ROBERT DE NOBILI
(1577-1656)

An experiment with
cross cultural communication

in faith.

Prof. M. M. Ninan
ROBERT DE NOBILI
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Roman Brahmin
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PREFACE

Christianity came to India long before it reached the Europe when Apostle Thomas entered India to reach out to the Magi who already were worshiping baby Jesus in a temple in the Western shores of Malabar Coast. It was soon after the ascension of Jesus around 36 AD. He went around India from the Northern India to the island of Ceylon. When Gupta Empire took over most of Northern India he had to leave Taxila area and after his ship wreck in Socotra island landed in Cochin area in AD 52. His mission ended in AD 72. If these dates are correct his mission lasted over 30 years and his mission was followed by signs and wonders that we believe he established a Kingdom of Christians which came to be known as the Kingdom of Prestor John. If we can trust the Purana story of Mahabali, this kingdom extended from the North to the Kanya Kumari (The Virgin Lady). The defeat of Mahabali shows in detail what happened and how these Chiefdoms were defeated by treachery by the Gnostics. What they effectively did was to remove the historical Jesus and the Trinity remained an imaginary godhead evolved from a monotheistic God Brahma - the God of Abraham. History records the coming of the Religion of Manicaen even down to Kerala and the heresy coexisted with Christian Nestorian Churches through year until they were seperated after the synod of Quilon (Kollam) in circa 822 which is remembered as the starting of the Malabar Era or Kolla Varsham. To the Buddhists Mani became Buddha and to the Christians Mani became the
Apostle of Jesus and the Paraclete whom Jesus Promised. It appears that in Kerala, Manicaen met with Bardesan a Gnostic who returned to Christianity and defeated him.

Evidently until then the Christians were Nestorians and believed in Trinity forming Siva (the auspicious one)Father), Sakthi (Power, the Holy Spirit) and Gana Pathi (Lord of Host - the Word become Flesh) in the Southern India and Vishnu (The Lord of the Skies), Siva and Brahma (the Creator) in the Northern India. Manicaen became another son of the Siva and Sakthi as Subhra Manian (The illuminating Mani) with Peacock as his vehicle. After the separation of the two groups, the St. Thomas Christians were predominantly concentrated in Malabar area.

A Hebrew book of Ben-Sira was published in 1519 in Constantinople, and its appendix includes ‘a copy of the letter that Priesty Juan sent to the Pope in Rome’. It speaks of a King Prester John, who ruled over 72 kingdoms in the land of pepper and peacocks and elephants. This story was common in those periods and Columbus apparently believed that he was in one of the kingdoms of Prester John as is evident in his presentation and in his visiting the heretical religion which still reflected the major forms of worship and temples at that time.

How the Thomas Christianity faced the Dalit issue is not really understood as we have no mention of it anywhere in the ancient Christian writings unless it was all burned by the Portuguese mission when they took over the Thomas Churches in Kerala.

This is the background in which the Madurai Mission and Robert de Nobili’s accomodative evangelization come into history.

His methods are now commonly taught in the Seminaries as interpreted in my comments. I have personally taught them and practiced them in South Sudan as an effective means of teachings. My students have been highly successful that the church we started with two local pastors Adi Ambrose and Benjamin is now one of the largest churches in that area. South Sudan is one of the few countries in the world who claims to be a Christian Country.

Prof. M. M. Ninan
Illinois 2020
Chapter One

CULTURAL ANTHROPOLOGY FOR CHRISTIAN MISSIONS: INCARNATION

Incarnation as the cross cultural evangelical attempt of God to Man
And the Word became Flesh and dwelt among us.

John 1:14

~Philippians 2:6-8 (KJV)~

Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
"As the father has sent me, even so I send you" John 20:21

God the father sent his son, the first born before all creations, Jesus the Christ as the good news into a totally alien culture as compared to the culture of the Divine realm. This was a change from a Divine dimension to the Physical Material dimension of existence. The Word had to become Flesh. He could not have made it known in any other way. God so loved the world He gave his only begotten son. Jesus himself entered the world and revealed the good news. Thus the INCARNATION was the first cross cultural evangelism.

Since Earthians had more than one culture God prepared a particular nation, prepared them to receive the Word and then sent his Son into it. This nation happens to be the Jewish nation.

Thus Jesus entered the Jewish culture, identified himself with the Jews, lived their life and delivered the good news to them which was he himself. Therefore the gospel is revealed and embedded in the matrix of the Hebrew culture. But the gospel itself is supra-cultural. It is important
for us to distinguish between the cultural aspects of the message from the message itself. Failure to do this has been the cause of much discord in the church right from the inception. Early in the life of the church Paul had to fight the Judaisers who insisted on gentiles to follow the Jewish cultural practices in order to be Christians.

Jesus

Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on the cross.

Philippians 2:6-11
King James Version
Jesus’ Great Commission:

“Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you.”

Matthew 28: 19-20

"And Jesus said to them: go ye into all the world and proclaim the gospel..."

Mark 16:15

This is what We usually call the GREAT COMMISSION.

It has two parts:
1. Go into all the world.

This implies that the missionary has to go personally. A personal presence is required for the transmission of the gospel. It is not just a message which can be transmitted by words alone; it needs a person as whole. The world in the original implies tribe.

2. Preach the gospel. This implies the communication whose content is the good news of Jesus Christ.

Thus by the great commission. Jesus has commissioned us to go and preach the gospel personally to all the cultures and tribes. Each tribe has its own culture. If we want to communicate the good news effectively we need to understand these cultures.

Disciples were sent to all over the worlds. They did not preach Judaism. They did not preach in Hebrew or Greek. They spoke the language of the people so that they may hear and understand. They preached the gospel and embedded them into the culture of the tribes wherever they went. We have different churches all over the world with different forms of worship, rituals, ceremonies, dressing ups, clergy structures, architectural styles etc. But the content is the same - the Lordship of Jesus Christ.

We do not have the details of their methods, except for one culture. This is given in great detail in the book of the Acts of the Apostles and in the letters of the early fathers. Thus the first four books of the New Testament may be considered as the embedding of the good news in the Jewish culture while the remaining books tells us of the embedding of the gospel in the Greco-Roman culture. The central figure in this process has been Paul or Saul of Tarsus. He was eminently suited for the job because:

* He was a Jew, well versed in the Hebrew traditions and scriptures;
* He was a scholar in Greek and Roman philosophies and culture;
* He was a citizen of the Roman Empire by birth - a very rare privilege.

So our model for cross-cultural evangelism is first
* Jesus then
* the Apostles especially Paul.
Especially Paul only because we have a complete picture of his methodology in the Holy Bible.
Look at what Paul says in 1 cor 9:19-23

“For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became a Jew, in order that I might win the Jews; to those under the law I became as one under the law – though not being under the law – that I might win those under the law. To those outside the law, I became as one outside the law ........ that I might win those outside the law. To the weak, I became weak, that I might win the weak. I have become all things to all men that I might by all means save some.”

“The New Testament, particularly the book of Acts, presents us with a picture of a nascent Christian church made up exclusively of Jewish believers in Christ along with some gentile proselyte converts who have conformed to requirements of the Jewish Law.

At first, there is no break between these earliest Christians and the Jewish community in Jerusalem. Christians worship in the temple, keep the sabbath, and observe the ordinances of the Law.

Then suddenly, as a result of Peter’s “conversion” (Acts 10), the launching of Paul's mission to the gentiles from the Antioch church (Acts 13], and the holding of the first “apostolic council” (Acts 15), a totally new situation emerges for the church. ........ transition from an exclusively Jewish to a mainly gentile church. [Of course, the four gospels and the Pauline and pastoral epistles were all written at a time when the original Jewish church had virtually disappeared and a newer gentile Christianity was already the dominant reality. These documents picture Jesus as a messianic figure friendly toward the gentiles, affirmative toward their faith and liberated from the narrow religious and cultural exclusivism of his Jewish contemporaries. Jesus models the inclusive cultural attitudes which were to shape the church in the Hellenistic era.”

New Directions in Mission and Evangelization 3: Faith and Cultural, Volume 3

However the problem seems to be that the Roman Catholic Church refused to accept this method and insisted that the Church in other cultures should be exact replication of the Roman Culture - icons, mother mary, beef, bacon and all. This found its highest form in the inquisition. It is to these wrong understanding of the gospel that the great innovators like Ricci and Nobili revolted. They escaped the inquisition because they were connected to the Royalty and Papacy. You can read this story in Portuguese Inquisition, Synod of Diampur and its consequences. Oath of the Coonan Cross stand witness for its mistaken understanding. Fortunately, Portugal was no match for Dutch or British which saved Christianity in the rest of the world at least for a time.

Based on these biblical principles, the great commission to us is to go into every tribe in the world and embed the gospel into their cultures.

What Jesus did in bringing the good news to the Hebrews, and what Paul and the other Apostles did in embedding the good news from the Hebrew to the Greco-Roman culture, it is your duty to do in the cultures of the world.
Discovery of the sea route to India

The discovery of the sea route to India was a planned effort of the Portuguese in a effort to monopolize the indian spice trade, but much more to be in contact with Prestor John, the famed Christian King of Southern India. It was undertaken under the command of Portuguese explorer Vasco da Gama during the reign of King Manuel I in 1497 -1499.

An ancient manuscript transcribed starts as follows:

A JOURNAL
OF THE FIRST
VOYAGE OF VASCO DA GAMA
IN 1497-99.

[Words and Dates not in the MS. have been placed within square brackets]

In the year 1497 King Dom Manuel, the first of that name in Portugal, despatched four vessels to make discoveries and go in search of spices. Vasco da Gama was the captain-major of these vessels; Paulo da Gama, his brother, commanded one of them, and Nicolau Coelho another.

[Lisbon to the Cape Verde Islands.]
We left Restello on Saturday, July 8, 1497. May God our Lord permit us to accomplish this voyage in his service. Amen!

For complete details see: http://www.gutenberg.org/files/46440/46440-h/46440-h.htm
(From a Photograph by Sr. Camancho.)
This Portrait, now in the Hall of Honours of the Lisbon Geographical Society, was presented by the Conde de Vidigueira to King D. Carlos.
Vasco Da Gama with his signature
Da Gama and his fleet used well-traveled routes to navigate down the western coast of Africa. After re-supplying in the Canary Islands, da Gama took a chance and sailed west into the Atlantic Ocean—the opposite direction of where he wanted to go. He took advantage of the strong, reliable winds called Westerlies to quickly steer him to the southern coast of Africa. Da Gama and his fleet rounded the Cape of Good Hope in December 1497, and named the nearby coast Natal, after the Portuguese word for Christmas. (The South African province of KwaZulu-Natal retains this name today.) (https://www.nationalgeographic.org/thisdaily/may20/da-gama-discovers-sea-route-india/)

“Malemo Canaqua, or Cana, the pilot who guided Vasco da Gama from Melinde to Calecut. He was a native of Gujarat (Barros, I, pt. 1, pp. 319, 328, 330; Goes, I, c. 38; Castanheda, I, p. 41). Malemo stands for “muallim” or “mallim”, “master” or “teacher”, the usual native designation of the skipper of a vessel, whilst “Kanaka” designates the pilot’s caste”

http://www.gutenberg.org/files/46440/46440-h/46440-h.htm

In what is now the port of Malindi, Kenya, da Gama met and interacted with Indian merchants and sailors. They advised him on the favorable monsoon winds of the western Indian Ocean. In fact, da Gama actually hired an experienced Indian navigator to guide his fleet to the trade center of Calicut (now known as Kozhikode). A Gujarati by name Malemo Canaqua (that is name given by Gama), - whom Da Gama hired in Kenya directed the journey from the east coast of Africa to the actual production center of Pepper, Ginger and Spices, Calicut.

Vasco de gama landed at Kappad Beach near Calicut, Kerala on 14th May,1498. It was an open harbor filled with vessels of different sizes and the beach was lined with shops and warehouses. Local families of curious sight seekers, along with their children, came out to see the ships that looked quite different from those plying the Indian Ocean.
Da Gama’s sea route to India allowed Portugal to establish a rich trade with India and southeast Asia. Portugal was also able to expand its empire to include provinces from India (centered around the state of Goa, whose largest city is Vasco da Gama) to China (the island of Macau).

The King of Calicut was called Samudiri Raja which means “The King of the Sea.” Gama was given an appointment to see Samudiri Raja.

On his way to the palace, Vasco stopped to pray at a Hindu temple which he thought was a Christian Church.

Here is how Gama or his scribe describe the Church he went in to worship.

“[Christian Church as described by Vasco da Gama.]

When we arrived [at Calecut] they took us to a large church, and this is what we saw:—The body of the church is as large as a monastery, all built of hewn stone and covered with tiles. At the main entrance rises a pillar of bronze as high as a mast, on the top of which was perched a bird, apparently a cock. In addition to this, there was another pillar as high as a man, and very stout. In the centre of the body of the church rose a chapel, all built of hewn stone, with a bronze door sufficiently wide for a man to pass, and stone steps leading up to it. Within this sanctuary stood a
small image which they said represented Our Lady. Along the walls, by the main entrance, hung seven small bells. In this church the captain-major said his prayers, and we with him.”

Tali Mahadeva Temple, Calicut

Krishna with Mother Devaki and Meenakshi Amman

which they said represented Our Lady

“We did not go within the chapel, for it is the custom that only certain servants of the church, called quaees, should enter. These quaees wore some threads passing over the left shoulder and under the right arm, in the same manner as our deacons wear the stole. They threw holy water over us, and gave us some white earth, which the Christians of this country are in the habit of putting on their foreheads, breasts, around the neck, and on the forearms. They threw holy water upon the captain-major and gave him some of the earth, which he gave in charge of someone, giving them to understand that he would put it on later.”
Many other saints were painted on the walls of the church, wearing crowns. They were painted variously, with teeth protruding an inch from the mouth, and four or five arms.

Below this church there was a large masonry tank, similar to many others which we had seen along the road."
Vasco first meeting with the Calicut ruler, Samudiri

Portuguese had heard that the Pepper growing and trade were under the control of the Thomas Christians of Kerala. It was also known that the country was ruled by a Christian Confederation with its head as Prestor (Priest) John who was believed to be the descendant of one of the three Magi. Vas Co da Gama carried a letter from King Manuel of Portugal to Prestor John. King Manuel took it seriously that he sent a fleet of Christian priest with a letter to Samorin as one Christian King to another which said:

“(God) considers Himself better served by the fact that the holy Christian faith is communicated and joined between you and us as it was for six hundred years after the coming of Jesus Christ, until there arose some sects and contrary heresies as predicted...and these sects occupy a great part of the Earth between your land and ours.”

This he gracefully handed over to Samudiri which he received.

Actually the conversation he had with Samudiri speaks clearly of his one purpose - to see Prestor John, the King of the Christians. Gama told the King:

“There reigned a king now whose name was Dom Manuel, who had ordered him to build three vessels, of which he had been appointed captain-major, and who had ordered him not to return to Portugal until he should have discovered this King of the Christians, on pain of having his head cut off.”

Zamorin asked de Gama why he had come to India. De Gama replied.

“In search of Christians and spices.”
ROBERT DE NOBILI: PROF. M. M. NINAN

He certainly explained it to the Samudiri.

But what we find is a deliberate attempt on the part of all concerned to misguide, to take advantage and fool the foreigners.

Or did the Indian Vaishnavites and Samudiri were well aware of history of the Gnostic heresy that seperated the Christians into Mappila and Sanadhana Dharma? The Manicaen (c. 216–274 AD) Gnostic heresy was in co-existence from second century till 825 AD when in the council of Kollam they were seperated? This started the Malabar Era - The Kolla Varsham.

