister, cousin (a carmelite of Naples), and niece were all called Teresa. His uncle, Canon Pedro M. Gizzio was

a great propagator of devotion to St. Teresa in the Liguori family and it is to his influence that St. Alphonsus' biographer Fr. Tannoia attributes his great veneration and filial love for the saint of Avila.

Even from his early childhood, Alphonsus seems to have practised great devotion to St. Teresa. Preaching to a community of carmelite Fathers, he once recalled how as a child, he preferred to visit a church dedicated to St. Teresa. He writes in one of his letters: "When I was a child, I always practised the nine Wednesday of St. Teresa in the churches of the carmelite Fathers."

We see this Teresian devotion growing with the years in the life of St. Alphonsus. It was during the first years of his priesthood that he had to undergo a terrible interior trial. Perplexities, anxieties and scruples turned his poor mind into a veritable crucible of suffering. In this purgatory, his great support after the Blessed Virgin Mary was St. Teresa of Jesus. Her example and intercession saw him safely through this dark night of mental anguish. He had chosen her as his teacher and confidant. Later on, he was to declare her the special patroness of souls tried in the crucible of spiritual anguish. For the moment, he was steeped in her writings, spent much of his time before her altars, imitated her and offered her the homage of a lover. At this period, we see written in his spiritual diary the following promises made to her :

1. to promote your devotion everywhere
2. to pray everyday at least for half an hour
3. to teach others prayer and propagate the Forty Hours devotion urging people to spend during it some time in prayer
4. to wear in your honour the scapular and to recite daily nine Hail Marys
5. to honour you every Wednesday with three acts of mortification
6. to visit for nine Wednesdays one of your churches or images and to spend there some time in prayer and to recite nine Our Fathers, Hail Marys and Glorias and to practise nine acts of mortification and moreover to make a meditation on your life for quarter of an hour.
7. to fast on the eves of your feasts.

Alphonsus then enshrines these offerings in the following beautiful act of consecration which is a clear testimony of the deep Teresian influence in his life :

"O Seraphic Virgin, Teresa of Jesus, most beloved spouse of the Divine Word! Though unworthy to be your servant, encouraged nevertheless by your great goodness and my great desire to serve you, in the presence of the Most Holy Trinity, my angel guardian and the whole court of heaven, I choose you this day, after Mary, as my mother, teacher and special advocate and I take the firm resolution to serve you always and to labour so as to make others also serve you. I pray you, therefore, O Seraphic Saint! that in view of the blood of your divine Spouse shed for my good, you receive me for ever among the number of your devoted servants. Help me in my necessities and obtain for me the grace to imitate your virtues, walking along the true path of christian perfection. Assist me especially at prayer and pray to God for me that he may grant me this sweet gift which

you received from Him to such a high degree, so that contemplating and loving the Supreme Good, I may avoid in my thoughts, words and actions whatever may be displeasing before your eyes and those of God. Receive this insignificant offering as an expression of my enrolment in your service and succour me in life, and particularly at the hour of my death."

The above act of consecration is proof not merely of the personal devotion of Alphonsus for St. Teresa but also of the fact that he had chosen her as his chief guide in the path of perfection and in the art of prayer and contemplation.

In the year 1732, Alphonsus founded the Redemptorists. At that time, he chose as his spiritual director the bishop of Castellamare, Msgr. Thomas Falcoia. But he continued to seek the guidance he received from St. Teresa in the past. While the former guided his conscience through his words and letters, the latter guided him through her writings. Familiarity with these writings, so full of the warm, mystical, solid and vigorous doctrine of St. Teresa, had a marked influence on the writings of St. Alphonsus who has to precede her by a century to the honour of Doctor of the Universal Church.

In fact, one of the first literary works of St. Alphonsus was a book entitled: "Considerations on the virtues and merits of St. Teresa of Jesus drawn from her admirable words and example, together with a chaplet in her honour and a short exercise for perfection." This book of 104 pages was published in Naples in 1743. It included 9 considerations on the principal virtues of St. Teresa, a chaplet in her honour, a brief treatise on perfection drawn from the teachings of St. Teresa and a canticle. He intended this book as a homage of love and gratitude for the saintly reformer of Carmel. In the dedication the auther assures us that "for a long time he was mediating on her life and that along with her he desired to leave behind after his death those who could continue the Teresian apostolate which he was exercising with his words during his missionary expeditions."

In these pages, he pours out his own heart with the simplicity and originality of his own genius — no flights of theories and fancies, no high-sounding and academic flourishes. He destined these considerations not only for the unlearned but also for the learned in so much as they also falling on their knees would benefit by the patronage of this saint" so powerful before God and so grateful to her clients." He urges all to be better images of the virtues of the saint and of her high flights in the spiritual life which he outlined in the book with her words and sayings. The warmth of the considerations on the deep intuitions of St. Teresa brought forth what Alphonsus calls the "fruits" i.e. the consequences of a practical imitation, all the more delicious as they are gathered from the garden of Teresian writings. The author then fuses these "considerations" and "fruits" into a prayer in which he uses for St. Teresa such touching expressions as "my seraph, my saint, my advocate" and solicits her intercession before God.

In this book we can see outlined the simple, unctious and popular style of future alphonsian writings. His method of presentation was eminently practical, namely, to choose certain principles that were actually lived by some in order that they may be lived by others. Take for example two stanzas he wrote on the "transfixation":

> "And lo! she pines away,
> She languishes, she sighs;
> For Him Who gave the wound,
> Of very love she dies.

O Jesus, Who didst pierce with love
Teresa's beauteous heart,
Of her sweet love upon my soul
Let fall a flaming dart. "

The great desire he had to walk in the foot-steps of St. Teresa no doubt intensified fires of divine love in the heart of Alphonsus. Thus we see in the above book on St. Teresa, without the author being aware of it, traces of his own autobiography. To no one more than Alphonsus could one apply the following passage we find in it :

" The soul wounded by love for Jesus Christ cannot live without loving Jesus, without thinking of Jesus: and if by chance the world or creatures fight to distract her from her loving thoughts, she is forced sweetly by the wound of the heart to be on fire with love for the One who lovingly wounded her. But in order to dispose the heart to receive this fire and such a wound, it is necessary to resolve once and for all to empty one's heart of all that which is not God, saying : world, honours, riches, creatures, what do you want from me? I renounce your attractions.....good-bye ! but the Lord has enamoured me and wounded me and with His love has rent my heart ".

We are told by the first biographer of St. Alphonsus that the Carmelites sincerely praised this little book and were grateful for its publication. After two centuries, it deserves today both on account of the author and its intrinsic merit a pre-eminent place among similar Teresian literature.

The Prince and heavenly Patron of moral theologians has been praised by the Popes for avoiding the extremes of laxity and rigour and for courageously following the middle road in giving solutions to moral problems. In taking a balanced and humane approach to these problems, St. Alphonsus was no doubt influenced by the teachings of St. Teresa so noted for her sound commonsense and reasonableness.

As an ascetical writer, Alphonsus draws largely from Sacred Scripture, the Fathers and Doctors of the Church and other spiritual writers. His writings are noted for their frequent quotations from them. Here too, St. Teresa has a very special place. In his very first writing, the "Visits," her name is very frequently cited. His letters of spiritual direction rarely contained quotations. But even here St. Teresa used to figure along with St Francis of Sales.

St. Alphonsus is called the Doctor of Prayer. His book: "Prayer, the great means of salvation" is a master-piece on the subject. It is especially in his writings on prayer that the influence of St. Teresa is most obvious. In dealing with contemplative prayer, he follows closely the teaching of St. Teresa. For example, writing on the degrees of contemplation he lists the following stages: Supernatural Recollection - Prayer of Quiet - Simple Union - Union of Betrothal and Consummated Union or Spiritual Marriage.

A quotation each from two authorities on the ascetical works of St. Alphonsus would suffice to indicate the degree of influence of St. Teresa on St. Alphonsus' writings. The first is from Fr. G. Cacciatore, C. SS. R. who from his examination of the sources of St. Alphonsus finds that there are certain authors whose influence is all-pervasive. He writes: "Above all, there is St. Teresa, St. Francis de Sales, and, in a lesser measure, St. John of the Cross. The first two are not merely the source of certain thoughts and suggestions; they are responsible for the whole tone and direction: they are the masters and guides of St. Alphonsus."