The confirming part is that they lived in contact with the Samudiri and his court and to the outside Hindu world and were not corrected even by the Samudiri. It was for their advantage and so they not only kept quite but practically encouraged them? Knowing that they lived in Calicut and were in constant contact and conflict even the ordinary people for over an year, they did not tell them that they are in a Hindu world.

Did the Hindu scholars at that time knew the fact the Hinduism emerged from Christianity by the infiltration of the Gnostic Manicaen? Were they aware of the Kalabrah Inter-regnum (The Period of the children of Kerala) which probably was the ruling period of the famed Prestor John - the Mahabali (which literally means the Great Sacrifice)?

<table>
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<tr>
<th>Sanga Kalam</th>
<th>Sangam Marutuvam Kalam AD 100 – 500</th>
<th>Bhakti Or The Pallava Period AD 500 - 800</th>
<th>Epic Or Chola Period AD 800 - 1200</th>
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<tr>
<td>BC 3000 – AD 100</td>
<td>Kalabhra interregnum AD 150 – 500</td>
<td>AD 500 - 800</td>
<td>AD 800 - 1200</td>
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[For those who are interested in following this understanding see my website www.mmninan.com]. It would appear that in spite of the Brahminic effort to wipe out the very name and period of over three centuries and the coming to the Persian Bishop brothers. From 380 - to 800 AD the history is blanked out with regard to rulers. This was the period of Christian Kingdoms from the Caveri River to Ceylon. The curtain raises again in 800 A.D. The Second Chera empire starts along with the Pallava Vaishnavite Kingdom.
At the time of Da Gama, the general people were well aware of the Sanadhana Dharma (Gnostic) heresy which caused the formation of mythical gods of the India. “God is an idea. There is no real incarnation. All of us are incarnation.”

After a period intense haggling, occasional imprisonment and threats from the Arab merchants of the court of Samorin the Portugese returned with just samples of spices.
In 1500, another expedition was sent to India under Pedro Alvares Cabral. Cabral with 13 ships, following the route of Vasco da Gama. On April 22, 1500, he sighted a land claiming it for Portugal he named it the "Island of the True Cross." King Manuel renamed this land Holy Cross; it was later renamed once again, to Brazil later on by the local people after a kind of dyewood found there, called pau-brasil. Thus Cabral was the first to find Brazil from among the Europeans. He was able to obtain Zamorin's permission to set up factory and a warehouse in Calicut. But the Portuguese factory was attacked by local Hindus and Muslim Arabs who were practically monopolising the spice trade before. They killed over 50 Portuguese merchants who was with Cabral. Zamorin however did not take any action to stop this attack. Cabral as a naval commander and took over the situation and destroyed the ships of the Arabs along with its people and products. Cabral moved his business to Cochin and Kannur (Cannanore). He returned with only four ships.
The **Third Portuguese India Armada** was assembled in 1501 upon the order of King Manuel I of Portugal and placed under the command of João da Nova. It was small compared to other armadas of the same type with only four ships and was formed for commercial purposes. Nonetheless, it engaged in the first significant Portuguese naval battle in the Indian Ocean. The Third Armada discovered the uninhabited islands of Ascension and Saint Helena in the South Atlantic Ocean. They were well received by the Kolathiri Raja of Cannanore and returned safely with ginger and cinnamon. Some speculate that it was the first Portuguese armada to reach Ceylon (now Sri Lanka).

The **4th Portuguese India Armada** was assembled in 1502 on the order of King Manuel I of Portugal and placed under the command of D. Vasco da Gama. It was Gama’s second trip to India. The fourth of some thirteen Portuguese India Armadas, it was designed as a punitive expedition, targeting Calicut, to avenge the travails of the 2nd Armada and the massacre of the Portuguese factory in 1500. The second voyage was more of a military expedition where he tried to show the might of the Portuguese navy. His arrival in India was followed by a brutal massacre of the locals and bombarded the city. The king submitted to the Portuguese and granted him to set up the
factory in India. Vasco da Gama arrived back in Portugal in September 1503, heavily laden with the spices and other loot he acquired on his way back. The violent treatment meted out by da Gama quickly brought trade along the Malabar Coast of India.

Portuguese Empire established the first European trading centre at Kollam, Kerala. In 1505, King Manuel I of Portugal appointed Dom Francisco de Almeida as the first Portuguese viceroy in India, followed in 1509 by Dom Afonso de Albuquerque. In 1510, Albuquerque conquered the city of Goa, which had been controlled by Muslims.

In February 1502 Da Gama set sail a second time for India. He returned in September 1503 with the first tribute of gold from the East. Again he received money and honors. Da Gama also enjoyed favor as an adviser to his king and was made count of Vidigueira in 1519.

Vasco da Gama made his third and last voyage to India in 1524. He reached Goa and made it a base of Portuguese Trade. The king of Portugal John III granted Vasco da Gama the privileged title of “Viceroy charged with the task of reforming abuses in the colonial government. However, he contracted Malaria not long after arriving and died in Cochin, India, on Dec. 24, 1524.
He was buried in the St Francis Church, Cochin. At that time the church was called St Anthony's. In 1538 Vasco Da Gama's remains were taken first to Goa and then to Portugal to the Convent of Our Lady of Relics at Vidigueira. In 1880 his remains moved to the Monastery of Jeronimos.
The discovery of the sea route to India changed history and the colonial powers one after the other sought to control the commerce of spice, pepper, ginger, and all those commodities found only in India. Along with that also came the Christian Missions. Among them was the Portuguese who entered India as first colonisers.

see: http://www.gutenberg.org/files/46440/46440-h/46440-h.htm
https://www.ibiblio.org/britishraj/Jackson9/chapter06.html

An anonymous 16th century Portuguese illustration depicting single Christian Indian women wearing European fashion and a Portuguese nobleman of India, presumably proposing. The inscription reads "Single Indian women. Christians". Date circa 1540

**Pedro Alvares Cabral** – inaugurated the policy of marrying Portuguese soldiers and sailors with local Indian girls, the consequence of which was a great miscegenation in Goa and other Portuguese territories in Asia because it upset all caste hierarchical system of India.

The Portuguese established a chain of outposts along India's west coast and on the island of Ceylon in the early 16th century. They built the St. Angelo Fort at Kannur to guard their possessions in North Malabar. Goa was their prized possession and the seat of Portugal's viceroy. Portugal's northern province included settlements at Daman, Diu, Chaul, Baçaim, Salsette, and Mumbai. The rest of the northern province, with the exception of Daman and Diu, was lost to the Maratha Empire in the early 18th century.
Kannur (place of Krishna), called Cannanore by the British, is one of the oldest military cantonments used by the Portuguese, the Dutch and the British, and now the only cantonment of the Indian army in Kerala.
Portuguese fort on the northern coast of Diu.

Portuguese forts in India
Another feature of the Portuguese presence in India was their will to evangelize and promote Catholicism. In this, the Jesuits played a fundamental role, and to this day the Jesuit missionary Saint Francis Xavier is revered among the Catholics of India.

The Portuguese soon established trading centers in places like Goa and to these settlements Catholic missionaries came. Francis Xavier, a companion of Ignatius Loyola, arrived in Goa in 1542. His extensive missionary activities in south India led to the conversion of many. In 1549 three Jesuit missionaries visited Emperor Akbar in North India and stayed in the Mughal Court for a few years holding discussions with the emperor and others. In 1606, an Italian Jesuit, Robert de Nobili, came to Madurai in South India (Madras State) and worked especially among the upper caste Hindus with some success.

Goa was one of the three Portuguese Provinces in India for 451 years. The other two Provinces were Damão and Diu. In 1961 India invaded these three territories, liberated and assimilated them into its domain. For centuries, Goa was considered the Rome of the Orient. It was the headquarters of the Catholic Church in the Orient. The tomb of Francis Xavier, who died in 1552, lies in the Igreja do Bom Jesus in the old City of Goa (Velha Goa). Vasco da Gama died here on Christmas night.

The newly founded Company of Jesus, in their Counter-reformation zeal after the Council of Trent, anointed themselves with the title of Apostles. King João III pleaded with the General Ignatius de Loyola in Rome, that he should send missionaries for the Orient. Promptly Francis Xavier was sent to Portugal in 1541.
The Roman Catholic Basilica of Bom Jesus, 16th century, Goa, India.

St. Ignatius Loyola, One of the Founders of the Society of Jesus
The Empire of Portuguese in India
(1505 -1961)
The Estado da India.
Included
areas as far as China
Portuguese navigators opened the age of discovery by leading the West to meet the East. Renewed contact with the West began with the arrival of the Portuguese navigator Vasco-da-Gama at Calicut in 1498.
The English description at the back of the stamp (on the gum-side) reads; “A composition with Hindu elements” on the portrait of Vasco-da-Gama which hangs in the Sociedade de Geografia, Lisbon”.

The Portuguese voyages of exploration were inspired by Henry the Navigator, who was master of the Order of Christ. The Flag of the Order was used extensively by Portuguese ships. It was in memory of Henry the Navigator that the Armilla or Armillary Sphere was used in later Portuguese flags.
Francisco de Almeda
Trade with India to obtain the black gold of pepper and other spices were the dream of every European nation. This was the reason for the daring attempt of Vasco Da Gama who reached Calicut on May 20, 1498. Many of the portuguese sea farers followed the suit and in Six years, Portuguese State of India (Estado Português da Índia, EPI) or simply Portuguese India (Índia Portuguesa) was founded to serve as the governing body of fortresses and colonies that were established overseas by the Portuguese over riding and defeating the Arab forces. In 1505, Francisco de Almeida was appointed as the first Viceroy, with his headquarters in Cochin.
He built four forts in Cochin, Kannur, Anjediva Island, and Kollam (Quilon). Thus began the establishment of a colony of Portugal in India. The local rulers were able to muster the help of the Arabs. In March 1508, the Egyptian fleet attacked the Portuguese squadron led by Lourenco de Almeida, in the ‘Battle of Chaul” in which the Portuguese were defeated, and Lourenco de Almeida was killed. In 1509, Albuquerque was sent to replace Almeida as the governor of the Portuguese possessions in India. He entered into a treaty with Zamorin and defeated the Sultans of Bijapur, and took over Goa which became the capital of Portugal India until the Portuguese were defeated by the Independent India. Indian military invaded the Portuguese territories of Goa, Daman, and Diu in December 1961. On December 19, 1961, the Governor of Portuguese India was forced to sign the ‘Instrument of Surrender,’
ROBERT DE NOBILI: PROF. M.M. NINAN

Portuguese Indian currency

MONEDA DE 1/4 TANGA – 1901 & 1936
Stamps of Portuguese India
Portuguese Viceroy and Governors:

- Dom Francisco de Almeida, Viceroy and Governor, 1503-1509
- Dom Afonso de Albuquerque, Viceroy, 1509-1515
- Dom Garcia de Noronha, Viceroy, 1538-1540
- Dom Estevao da Gama, Governor, 1540-1542
- Martim Afonso de Sousa, Governor, 1542-1545
- Dom Joao de Castro, Governor, Captain-in-Chief, 1545-1548

- Garcia da Sa, Governor, 1548-1549
- Jorge Cabral, Governor, 1549-1550
- Dom Afonso de Noronha, Viceroy, 1550-1554
- Dom Pedro Mascarenhas, Viceroy, 1554-1555
- Francisco Barreto, Governor, 1555-1558
Palace of the Governor in Goa
The conquest of Goa marked a turning-point in their policy, namely the decision to secure a land-base of their own with full sovereignty. Two decades later it was made the headquarters of the new empire, which from 1505 was named Estado da India. ... 
https://www.deccanherald.com/content/66330/xavier-aware-brutality-inquisition.html

Pope Alexander VI handed over the padroado (Portuguese patronage) power to the Portuguese king in 1493. The Padroado ("patronage") was an arrangement between the Holy See and the kingdom of Portugal, affirmed by a series of concordats, by which the Vatican delegated to the kings of Portugal the administration of the local Churches. The Portuguese Padroado dates from the beginning of the Portuguese maritime expansion in the mid-15th century and was confirmed by Pope Leo X in 1514. At various times the system was called Padroado Real (Royal patronage), Padroado Ultramarino Português (Portuguese Overseas Patronage) and, since 1911 (following the Portuguese Law on the Separation of Church and State), Padroado Português do Oriente (Portuguese Patronage of the East). The system was progressively dismantled throughout the 20th century.

The Portuguese king conquered Goa in 1505.
In 1478, the Spanish Inquisition was established with the papal approval of Pope Sixtus IV.

In 1542, in the wake of Protestantism movement in Europe that challenged the authority of the Pope and the Catholic institutions, the Pope Paul III (1468—1549) provided the ecclesiastical foundations for the Inquisition. He issued the Papal bull called the Licet ab initio and formed the Congregation of the Holy Office of the Inquisition, staffing it with cardinals and providing it with resources and the organizational structure to inaugurate the Inquisition of the Roman Catholic Church. The Pope demanded that the Inquisition office defend the integrity of the faith, examine false doctrines and errors, forbid heresy against Catholic Christianity.

All local offices including the Goa Inquisition were supervised by the Holy Office set up by the Pope. It worked with the colonial powers that accepted the religious authority of the Pope to enforce the Capital Laws of the Catholic Church. The Grand Inquisitor was named by the Pope from the royal family of a colonial power but often selected by the King.
According to the Capital Laws of this ecclesiastical authority, any man or woman who worshipped any spirit or deities, was to be put to death. In 1588, the Inquisition office of the Holy See was renamed as "Congregation of the Holy Roman and Universal Inquisition", also called the Holy Office.

"We give to them [the inquisitors] the power to search those who leave the way of God and the true catholic faith, or who practice it in a mistaken way, or who are in a way under suspicion of heresy."

The French philosopher Voltaire wrote about the Goa Inquisition where he observed:

"Goa is sadly famous for its inquisition, which is contrary to humanity as much as to commerce. The Portuguese monks deluded us into believing that the Indian populace was worshipping the Devil, while it is they who served him" (Voltaire, Lettres sur l'origine des sciences et sur celle des peuples de l'Asie (first published Paris, 1777, letter of 15 December 1775)

According to historian Philip Schaff, in a three year period, this Italian Inquisition tried over 800 individuals suspected of Lutheranism as well as Calvinists, Anabaptists, Jews, blasphemers, sorcerers, and the like, penalizing one hundred and eleven of them severely—many, with death.

Thousands of reformation-minded Catholics fled Italy, most of them to Switzerland. Among these religious refugees were Bernardino Ochino and Peter Martyr. The strategy worked. The Reformation never took hold in Italy.


- Hindus were forbidden from occupying any public office, and only a Christian could hold such an office;
- Hindus were forbidden from producing any Christian devotional objects or symbols;
children whose father had died were required to be handed over to the Jesuits for conversion to Christianity; This began under a 1559 royal order from Portugal, whereafter Hindu children alleged to be orphan were seized by Society of Jesus and converted to Christianity. This law was enforced on children even if mother was still alive, in some cases even if the father was alive. The parental property was also seized when the Hindu child was seized. In some cases, states Lauren Benton, the Portuguese authorities extorted money for the "return of the orphans".

- Hindu women who converted to Christianity could inherit all of the property of their parents;
- Hindu clerks in all village councils were replaced with Christians;
- Christian ganvkars could make village decisions without any Hindu ganvkars present, however Hindu ganvkars could not make any village decisions unless all Christian canvas were present; in Goan villages with Christian majorities, Hindus were forbidden from attending village assemblies.
- Christian members were to sign first on any proceedings, Hindus later;
- In legal proceedings, Hindus were unacceptable as witnesses, only statements from Christian witnesses were admissible.
- Hindu temples were demolished in Portuguese Goa, and Hindus were forbidden from building new temples or repairing old ones. A temple demoliition squad of Jesuits was formed which actively demolished pre-16th century temples, with a 1569 royal letter recording that all Hindu temples in Portuguese colonies in India have been demolished and burnt down (desfeitos e queimados);
- Hindu priests were forbidden from entering Portuguese Goa to officiate Hindu weddings.\[53\]

**Prohibitions Regarding Marriages**
- The instruments for Hindu songs shall not be played.
- While giving dowry the relatives of the bride and groom must not be invited.
- At the time of marriage, betel leaf packages (pan) must not be distributed either publicly or in private to the persons present.
- Flowers, or fried puris, betel nuts and leaves must not be sent to the heads of the houses of the bride or groom.
  - Gotraj ceremony of family God must not be performed.
- On the day prior to a wedding, rice must not be husked, spices must not be pounded, grains must not be ground and other recipes for marriage feast must not be cooked.
  - Pandals and festoons must not be used.
  - Pithi should not be applied.
- The bride must not be accorded ceremonial welcome. The bride and groom must not -be made to sit under pandal to convey blessings and best wishes to them.

**Prohibitions Regarding Fasts, Post-death Rituals**-The poor must not be fed or ceremonial meals must not be served for the peace of the souls of the dead.
- There should be no fasting on ekadashi day.
- Fasting can be done according to the Christian principles.
- No rituals should be performed on the twelfth day after death, on moonless and full moon dates.
- No fasting should be done during lunar eclipse.

**Conventions**
- Hindu men should not wear dhoti either in public or in their houses. Women should not wear cholis.
- They should not plant Tulsi in their houses, compounds, gardens or any other place.
- Following the law of 1567, orphans were kidnapped for converting them to Christianity.

On September 22, 1570 an order was issued that:
- The Hindus embracing Christianity will be exempted from land taxes for a period of 15 years.
- Nobody shall bear Hindu names or surnames.
“The fathers of the Church forbade the Hindus under terrible penalties the use of their own sacred books, and prevented them from all exercise of their religion. They destroyed their temples, and so harassed and interfered with the people that they abandoned the city in large numbers, refusing to remain any longer in a place where they had no liberty, and were liable to imprisonment, torture and death if they worshipped after their own fashion the gods of their fathers.” wrote Sasetti, who was in India from 1578 to 1588.

An order was issued in June 1684 eliminating Konkani language and making it compulsory to speak Portuguese language. The law of Goa Inquisition provided for dealing toughly with anyone using the local language. Following that law all the symbols of non-Christian sects were destroyed and the books written in local languages were burnt.

So harsh and notorious was the Goa inquisition, that word of its brutality and horrors reached Lisbon but nothing was done to stop this notoriety and escalating barbarity and it continued for two hundred more years. Nobody knows the exact number of Goans subjected to these diabolical tortures, but perhaps it runs into hundreds of thousands, may be even more. The abominations of inquisitions continued until a brief respite was given in 1774 but four years later, the inquisition was introduced again and it continued un-interruptededly until 1812. At that point in time, in the year of 1812, the British put pressure on the Portuguese to put an end to the terror of Inquisition and the presence of British troops in Goa enforced the British desire. Also the Portuguese power at this time was declining and they could not fight the British.

Sephardic Jews living in Goa, many of whom had fled the Iberian Peninsula to escape the excesses of the Spanish Inquisition to begin with, were also persecuted.

Persecution of other Christians

In 1599 under Aleixo de Menezes, the Synod of Diamper forcefully converted the East Syriac Saint Thomas Christians (also known as Syrian Christians or Nasranis) of Kerala to the Roman Catholic Church. He had said that they held to Nestorianism, a christological position declared heretical by the Council of Ephesus. The synod enforced severe restrictions on their faith and the practice of using Syriac/Aramaic. They were disfranchised politically and their Metropolitanate status was discontinued by blocking bishops from the East. The persecution continued largely until the Coonan Cross oath and Nasrani rebellion in 1653, the eventual capture of Fort Kochi by the Dutch in 1663, and the resultant expulsion of Portuguese from Malabar.

The Goa Inquisition persecuted non-Portuguese Christian missionaries and physicians, such as those from France. In the 16th-century, the Portuguese clergy became jealous of a French priest operating in Madras (now Chennai); they lured him to Goa, then had him arrested and sent to the inquisition. The French priest was saved when the Hindu King of a Karnataka kingdom interceded on his behalf by laying siege to St. Thome till the release of the priest. Charles Dellon, the 18th-century French physician, was another example of a Christian arrested and tortured by the Goa Inquisition for questioning Portuguese missionary practices in India. Dellon was imprisoned for five years by the Goa Inquisition before being released under the demands of France. Dellon described, states Klaus Klostermaier, the horrors of life and death at the Catholic Palace of the Inquisition that managed the prison and deployed a rich assortment of torture instruments per recommendations of the Church tribunals.

There were assassination attempts against Archdeacon George, so as to subjugate the entire Church under Rome. The common prayer book was not spared. Books were burnt and any priest professing independence was imprisoned. Some altars were pulled down to make way for altars conforming to Catholic criteria.
In the first few years alone, over 4000 people were arrested, with 121 people burnt alive at the stake.

The heresy was to practice any faith other than Christianity as interpreted by Rome.

Many Christian priests disagreed with these draconian measures and sympathized with the Hindus, generating a brief lull in the forced conversions. However, Francis Xavier, the “Father of the Christians”, upon hearing of this, complained to the Archbishop and reinstated a new wave of forced conversions.


"The Inquisition" introduced by Portuguese rulers of Goa, India was the worst and scary chapter nobody can ever think of, all in the name of Christ, an embodiment of love and compassion. In 1542, Fr. Francis Xavier, co-founder of the Society of Jesus, arrived in Goa with a view to taking the message of Christ among the native Indians who followed altogether different religions. He observed that the newly converted Christians were still practicing their old customs and traditions and were not serious about following the true Christian faith. Indian Christians, having turned a deaf ear to the European missionaries' clarion call and subsequent warning, kept joyfully following their traditional Indian customs. Terribly disappointed, Fr. Francis Xavier took the extreme recourse available for him and he, at last, asked the Portuguese government in Portugal to introduce the most dreaded Inquisition in Goa, then a citadel of Portuguese power in
ROBERT DE NOBILI: PROF. M. M. Ninan

India. He urged King John the III of Portugal to set up the Inquisition in Goa also to suppress Judaism because Jews refused to reconvert to Roman Catholicism. There was also Jewish population present in the other colonies in the west like Cochin and Goa. The Inquisition was established in Goa in 1560 at the behest of St Francis Xavier. In his defense, he did not see most of the results of the long inquisition, as he left Goa, shortly thereafter for Japan, China, and the Philippines, and the Inquisitors did not arrive for thirteen years, shortly after his death.

The importance of this actions lies in the fact that the newly converted Christians living in their culture continued to follow the cultural practices. It was this that produced the inquisition and all its horror activities. They desired complete acculturation of the native Christians into Portuguese culture which they identified with the Christian Culture.

Francis Xavier’s body in Goa inside the Bom Jesus Basilica in Goa

Francis Xavier requested Portugal to launch Goa Inquisition in May 1546. His suggestion was implemented in 1560, eight years after Xavier's death.
THE GOA INQUISITION
Wikipedia

The Goa Inquisition was the office of the Portuguese Inquisition acting in Portuguese India, and in the rest of the Portuguese Empire in Asia. It was established in 1560, briefly suppressed from 1774–1778, and finally abolished in 1812. Based on the records that survive, H. P. Salomon and I. S. D. Sassoon state that between the Inquisition's beginning in 1561 and its temporary abolition in 1774, some 16,202 persons were brought to trial by the Inquisition. Of this number, it is known that 57 were sentenced to death and executed; another 64 were burned in effigy. Others were subjected to lesser punishments or penance, but the fate of many of those tried by the Inquisition is unknown.

The Inquisition was established to punish apostate New Christians—Jews and Muslims who converted to Catholicism, as well as their descendants—who were now suspected of practising their ancestral religion in secret.

In Goa, the Inquisition also turned its attention to Indian converts from Hinduism or Islam who were thought to have returned to their original ways. In addition, the Inquisition prosecuted non-converts who broke prohibitions against the observance of Hindu or Muslim rites or interfered with Portuguese attempts to convert non-Christians to Catholicism.

While its ostensible aim was to preserve the Catholic faith, the Inquisition was used against Indian Catholics and Hindus and also against Portuguese settlers from Europe (mostly New Christians and Jews but also Old Christians) as an instrument of social control, as well as a method of confiscating property and enriching the Inquisitors.

Most of the Goa Inquisition's records were destroyed after its abolition in 1812, and it is thus impossible to know the exact number of those put on trial and the punishments they were prescribed.

(3) In 1567, the campaign of destroying temples in Bardez met with success. At the end of it 300 Hindu temples were destroyed. Enacting laws, prohibition was laid from December 4, 1567 on rituals of Hindu marriages, sacred thread wearing and cremation. All the persons above 15 years of age were compelled to listen to Christian preaching, failing which they were punished. In 1583, Hindu temples at Assolna and Cuncolim were destroyed through army action. "The fathers of the Church forbade the Hindus under terrible penalties the use of their own sacred books, and prevented them from all exercise of their religion. They destroyed their temples, and so harassed and interfered with the people that they abandoned the city in large numbers, refusing to remain any longer in a place where they had no liberty, and were liable to imprisonment, torture and death if they worshipped after their own fashion the gods of their fathers." wrote Filippo Sassetti, who was in India from 1578 to 1588. An order was issued in June 1684 for suppressing the Konkani language and making it compulsory to speak the Portuguese language. The law provided for dealing toughly with anyone using the local language. Following that law all the non-Christian cultural symbols and the books written in local languages were sought to be destroyed.

Methods such as repressive laws, demolition of temples and mosques, destruction of holy books, fines and the forcible conversion of orphans were used.
"At least from 1540 onwards, and in the island of Goa before that year, all the Hindu idols had been annihilated or had disappeared, all the temples had been destroyed and their sites and building material was in most cases utilized to erect new Christian Churches and chapels. Various viceregal and Church council decrees banished the Hindu priests from the Portuguese territories; the public practices of Hindu rites including marriage rites, were banned; the state took upon itself the task of bringing up Hindu orphan children; the Hindus were denied certain employments, while the Christians were preferred; it was ensured that the Hindus would not harass those who became Christians, and on the contrary, the Hindus were obliged to assemble periodically in Churches to listen to preaching or to the refutation of their religion."

"A particularly grave abuse was practiced in Goa in the form of 'mass baptism' and what went before it. The practice was begun by the Jesuits and was alter initiated by the Franciscans also. The Jesuits staged an annual mass baptism on the Feast of the Conversion of St. Paul (January 25), and in order to secure as many neophytes as possible, a few days before the ceremony the Jesuits would go through the streets of the Hindu quarter in pairs, accompanied by their Negro slaves, whom they would urge to seize the Hindus. When the blacks caught up a fugitive, they would smear his lips with a piece of beef, making him an 'untouchable' among his people. Conversion to Christianity was then his only option."

The Goan inquisition is regarded by all contemporary portrayals as the most violent inquisition ever executed by the Portuguese Catholic Church. It lasted from 1560 to 1812. The inquisition was set as a tribunal, headed by a judge, sent to Goa from Portugal and was assisted by two judicial henchmen. The judge was answerable to no one except to Lisbon and handed down punishments as he saw fit. The Inquisition Laws filled 230 pages and the palace where the Inquisition was conducted was known as the Big House and the Inquisition proceedings were always conducted behind closed shutters and closed doors. The screams of agony of the victims (men, women, and children) could be heard in the streets, in the stillness of the night, as they were brutally interrogated, flogged, and slowly dismembered in front of their relatives. Eyelids were sliced off and..."
extremities were amputated carefully, a person could remain conscious even though the only thing that remained was his torso and head.

Diago de Boarda, a priest and his advisor Vicar General, Miguel Vazz had made a 41 point plan for torturing Hindus. Under this plan Viceroy Antano de Noronha issued in 1566, an order applicable to the entire area under Portuguese rule:

"I hereby order that in any area owned by my master, the king, nobody should construct a Hindu temple and such temples already constructed should not be repaired without my permission. If this order is transgressed, such temples shall be, destroyed and the goods in them shall be used to meet expenses of holy deeds, as punishment of such transgression."

In 1567 the campaign of destroying temples in Bardez met with success. At the end of it 300 Hindu temples were destroyed. Enacting laws, prohibition was laid from December 4, 1567 on rituals of Hindu marriages, sacred thread wearing and cremation. All the persons above 15 years of age were compelled to listen to Christian preaching, failing which they were punished.

A religious fatwa was issued on the basis of the findings of Goa Inquiry Commission. It stated, "...Hereby we declare the decision that the conventions mentioned in the preamble of the fatwa as stated below are permanently declared as useless, and therefore prohibited."

Prohibitions Regarding Marriages

The instruments for Hindu songs shall not be played.
While giving dowry the relatives of the bride and groom must not be invited.
At the time of marriage, betel leaf packages (pan) must not be distributed either publicly or in private to the persons present.
Flowers, or fried puris, betel nuts and leaves must not be sent to the heads of the houses of the bride or groom.
Gotraj ceremony of family God must not be performed.
On the day prior to a wedding, rice must not be husked, spices must not be pounded, grains must not be ground and other recipes for marriage feast must not be cooked.
Pandals and festoons must not be used.
Pithi should not be applied.
The bride must not be accorded ceremonial welcome. The bride and groom must not be made to sit under pandal to convey blessings and best wishes to them.
The poor must not be fed or ceremonial meals must not be served for the peace of the souls of the dead.
There should be no fasting on ekadashi day.
Fasting can be done according to the Christian principles.
No rituals should be performed on the twelfth day after death, on moonless and full moon dates.
Hindu men should not wear dhoti either in public or in their houses. Women should not wear cholis.
They should not plant Tulsi in their houses, compounds, gardens or any other place.

Following the law of 1567, orphans were kidnapped for converting them to Christianity.
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"The fathers of the Church forbade the Hindus under terrible penalties the use of their own sacred books, and prevented them from all exercise of their religion. They destroyed their temples, and so
harassed and interfered with the people that they abandoned the city in large numbers, refusing to remain any longer in a place where they had no liberty, and were liable to imprisonment, torture and death if they worshipped after their own fashion the gods of their fathers." wrote Sasetti, who was in India from 1578 to 1588.

An order was issued in June 1684 eliminating Konkani language and making it compulsory to speak Portuguese language. The law provided for dealing toughly with anyone using the local language. Following that law all the symbols of non-Christian sects were destroyed and the books written in local languages were burnt.

The Archbishop living on the banks of the Ethora had said during one of his lecture series, "The post of Inquiry Commission in Goa is regarded as holy." The women who opposed the assistants of the commission were put behind the bars and were used by them to satisfy their animal instincts. Then they were burnt alive as opponents of the established tenets of the Catholic church.

In addition, non-Portuguese Christian missionaries who were in competition with the inquisition were often persecuted, even though they were outside of the inquisition's sphere of influence. When the local clergy became jealous of a French priest operating in Madras, they lured him to Goa, then had him arrested and sent to the inquisition. He was saved when the Hindu King of Carnatica (Karnataka) interceded on his behalf, laid siege to St. Thome and demanded the release of the priest.

The victims of such inhuman laws of the Inquiry Commission included a French traveller named Delone. He was an eye witness to the atrocities, cruelty and reign of terror unleashed by priests. He published a book in 1687 describing the lot of helpless victims. While he was in jail he had heard the cries of tortured people beaten with instruments having sharp teeth. All these details are noted in Delone's book.