The other is from Fr. C. Keusch, C. SS. R. who in his book: "The ascetical doctrine of St. Alphonsus" speaking of a booklet by St. Alphonsus called "Breve pratica per la perfezione raccolta dalle dottrine di S. Teresa" says: "This is at once an introduction to the ascetical doctrine of St. Alphonsus and a compendium of it. The main themes developed in this treatise are very frequently resumed in a more confident and penetrating manner in other parts of his works, and, especially where mystical questions are treated, the authority of St. Teresa continues to be invoked as definitive. All this adds up to a very strong Teresian influence. It shows itself in the dominant ideas, especially in the conception of perfection, in the ideal of sanctity and the place given to prayer in reaching this ideal. St. Teresa, then, is a primry source of the ascetical teaching of St. Alphonsus."

In the poetical works of St. Alphonsus, too, the influence of St. Teresa is evident. Alphonsus is one of those seraphic poets who knew no muse except divine charity. His heart like that of St. Teresa's overflows with the love of God and he often gives free expression to it in verse. One could hardly fail to detect St Teresa's own verses on "I die because I cannot die" in the following lines of St. Alphonsus in his canticle "L' anima ehe sospira il paradiso":

"O! I am dying of desire,
Sweet Lord to see Thy face;
To linger here on earth I tire,
O God of loveliness."

Alphonsus wished the strong Teresian influence under which he came to be extended to others also. For this reason, he was an ardent propagator of devotion to St. Teresa. On the top of his letters, he added the name of Teresa to those of Jesus, Mary and Joseph. He often preached on her. In one of his first sermons to the people on "Jesus, Shepherd and Lamb in the Eucharist" he quotes St. Teresa seven times. In march 1748 during a mission preached in the church of the Holy Ghost in Naples he got into trouble with the king's prime minister Tanucci for quoting a saying of St. Teresa that God grants audience more easily than kings. He celebrated her feasts with a novena and exposition of the Blessed Sacrament. In 1747 he composed a novena in her honour dealing with her principal virtues. He was a true apostle of St. Teresa first to the communities of his own religious institute and through them to the faithful at large.

Thus in his own spiritual life, as a writer and as an apostle St. Alphonsus was profoundly influenced by St. Teresa of Avila. And now that both are numbered among the Doctors of the Church, their combined witness is bound to exercise a forceful influence on the life of the Church in the future.

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An outline of union with God According to St. John of the Cross

Br. MAURUS O. C. D., Carmelaram, Bangalore

St John of the Cross, of all the doctors of the Catholic Church, is known as the doctor of divine love. Despite his austere and ascetic appearance which frightens many a soul he is a singer of love. Many people consider love only as an earthly affair in which selfishness plays the greatest role. But St. John of the Cross shows that love is something which transcends the world, which has its culmination, perfection, and realization in the union of the soul with God. Here we intend to treat of the nature of the union with God only as St. John of the Cross explains it in his books "Ascent of Mount Carmel" and "Dark Night of the Soul."

St. John of the Cross does not directly treat of union with God in "Ascent of Mount Carmel" and "Dark Night of the Soul"; nevertheless he explains the nature of this union to clarify and illustrate the main theme of these works, namely the way or the means to attain union with God.

To the Eastern thinkers union with God means an absorption into the Infinite which is called Nirvana. The individuality of the soul is lost in that of the Infinite. There is no question of a personal consciousness in union with God. According to 'Advaita' union with God is nothing else than the realization of self. Such kind of pantheistic interpretation of union with God is quite alien to the mind of St. John of the Cross. One of his commentators says that "by the union the saint understands a linking and conjoining of two things, which though united, are still different, each keeping its own nature; for otherwise there would not be union but identity." With these prenotions let us examine and see what the saint actually says of the subject.

Before explaining union with God St. John of the Cross makes it clear that God dwells substantially in every soul even in that of the greatest sinner in the world. This kind of union always exists between God and the creatures, for by it He is preserving their being. He calls this substantial union. This is not the union he means when he speaks of union of the soul with God, in the present context. The former is natural and the latter is supernatural. We find a charcteristic formula defining union of the soul with God in the first book of the Ascent. "The state of this union consists in the soul's total transformation

according to the will, in the will of God, in such a manner that there be naught in the soul that is contrary to the will of God, but in all and through all, its movements may be those of the will of God alone (Ascent B. 1, C. 11, n. 2). In another passage the saint says: "When we speak of the union of the soul with God, we speak of the union and transformation of the soul with God, which is not being wrought continually, but only when there is proudced that likeness that comes from love; we shall term therefore this the union of likeness..... And it comes to pass when the two wills - namely that of the soul and that of God - are conformed together in one and there is naught in the one that is repugnant to the other. And when the soul rids itself totally of that which is repugnant to the divine will and conforms not with it, it is transformed in God through love" (Ascent. B,II, C 5, n.2).

From these passages we can deduce the following conclusions. Union with God, according to the saint, consists in the transformation of the soul in God. This transformation is produced by the likeness that comes from love. Hence union with God is culmination of love between God and the soul. Love exists only when there is conformity of wills between the lover and the loved. Therefore perfect conformity between the will of God and that of the soul is union with God. To quote the saint again: "Wherefore God communicates Himself most to the soul that has progressed farthest in love namely that has its will in closest conformity with the will of God. And the soul that has attained complete conformity and likeness of will is totally united and transformed in God supernaturally" (Ascent. B.II. C.5, n.5).

What happens when the soul is transformed in God? Here again we shall allow the saint to speak: "The soul is at once illumined and transformed in God and God communicates to it His supernatural being in such wise that it appears to be God Himself and has all that God Himself has. And this union comes to pass when God grants the soul this supernatural favour that all things of God and the soul are one in participant transformation; and the soul seems to be God rather than the soul and is indeed God by participation; it is true that its natural being, though thus transformed, is as distinct from the being of God as it was before" (Ascent. B. II, C. 5, n. 7).

Sublime and attractive indeed is the nature of the union with God, proposed to us by St. John of the Cross. No saint in the history of the Church has explained so admirably this matter as St. John of the Cross. His doctrine is a great asset to the spirituality of the Church. The second Vatican Council has stated that all are called to holiness. Holiness is nothing but union with God. And St. John of the Cross shows us what union with God is in its highest degree.



However brilliant an action it should not be esteemed great unless the result of a great motive.

Francois de la Rochefoucauld.



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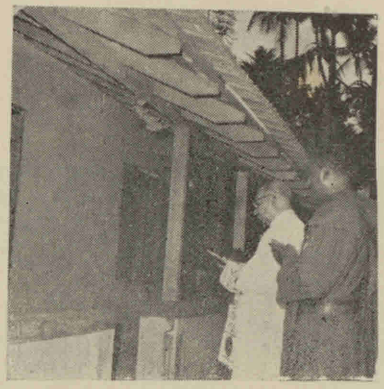
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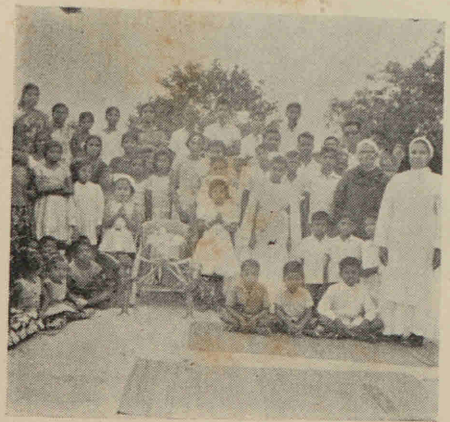


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Our Apostolate of the Missions

Fr. PAUL POOVATTIL, O. C. D., Carmelaram, Bangalore.

RIGHT from the beginning of the Reform the Carmelites undertook the apostolate of the missions, under the guiding spirit and inspiration of their Reformer, St. Teresa. The early Carmelites at the behest and express wish of St. Teresa undertook missionary work in Congo during her lifetime itself. Later on it was extended to different regions of the Church. They moistened with their sweat and also with their blood, as situation demanded, those areas of the Lord's vineyard entrusted to them. Both by their advice and zeal they made a great contribution to the founding of the Sacred Congregation for the Evangelization of the Peoples.

With the Church the Carmelites fully realize that the pilgrim Church is missionary by her very nature. For, the time for missionary activity extends from the time of Christ's first coming to that of his second advent.

Therefore the missionary apostolate is not at all optional to the Church but a necessity. St. Paul, the great missioner and apostle, was only saying the truth when he confessed: "When I preach the gospel I take no credit for doing so; it is necessary that so I act: it would ill become me indeed to fail to preach the gospel." 1 Cor. 9:16.

Jesus Christ, the divine Saviour of the world, said: "Other sheep I have which do not belong to this fold: them also I must bring." Jn. 10: 16.