So harsh and notorious was the inquisition in Goa, that word of its brutality and horrors reached Lisbon but nothing was done to stop this notoriety and escalating barbarity and it continued for two hundred more years. No body knows the exact number of Goans subjected to these diabolical tortures, but perhaps it runs into hundreds of thousands, may be even more. The abominations ofquisitions continued until a brief respite was given in 1774 but four years later, the inquisition was introduced again and it continued un-interruptedly until 1812. At that point in time, in the year of 1812, the British put pressure on the Portuguese to put an end to the terror of Inquisition and the presence of British troops in Goa enforced the British desire. Also the Portuguese power at this time was declining and they could not fight the British. The palace of the Grand Inquisitor, the Big House, was demolished and no trace of it remains today, which might remind someone of inquisitions and the horrors inside this Big House that their great saint Francis Xavier had commenced.

Dr. Trasta Breganka Kunha, a Catholic citizen of Goa writes, "Inspite of all the mutilations and concealment of history, it remains an undoubted fact that religious conversion of Goans is due to methods of force adopted by the Portuguese to establish their rule. As a result of this violence the character of our people was destroyed. The propagation of Christian sect in Goa came about not by religious preaching but through the methods of violence and pressure. If any evidence is needed for this fact, we can obtain it through law books, orders and reports of the local rulers of that time and also from the most dependable documents of the Christian sect.

Christianity in India had finally succumbed to the authority of that pseudo-Christian religion of the papacy. Tradition and dogma were elevated above God’s Holy Word. (H. H. Meyers, The Inquisitive Christians, New Millennium Publications Australia, 1992, p.
The headquarters of Goa Inquisition
An 18th century French sketch showing a man condemned to be burnt alive by the Goa Inquisition. The stake is behind to his left, the punishment sketched on shirt. It was inspired by Charles Dellon's persecution.

“To ignore the history of religious persecution is to denigrate the message of love, kindness, peace, generosity and tolerance taught by Christ.”

“Anyone who attempts to construe a personal view of God which conflicts with Church dogma must be burned without pity.”

– Pope Innocent III

https://www.keralatourism.org/christianity/

This attack on the Indian culture was not restricted to Hinduism or Islam or the Jews. It was also brewing in the Kerala Christians who had the tradition from the beginning of the Christian Era at the time of the Magi who came back and starting a worship temple for Jesus in Movattupuzha near Cochin and to the Magi Thomas - the very Doubting Thomas - the disciple who came in India as early of AD 36 till his full mission in South India until his martyrdom in Chennai.

In 1599 under Aleixo de Menezes the Synod of Diamper converted the Syriac Saint Thomas Christians (of the Eastern faith) to the Roman Catholic Church under the excuse that they allegedly practiced Nestorian heresy. The synod enforced severe restrictions on their faith and the practice of using Syriac/Aramaic. They blocked any connection with the Church of the East who provided their Bishops and teachers. It is alleged that one bishop who came to the shores of Cochin were drowned. The administrative head the Archdecons were dismissed and there were assassination
attempts against Archdeacon George so as to subjugate the entire Church under Rome. The entire documents were publicly burned. Even the common prayer book was not spared. Every known item of literature was burnt and any priest professing independence was imprisoned. Some altars were pulled down to make way for altars conforming to Catholic criteria. Fortunately the political power of Portugal in India was only for a short period. As the Dutch and English took their place

In protest against the domination of the Portuguese, the St. Thomas Christians tied a long rope on a ‘standing cross’ on the northern side of the Mattancherry Church on Friday, January 3, 1653 and took an oath -"as long as this trial exists, we will not submit to the priests of Samballoor." The Coonan Cross Oath (Koonan Kurissu Sathyam) Till the authority of the Padroado was annulled in 1838, the Portuguese tried to impose their religious practices on the St. Thomas Christians. With the coming of the Protestant missions the dominance of the Rome vanished. The British came with the newly found Protestant forms. Instead of taking over the local church which restarted with the help from the Syrian Orthodox Church, they simply came to the arena with the tools of education.

Here is how the Catholic Church justify the inquisition today”

“We cannot deny the Inquisition, and we cannot white-wash it. However, we must know the facts and the historical context in which it existed. The Inquisition was not a “Catholic event,” and the methods used were the same employed by the law for civil offenses. ”
http://catholicstraightanswers.com/what-are-the-facts-about-the-inquisition/

“Modern men experience difficulty in understanding this institution because they have lost sight of three facts.

First of all, they have ceased to grasp religious belief as something objective, as a gift of God, and therefore outside the realm of free private judgment.

Second, they no longer see in the Church a perfect and sovereign society, based substantially on a pure and authentic Revelation, whose first and most important duty must naturally be to retain
unsullied this original deposit of faith. That orthodoxy should be maintained at any cost seemed self-evident to the medieval mind. Heresy, since it affected the soul, was a crime more dangerous than murder, since the eternal life of the soul was worth much more than the mortal life of the flesh.

Finally, modern man has lost sight of a society in which the Church and the State constitute a closely-knit polity. The spiritual authority was inseparably intertwined with the secular in much the same way as the soul is united with the body. To divide the two into separate, watertight compartments would have been unthinkable. The State could not be indifferent about the spiritual welfare of its subjects without being guilty of treason to its first Sovereign, Our Lord Jesus Christ. Before the religious revolution of the 16th Century, these views were common to all Christians.”

http://www.catholicapologetics.info/apologetics/protestantism/holinquisit.htm

For a detail of Catholic stand and justification see: THE HOLY INQUISITION: MYTH OR REALITY BY DR. MARIAN HORVAT, Ph.D

The reason I had ventured to peep into the Portugal Roman Catholic Inquisition and their approach to culture and other religions is simply to point out the basic error of their approach. Gospel is not the culture. Gospel is the message of freedom and salvation. It was to be spread on the basis of free personal freedom without any threat or reward. “God is Love” is the basis of the gospel. But when a missionary enters into the new culture, he should not impose his culture onto the hearers, but use the language of the people to convey the message. If the Islam used force and war to take over the world, they were simply following the Mosaic principles. When Christ came, the laws of Moses were nullified. Total freedom of every individual and culture was accepted by Jesus even at the cost of life.

And Jesus said:

But I say to you who hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.


It was into this background that Roberto Nobili ventured into India. Where the Roman Catholic Church with its inquisition and power failed, Nobili offers another choice.
Chapter Four
ROBERTO DE’NOBILI

Otto III Roman Emperor  12th C stained glass depiction of Otto III, Strasbourg Cathedral
His family claimed descent from Otto III (980–1002) the Roman Emperor. His forefathers held very high positions in the state such as governors and consuls.

At the beginning of the eleventh century Manente de Nobili became governor of the rock fortress of Orvieto. For fifteen generations the Nobilis were important figures in Orvieto as Governors, Consuls and “Capitani al governo until 1460. Guido de Nobili moved to Montepulciano in the Tuscan hilltown.

Roberto de Nobili’s grandfather Vincenzo — a grandson of Guido de Nobili of Montepulciano— had been appointed Count of Civitella and General in the Papal Army; and Roberto’s father, Count Pier Francesco de Nobili, continued the family’s military tradition. At the age of twenty-one Count Pier Francesco was appointed Colonel in a papal expeditionary force sent across the Alps to help the French Catholics against the Huguenots the French Protestants in the 16th and 17th centuries who followed the teachings of John Calvin. So bravely did he fight at the battle of Moncontour and Poitiers that, in recognition of his services, he was made Chevalier of St Michel by the Duke of Anjou.

On his return to Rome, Francesco de Nobili was given command of a troop of infantry and sent to Malta. After the victory of Lepanto, Pier Francesco returned home and married a noble Roman lady, Clarice Cioli. He was given command of the pontifical troops stationed at Bologna, and was soon raised to the rank of General.

Roberto de Nobili, was the first child of Pier Francesco and Clarice.

His grandfather

**Marchese Vincenzo de Nobili, Signore di Civitella**

**Birthdate:** circa 1515

**Birthplace:** Montepulciano, Province of Siena, Tuscany, Italy

**Death:** 1560 (40-49)

**Rome, Lazio, Italy (molto malato di gotta)**

**Immediate Family:**

- Son of Roberto de Nobili and Ludovica de Nobili

- Husband of Maddalena Barbolani, of the counts of Montauto

- Father of Caterina Sforza; cardinal Roberto de Nobili; Aurelio de Nobili and colonel Pier Francesco de Nobili, signore di Civitella

**Occupation:** nobile di Montepulciano e Capitano delle armate imperiali. Signore di Civitella e Governatore di Ancona
His Father's brother

Roberto de' Nobili
Brother of Robert de' Nobili’s father
became cardinal at the age of 12
Cardinal Deacon of Santa Maria in Dominica at the age of 13

He was a participant in both the papal conclave of April 1555 that elected Pope Marcellus II and the papal conclave of May 1555 that elected Pope Paul IV. Pope Paul IV made him librarian of the Holy Roman Church. He died in Rome on 18 January 1559. He was buried in San Pietro in Montorio and his entrails were buried in San Bernardo alle Terme.

His Father

Count Pier Francesco de Nobili,
was the son of the Count of Civitella - Son of marchese Vincenzo de' Nobili, signore di Civitella
The Count was the General in the Papal Army which fought the Turks during crusade.
He was the brother of Cardinal Roberto de' Nobili, Caterina Sforza and Aurelio de’ Nobili.

ROBERTO DE NOBILI: PROF. M.M. NINAN
His Father's brother

Roberto Cardinal de’ Nobili
Brother of Robert de’ Nobili’s father
became cardinal at the age of 12
Cardinal Deacon of Santa Maria in Dominica at the age of 13

He was a participant in both the papal conclave of April 1555 that elected Pope Marcellus II and the papal conclave of May 1555 that elected Pope Paul IV. Pope Paul IV made him librarian of the Holy Roman Church. He died in Rome on 18 January 1559. He was buried in San Pietro in Montorio and his entrails were buried in San Bernardo alle Terme.

His Father

Count Pier Francesco de Nobili,
was the son of the Count of Civitella - Son of marchese Vincenzo de' Nobili, signore di Civitella
The Count was the General in the Papal Army which fought the Turks during crusade.
He was the brother of Cardinal Roberto de' Nobili, Caterina Sforza and Aurelio de’ Nobili.
Maddalena Barbolani, was of the counts of Montauto, Tuscany, Italy

The castle was the favourite destination of St Francis of Assisi, during his transfers from Verna to the chapel of Monauto (1503) where of his frocks is still preserved.

Roberto de’ Nobili was born in Montepulciano, Province of Siena, Tuscany, Italy in September 1577 and carried his uncle’s name. He had three younger brothers and two sisters.
ROBERTO DE NOBILI: PROF. M.M. NINAN

Pope Julius III

Roberto was a grand-nephew of Pope Julius III who became a Roman Catholic cardinal at the age of twelve.

Roberto de Nobili was born in Rome in September 1577. He was the first son of the family which consisted of an younger brother Vincenzo de’Nobil and a sister Giulia Malvezz.
He was born in Montepulciano located in the Val di Chiana of Tuscany. It is the ancient Etruscan city of Nocera Alfaterna, which in 308 B.C. made an alliance with Rome against the Samnites. In the Middle Ages it was under the control of Florence, but was conquered by Sienna in 1260.

Detail of the tomb of Pope Gregory XIII celebrating the introduction of the Gregorian calendar

Roberto de’Nobili’s first eight years coincided with the last years of Gregory XIII’s pontificate (well known for his Gregorian Calendar corrections) and as a period of revival in the Church.
It was the age of Teresa of Avila, John of the Cross, Philip Neri, Francis de Sales and others like them.

What I have tried to show in this look in the genealogy of Roberto was to show that he belonged to the Royal family - a Kshatriya - and at the same time with the Roman Catholic Priesthood - a Brahmin, if we translate the cultural terms into Indian caste system terminology.
The **Roman College** (Italian: *Collegio Romano*) was a school established by St. Ignatius of Loyola in 1551, just 17 years after he founded the Society of Jesus (1534) known as the Jesuits. It quickly grew to include classes from elementary school through university level. It moved to several different locations to accommodate its growing student population. With the patronage of Pope Gregory XIII, from 1582 to 1584 the final seat of the Roman College was built near the center of Rome’s most historic Pigna district, on what today is called Piazza del Collegio Romano. The college remained at this location for 286 years until the Capture of Rome in 1870. In 1873, the remaining philosophical and theological faculties of the Roman College formed the Gregorian University.

It was here while being a student of the Jesuit mission college that Nobili declared his intention to join the Society.

In 1593 his father died and there was great pressure on him to reconsider his decision by his relations including Cardinal Francesco Sforza, reminding him of his responsibility of taking care of his mother.
But Nobili ran away from Rome and eventually arrived at the house of Lady Anna Carafa, Duchess of Nocera. He told her his story. She received him and took him into her home. He completed his education in the Duchess’s house. For almost two years Nobili lived in Nocera where the Duchess treated him like a son and travelled with her as family. One day, however, when he was hearing Mass in the Jesuit church at Naples, Roberto was recognized by one of the Roman emissaries. The Duchess Carafa stood for Roberto. She wrote to his family, to Cardinal Sforza and to the Duke of Sora. In 1596, with his family's reluctant consent, entered the Jesuit novitiate in Naples. In 1600 he returned to Rome for theological study, and he was ordained three years later.

Why am I going into the details of the heritage of Roberto?

He came evidently from the aristocracy of the Rome and was highly educated. He was indeed born as the son of the the Count of Civitella - Roman Raja - or better Roman Kshatriya with high social status and was highly educated. As such he became a Brahmin with his learning and his priestly connections. One thing is certain that he left behind a kingdom to become a religious teacher. Above all he knew his cultural anthropology for missions which meant that the message of Christianity must be interpreted and implanted in the language and the culture of the people and not the otherway round.

By that time the whole of India, as well as other areas on earth was to be given over by the Roman Catholic Church to the King of Portugal. No bishop could be appointed in India, no missionary could sail there, without permission of the King of Portugal, and then only in a Portuguese ship. The King had the right of presentation to all benefices; even lay people employed by the Church were appointed entirely at his discretion. The King undertook to maintain all churches, chapels, monasteries, and provide them with the necessary mitres, crosiers, ornaments and holy emblems, chalices, patens, thuribles, vases, books, lights, organs and bells. The stipends of all missionaries and ecclesiastics, ranging from 650 ducats for the Archbishop of Goa to thirty ducats for canons, were provided from the royal treasury. The royal patronage extended not only to India but to the whole Portuguese empire: Brazil, the African forts, Malacca, the Moluccas, China and Japan.

Robert de Nobili started his journey from Lisbon on the ship “San Jacinto”. It carried Nobili and fourteen other young Jesuits— including seven Portuguese and four Italians along with the Governor designate Martim Afonso de Castro and started its long journey in April of 1604.

Five months later they ran aground wedged between a rock and the sand thirty leagues to Mozambique. They were forced to spend their time in the shores of Africa until the weather improved. However a small vessel was sent to bring in the Governor designate which was able to take a few people along with the Governor which included Roberto. They landed in Goa safely.
For the next five months Nobili lived at the College of St Paul’s and then travelled ten days down the coast brought Nobili to Cochin. He fell seriously ill to the extent that he was given only six hours to live by his doctor. However he recouped and continued his mission.

But first the new missionary must learn the language of the people. Nobili and the eight Jesuits working among the Paravas, or pearl-fishers, of the Fishery Coast, were to learn Tamil. Nobili sailed from Cochin round Cape Comorin and up the eastern coast. After seven months with the pearl-fishers, Nobili could speak and write Tamil.