The aim of the Missionary activity is to preach the gospel with a view to founding a Church among the peoples or groups of peoples who do not yet believe in Christ.

It is the duty of all Christians to take part in the missionary role of the Church. However, not all are called to preach but only those whom Christ calls and sends.

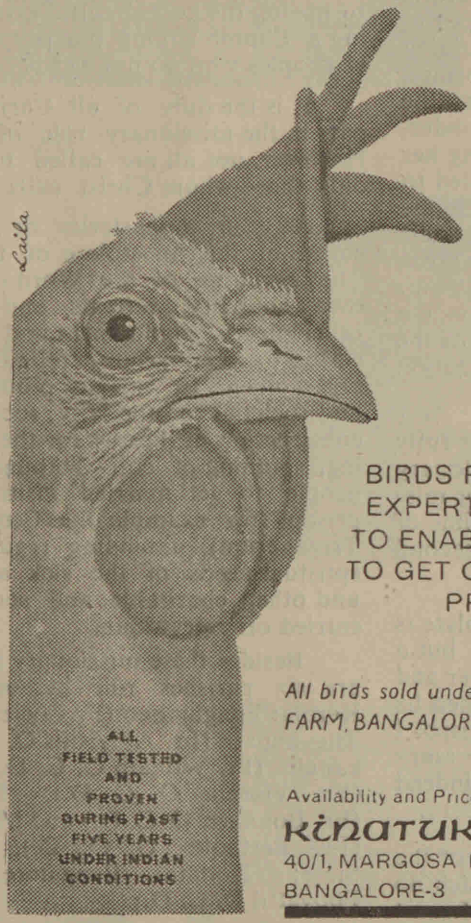
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SPOTLIGHT ON THE SPIRITUALITY OF MAHATMA GANDHI

Br. Lawrence, O. C. D., Carmelaram, Bangalore

We honour Gandhi and we are proud of him. He set aside his life for a very specific purpose - liberation of India from the colonial dominion of the foreigners. In the long enduring battle against the armed force of the English he defeated their imperial power with his new guns and swords of '*ahimsa*' and '*sathyagraha*'. His patriotism was thus crowned with success. India became independent and we her free children; and Gandhiji is now rightly hailed Father of the Nation. It was to this that Gandhiji directed all his activities in the political and social fields. And therefore some dare to identify Gandhiji with India and consider any slight to him hardly a personal matter, but an insult to the Nation itself.

This is not all about Mahatma Gandhi. He was not merely a humanitarian. Beyond and above these human values he had the insight of a superhuman and spiritual end. His individual personal life was motivated and nourished by the desire of this ideal. Being faithful to his religious heritage he found all his human endeavours as means to this end - attainment of Moksha. "What I want to achieve", he writes in the introduction to his Life history, - "What I have been striving and pining to achieve these thirty years is self-realization, to see God face to face, to attain Moksha. I live and move and have my being in persuit of this goal. All that I do by way of speaking and writing and all my ventures in the political field are directed to the same end." He knew that it was a hard task. But the great Sages of antiquity were ever shining examples before him. And he believed that what had been possible for them could be possible for him as well. He tells us of his bitter and sweet experiences of his encounter with God (with 'Truth' as he calls Him) in himself. This might be the reason why he gave the title 'The story of my experiments with Truth' to his autobiography.

His concept of God

God, for Gandhiji, is the Absolute Truth, the Eternal Principle to which all other principles, whether philosophical or moral, are subjected and subordinated. He is named after the innumerable manifestations of His Perfections. "But I worship God", he said, "as Truth only. I have not yet found Him; but I am seeking after Him. I am prepared to sacrifice the things dearest to me in persuit of this quest. Even if the sacrifice demanded be my very life, I hope I may be prepared to give it. But

as long as I have not realized this Absolute Truth, so long must I hold by the relative truth as I have conceived it. That relative truth must, meanwhile, be my beacon, my shield and buckler" (Introduction to the Autography). Thus Gandhiji was a 'Sathyagrahi' (one who ardently holds fast to truth) in the full sense of the term.

Encounter with God

Gandhiji knew well that God, the absolute Principle of creatures, is transcendental to these microscopic manifestations of His love and power. Yet these 'unreal' can not be something unless they are preserved and sustained by the 'Real'. There the immanence of the transcendental God in His creatures was no new concept to his Indian philosophico-religious mind. Over and above this global presence of God in all things, there is a special and peculiar presence of God in us human beings by reason of the wonderful resemblance of our soul with God. God takes delight to abide with man, the master piece of His creative activity. Our effort here on earth is to realize this presence of God in us and to encounter Him until we are inseparably united with Him in the 'real World'. First and foremost we must be conversant with Him, and then strive to grow in knowledge and love of Him. Here the three ways (Jnana, Karma, Bhakthi) have to converge. And we think Mahatma Gandhi collected these waters of the various streams of philosophical schools of India and was inebriated with them. He had frequent recourse to the Scriptures, not only of his own Religion but also of the other world Religions. He had a predilection to the words of Christ revealing the true God Whom he sought for. It is needless to say about his 'Karma' — good works. His uprightness in word and deed was always arresting the admiration of his friends and enemies alike.

His Bhakthi —devout life— deserves our attentive consideration. His ascetical practices and his life of recollection and prayer teach us how it is possible to attend to the demands of our soul while we are engaged in external occupations. In spite of his problems, manifold and disturbing as they were, he found time and place to fulfil his religious duties. And therefore his duties toward his fellowmen never stood on his way to God.

His experience of prayer

Mahatma Gandhi puts in different and various ways his experience of prayer. Prayer for Gandhiji is meant to adore the Truth. It may be an earnest and sincere quest to be perfected by the spirit of the Truth. It may be an earnest and constant desire to be united with the Spirit, the Container of everything. In any case it is a personal contact between God and ourselves. It is a personal approach to God. And prayer thus considered is the root and foundation of our very life. It may be expressed by an act of adoration, contrition or petition. It may be, in a wider sense, an interior union with God.

Though no one is debarred from this exercise, some pre-requisites are demanded of everybody who desires to devote himself to this exercise. Gandhiji proposed a life of simplicity, equality and self-control. It means uprightness in our personal and social life. " It would be absurd to expect that a person who is given to too much self-indulgence can endure much suffering or show unusual self-control or behave like a hero when the crisis comes "('Toward Freedom' by Jawaharlal Nehru)

He believed that deliberate and voluntary restriction of wants promotes real happiness and contentment and increase the capacity for service. In this simplictty of

mind and sincerity of heart Gandhiji experienced the presence of God in him. "Often in my progress I have had faint glimpses of the Absolute Truth, God, and daily the coviction is growing upon me that He alone is real and all else is unreal. Let those, who wish, realize how the conviction has grown upon me; let them share my experiments and share also my conviction if they can. The further conviction has been growing upon me that whatever is possible for me is possible even for a child, and I have sound reasons for saying so. The instruments for the quest of truth are as simple as they are difficult. They may appear quite impossible to an arrogant person, and quite possible to an innocent child. The seeker after truth should be humbler than the dust. The world crushes the dust under its feet, but the seeker after truth should so humble himself that even the dust could crush him. Only then, and not till then, will we have a glimpse of truth, The dialogue between Vasishtha and Viswamitra makes this abundantly clear. Christianity and Islam also amply bear it out" (Intro. to Auto.) It may be remarked that the principle set down here is nothing new to the world Religions from their ascetico-mystical view point of human life. But the newness and vitality of his conclusion consist in this that he frankly narrates his own experience born of personal conviction.

Fruits of prayer

"More things are wrought by prayer than this world dreams of," wrote A. Tennyson. It is the experience of everyone who has recourse to prayer. Genuine prayer works out wonders. Our devout prayer, during the period of crisis personal or national will surely be heard and rewarded by God. For He can never reject a humble and contrite heart. Therefore Gandhiji concludes that they are blindly mistaken, who consider prayer formulas as superstitious slogans worthy of ignorant people. And if at times our prayer is not heard it is due to the lack of our interior disposition rather than the want of effectiveness of prayer itself.

Prayer offers us interior peace-the greatest of all goods we need in this valley of tears. And one who believes and perseveres in prayer alone possesses this pearl. It is he who can give peace to the world. He makes happy and peaceful his neighbours, his sorroundings and the world at large. One who neglects prayer succumbs to the powers of darkness and this would lead him to the state of unrest. He makes his life very unhappy and he will eventually share this state of unrest and unhappiness with his surroundings. Had our leaders share these thoughts of Gandhiji ! Had they ever remembered that every attempt devoid of divine assistance to build up the earthly paradise is a sheer folly ! It leads society into misery and world into destruction.