Then, in November 1605, Roberto moved to Madurai on the western side of the peninsula where the control of the Portuguese were feeble. They had a Jesuit mission in Madurai for over fifteen years under priest Fr. Gonsalvo Fernandes, which remained as a mission with no convert over all those years. De Nobili in his letter to Fr. Fabio de Fablis S. wrote thus: “When I arrived in this city ….I found that the demon has so well closed the doors against the Holy Gospel that, though we had in this town a residence for the last fifteen years, nothing could be done…”

Fr. Fernandes who was in charge of the few families of the Paraya Christians. had started a clinic and an elementary school for the villagers. This school had a Hindu teacher whom Nobili took as his teacher for his continued studies in Tamil. In due course they became close friends and Nobili learnt much more than Tamil. He learnt about the chasm between the Parangi culture and the Hindu culture which really stood as the barrier for transmission of any gospel from the “Parangi” and the twice born Hindus.
The reason was clear for Nobili. He noticed that all the existing christians of the region were from the lower castes. We need to look at the structure and status of these castes to understand what was happening. The sociat structure is described the Manusmriti - the religious law book which still has its full status as was in early Vedic period.

Manu Smriti is a Manava dharma shastra, which is stressed over and over again as the fundamental dharma (duty) of mankind in the Brahmanical Hinduism. Smriti can be translated as “What is remembered” implying that it is the transmitted message through teacher to disciple through generations. In contrast Vedas are Sruthi which can be translated as “What is heard” implying that these are prophetic transmission originating from the beginning of creation of man from the creator. Thus Sruthi get priority over Smriti.

Thus the Laws of Manu, the Law-Books of Manu, Manu Samhita, Manava Dharma Sastra, or Institutes of Manu forms the earliest of post-vedic law known in India. It is one of the 19 Dharmashastras which are a part of the smriti literature. It is considered the oldest and one of the most important texts of this genre.

Madurai is an ancient city on the Vaigai River in the South Indian state of Tamil Nadu. The language spoken in Tamil which is probably one of the ancient languages in the world. Covered in bright carvings of Hindu gods, the Dravidian-style Meenakshi Amman Temple is a major pilgrimage site. Millions attend the processions and ceremonies celebrating Meenakshi and Lord Vishnu.
Brahmins, are seen as representing Brahma's head, and are often priests and academics. Kshatriyas are the arms of Brahma, Vaisyas are the legs of brahma, Sudras are the feet of brahma and Untouchable are not part of Brahma. It is from these parts they are created.

On the other end of the scale are Dalits, who are not afforded a position on Brahma's body. Also known as 'untouchables', they're generally considered outcasts and are consigned to the kind of work no one else will do, such as cleaning latrines. There are now some 25,000 subclasses in India.
CHAPTER II
1. Brahmanas, Kshatriyas, Vaisyas, and Sudras are the four castes.
2. The first three of these are (called) twice-born.
3. For them the whole number of ceremonies, which begin with the impregnation and end with the ceremony of burning the dead body, have to be performed with (the recitation of) Mantras.

4. **Their duties are.**
5. For a Brahmana, to teach (the Veda);
6. For a Kshatriya, constant practice in arms;
7. For a Vaisya, the tending of cattle;
8. For a Sudra, to serve the twice-born;
9. For all the twice-born, to sacrifice and to study (the Veda).

10. **Again, their modes of livelihood are:**
11. For a Brahmana, to sacrifice for others and to receive alms;
12. For a Kshatriya, to protect the world (and receive due reward, in form of taxes);
13. For a Vaisya, tillage, keeping cows (and other cattle), traffic, lending money upon interest, and growing seeds;
14. For a Sudra, all branches of art (such as painting and the other fine arts);
15. In times of distress, each caste may follow the occupation of that next (below) to it in rank.

https://vedkabhed.wordpress.com/2015/05/01/manu-smriti-and-untouchables/

Manusmriti, widely regarded to be the most important and authoritative book on Hindu law and dating back to at least 1,000 years before Christ was born, "acknowledges and justifies the caste system as the basis of order and regularity of society".
1. Manu Smriti 8.413-14 A Sudra, whether bought or unbought must serve the Brahmin a slave purchased or otherwise, must be employed in service, in as much as it for serving the Brahmana that he has been created by the self-begotten one. Even set at liberty by his master, a Sudra cannot be liberated from service: service is his vocation by nature; who shall emancipate him from that?

2. Manu Smriti 5.140 Following the path of equity, Sudras must shave their heads once, each month, follow the rules of purification laid down in respect of the Vaishyas, and eat the leavings of Brahmana’s food.

3. Manu Smriti 8.417 Let a Brahmana unhesitatingly appropriate to himself whatever (his) Sudra (Slave) has earned, inasmuch as nothing can be belong to the latter, he being himself an enjoyable good of the Brahmana.

4. Manu Smriti 10.129 No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas.

5. Manu Smriti 8.418 (The king) should carefully compel Vaisyas and Sudra to perform the work (prescribed) for them; for if these two (castes) swerved from their duties, they would throw this (whole) world into confusion.

6. Manu Smriti 10.96 A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish.

7. Manu Smriti 8.270-1. A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin. If he mentions the names and castes (gati) of the (twice-born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

8. Manu Smriti 8.272 If a Sudra insolently gives any religious or moral advice to a Brahmana, the king, shall cause hot oil to be poured into his mouth and ears.

9. Manu Smriti 8.281-2 A low-caste man who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed. If out of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urines (on him), the penis; if he breaks wind (against him), the anus.

10. Manu Smriti 8.267-8 A Kshatriya, having defamed a Brahmana, shall be fined one hundred (panas….a Sudra shall suffer corporal punishment. A Brahmana shall be fined fifty (panas) for defaming a Kshatriya.…in (the case of) a Sudra twelve.

11. Manu Smriti 2.31-32 Let (the first part of) a Brahmana’s name (denote something) auspicious, a Kshatriya’s be connected with power, and a Vaisya’s with wealth, but a Sudra’s (express something) contemptible. (The second part of) a Brahmana’s (name) shall be (a word) implying happiness, of a Kshatriya’s (a word) implying protection, of a Vaisya’s (a term) expressive of thriving, and of a Sudra’s (an expression) denoting service.

12. Manu Smriti 3.44; 2.127; 3.111-2; 8.88; 5.92 method of marriage, way of greetings, mode of entertaining guests, or method of administering oath in the court, process of taking out funeral procession of the Brahmin, Kshatriya, Vaisya and Shudra must be different.

13. Manu Smriti 10.51-52 But the dwellings of Kandalas [Chandala] and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.

14. Manu Smriti 10.54 Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.

15. Manu Smriti 10.53 One, while doing religious rite, must not see, or speak to them (Chandalas); they shall carry on their monetary or matrimonial transactions among members of their own castes.

16. Manu Smriti 11.13 (Or) the (sacrificer) may take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with sacrifices.
17. Manu Smriti 1.91 One occupation only the lord prescribed to the Sudra, to serve meekly even these (other) three castes.

18. Manu Smriti 9.334 But to serve Brahmanas (who are) learned in the Vedas, householders, and famous (for virtue) is the highest duty of a Sudra, which leads to beatitude.

19. Manu Smriti 10.121-3 If a Sudra, (unable to subsist by serving Brahmanas,) seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaisya. But let a (Sudra) serve Brahmanas, either for the sake of heaven, or with a view to both (this life and the next); for he who iscalled the servant of a Brahmana thereby gains all his ends The service of Brahmanas alone is declared (to be) an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit.

20. Manu Smriti 3.112 Even a Vaisya and a Sudra who have approached his [Brahmin] house in the manner of guests, he [Brahmin] may allow to eat with his servants, showing (thereby) his compassionate disposition.

21. Manu Smriti 3.92 Let him gently place on the ground (some food) for dogs, outcasts, Kandalas [Chandal] (Svapak), those afflicted with diseases that are punishments of former sins, crows, and insects.

22. 3.239 A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at the Brahmanas while they eat.

23. Manu Smriti 5.131 Manu has declared that the flesh (of an animal) killed by dogs is pure, likewise (that) of a (beast) slain by carnivorous (animals) or by men of low caste (Dasyu), such as Kandalas.

24. Manu Smriti 4.79 Let him not stay together with outcasts, nor with Kandalas, nor with Pukkasas, nor with fools, nor with overbearing men, nor with low-caste men, nor with fools, nor with overbearing men, nor with low-caste men, nor with Anyavasayins.

25. Manu Smriti 5.85 When he has touched a Kandala [Chandal], a menstruating woman, an outcast, a woman in child bed, a corpse, or one who has touched a (corpse), he becomes pure by bathing.

26. Manu Smriti 8.279-80 With whatever limb a man of a low caste does hurt to (a man of the three) highest (castes), even that limb shall be cut off; that is the teaching of Manu. He who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off.

27. Manu Smriti 4.61 Let him not dwell in a country where the rulers are Sudras…

28. Manu Smriti 4.80 Let him [i.e., Brahmin] not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.

29. Manu Smriti 4.81 For he who explains the sacred law (to a Sudra) or dictatesto him a penance, will sink together with that (man) into the hell (called) Asamvrita.

30. Manu Smriti 4.99 Let him [i.e., Brahmin] not recite (the texts) indistinctly, nor in the presence of Sudras; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.

31. Manu Smriti 4.140 Let him [i.e., Dvija] not journey too early in the morning, nor too late in the evening, nor just during the midday (heat), nor with an unknown (companion), nor alone, nor with Sudra.

32. Manu Smriti 4.223 A Brahmana who knows (the law) must not eat cooked food (given) by a Sudra who performs no Sraddhas; but, on failure of (other) means of subsistence, he may accept raw (grain), sufficient for one night (and day).

33. Manu Smriti 5.104 Let him not allow a dead Brahmana to be carried out by a Sudra, while men of the same caste are at hand; for that burnt-offering which is defiled by a Sudra’s touch is detrimental to (the deceased’s passage to) heaven.

34. Manu Smriti 8.21-22 The kingdom of that monarch, who looks on while a Sudra settles the law, will sink (low), like a cow in a morass. That kingdom where Sudras are very numerous, which is infested by atheists and destitute of twice-born (inhabitants), soon entirely perishes, afflicted by famine and disease.
35. Manu Smriti 10.126 A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law.

36. Manu Smriti 11.132 Having killed a cat, an ichneumon, a blue jay, a frog, a dog, an iguana, an owl, or a crow, he [i.e., Brahmin] shall perform the penance for the murder of a Sudra.

37. Manu Smriti 11.149 He who has touched spirituous liquor, has given it away, or received it in accordance with the rule, or has drunk water left by a Sudra, shall drink during three days water in which Kusa-grass has been boiled.

Superiority of Brahmins in Manu Smriti

1. Manu Smriti 10.1 Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an established rule.

2. Manu Smriti 1.88 To Brahmanas he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

3. Manu Smriti 1.93 As the Brahmana sprang from (Brahman’s) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation.

4. Manu Smriti 1.95 Through the mouth of this (Brahmana), the celestials eat their Havyas (Oblations), and the manes, their Kavyas (oblations.)

5. Manu Smriti 1.99 A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law.

6. Manu Smriti 1.101 Whatever a Brahmin receives is his only even if it belongs to others and it is only due to the kindness of Brahmins that other castes enjoy.

Untouchables - The Outcastes

- Belong to no caste
- Expected to do the “dirty” jobs
- Come in contact with animal skins, dead bodies and human feces
- Avoid contact with “caste” Indians for fear of “pollution”

The Sudras and the Outcaste women were not allowed to cover their breasts. Kerala Kings even forced women to pay tax for their Breasts called "breast tax".
Types of Untouchability Practices and Discrimination
http://www.discoverisksitism.com/sikhism/caste.html

So says Manu...

“Dumb are they who plough the land,
Dumb are the ones who cultivate it”,
So says Manu.
Through religious diktats,
The Manusmriti to the Brahmin tells,
“Do not your energy, on agriculture, waste!”
“Those born as Shudras, all these Shudras!,
Are paying in this life, for the sins of their past lives”
Thus they create a society based on inequality,
This being the inhuman ploy of these cunning beings.
‘First Lady’ Teacher of India:
Savitribai Phule
Dalits represent a community of 170 million in India, constituting 17% of the population. One out of every six Indians is Dalit, yet due to their caste identity Dalits regularly face discrimination and violence which prevent them from enjoying the basic human rights and dignity promised to all citizens of India.

In the name of Untouchability, Dalits face nearly 140 forms of work and descent-based discrimination at the hands of the dominant castes. Here are only a few:

- Prohibited from eating with other caste members
- Prohibited from marrying with other caste members
- Separate glasses for Dalits in village tea stalls
- Discriminatory seating arrangements and separate utensils in restaurants
- Segregation in seating and food arrangements in village functions and festivals
- Prohibited from entering into village temples
- Prohibited from wearing sandals or holding umbrellas in front of dominant caste members
- Devadasi system - the ritualized temple prostitution of Dalit women
- Prohibited from entering dominant caste homes
- Prohibited from riding a bicycle inside the village
- Prohibited from using common village path
- Separate burial grounds
- No access to village's common/public properties and resources (water wells, ponds, temples, etc.)
- Segregation (separate seating area) of Dalit children in schools
- Prohibited from contesting in elections and exercising their right to vote
- Forced to vote or not to vote for certain candidates during the elections
- Prohibiting from hoisting the national flag during Independence or Republic days
- Sub-standard wages
- Bonded Labor
- Face social boycotts by dominant castes for refusing to perform their "duties"

In as many as 38% of government schools, Dalit children are made to sit separately while eating. In 20 percent of schools, Dalits children are not even permitted to drink water from the same source.

A shocking 27.6% of Dalits were prevented from entering police stations and 25.7% from entering ration shops. 33% of public health workers refused to visit Dalit homes, and 23.5% of Dalits still do not get letters delivered in their homes. Segregated seating for Dalits was found in 30.8% of self-help groups and cooperatives, and 29.6% of panchayat offices. In 14.4% of villages, Dalits were not permitted even to enter the panchayat building. In 12% of villages surveyed, Dalits were denied access to polling booths, or forced to form a separate line.

In 48.4% of surveyed villages, Dalits were denied access to common water sources. In 35.8%, Dalits were denied entry into village shops. They had to wait at some distance from the shop, the shopkeepers kept the goods they bought on the ground, and accepted their money similarly without direct contact. In teashops, again in about one-third of the villages, Dalits were denied seating and had to use separate cups.

In as many as 73% of the villages, Dalits were not permitted to enter non-Dalit homes, and in 70% of villages non-Dalits would not eat together with Dalits.

In more than 47% villages, bans operated on wedding processions on public (arrogated as upper-caste) roads. In 10 to 20% of villages, Dalits were not allowed even to wear clean, bright or fashionable clothes or sunglasses. They could not ride their bicycles, unfurl their umbrellas, wear sandals on public roads, smoke or even stand without head bowed.
'Untouchables' Are Still Being Forced to Collect Human Waste by Hand:

Dalits are the manual scavengers, the removers of human waste and dead animals, leather workers, street sweepers and cobblers. The mere touch of a Dalit was considered "polluting" to a caste member. Thus, the concept of "untouchability" was born.

In India, the people employed to clean such toilets have always been the untouchables or dalits—and 98% of them are women. “People work as manual scavengers because their caste is expected to fulfill this role, and are typically unable to get any other work,” says Meenakshi Ganguly, South Asia director at HRW. “This practice is considered one of the worst surviving symbols of untouchability because it reinforces the social stigma that these castes are untouchable and perpetuates discrimination and social exclusion.”

“The first day when I was cleaning the latrines and the drain, my foot slipped and my leg sank in the excrement up to my calf,” Sona, a manual scavenger in Bharatpur, a city in the northwestern state of Rajasthan, told HRW. “I screamed and ran away. Then I came home and cried and cried. I knew there was only this work for me.”
Dalits are prohibited from eating with other caste members, marrying with other caste members, separate utensils, entering dominant caste homes, separate seating and food arrangements in village functions and festivals, not to use common village path, separate burial grounds, contesting in elections and no access to village’s common/public properties and resources (wells, ponds, temples, etc.). If any Dalit members made violation of these rules, they may face social boycotts by dominant castes for refusing to perform their “duties.”