Prayer and activity

Some think that time spent in prayer and other religious duties is a waste and so it could be better used in serving one's neighbour. Therefore those who engage themselves, they conclude, in the works of charity do not require prayer and other religious practices. But Gandhiji's remark is that behind this excuse there hide interior laziness and atheistic leaning. They forget the truth that prayer and performance of other religious duties are the power-house whence we get strength and stability so necessary in our arduous work of development in any field. We call Gandhiji 'Mahatma' for his great achievement in the social and political fields, but we close up our ears to what this Mahatma says.

„My experiments in the political field are well known," says he, "not only to India. but also, to a certain extent, to the 'civilized' world. For me, they have not much value; and the title of 'Mahatma' that they have won for me has, therefore, even less. Often the title has deeply pained me; and there is not a moment I can recall when it may be said to have tickled me. But I should certainly like to narrate my experiments in the spiritual field which are known only to myself, and from which I have derived such power as I posses for working in the political field. If the experiments are really spiritual, then there can be no room for self-praise. They can only add to my humility. The more I reflect and look back on the past, the more vividly do I feel my limitations." (Intro. to Auto).

Gandhiji instilled in us courage and manhood, discipline and endurance, and the power of joyful sacrifice for a cause. "Courage is the one sure foundation of character," he said, "without courage there is no morality, no religion, no love. One cannot follow truth or love so long as one is subject to fear." And "discipline is the pledge and guarantee that a man means business. There is no deliverance and no hope without sacrifice, discipline, and self-control. Mere sacrifice without discipline will be unavailing" (Quoted in 'Toward Freedom' by Nehru).

All these lead us to attain our final goal (Moksha) through the troden path of 'Karma' good works) and 'Dharma' (service to our brethren). Yet how sad it is to realize that the vast majority of our people refuse to follow the great ideal set forth by the Father of our Nation, the chief Architect of its Freedom. Gandhiji's spiritualization remains a challenge to our attempt of materilisation. Therefore let us join with Gandhiji in the concluding prayer of his autobiography that the God of Truth may grant us the boon of Ahimsa in mind, word and deed.

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THE ADVAITA THEORY

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LIBERATION (*Moksa* or *Mukti*) according to Advaita teaching contains both negative and positive elements. In negative aspect *Moksa* or *Mukti* is freedom from *Karma* and *Samsara*. Freedom from *Karma* is freedom from actions that bind one to the world; freedom from *Samsara* is freedom from the ceaseless round of births and deaths in the world. But no man desires freedom for its own sake; it must be freedom which will be a means to obtain some higher and fuller life or good. Therefore Liberation should imply some positive elements. In the positive aspect Liberation connotes the attaining to a state of "at-onement" with the depth and quiescence of Reality. Spiritual freedom means full realization of the potentialities of man as a spiritual being. It means the attaining of insight into oneself; it means self-knowledge and joy of being. For Advaita it means Supreme Identity with the Absolute.

Means of attaining Liberation

Moksa is attained, according to the Advaita, through the mental, spiritual discipline of *Jnana Yoga*. *Jnana Yoga* is a living process of knowing and being and therefore its stages cannot be sharply delineated, and yet for the purpose of instruction, the Advaita sets forth a model scheme of four qualifications that must be acquired by those who aspire to attain *Moksa*, passing through three general stages. The four qualifications required are illustrated by Sankara in his *Brahma Sutra bhasya* I, 1.1.

1. The aspirant must possess the ability to discern between what is real and what is only apparently real, between truth that is timeless and events that are time-bound (*viveka*).

2. He must have an utter disregard for those sensuous pleasures that distract the mind. He must willfully give up everything that stands in the way to the attainment of truth and self-knowledge. This second qualification demands the renunciation of or indifference to (*Vairagya*) all petty desires, to all strivings for sensuos satisfaction.

3. The aspirant must acquire mental tranquility (*Sama*), self-control (*Dama*), dispassion (*Uparati*), endurance (*Titiksa*), intentness of mind (*Samadhana*) and faith (*Sraddha*).

4. He must have a positive longing for freedom and wisdom (*Mumuksutva*).

He must dedicate himself completely to the quest for understanding, concentrating all desire upon it alone.

These four-fold discipline (*Sadhana Catustaya*) requires not only a rational discipline but a radical change in the natural direction of consciousness that leads one to a passionate involvement to the things of the world.

The three stages of *Jnana Yoga* : Once the aspirant has proved his capacity and his will to attain *Moksa*, he must try to traverse the three stages of *Jnana-Yoga*.

The first of the three is "Hearing" (*Sravana*), hearing of the "great sayings" (*Mahavakyas*) of the Vedantic texts with the view of getting acquainted with the Upanisadic teaching condensed in Vedanta. The aspirant should listen and study these texts, thereby directing his mind to what is to be sought and providing a frame-work grounded in other's experience together with that of his own.

The second stage is that of "Thinking" (*Manana*) by means of which the Advaita seeker by means of prolonged reflection endeavours to appropriate the stuff he has meditated to make it his living faith. Through the help of a master (*Guru*) the aspirant learns about the nature of Brahman, of its definition viz. "Being, consciousness and bliss" (*Saccidananda*), of the philosophical basis of the *via negativa*, by which it is obtained, the distinction between Brahman with qualities (*Saguna Brahma*) and Brahman without qualities (*Nirguna Brahma*). The fundamental distinction between Reality and Appearence is driven home to him by a careful analysis of his experience in terms of *Maya*, *Avidya* and *Adhyasa*. He is forced to look within and see for himself the manner in which he erroneously identifies himself with some phenomenal or partial expression of his self. He realizes that the "mind" cannot be the Self—that this feeling and knowing self, in which exists a delightful harmony cannot be the Self. Events appear and disappear; I accept some and reject others. What is important to me today, I discover to be unimportant to me tomorrow. Truths are turned to be illusions. What I value most before attaining it, I disvalue when I attain it. The things of the world—power, prestige, money, even family and home—turn out to be empty: instead of liberating they bind me. Everything gets rejected by something else. No *thing* can be truly real. The world of mine cannot be Real.

The actual attainment of *Moksa* happens in the third stage in which the Advaitin is engaged in constant meditation (*Nididhyasana*). He must maintain an instense concentration on the identity of his self with Reality. Through detachment he turns away from egoism, from all fear and sense-distraction. He discriminates away all that stands in the way of Self, *Neti, Neti*: the Self is not this, not this: "my," "me," "mine" become sounds signifying nothing. *Tat-tvamasi* - the Self is Reality; "You" and "me" are not different. The physical world of nature is ontologically nothing, its cause being *Saguna Bhrahman* or consciousness associated with *Maya*. *Saguna Brahman* has its ultimate ground in Pure Consciousness or *Nirguna Brahman*. At last the aspirant reaches the highest state of identification with *Nirguna Bhrahman* wherein he realizes in himself the great saying: "*Aham Brahmasmi*"—I am Brahman and *Tat-tvam-asi:* Thou art that. Brahman is one, and all is Brahman. One may hope to attain this state either in this world (*Jivan mukti*) or in the other (*Videha mukti*) *

* ADVAITA VEDANTA by: Eliot Deutsch, pp.103 – 110 passim.

Evaluation

The ascetic theory advocated by the *Advaitavedanta* has many points of contact with that of Christianity. Human soul is essentially religious, Christian *(Anima humana est naturaliter Christiana)*. It feels an innate need to mount towards God, even when it has no precise idea of His nature. From pre-historic time in India men have conceived and propagated various forms of ascetic and mystic life. Sages from remotest antiquity have compelled themselves to define the structure of spiritual and mystical life. This endeavor reaches its climax in the Vedanta systems, though these schools differ in many essential points. The Vedantin's ascetical and mystical contempt of the world and its pleasures, his unfailing effort to get himself liberated from *Samsara*, his incessant aspiration after God, his life-long endeavour to attain complete union with Him even to the point of identity of some kind command our admiration and respect.

On a closer examination one may find even more resemblence in the methods of ascetical practices suggested by Sankaracharya for the realization of God. The four fold requirements as preparatory to divine union, viz. the ability to discriminate between the spiritual and superficial, renouncement of sensuous pleasures, mental tranquility, self-control, endurance and faith—all these are also demanded of a Christian ascetic. They make a remote and nagative preparation for the soul's union with God. The three stages of *Jnana Yoga:* hearing, thinking and realizing God too have similarities to the methods of mental prayer and contemplation proposed by St. Teresa, St. John of the Cross and other masters of Christian spirituality. They all teach in one accord that without renunciation, prayer and meditation one cannot hope to attain the realization of God.