Dalits regularly face discrimination and violence which prevent them from enjoying the basic human rights and dignity promised to all citizens of India. Caste System can be found in Nepal, Pakistan, Sri Lanka, and Bangladesh, as well as other countries outside of South Asia. More than 300 million people worldwide suffer from this “hidden apartheid” of segregation, exclusion, and discrimination.

**GENETIC RESEARCH**

https://indians4sc.org/2014/03/18/transformationtuesday-caste-system/
A study by the Harvard Medical School and the CSIR-Centre for Cellular and Molecular Biology (CCMB) found that the caste system began around 2000 years ago, years after Hinduism had its first roots. This is when the genetic mixing of ethnic groups stops and the endogamy began.


**Genetic Research Suggests Indian Caste System Began 1,900 Years Ago by Joshua Keating**

“But when did the caste system actually begin? One team of researchers believes the country’s genetic history holds the key. In a recent paper published in the American Journal of Human Genetics, researchers from Harvard, MIT, and the CSIR-Centre for Cellular and Molecular Biology in Hyderabad assembled what they call the “most comprehensive sampling of Indian genetic variation to date,” using samples collected from 571 individuals belonging to 73 “well-defined ethno-linguistic groups.” The data allowed the authors to trace not just the genetic mixture between these groups but how long ago this mixture occurred.

Five thousand years ago, the ancestors of modern Indians were comprised primarily of two groups: ancestral North Indians, who related to people of Central Asia, the Middle East, the Caucasus, and Europe, and ancestral South Indians, who are not closely related to groups outside the subcontinent. The mixture between these two groups and their many subcategories happened mostly between 4,200 and 1,900 years ago, according to the study. The authors note that this period is significant as it was a “time of profound change in India, characterized by the deurbanization of the Indus civilization, increasing population density in the central and downstream portions of the Gangetic system, shifts in burial practices, and the likely first appearance of Indo-European languages and Vedic religion in the subcontinent.”

Around 1,900 years ago, the mixture largely stopped, as Indian society moved toward endogamy—the practice of avoiding intermarriage or close relationships between ethnic groups—which reached its most extreme form in the creation of the caste system.”
India and Untouchables
Velivada gives the following insights “Did you Know?”

Did you know?
Under the rule of the Marathas and the Peshwas the Untouchables were not allowed within the gates of Poona city, the capital of the Peshwas, between 3 p.m. and 9 a.m. because, before nine and after three, their bodies cast too long a shadow; and whenever their shadow fell upon a Brahmin it polluted him, so that he dare not taste food or water until he had bathed and washed the impurity away.

Did you know?
In Maharashtra, an Untouchable was required to wear a black thread either in his neck or on his wrist for the purpose of ready identification.

Did you know?
In the Punjab a sweeper was required while walking through streets in towns to carry a broom in his hand or under his armpit as a mark of his being a scavenger.

Did you know?
In Bombay the Untouchables were not permitted to wear clean or unorn clothes. In fact the shopkeepers took the precaution to see that before cloth was sold to the Untouchable it was torn & soiled.
Did you know?
In Malabar the Untouchables were not allowed to build houses above one storey in height and not allowed to cremate their dead.

Did you know?
In Malabar the Untouchables were not permitted to carry umbrellas, to wear shoes or golden ornaments, to milk cows or even to use the ordinary language of the country.

Did you know?
In South India Untouchables were expressly forbidden to cover the upper part of their body above the waist and in the case of women of the Untouchables they were compelled to go with the upper part of their bodies quite bare.

The reality of caste discrimination in India even today.
Just imagine what it would have been at the time of Portuguese Entry in India.

These are the jobs that are given to the Outcastes with practically no wages. There were there duties fo the society stipulated by the religion.
Then they are called untouchables. The Twice borns are not even allowed to touch. Even their shadows are polluting.
Mumbai Dharavi slums are considered to be one of the largest slums in the world. People build their own houses and live here. It is in these and probably worse conditions that the Portuguese Catholic Christians came into the country. With the concept of equality of all men before God, they took to the Sudras and the Dalits.
and is it any wonder they received the Christian religion en masse. Portuguese in fact provided some protection to the fisher-folks in their trade in fish and pearls which mattered much.

In “A Pearl to India, the Life of Roberto de Nobili” Vincent Croning gives a detailed depiction of the Out caste and the Parangies as follows:

Speaking to other castes, a Paraiyan must hold his hand before his mouth, lest his breath contaminate. If a Brahmin appeared on the road, he was obliged to flee or hide. He dare not enter the house of another caste. If employed, a door was purposely pierced for him. He had to work with his eyes on the ground, for if he glanced at the kitchen, all the utensils would be polluted and would have to be broken.

In some parts the Paraiyans were compelled to use a special language when referring to themselves or their possessions. When speaking, for instance, of their eye or their ear to a superior, they had to prefix it by the epithet “old”. They had to call their children “calves”, their silver “copper” and their paddy “chaff”.

The Pulayans were even more degraded. They had to call their rice “dirty gruel” and their children “monkeys”. They were forbidden even to build huts. They lived in forests of the Malabar coast in a lean-to, supported by four bamboo poles and open at the sides. Most made a sort of nest in branches of the thickest trees, where they perched like birds of prey. On a road, if they saw anyone coming, they were bound to utter a certain warning cry, for even the sight of them, at less than a hundred paces, polluted those of a higher caste. They were forbidden the use of gold or even silver ornaments, and of wearing clothes above the waist. Known to worship demons, they were forbidden to approach within a certain distance of Hindu temples.

Such was the destiny of polluting outcastes.

Karma Theory of Reincarnation and the Caste System.

Unlike what has been presented by Robert de Nobili, the caste system is not just a social arrangement but is totally connected to the Hindu Philosophy of Karma and reincarnation. Whatever is done by a soul within the past life time - Good and Bad - remains in the aether as a permanent record. These are called Karma - which literally means ‘what is done’. When a living die, they are judged according what they have done in the total previous lives and are balanced good deeds against the bad deeds. The net balance, accompany the dead soul and determine the soul’s destiny in its next birth. A soul will get reincarnated as human being or animal or insect, according to the accumulated good deeds or bad deeds done in the previous lives. The position a soul occupies in the hierarchy of the caste system closely correlates to the accumulated merits or demerits of deeds of the past lives. A person of good deeds will be reborn in the higher caste, may be as a Brahmin, and a person of bad deeds, may be born even as a dog or a worm or an outcaste (a lower caste). It is simply a cause-effect law and hence is also found in atheistic religions like Buddhism and Jainism.

Hindu scriptures divide karma into three kinds: Sanchita (accumulated), Prarabdha (fruit-bearing) and Kriyamana (current) karma. All kriyamana karmas become sanchita karma upon completion. From this stock of sanchita karma, a handful is taken out to serve one lifetime and this handful of actions, which has begun to bear fruit and which will be exhausted only on their fruit being enjoyed and not otherwise, is known as prarabdha karma. In this way, so long as the stock of sanchita karma lasts, a part of it continues to be taken out as prarabdha karma for being enjoyed in one
lifetime, leading to the cycle of birth and death. A jiva cannot attain moksha until the accumulated sanchita karmas are completely exhausted. (https://www.crystalinks.com/karma.html)

This process goes on through repeated births and deaths, which is called ‘samsara,’ until it gets liberated (attains moksha), from the cycle of births and deaths, when it’s accumulated karmas are completely exhausted and good karmas outweigh the bad karmas and the good deeds are done without expectation of rewards. Then they merge into the ultimate Godhead and remain there. I as an entity cease to exist. Even the mental bondage to the world and its joys will cause rebirth. The cessation of birth and rebirth is liberation. Every rebirth is purgatory in the Karma theory. The final states are known by different names Mukti means freedom from bondage. Moksha means destruction of delusion. Kaivalya means aloneness arising from destruction of all bonds; and nirvana means entering into a stateless state of immutability and non-becoming.

For a non-believer this is but one life, but for a believer of Hinduism, this is one of the many. This may be the final one for a self-realized yogi, or the seed for another for those in whom desires are not yet cremated in the fire of renunciation.

https://www.hinduwebsite.com/hinduism/essays/do-you-have-any-plans-for-your-rebirth-or-reincarnation.asp
Chapter Six
THE PROBLEM OF EMBEDING CHRISTIANITY
IN A CASTE CULTURE

Thus the upper caste people were by culture forbidden to be in the proximity of the lowest class people
As they will be defiled by being even a certain distance from them.

Before 1600 the lower caste people were happy to be converted to Christianity since they were to a great extent protected by the Portuguese army. This was true particularly for the fisher folks at the coastal regions. Again particularly with the Pearl harvesting fisher folks since it was a highly profitable occupation.
These associations that the Portuguese had with the lower classes gave the Portuguese a status equal to the lower classes. Otherwise how can they be sitting together and be one worshipping group? Those were converted were encouraged to follow the habits and culture of the Parangies. They joined in eating meat and drinking wine which were against the moral laws of the Brahmins. Along with it went the practice of the Parangies to marry the Indian girls, who essentially came from the lower class as far as the Indian Brahmins were concerned.

“Again Cronin gives the following details”
“But, in Hindu eyes, the Parangis merited even more contemptuous treatment, for they would not keep their distance and, being strong and well-armed, could not be forced to do so. Then again, the Parangis were seen to drink wine and to stagger drunk through the streets: an absolutely revolting practice to Indians, whose caste rules forbade them alcohol. It was also said..."
that the Parangis ate dead horses and gave their daughters in marriage to the Paraiyans. They were known to kidnap children—to make them slaves, and worse.

When Fernandez went out for a walk, as soon as women saw his black cassock they seized their children and drew them to safety. He would hear the women say that Parangis had a variety of recipes for frying children in butter, to make of them a more palatable meal. Anything that was vile was associated with Parangism. Anyone going about in trousers and wearing a coat and hat, whether born on the banks of the Tagus or in the back-waters of Travancore, was considered a Parangi: by their dress you shall know them.

In fact one of the questions asked by the Portuguese priests before giving baptism was, “Do you wish to enter the Parangi family/community?” (in Tamil = “Parangi kulam pungida venuma?”) thus identifying Christianity with the culture of the Portuguese. The local Christian communities and the priests were actually called “Parangies”. All these isolated the missionaries into the same category as the untouchables. Thus the word “Parangi” came to mean lower class people and also came to be identified as the religion of the foreigners and their culture. Adding to this the Roman Catholic Church refused to ordain priests from these converted Christians.

As a result they were not able to make any converts from among the twice born castes especially from the Brahmans who were the only literate scholars and teachers. Apart from that, Christianity remained as outcaste religion and essentially a ritualistic religion without theological understanding. The teachings were done by the foreigners without any understanding of the local cultures.

It was thus clear that unless the missionary immersed himself into the cultural ways of the twice born and especially of the Brahmin, there would be no way of communicating the gospel effectively to the Brahmans. Apart from that since the Brahmans were the only caste who were literate and could be teachers, the entry into the Indian culture could be only through them to make Indians “to be made disciples”.

Having born in a royal family de Nobili could identify with these concepts. As far as Nobili was concerned he was born as a Royal family in Rome and he presented himself as born in an “Utam kulam” (higher caste). Initially he called himself as Rajah (King) and later took the title of the scholars of India - the Brahmin. He isolated himself from the local lower caste people to avoid “pollution from untouchables” and associated with the higher caste - the twice borns. There he presented Christ occasions which no one else could have had in those times.

**Apostle Paul**

He had his support from Apostle Paul

The Apostle Paul narrowed it down to those with the law (primarily the Jews), those without the law, and the weak.

> To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law ... To those not having the law I became like one not having the law ... To the weak I became weak ... (1 Cor. 9:20-22)

**Apostle Thomas**

Apparently, Apostle Thomas did exactly that. During his first visit from AD 36 - 51 he travelled all over surprisingly living essentially in caves as a sanyasi. One of the caves in Thiruvithanancode extended three kilometers to the Palace Quarters of the King. In the second visit to South India he established seven churches and entrusted the teachings to the Brahmans who got converted to the new faith.
I have become ALL things to ALL people so that by ALL possible means I might save some. 1 Cor. 9:22

To the weak, I became weak, that I might win the weak.

I have become ALL things to ALL people.

1 Corinthians 9:22
Fr. Thomas Stephen SJ

Before the landing of Nobili in Goa, there was another English man by name Thomas Stephen from England in Goa with the concept of accommodation and interpretation of the Christian teachings in local language and culture. Stephens was born in Bushton, Wiltshire, England, and studied at Oxford before becoming a Catholic. He went to Rome where he entered the Society of Jesus in 1575. He did philosophical studies at the Collegio Romano before departing for Lisbon, en route for Goa which he reached on 24 October 1579. He was probably the first English missionary to set foot on Indian soil. After a few months of theological studies he was ordained in 1580. He learned to read and write in Konkani and Marathi. He on the spot when the Cuncolim revolt by the Kshatriyas in Cuncolim, Goa who went on to massacre Christian priests and civilians on Monday, 25 July 1583, as a protest against missionaries.

Krista Purana ("The Christian History") is an epic poem on the life of Jesus Christ written in a mix of Marathi and Konkani by Fr. Thomas Stephens, S.J. (1549–1619). Adopting the literary form of the Hindu puranas, it retells the entire story of mankind from the creation days to the time of Jesus, in lyrical verse form. The Christian Puranas – 11,000 stanzas of 4 verses – were very popular in the churches of the area where they were sung on special occasions up to the 1930s.

It is very likely that Roberto de Nobili, SJ, met Thomas Stephens SJ upon landing in Goa, and before proceeding to the Madurai Mission since Father Thomas was in charge of (Except for an year in Vasai a Portuguese holding north of Bombay (Mumbai), he spent all his pastoral years in Salcete, being parish priest in that area of Goa. He died in Salcete in 1619.

Stephens is remembered above all for his contribution to the Konkani language where he gave script in the roman script form and also wrote the grammar for the language. It was published in 1640, as enlarged by Diogo Ribeiro, SJ, and four other Jesuits, and became the first ever printed Indian Language grammar. He also wrote the Catechism in that language. He was also
proficient in Marathi and wrote *Krista Purana*, an epic poem on the life of Jesus Christ written in a mix of Marathi and Konkani.

Convinced of his calling and mission Roberto de Nobili consulted with his superiors, the Archbishop of Caranganore and the Provincial of Malabar (Father Laerzio) and transformed himself into a Brahmin in form and practice. He called himself a Romaca Brahmana - Roman Brahmin and shaved his head leaving a tuft of hair from the top. He applied gandha (sandalwood paste) on his forehead, started wearing Saffron (ochre-robcs) of the sanyasi. He changed his shoes made of leather into wooden sandals or velvet slippers which people would kiss; carried danda (stick) and kamandalu (a water jug). He bathed twice a day before meals as Brahmans do, but without reciting prayers, when he went out, he used to go in a palanquin.

He wore a ponool (thread) over his right shoulder made of three strands entwined just as the brahmins did after their initiation. But he gave a new interpretation for it as the representation of the Trinity. He engaged a Brahmin cook, ate only rice and vegetables avoiding any meat and started sleeping on the floor on a straw mat. He then moved out of his house into a modest hut befitting a sanyasi. Nobili remained for a long time shut up in his dwelling, after the custom of Indian penitents, living on rice, milk, and herbs with water. Once a day he received attendance but only from Brahmin servants.