But there are essential differences between the *Jnana-Yoga* of Advaitin and the Christian asceticism and mysticism. The differences are to be found in the "a priori" assumptions and postulates about the nature of God, soul and the world, in the manner one has to strive after the realization of God, in the subject matter of meditation or contemplation and in the very nature of union of the soul with God.

For Advaita, the individual soul *(Atma)* is identical with Brahman, which is the True, the only Reality of the human being. All the rest is *Prakrti* which includes intellect, will and consciousness of self. *Prakrti* itself is nothing but *Avidya*, a pure illusion: nay, the Creator God *(Iswara)* who is the object of worship and devotion is also a product of *Maya* which will vanish at the rise of true knowledge of Reality which is *Nirguna Brahman*. When by *Atmajana* the *Ahamkara* (the emperical self) has been suppressed, then the *Atma* shall find itself as ontologically one with Brahman. The illusion ceasing all the rest ceases to be. Needless to say that these assumptions are gratuitous which cannot be proved by sound reasoning and which are incompatible with principles of Logic and experience of the human race. This doctrine in whatever way it may be interpreted, cannot be accepted by any Christian ascetic or mystic. How can an individual strive for the realization of Brahman when there is no individual in reality? There are other Vedantic schools such as *Visistadvaita* and *Dvaita* which rise in violent protest against this monistic doctrine which undermines all the attempts and striving one has to make in the spiritual itinery towards divine union. If it is Brahman himself who is involved in *Samsara* by *Maya*, why other individuals, if they exist bother for his liberation? This Advaita stand is unintelligible to one who

holds fast to the commonly accep ted principle of contradiction.

Again, the ascetical practices such as self denial, practice of prayer and cultivation of virtues recommended by Sankara are mere human efforts. Unlike in the *Bhakti Yoga* of the *Vaishnavas* and *Saivas* or that of Christianity the Advaita relies on his own power and strength. He does not recognize the need of divine grace. A Christian believes, just as *Vaishnavas* and *Saivas* do that this tending towards God, this union with the Almighty is something that exceeds man's power—a supernatural affair for which he needs God's help and grace. For the attainment of his goal the christian has at his disposal the God-given means such as the Church, divine grace, infused virtues, Sacraments and the one and eternal Sacrifice which Christ once offered on the internal Cross. In the higher states of mystical union God's action prevails; but always with the willing co-operation of the subject.

Besides, the whole Christian life including the highest states of ascetical and mystical union is Christ-centered. There is absolutely no supernatural virtue, no union with God, and no salvation except through Jesus Christ, the only begotten Son of God made man for us and for our salvation, the only Mediator between God and man.

The *Jnana-Yoga* of the Advaitain differs from the asceticism of Christianity with regard to the objects of meditation too. For Advaitin the only object or the main object of "*Manana*" is the Reality of Brahmain and the unreality of everything else. But a Christian's meditation and prayer should be centred on God's infinite perfections, his love for man, the incarnation and redemption of mankind through Jesus Christ and other related mysteries including one's own daily life and duties of state as related to his last end.

Practice of true humility, the very foundation of sanctity is impossible for Advaitin, since, he in reality is God himself. The Advaitin often speaks of the need of practising humility—which seems to be a sort of moderation of self-esteem, a kind of modesty or sometimes condescension in personages of high rank towards inferiors. Christian humility on the other hand consists in a profound sense of one's own nothingness and his utter powerlessness before God (very different from the Advaitin's nothingness, who calls himself nothing to end by making himself out to be God), of his inability to do any good. even to desire and will for good without the help of divine grace.

In the nature of realization of God in the Liberated State, too, there is essential and irreconcilable discrepancy between Advaita and Christianity. The Advaitin believes that in the state of Liberation all distinction between individual and Brahman disappears. But according io the Christian doctrine in any state of union here or hereafter, as experienced by the great mystics like St. Tesesa, St. John of the Cross and many others, the individual will never become God; such hypothesis is absolutely ruled out. The consiousness that the individual is entitatively distinct from God is always retained by the individual.

Jnana-Yoga is the way suggested by Sankaracharya for the realization of God in conformity with his absolute monism. But we should remember that there are many other *Yogas* developed in Hindu tradition. There is *Karma-Yoga*, the discipline of distinterested action that is emphazised in the *Bhagavat-gita*: *Raja-Yoga*, the ancient psychological path codified by Patanjali; *Bhakti-Yoga*. the way of loving devotion that is prevalent among the various sects of *Vaisnavaites* and *Saivaites*. Each Yoga aims at the attainment of Liberation or *Moksa*. In *Bhaktiyoga* an eminent place is given for the works of mercy and brotherly love and it emphatically asserts the distinction of individual from Divinity even in the state of final Release.

Jnana-Yoga is said to be the previlege of a chosen few, while, the Christian faith declares that union with God and attainment of Moksa is within the reach of every man, in varying degrees.



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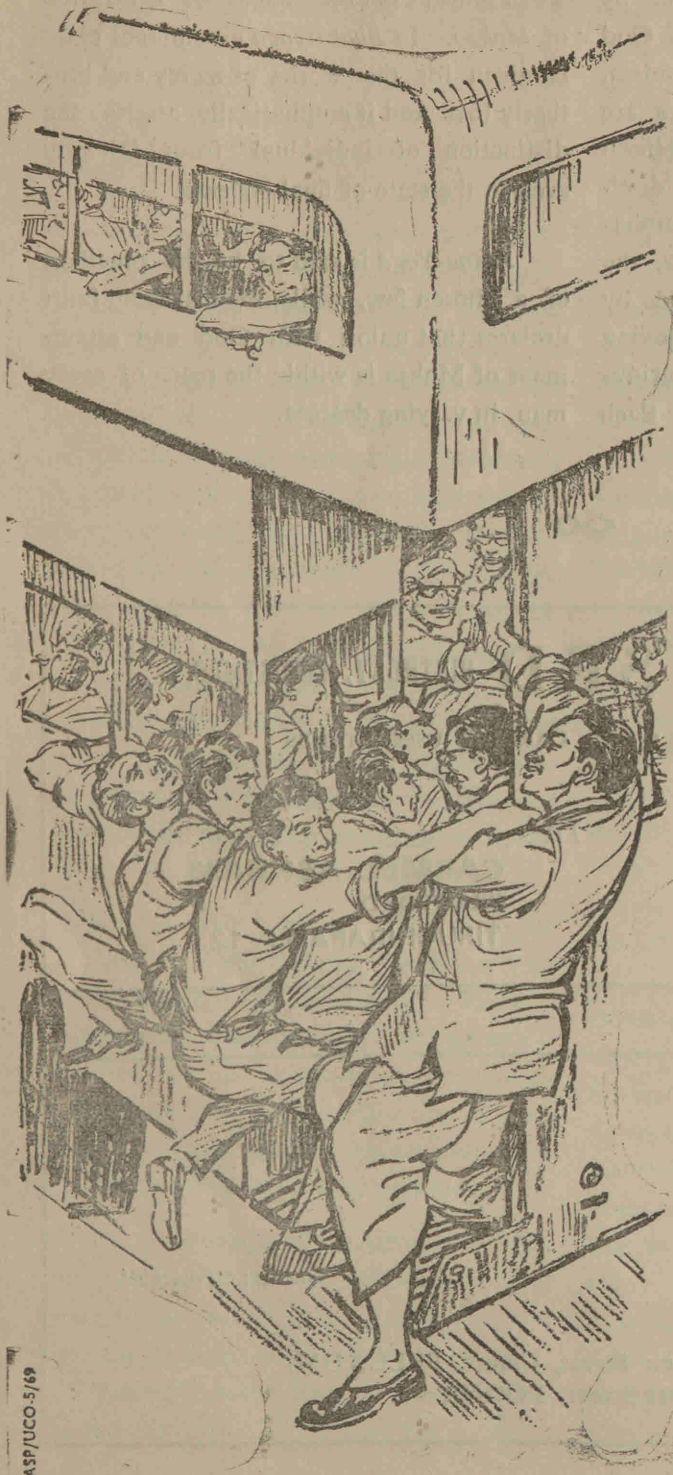
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Indian Christian- His Citizenship and Role

Rev. PETER KAPPALUMACKAL, O. C. D.,
Carmelaram, Bangalore.

CHRISTIANS in India count only about 2% of the Indian population; nevertheless it is an acknowledged fact that they have put their stamp here in India and have influenced the different fields of Indian life. But now that our country is facing a serious crisis in all the fields — religious, social, cultural, political, etc.—what do the Christians do ? Where are our educationalists and social workers? What influence do they actually exercise in our present Indian political set-up ?

In this context and during this period of renewal, it is our duty to re-examine ourselves. We are the citizens of India; but we possess a double citizenship. The very idea of a double citizenship in India may bring raised eye-brows from several quarters. But one should stress the point. We are the citizens of the Indian Republic, it is true; and we glory in being the citizens of India which is a land of very ancient culture and which has been a land of religious-minded and God-fearing people. But we have got another citizenship too : we are also the citizens of the Kingdom of God or the City of God. Thus we possess a twofold citizenship; we hold these two simultaneously : the citizenship of the Kingdom of God and that of the Indian Republic.

The Church and the State are two perfect societies having their own specific goals and proportionate means to attain those ends. Their members have respective rights and duties. Both of these societies aim at the good or the well-being of the same person, but under two different aspects. One should not contradict or go against the just demands of the other. Both should proceed hand-in-hand and co-operate for the good of the members.

Since we belong to both of these societies atonce, we have a double aspect in our existence and this twofold aspect of our being has to be taken into account in our education. One should not be developed at the expense of the other; both should grow harmoniously. The citizen of the Kingdom of God should not contradict the citizen of India. If there is contradiction there will arise tension which may lead to disasterous consequences. Therefore our education should be conducive to a harmonious and well-balanced growth of this double aspect of our citizenship. The acadamies and the various associations in our Schools and Colleges should have an orientation towards the development of these aspects. They must enable us to become true citizens of the Kingdom of God on

earth and the true citizens of the Indian Republic.

We must be Indian Christians and Indian citizens; and others must be able to perceive that we are truly Christians and truly Indians, or rather Indian citizens; There has been an accusation that Christians in India are not truly Indians, that they are here with a foreign leaning and friendship, or with a foreign way of cult and manners. It is true, Christianity has influenced India; but even after 1900 years of existence, it has not become a part and parcel of India; it is still considered to be foreign. Now we are trying to rectify this defect by assimilating Indian culture and mentality into our life and liturgy, and by moving with the time. But the point here is not Indianisation; we are concerned with Indian citizens, the Christian citizens of India.

It is a fact that Christians in India have not been very much interested in Government and Politics, or they were not much wanted therein. The reasons they adduce in order to account for this drawback are the want of unity among the Christians themselves and the lack of able and good leaders. Or this may also be due to the general attitude of the Church in ancient times with regard to Politics and its morality. Whatever be the reasons, we have been in the background in this field. But it is not an exclusive defect of ours; people in India, generally, are not very much interested in Politics. The common saying, that 'it did not matter whether Rama ruled or Ravana ruled', was not a mere saying. but one which really reflected the true sentiments of the people who were not bothered about what happened in Palaces or in centres of Government. (cfr. Intro. to the Const. of India). This attitude continues, to a certain extent, among the masses and as long as this does not change, India is not going to improve, Democracy won't be a success in this soil.

In a democratic set-up, unlike in a monarchical or olygarchical cadre, each one has an important role to play; every individual has the right and duty to be interested in the Government. And every citizen should be conscious of his role. Democracy is not a system of Government of the day-dreamers; it is not a Government of the lazy and the inactive; it is a Government of the vigilant and the alert, and of a responsible people. The future of India depends on the education and the political consciousness of her citizens who are to be trained to be conscious of their identity. There should not be any identity crisis.

We are the citizens of India with all the rights and obligations. If those in authority, or a few leaders are exploiting the people, or if they are imposing on us some views or way of conduct alien to us and contrary to our morality, who is to be blamed? We have to blame ourselves. We have to blame the ignorance of the people and the want of their self-consciousness and courage.

"Democracy is a Government of the people, by the people, for the people". It is a Government of the people: the Government is responsible to the people. In our country the Government is not immediately responsible to the people; its immediate responsibility is to the Parliament or the Assembly to which the people send their representatives. Therefore at the time of election people should see that only worthy candidates are elected and only a good party get majority. The right to vote is one of the major rights of the citizens and they are bound to exercise this right fruitfully, consciously and with a sense of responsibility.

In order to exercise rightly the rights and obligations of the citizens, the people are to be duly educated. They should acquire a psychological as well as a political maturity. When we were given Independence there was criticism that the people of India were not mature enough (political maturity) to have a Democratic Government. In a democratic set-up the citizens must be sober and mature; they are to be a thinking people; they should not be easily led by mob-psychology. The people should become responsible; and they are to be educated politically. But who is there to undertake this task? Who is there to lead our people politically in the right way? It is not expedient for Priests and Religious to interfere and be immersed in Politics; their main task is to help the citizen of the Kingdom of God. We require good leaders, upright laymen who can help us in this regard and lead the people in so far as they are the citizens of India, and who will, at the same time, respect the other aspect of our being. We want good Christian lay leaders who will do justice to our twofold citizenship.

Our Institutions and the various associations, as we have said, will and should help to form good leaders. They afford its members the opportunity to develop themselves; they impart to them sound principles and good training. They help and encourage the promising young leaders so that they may become prominent and useful to the society at large. In spite of some minor defects or faults which everyone has, we should encourage such young leaders.

The leaders alone won't make the society, we know; the society is constituted of individual members and leaders, and its success consists in mutual co-operation. Every member is an integral part of the society and each one should feel so and work for the good of the society; individual members will come and go, but the society remains. Each one of us as a citizen of India, has to co-operate with those in authority for the common good, for the good of our Nation, with a genuine spirit of patriotism and nationalism.

But we must not forget that we have the right and duty to agree or disagree; and this right should be utilised consciously and with responsibility. It is for this purpose that we should have the political consciousness, good political education and able political leaders.

We are also the citizens of the Kingdom of God of which the visible sign on earth is the Church; her interests are our own interests. It is we who have to protect her against all aggressors; we have the obligation to protect her rights and just demands. We should remember that the Church is a society; she should and will remain till the end of times; the members will have their entrance and exit at different periods. It is with this idea in mind that all have to work for the good of the Church. In order to exercise the rights and duties of the citizens of the Kingdom of God, too, there should be somebody to take initiatives; we want leaders. The Hierarchy leads us, it is true: but that alone won't suffice. We need some who have hold both in the political and religious fields; good, learned Christian lay leaders are required.

After Vat. II it the age of the laity; it is they who have to carry the message of Christ into those spheres to which Priests and Religious have no access. " Their temporal activity can openly bear witness to Christ and promote the salvation of men. Since it is proper to the layman's state in life for him to spend his days in the midst of the world and of secular transactions, he

is called by God to burn with the spirit of Christ and to exercise his apostolate in the world as a kind of leaven " (cfr: Vat. II, Decree on the Aposto. of the Laity, No. 2.)

It is they who can influence the secular authority in order to protect our rights and to respect our twofold citizenship. " A vast field for the apostolate has opened up on the national and international levels where most of all the laity are called upon to be stewards of Christian wisdom... They should make the weight of their opinion felt, so that civil authority may act with justice, and laws may conform to moral precepts and common good." (Ibid. No. 14). We have to devise together with them ways and means for extending the boundaries of the Kingdom of God, for making Christ known to others. For " the duty to exercise the apostolate is common to all the faithful, both clergy and laity, and the laity also have their own proper roles in building up the Church. " (Ibid. No. 25).

All the means permitted and permissible in a democratic set-up should be used. The lay leaders who have easy access to the different fields of human activity can do a lot in the task of evangelization in the present course of affairs.

We have said that we should use all means; and if we are to make use of all the possible and just means, we should have men proficient in all those fields — all the communication media. We require profound and popular Christian writers, eloquent speakers, good dramatists, musicians, artists, etc. Moreover the need of profound Theologians is keenly felt here in India. We should also try to bring out good Theologians from the laity too; this is a need of the time.

What are the present leaders to do ? They should read the signs of the times and act accordingly if they desire the good of the people in times to come. They should organise associations and activities so as to mould good Christian leaders in every walk of life wherein these will spread the message of Christ and rally our people around Christ in the present political and social set-up of our country.

All these leaders, religious and political, should co-operate and work together for the education of the present and future citizens and for the formation of the leaders of tomorrow. The lay leaders and the Ecclesiastical leaders should co-operate for and contribute to a happy and harmonious growth of our twofold citizenship. Then an Indian Christian will be a true citizen of the Kingdom of God; and the peace of Christ will reign over India.