Three proponents of Hindu Philosophical Systems
His first teacher was a Pandarashamy who taught both the low and high caste people. There seems to be a confusion regarding him; whether he was a Sudra or a Brahmin. According to Cronin (Pearl of India, London 1959 page 46) he was an “educated high class Sudra.” There are others who states that he was a Brahmin. Eventuallly this teacher was Nobili’s first convert whom he had named Albert. Since this did not create caste signia a problem probably he was a high level Sudra who did not use a punool or a kudumi. Or he was a Pandara Swamy who was at liberty to teach both the low and the high castes.

In 1608 Nobili became friendly with Sivadarma, a Brahmin Sanskrit scholar, who tried to convert Nobili to the system of nondualistic Vedanta of Sankaracharya professed by most Brahmins in Madura. Nobili learnt Tamil and Sanskrit from Sivadharma. Through Sivahdarma, Nobili became the first European to get firsthand knowledge of Sanskrit, the Vedas, and Vedanta. Meanwhile other Brahmins, jealous of Nobilli's successes, tried to have him dubbed a Parangi and avoided him.

Once at a meeting of 800 Brahmins, Sivadarma defended Nobili and explained that even though his skin was white Nobili was a learned sannyasi and quite different from a parangi. This open defence by Sivadharam brought in a new understanding and openness for Brahmins towards de Nobili. The accepted him as a teacher of Tatva. It is considered a norm among hindu scholars to have debates and de Nobili was adept to this.

By 1609, Nobii became an adept in Tamil and also Sanskrit, the language of the Upanishads and Hindu Theology. He became quiet good in them that he began to write Christian psalms and prayers in Tamil patterned on the Indian songs and prayers.

As a Brahmin Iyer (preceptor) he took the profession of a Tatva Bodhak Swamy and opened a school of catechism and started introducing Christian theology. He then built a church and presbytery on a site granted to him by a cousin of the king of Madurai. His teachings were validated by signs and miracles as was promised by Jesus when he send out his disciples to preach the gospel and making them disciples.
In February 1607, Nobili, yielding to the instances of his young friends, had opened for them a course of religious instruction. They spoke of it with such enthusiasm that his tutor Sivadama one day dropped in. He was delighted by the elegance of his pupil's Tamil but soon also with the clarity and logic of his exposition and he became absorbed by the doctrines he taught. He also perceived in Nobili's tone and bright eyes a bhakta's fervor but he resisted its attraction. He came back every day but to confront Father Robert de Nobili with clever questions and solid bits from his extensive learning. For several weeks the catechetical class was enlivened by the thrusts and parries of those two learned men. On February 25, they met in a street and had a friendly talk.

"We agreed," wrote de Nobili, "to go on studying our respective religions, and so we did during twenty days at the rate of four or five hours a day. After twenty dates of such intense dialogue, he declared himself satisfied on all points and asked me to baptize him, which I did with great joy, for he was the first in this city to hear the truth and embrace it."

He was baptized in 1609 and permitted to retain Brahmin insignia and was given the name Albert.

Cronin describes this event:
"The baptism of Sivadharma was the culmination of eighteen months' work, during which the Sanskrit master had become the Christian pupil. Nobili could well look at his Brahmin with satisfaction. A few Brahmins had been baptized in Portuguese territory, but for motives of gain, and in receiving baptism they had ceased to be Brahmins. The thread had been ripped from their shoulders, and with it their caste: they wore trousers and a hat and ate Portuguese food, they spoke the language of their masters. Forced to ape the Portuguese, they had ceased to be Indians. But Sivadharma was a true Brahmin and a true Christian; he bore a Tamil name, not one borrowed from a Portuguese godfather, and he would continue to speak his own language. The waters of baptism had washed away his sins, not his colour, nor his nationality, nor all that was good in his former way of life."

This conversion was followed by others from the ruling Nayak family which included a young Alexis Nayak and his mother, brother and Ignatius Nayak along with Albert's brother who was named Francis. Alexis Nayak was the second Indian to have been baptized by Nobili – at the end of 1607. He was called Alexis Swami and Nobili hoped that one day he would become a priest. Nobili had arranged for Alexis to attend Kochi College, with a view to preparing him for the priesthood.
But these baptisms raised grave questions. Should Sivadharma have to discard the characteristic Brahmin thread (the punool), a triple strand of white cotton worn from the left shoulder across the breast, and the kudumi, or single plait of hair? On the coast Brahmin converts had been forced to do so and as a result were treated as outcastes by other Brahmins. After studying the Laws of Manu and the history of the thread and kudumi, Nobili drew a distinction between religious and civil signs; the thread and kudumi he decided belonged to the latter group. With the approval of his ordinary, Archbishop Ros of Cranganore, Nobili baptized Sivadharma on Whitsunday 1609, allowing him to retain punool and kudumi.

Here is a list of his cultural accommodation for the Brahmin converts:

- He allowed his converts to retain the use of the punool, the sacred thread of three strands worn over the shoulder identifying the mark as a twice born.
- He allowed the use of sandal wood paste on the forehead and other body parts
- He permitted ceremonial bath
- He permitted kudumi the sacred hair tuft.
- In marriage he permitted the use of tali as the symbol of marriage.
Preaching alone is not the final say. The question is “Is Jesus the real God”? This is where personal experience of the Power of Jesus comes in.

Hearing that his friend Visucasam’s uncle was seriously ill de Nobili sent his disciple with the mixture of holy water and the powder of bezoar stone to heal him. The miracles of healing itself made people to believe in the power of his Iswara. Nobili and his disciples did use the Christian formula “In the name of Jesus” (Matthew 10:8; Mark 3:14-15; 6:13; 16:17; Luke 9:1; 10:17). and the using of holy water and laying on of hands for exorcisms of evil spirits and healing.
In 1607 he converted 10 high caste Hindus, 14 in 1608, 60 in 1609, 8 in 1610 and 16 in 1611. In 1612 he was forbidden to baptise any more by his newly appointed provincial (higher) authority, Fr. Peri Francisco, but he was permitted to continue after Peri's death in 1616.

Some of his converts like Yesuva Adiyan (“Servant of Jesus”) were jealous catechists of the Madurai mission, who converted their former guru, Muttudaiyan. He was a Pariah by birth and being an educated man as a guru he had more than 2,000 disciples. All of them became Christians.
A new church was constructed (a coconut ceremoniously smashed at its founding) however such a separate church for the higher class alone was questioned by the Parangi Parava Christians which created a crisis which was to be confronted.

The Oath of Purgation

http://clydeserver.com/bairdtrust/pdfs/1915/chapter06opt.pdf

A History of Christianity in India: The Beginnings to AD 1707 By Stephen Neill

“In 1610, however, their equanimity was seriously disturbed by a Paravan Christian, who arrived from the Southern Coast, and in plain terms to the de Nobili Brahmin converts that there was no gulf separating the one body of Christians from the other. His converts were told by this bold Paravan that by their baptism they had forsaken their caste, and had become mere Parangis and Paravans: and still further that de Nobili himself was a Parangi. Confusion, and secessions at once began: and it was only by taking a solemn oath, in which he purged himself and his converts from the alleged contamination, that de Nobili was able to stay the tumult and avert disaster. The Oath of Purgation furnishes telling evidence of the straits in which the new missionary-method involved its author, and the lengths to which he was obliged to go:-
“I am no Parangi, I was not in the land of the Parangis, nor am I connected with their race. In this God is my witness, and if I lie, I am willing not only to be deemed a traitor to God, and to be given over to the pains of hell hereafter, but also to suffer every conceivable chastisement in this world. I was born in Rome. My family are of the rank of noble rajahs in this country. . . With those who come to speak with me I discuss no other question than those which concern the salvation of their souls. In this matter I treat of the existence of God and his attributes, how he is three in one God, how he created the world and men, and all other things. . . The law which I preach is the law of the true God. . . Whoever says that this is the law of Parangis, fit only for low castes, commits a very great sin. The holy spiritual law which I proclaim does not oblige a man to renounce his caste. . . This law which I proclaim has been preached in this very land by other men, Sannyasis and Saints alike. Whoever says this law is peculiar to the Paravans or Parangis lies: The true God is not the God of one race, but the God all. We must confess that he deserves to be adored. Since God is Lord of all castes, His law must likewise be observed by all.”

Brahmin Christian
Chapter Seven

INQUISITION OF NOBILI
AND
THE MALABAR RITES

(see Wikipedia and Malabar rites)

In April, 1609, the flock which he had gathered around him was too numerous for his chapel and required a church; and the labour of the ministry had become so crushing that he entreated the provincial to send him a companion.

By the time Nobilli’s methods came to be known as “the Malabar Rites” since the Madurai Mission was still under the Malabar Diocese. At this point Fr.Fernandes, who was in charge of Madurai Mission before Nobili, being jealous of Nobili’s success wherein he failed miserable, directed to the superiors of the Jesuits in India and at Rome a lengthy report, in which he charged Nobili with simulation, in declining the name of Prangui; with connivance at idolatry, in allowing his neophytes to observe heathen customs, such as wearing the insignia of castes; lastly, with schismatical proceeding, in dividing the Christians into separate congregations. This denunciation at first caused an impression highly unfavourable to Nobili. Influenced by the account of Fernandes, the provincial of Malabar (Father Laerzio, who had always countenanced Nobili, had then left that office), the Visitor of the India Missions and even the General of the Society at Rome sent severe warnings to the missionary innovator.

1610 the newly appointed visitor of the provinces of Goa and Malabar, Nicolau Pimenta, censured Nobili, who promptly appealed to Rome. Claudius acquaviva, the general of the Jesuits, wrote to India suggesting modifications of Nobili's method—notably that Brahmin converts should discard the thread—but adding that "no change should be made which might compromise the existence of the mission."

Even Cardinal Bellarmine, in 1612, wrote to his relative, expressing the grief he felt on hearing of his unwise conduct. This was not to be taken lightly in view of the power of the Roman Inquisition. De Nobili was asked to appear before an inquisition at Goa to defend his lifestyle and methods of inculturating the Christian faith in India. It was discussed again in Rome. including a written defense of de Nobili on his policy of adaptation.

When Nobili attached to his treatise Informatio de quibusdam moribus nationis Indicae (1615) 108 signatures of various Tamil 'doctors' Brahmins who approved his eight major propositions concerning Tamil customs, along with the co-signature of Archbishop Francisco Ros.

In Feb. 18, 1618, Pope Paul V (Camillo Borghese; 1552–1621; Reigned 1605–1621) ordered Archbishop de Sa and the inquisitors of Goa to hold a conference at which Nobili was to be present to defend his case and to write a report on the whole affair. At that meeting, twenty theologians and
priests were present including two Papal Inquisitors. They were charged with deciding the future of Roberto's innovative mission strategy. The debate was intense. After Nobili had presented his case, the first inquisitor voted against his method while the second inquisitor voted in favor of Nobili. Out of the remaining 20 juries consisting of theologians and Indian priests only four sided with Nobili.

Nobili hence wrote his explanations directly to the Pope in Rome.

In a letter to Pope Paul V, in the year 1619 Nobili explained his position as follows:

“When I noticed that certain Brahmins were highly praised because they live a great hardships and austerity and were looked upon as if they had dropped from the sky, I thought that ....I could, to win them to Christ conform myself to their mode of life in such things which were repugnant to the holiness of Christian doctrine. ...Therefore I professed to be an Italian Brahmin ....”

De Nobili gave a detailed exposition of his views on religion, culture and the relation between the two. He gave ‘a norm by which we can distinguish between social actions and those purely religious’ (‘quod regulam, qua dignosci debent, quae sint apud hos Indos politica et quae sacra’).

(The Visitor: Andre Palmeiro and the Jesuits in Asia By Liam Matthew Brockey)

He argued that religion was different from culture.

The religion, he said, was concerned with salvation of human beings and to reveal the ways to attain that salvation. The object of religion is not to talk about social customs and observances of castes. The caste, symbols and race are all relative and are not the object of the religion; they are merely the socio-cultural patterns and had no religious meaning. These matters belong to the civil society.”These ceremonies” he asserted “belong to the mode, not to the substance of the practices; the same difficulty may be raised about eating, drinking, marriage, etc., for the heathens mix their ceremonies with all their actions”.

Besides, culture is not personal; it is always a collective possession. Religion does not need to be empirically connected to cultural conditions. One can therefore talk to a person about religion without referring to culture. The religious doctrines can stand independent of the cultural symbols.

He then showed that the national customs he allowed his converts to keep were such as had no religious meaning. The latter point, the crux of the question, he elucidated by numerous quotations from the authoritative Sanskrit law-books of the Hindus. Moreover, he procured affidavits of one hundred and eight Brahmins, from among the most learned in Madura, all endorsing his interpretation of the native practices. He acknowledged that the infidels used to associate those practices with superstitious ceremonies; but, he observed,

"these ceremonies belong to the mode, not to the substance of the practices; the same difficulty may be raised about eating, drinking, marriage, etc., for the heathens mix their ceremonies with all their actions. It suffices to do away with the superstitious ceremonies, as the Christians do".

As to schism, he denied having caused any such thing:

"he had founded a new Christianity, which never could have been brought together with the older: the separation of the churches had been approved by the Archbishop of Cranganore; and it precluded neither unity of faith nor Christian charity, for his neophytes used to greet kindly those of F. Fernandes. Even on the coast there are different churches for different castes, and in Europe the places in the churches are not common for all."
In this decade the Bengali Brahmin convert Upadhyay says this which expresses de Nobili accurately:

By birth we are Hindus and shall remain Hindu till death. But as dvija (by virtue of our sacramental rebirth in Christ), we are Catholic; we are members of an indefectible communion embracing all ages and times. In customs and manners, in observing caste and social distinctions, in eating and drinking, in our life and living, we are genuine Hindus; but in our faith we are neither Hindus, nor Europeans nor American, nor Chinese but all-inclusive. Our faith fills the whole world, and is not confined to any country or race; our faith is universal and consequently includes all truths.

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THE COUNCIL OF JERUSALEM Acts 15


Around the year 48 an issue arose in Antioch concerning the circumcision of non-Jews, when some Christians coming from Judea claimed their freedom acquired in Christ Jesus (cf. Gal. 2:4), which even Paul and Barnabas invoked so as not to impose this rite of circumcision on pagan converts to Christianity. The community decided to consult the Apostles and Elders of Jerusalem. Thus, it sent Paul and Barnabas together with Titus, their Greek companion, as well as a delegation to accompany them to Jerusalem.

The Apostles and Elders of Jerusalem accepted Titus “uncircumcised”, thus recognizing the validity of Paul’s proclamation concerning the freedom of grace. The Assembly confirmed the main leaders of the Church and recognized the missionary vocation of Peter for the circumcised and that of Paul for the uncircumcised. As a matter of fact, a sort of partitioning of the missionary field occurred: James, Kephas and John were directed towards the Jews, while Paul and Barnabas were sent to preach to the pagans.

THE ANTIOCH INCIDENT

The incident occurred during Peter’s visit to Antioch and it bears witness to the integrity of Paul, who would not allow for any adaptations of the truth of the Gospel. What happened? At that time, a circumcised Jewish Christian could not sit at the same table with a Gentile Christian without falling into impurity. Peter, had always testified to the supreme power of faith in Christ which gathers together within itself all human beings. He continued to do so in Antioch until the arrival of other Christians sent by James, who presided over the community of Jerusalem. It was then that Peter, who had previously eaten with the Gentiles, withdrew and separated himself from them for fear of the circumcision party (thus concealing what he truly believed). Therefore Paul became angry: “I opposed him to his face because he clearly was wrong” (Gal. 2:11).
The compromise agreed upon in Jerusalem protected the existence of the mixed communities of the young Churches of Asia Minor, to whom Paul had preached. Nevertheless full communion between circumcised and uncircumcised was difficult. Therefore, was the salvation in Jesus Christ considered secondary? Paul claimed new life in the faith, the gift of the Spirit and the primacy of the divine promise over the law... The controversy had originally occurred between, on the one side, James and the Church of Jerusalem along with Peter and Barnabas who, although hesitant, allied themselves with James, and on the other side, the same Church of Antioch which in the end approved the compromise reached in Jerusalem (cf. Acts 15:31). Eventually Paul left Antioch to visit the towns where he and Barnabas had previously taught, taking along with him Silas alone, who had been sent back to Antioch with Paul by the Apostles and elders in Jerusalem after the compromise had been reached. After this long novitiate, which endured 15 years, Paul entered into a new phase.