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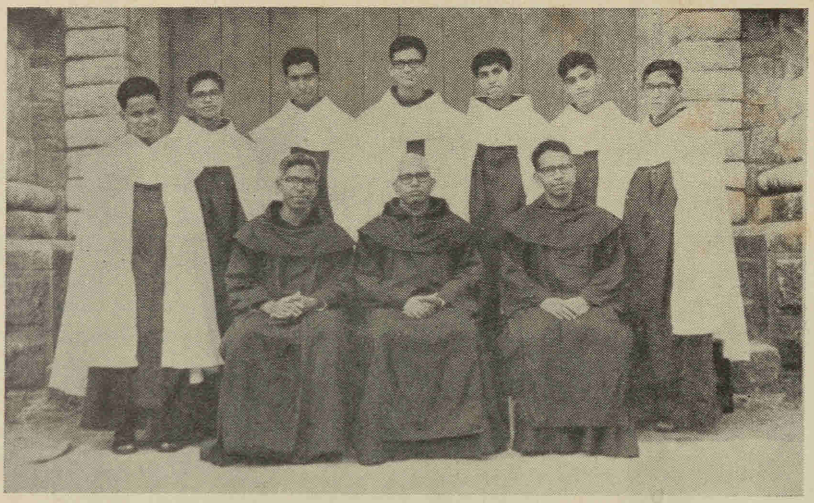
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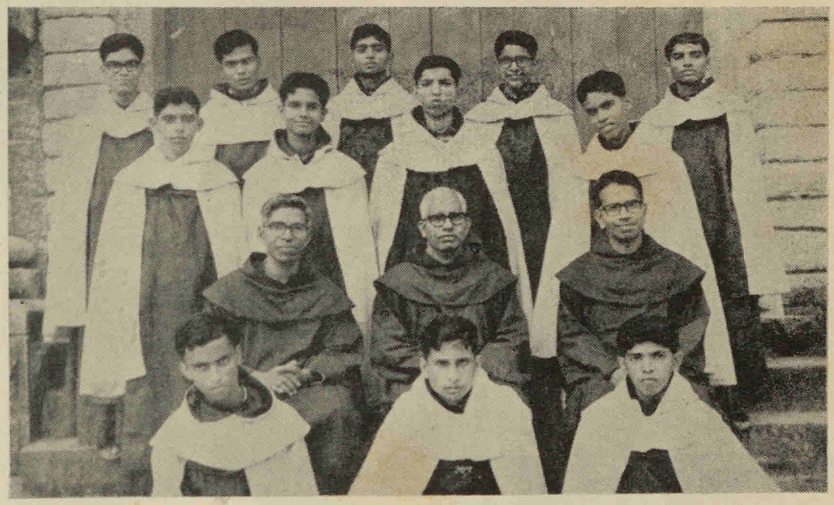
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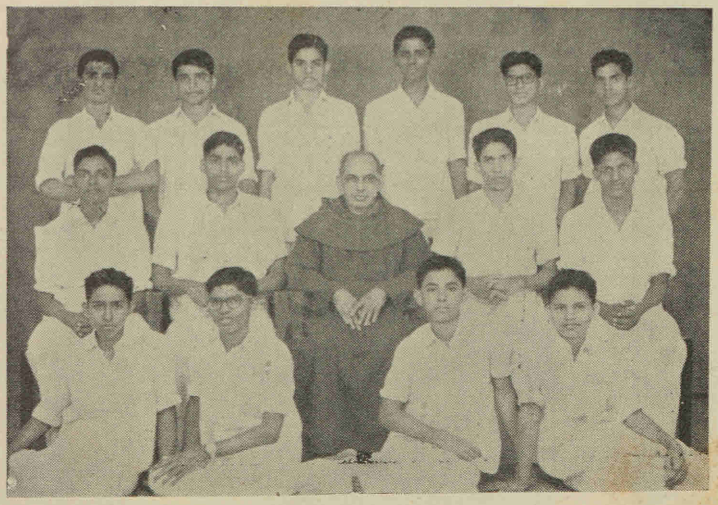
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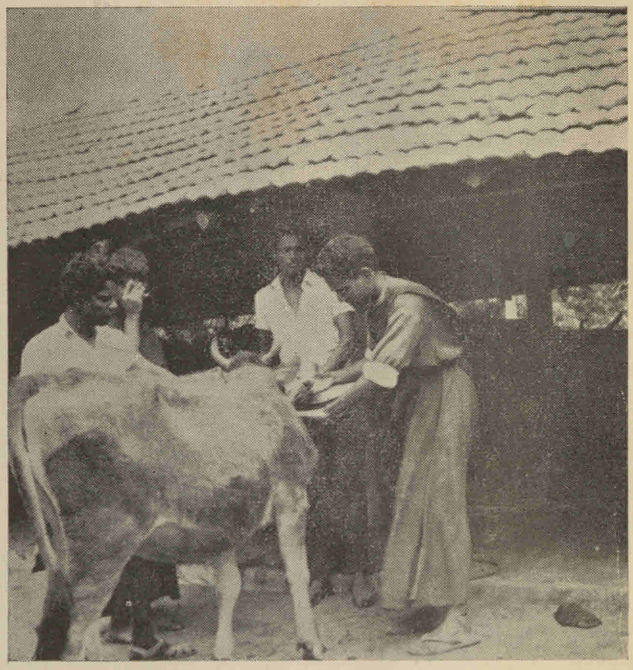
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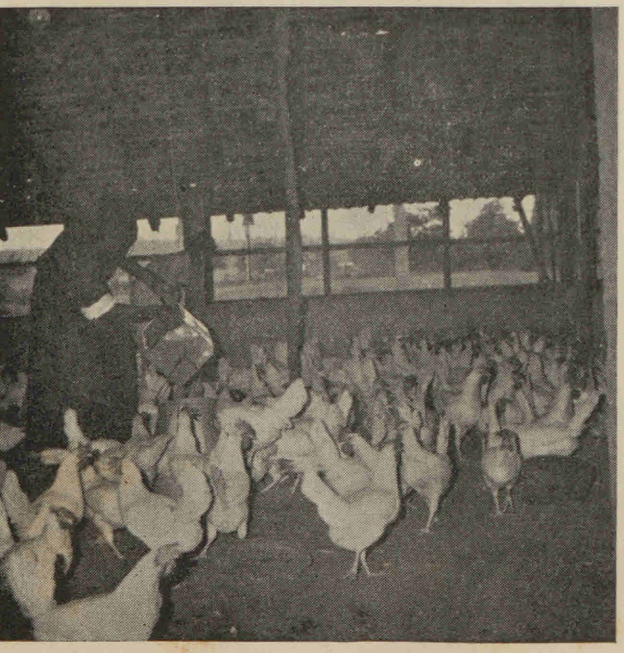


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DAIRYING IN PAST THREE DECADES

A. J. LAZARUS, Superintendent (Retd.)
National Dairy Research Institute, Bangalore.

TRADITIONALLY India is one of the leading dairy countries of the world inspite of the fact that there has always been a shortage of milk and the prospect of closing the gap between the demand and the supply in near future is dim. However, the position is not so desparate when one recalls the fact that almost every farmer is a milk producer which ensures that the requirements of the rural family are met to a reasonable extent. Thus milk and milch animals play a very important role in the economy of the country and in meeting the nutrition of the people. Even to-day milk production is rural oriented, designed to utilize the by-products of agriculture. The Royal Commission on Agriculture in its comprehensive survey had emphasised this point. The Imperial Dairy Institute (now the NDRI) was started as a result of one of the recommendations of the Royal Commission to train persons in scientific methods of milk production and stimulate the rural economy with which milk was so interwoven.

The requirements of milk for nearly 20 per cent of the urban population in a thickly populated country, however, cannot be overlooked. To meet the demand and to supply milk at a reasonable price, the need for efficient high producing animals was realised early. High producing milch animals by their very nature are sensitive and need special care in their management, including feeding. Cross-breeding with Ayrshire breed using Red-Sindhi and Hariana cows was introduced early and their management practices standardised. It was shown that such cross-breeds were able to stand upto the climatic stress fairly well and the male progeny was also useful for work. As a result of this demonstration first Bangalore and then the surrounding areas have become noted breeding centres for cross-breed animals and suppliers of high milk yielding animals to the rest of the country. Bangalore is one of the few cities in India where pure cow milk is readily available. In recent years cross-breeding has also been done with Jerseys, Holsten-Fresian. Red-Dane, Brown-Swiss.

Changes in the Pattern of the Dairy Industry:

Even well after the second world war, metropolis like Calcutta and Bombay still witnessed keeping of one or two milch animals to cater to the needs of the family. There were few organised dairies in cities and towns and not even half a dozen pasteurising plants for catering to the needs of the civil population. The requirements of milk were met by disorganised production within the municipal limits, milch animals often being housed in the midst of congested

localities. The dairy industry in India, however, has undergone revolutionary changes in its structure during the past two decades under the impact of growing industrialisation and economic development. The primitive and scattered conditions of milk production, and distribution have given place to organised methods of production, collection, processing and distribution of milk. A large number of dairies and milk processing plants have come up in the country supplying pasteurised milk of wholesome quality and at reasonable cost. Several dairy factories have also come up for the manufacture of condensed milk, dried milks, cheese, infant milk foods and other products. The modern dairy industry is complex business involving a variety of activities and operations. These activities range from production of milk to its processing, bottling, distribution, conversion into various products, packaging, and rigid quality checks. A variety of sophisticated dairy equipment have to be maintained, cleaned and sterilised regularly and a check on the spares needed kept to avoid damage to quality and disruption of supplies. For this technical skills at various levels are needed. A high standard of sanitation and a rigorous quality control programme at every stage are required to be adopted to protect milk and its products from microbial contamination. Though modernization in the dairy field has taken place at a very rapid pace, it is creditable that the country had the necessary manpower to take up the challange and utilize the Western technology for the benefit of the country's needs.

To meet the demand of urban centres, now nearly 110 dairy plants are functioning all over the country with the best of equipment possible. Nearly 60 per cent of the equipment is manufactured within the country. It is anticipated that with the programme of development in hand, in next 4 - 5 years, the number of dairy plants will be doubled so that every town with a population of 50,000 will have an assured source of hygienic milk supply. These plants will require regularly nearly 36 lakh litres of milk per day. Thus side by side with the setting up of a dairy plant, considerable groundwork is involved to generate the required quantity of milk. Setting up a dairy plant also provides an incentive to the farmer-producer in finding a guaranteed market for the milk produced at a fair price based on quality. Thus both dairy cattle development and dairy development are integrated. Progressive farmers are showing keen interest in taking to improved cattle management practices and to take milk production in a big way using crosses with bull of exotic breeds noted for their high production. There is an urgent need to double the present production of milk to meet the demand and cope with the requirements of the growing population. Such a target will need persistent efforts as the present rate of annual increase in milk production is far short of increase in population.

In the dairy development programme it has been envisaged that the milk producers will be encouraged to organise into co-operative societies so that the price paid for milk reaches them direct. Such an arrangement will assist the dairy plants in minimising the overheads for the collection of milk as this function will be taken over by the co-operatives on behalf of the members. Through the co-operative societies loans for the purchase of milch animals, and incentives like veterinary aid, supply of concentrates at fair price, development of irrigation facilities and fodder resources, housing for cattle, regular payment for milk supplied, equipment for testing milk for its quality, refrigeration and transport equipment, a part of the cost for the

management of the societies, etc., will be chanelled. The Agricultural Finance Corporation and several banks have formulated schemes to assist farmer producers on liberal terms in case they wish to take to milk production on a systematic basis, and also for setting up milk processing plants. Loans are also given to producers who are in the milk business but who do not have any land. The recovery of loans is arranged through the milk supplied to the dairy, an arrangement which has worked very satisfactorily.

Whilst organising larger milk production, care has been taken to ensure that all the milk that is generated through various incentives is taken up by the dairy plant. In areas where large seasonal surpluses of milk occur, facilities for conserving milk in the form of milk products like milk powder and condensed milk which could be utilized in the summer season to keep up milk supplies and also for ensuring milk supplies to places which are not favourably situated for milk production like some of the industrial townships. Milk production in India is highly seasonal and for nearly 5 months of the year the available supplies go down by 50 to 60 per cent. At present there are eight milk powder manufacturing plants but it is planned to have more such plants so that by the year 1975 about 25,000 - 30,000 tones of milk powder will be available within the country per annum, besides the volume augmented through imports and gifts from various agencies. Larger dairy plants are being supported by Intensive Cattle Development Projects, covering an area with one lakh breedable population of milch animals so that a regular supply of milk is ensured for the efficient utilization of costly machinery.

It should be appreciated that the production of cheap milk in ample quantities for commercial exploitation requires not only human efforts but certain favourable natural conditions like good soil and availability of water. It would thus be best to develop milk in such areas. With the help of refrigeration milk can be transported over long distances in insulated tankers either by road or rail. Thus Bombay is now getting its main supplies from Anand and Dhulia, Delhi from Mehsana in Gujarat, Hyderabad from Vijayawada, Madras from Ooty. In the same way many consuming centres could be linked with rural producers in the interior.

Dairying in Future

It has been estimated that for handling each 1,000 litres of milk per day, the initial outlay required is nearly Rs. 1.5 lakhs towards cost of land, buildings, machinery, transport, and other facilities. For a plant manufacturing products like dried milk, condensed milk, etc., the outlay will be of the order of Rs. 2 lakhs for every 1,000 litres of milk handled. This should not convey the impression that dairying offers little scope to the small entrepreneur. The dairy industry indeed offers a wide scope for starting small scale industries and generating considerable employment for enterprising youth. This has been the traditional pattern of dairy industry in the past. It is estimated that excluding the milk used for the manufacture of ghee, nearly 20 per cent of total production is converted into milk products. Of these, almost 9 per cent is used for *dahi* manufacture, 5 per cent for making *khoa*, and the rest for other products. The indigenous dairy industry has its own traditional technology and methods of manufacture which could be improved with advantage with knowledge of modern science. One of the most striking characteristics of the methods employed is the use of simple equipment, easy to manufacture and maintain.

With the concentration of population in urban centres, new types of customers and new pattern of marketing have come in vogue. Stress is laid on hygienic methods of manufacture and attractive packaging and presentation. Even traditional products could be presented in different ways to promote marketing. For example in America, Cottage Cheese is a very popular dairy product used in every household with almost every meal, just like *dahi* in India. Considerable volume of literature has been published eulogising its varied uses and nutritional properties. *Channa* is a product very similar to cottage cheese but it has never been exploited in this manner except for making one or two types of sweets. Similarly, use of common *paneer* of North India is almost unknown in the South. *Paneer* can also be made use of in innumerable ways as a base for so many preparations. *Paneer* made from even skim milk can be used with vegetables, fruits and spices. In the same way products like *dahi* (Yoghurt) are very popular in Europe and readily available at the counter to meet the customer's demands and preferences. *Dahi* can be spiced, sweetened, mixed with fruits, with vegetables, flavoured and sold in many attractive ways. In preparing many of these products no refrigeration is required and this indirectly helps to safeguard the hygienic quality as articles once out of refrigeration are liable to be easily contaminated if not handled in proper manner.

With the transport facilities now available, it is possible to prepare many of these products in rural areas and bring them for sale to towns and cities. Rural co-operatives could also be formed so that several producers could pool their small resources to sell the products through a central marketing organisation of their own.

Thus the manufacture of milk products offers great scope for organising small scale industries. Too often it has been erroneously assumed that indigenous milk products for which there is a good sustained demand do not count for industrial exploitation. These products in fact offer better margine of profit than products like dried milk, cheese, condensed milk, etc., which require sophisticated plant, large staff, and heavy running expenses. A recent publication of the Dairy Society International (USA) refers to fried *paneer* as a product with promising sales potentials. In the same manner export of some of the Indian milk sweets offers considerable scope.

For larger milk products manufacturing plants the scope for diversification of surplus milk is considerable. There is a growing demand for "convenience foods" that could be served at a short notice direct from the container or after mixing with water. Some of the traditional foods like milk puddings, lassi, cheese, etc., could be served more conveniently and economically in the form of dry powder. By adjusting the consistency these could be served in a variety of ways. For instance, *Shrikhand* powder can be used not only for reconstituting into *shrikhand* but also for preparing refreshing drinks with flavour adjusted to taste. A spray drier in a dairy could be used for diverse purposes.

Besides drying milk products, fruit pulps, predigested vegetables for infant feeding, and several other items could be prepared by spray drying.

Thus the scope for exploitation of milk for starting new manufacturing units and for generating employment holds very good promise and this ancient industry will continue to play a significant role in the economic development of the country.

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