The letter which Pope Gregory sent to the Abbot Mellitus, then going into Britain. [601 A.D.]

https://pages.uoregon.edu/sshoemak/322/Texts/bede.htm
Anglo-Saxon Paganism
The Ancient Religion of Britain

Anglo-Saxon paganism was a polytheistic belief system, focused around a belief in deities known as the ése (singular ós).

The most prominent of these deities was probably Woden; other prominent gods included Thunor and Tiw. There was also a belief in a variety of other supernatural entities which inhabited the landscape, including elves, nicor, and dragons.

Cultic practice largely revolved around demonstrations of devotion, including sacrifice of inanimate objects and animals, to these deities, particularly at certain religious festivals during the year.

There is some evidence for the existence of timber temples, although other cultic spaces might have been open-air, and would have included cultic trees and megaliths.

Little is known about pagan conceptions of an afterlife, although such beliefs likely influenced funerary practices, in which the dead were either inhumed or cremated, typically with a selection of grave goods. The belief system also likely included ideas about magic and witchcraft, and elements that could be classified as a form of shamanism.
IN the year of our Lord 582, Maurice, the fifty-fourth from Augustus, ascended the throne, and reigned twenty-one years. In the tenth year of his reign, Gregory, a man renowned for learning and behaviour, was promoted to the apostolical see of Rome, and presided over it thirteen years, six months and ten days. He, being moved by Divine inspiration, in the fourteenth year of the same emperor, and about the one hundred and fiftieth after the coming of the English into Britain, sent the servant of God, Augustine, and with him several other monks, who feared the Lord, to preach the word of God to the English nation. They having, in obedience to the pope’s commands, undertaken that work, were, on their journey, seized with a sudden fear, and began to think of returning home, rather than proceed to a barbarous, fierce, and unbelieving nation, to whose very language they were strangers; and this they unanimously agreed was the safest course. In short, they sent back. Augustine, who had been appointed to be consecrated bishop in case they were received by the English, that he might, by humble entreaty, obtain of the Holy Gregory, that they should not be compelled to undertake so dangerous, toilsome, and uncertain a journey. The pope, in reply, sent them a hortatory epistle, persuading them to proceed in the work of the Divine word, and rely on the assistance of the Almighty. The purport of which letter was as follows

Process of Christianisation of Anglo-Saxon England

In 596, Pope Gregory I ordered a Gregorian mission to be launched in order to convert the Anglo-Saxons to the Roman Catholic denomination of Christianity. The leader of this mission, Augustine, probably landed in Thanet, then part of the Kingdom of Kent, in the summer of 597. While Christianity was initially restricted to Kent, it saw "major and sustained expansion" in the period from c. 625 to 642, when the Kentish king Eadbald sponsored a mission to the Northumbrians led by Paulinus, the Northumbrian king Oswald invited a Christian mission from Irish monks to establish themselves, and the courts of the East Anglians and the Gewisse were converted by continental missionaries Felix the Burgundian and Birinus the Italian. The next phase of the conversion took place between c. 653 and 664, and entailed the Northumbrian sponsored conversion of the rulers of the East Saxons, Middle Anglians, and Mercians. In the final phase of the conversion, which took place during the 670s and 680s, the final two Anglo-Saxon kingdoms to be led by pagan rulers — in Sussex and the Isle of Wight — saw their leaders baptised.

As with other areas of Europe, the conversion to Christianity was facilitated by the aristocracy. These rulers may have felt themselves to be members of a pagan backwater in contrast to the Christian kingdoms in continental Europe. The pace of Christian conversion varied across Anglo-Saxon England, with it taking almost 90 years for the official conversion to succeed. Most of the Anglo-Saxon kingdoms returned to paganism for a time after the death of their first converted king. However, by the end of the 680s, all of the Anglo-Saxon peoples were at least nominally Christian. Blair noted that for most Anglo-Saxons, the "moral and practical imperatives" of following one’s lord by converting to Christianity were a "powerful stimulus".

We can see how the process of accommodation was used in the conversion of Anglo-Saxons.
The following translation is an excerpt from Fordham University's online translation of Bede's *Ecclesiastical History of the English People*.

[Bede's Introduction the Letter:] The aforesaid messengers being departed, the holy father, Gregory, sent after them letters worthy to be preserved in memory, wherein he plainly shows what care he took of the salvation of our nation. The letter was as follows -

"To his most beloved son, the Abbot Mellitus; Gregory, the servant of the servants of God. We have been much concerned, since the departure of our congregation that is with you, because we have received no account of the success of your journey. When, therefore, Almighty God shall bring you to the most reverend Bishop Augustine, our brother, tell him what I have, upon mature deliberation on the affair of the English, determined upon, viz., that the temples of the idols in that nation ought not to be destroyed; but let the idols that are in them be destroyed; let holy water be made and sprinkled in the said temples, let altars be erected, and relics placed.

For if those temples are well built, it is requisite that they be converted from the worship of devils to the service of the true God; that the nation, seeing that their temples are not destroyed, may remove error from their hearts, and knowing and adoring the true God, may the more familiarly resort to the places to which they have been accustomed. And because they have been used to slaughter many oxen in the sacrifices to devils, some solemnity must be exchanged for them on this account, as that on the day of the dedication, or the nativities of the holy martyrs, whose relics are there deposited, they may build themselves huts of the boughs of trees, about those churches which have been turned to that use from temples, and celebrate the solemnity with religious feasting, and no more offer beasts to the Devil, but kill cattle to the praise of God in their eating, and return thanks to the Giver of all things for their sustenance; to the end that, whilst some gratifications are outwardly permitted them, they may the more easily consent to the inward consolations of the grace of God.

For there is no doubt that it is impossible to efface everything at once from their obdurate minds; because he who endeavours to ascend to the highest place, rises by degrees or steps, and not by leaps. Thus the Lord made Himself known to the people of Israel in Egypt; and yet He allowed them the use of the sacrifices which they were wont to offer to the Devil, in his own worship; so as to command them in his sacrifice to kill beasts, to the end that, changing their hearts, they might lay aside one part of the sacrifice, whilst they retained another; that whilst they offered the same beasts which they were wont to offer, they should offer them to God, and not to idols; and thus they would no longer be the same sacrifices. This it behooves your affection to communicate to our aforesaid brother, that he, being there present, may consider how he is to order all things. God preserve you in safety, most beloved son."

Another Translation

The following is an excerpt of the most important parts of the letter in, frankly, an easier translation. This translation is also in Fordham's electronic library.

Tell Augustine that he should by no means destroy the temples of the gods but rather the idols within those temples. Let him, after he has purified them with holy water, place altars and relics of the saints in them. For, if those temples are well built, they should be converted from the worship of demons to the service of the true God. Thus, seeing that their places of
worship are not destroyed, the people will banish error from their hearts and come to places familiar and dear to them in acknowledgement and worship of the true God.

Further, since it has been their custom to slaughter oxen in sacrifice, they should receive some solemnity in exchange. Let them therefore, on the day of the dedication of their churches, or on the feast of the martyrs whose relics are preserved in them, build themselves huts around their one-time temples and celebrate the occasion with religious feasting. They will sacrifice and eat the animals not any more as an offering to the devil, but for the glory of God to whom, as the giver of all things, they will give thanks for having been satiated. Thus, if they are not deprived of all exterior joys, they will more easily taste the interior ones. For surely it is impossible to efface all at once everything from their strong minds, just as, when one wishes to reach the top of a mountain, he must climb by stages and step by step, not by leaps and bounds....

Mention this to our brother the bishop, that he may dispose of the matter as he sees fit according to the conditions of time and place.

CHAP. XXXI. How Pope Gregory, by letter, exhorted Augustine not to glory in his miracles.

[601 A.D.]

At which time he also sent Augustine a letter concerning the miracles that he had heard had been wrought by him; wherein he admonishes him not to incur the danger of being puffed up by the number of them. The letter was in these words:

"I know, dearly beloved brother, that Almighty God, by means of you, shows forth great miracles to the nation which it was His will to choose. Wherefore you must needs rejoice with fear, and fear with joy concerning that heavenly gift; for you will rejoice because the souls of the English are by outward miracles drawn to inward grace; but you will fear, lest, amidst the wonders that are wrought, the weak mind may be puffed up with self-esteem, and that whereby it is outwardly raised to honour cause it inwardly to fall through vain-glory. For we must call to mind, that when the disciples returned with joy from preaching, and said to their Heavenly Master, ‘Lord, even the devils are subject to us through Thy Name;’ forthwith they received the reply, ‘In this rejoice not; but rather rejoice, because your names are written in heaven.’ For their minds were set on private and temporal joys, when they rejoiced in miracles; but they are recalled from the private to the common joy, and from the temporal to the eternal, when it is said to them, ‘Rejoice in this, because your names are written in heaven.’ For all the elect do not work miracles, and yet the names of all are written in heaven. For those who are disciples of the truth ought not to rejoice, save for that good thing which all men enjoy as well as they, and in which their joy shall be without end.

"It remains, therefore, most dear brother, that amidst those outward actions, which you perform through the power of the Lord, you should always carefully judge yourself in your heart, and carefully understand both what you are yourself, and how much grace is bestowed upon that same nation, for the conversion of which you have received even the gift of working miracles. And if you remember that you have at any time sinned against our Creator, either by word or deed, always call it to mind, to the end that the remembrance of your guilt may crush the vanity which rises in your heart. And whatsoever gift of working miracles you either shall receive, or have received, consider the same, not as conferred on you, but on those for whose salvation it has been given you."

 Redistribution of this document is permitted on condition that Nobili's apology was effectually seconded by the Archbishop of Cranganore, who, as he had encouraged the first steps of the missionary, continued to stand firmly by his side, and pleaded his cause warmly at Goa before the archbishop, as well as at Rome. Thus the learned and zealous primate of India, Alexis de Menezes, though a synod held by him had prohibited the Brahmin cord,
was won over to the cause of Nobili. His successor, Christopher de Sa, remained almost the only opponent in India.

By 1621, the tide of theological and ecclesiastical opinion had turned decisively in support of Nobili. As a result when the Inquisitor General in Lisbon, Dom Fernão Martins de Mascarenhas, forwarded to the Pope Paul v it was in positive support of Nobili. By the time a new pope, Gregory XV was in state who ordered the, Romanae Sedis Antistes of Jan. 31, 1623, approving Nobili's methods.

“Peter Lombard (1555-1624), the Archbishop of Armagh was one of the three theologians consulted. In his thirty-page treatise De controversia mota in Oriental India, quaed Brachmanes recipiendo ad baptismum Christi Domini, et Christianae religionis professionem, nominativm in civitate et regione Madurensi, quae sita est in Malabarico tractu mediterraneo, regibus ethnicae seu gentilibus subjecto, censura et suffragium—, he reiterated by way of elegant theological and scholastic argumentation the principal propositions defined and framed by Roberto Nobili. In this text, preserved in the Archives of the Propaganda Fide, the institution which came officially into existence on 6 January, 1622, inaugurated by the Pope Gregory XV (Alessandro Ludovisi), Lombard discussed in detail the question of Brahman ‘noble’ signs. His authoritative conclusion, accompanied by a pro Nobili vote, confirmed that the thread (linea), the tuft of hair (curumby), sandal paste (sandalam), and the ablutions (lavatorios) were ‘from their inception signs and marks of political nobility’ and not of superstition or of the cult of idols”


At Rome the explanations of Nobili, of the Archbishop of Cranganore, and of the chief Inquisitor of Goa brought about a similar effect. In 1614 and 1615 Cardinal Bellarmine and the General of the Jesuit Society wrote again to the missionary, declaring themselves fully satisfied. At last, after the usual examination by the Holy See, on 31 January 1623, Gregory XV, by his Apostolic Letter "Romanae Sedis Antistes", decided the question provisionally in favour of Father de Nobili. The Holy Office of the Inquisition in Portugal and Goa were forced to approve Nobili’s arguments.

In l610, Father Vico came to help Nobili and became his ardent follower. In 1617, Nobili twice visited some of his converts who had gone to Trichinopoly.

A Kammallan (Blacksmith) who became a Christian converted several others counting over 300 from lower caste people into Christians and even built a church and began to meet there. Since there were no priests except for the leader no one was baptised Fr, Immanuel had to sneak in the night to baptise them lest he antagonise the Brahmin Christians.. Nobili had started two other Christian centers at Salem and Moramangalam.

In 1655 about 1,240 persons were baptized in and around Tiruchi and 606 in the woods from among the community of Thieves called Kallers (Kallar is a Tamil language word meaning Thief.. These were ritualised thugs who specialised in stealing and killing within the framework of Hinduism) 1,192 in Kandelur and 1,400 in Pachur. Thus the church grew fast.
In 1623, Pope Gregory XV. issued his famous bull “Romanae Sedis Antistites” which vindicated Robert de Nobili and the missionaries of Madura missionaries and their method completely.

"Brahmans are kept from confession of Christ, by difficulties about the chord and the Kudumi. Desiring to procure the conversion of these nations, after suitable discussion, we accord to the Brahmans and other Gentiles the cord, and the Kudumi, sandal paste, and purification of the body. These should not be received in idol temples, but only from priests after they have blessed them."

In 1623, He made Vico to look alter Madurai and went to Trichinopoly, Salem and Maramangalam. "In 1623, a venerated sanyasi arrived at the court of the poligar (governor) of Sendamangalam, now in Tamil Nadu. On the face of it, he was like other divines of his time: One acolyte held up a parasol, while another carried the tiger skin on which the holy man reposed. Yet another cradled his books and a fourth a vessel with sacred water to be sprinkled wherever the party made a halt. Ramachandra Nayaka, lord of Sendamangalam, received them warmly, washing the guru’s feet in reverence. In the conversation that followed, a grant of land and other favours were discussed so that the holy man might establish a branch of his mission at this important urban centre. After spending some time in the area, the visitors carried on with their travels, going to Salem, where too the provincial administrator received the old man with deference. He was assigned lodgings in “the finest quarter of the town”, receiving also a promise of that useful thing: the governor’s sincere friendship." https://www.livemint.com/Leisure/xbIdhcl8xdmU9BgbSrOmxJ/The-Italian-brahmin-of-Madurai.html
In 1623 he was again free to baptize, and thenceforth traveled widely in South India, founding new missions. In 1640, as the result of a Portuguese war against the Nayak of Madura, Nobili and his fellow missionaries were arrested and imprisoned for about a year.

From July 1623, he had extended his apostolate to Tiruchirapalli, Sendaman-galam, Salem and Moramangalam. There a Pariah who was yet the learned guru or Pandtiram of 2,000 Shaiva disciples approached him, moved by the reading of one of his books, and after many hours of daily enquiry convinced Nobili to baptize him. He received the name of Mutudaiyan (Hilary) and, henceforth, became the most zealous recruiter of low-caste people to the Christian faith.

In 1625, he baptised Thirumangalam Nayak, the deposed ruler of Sendamangalam along with his wife, mother and children.

Because of his scholarship and caste claims, Robert de Nobili got the patronage of the native rulers. Even the Madurai Nayak Muthu Virappa Nayak (1610-23) was so desirous to see him. Under whose reign the first serious attempts were made by the missionaries to convert on a large scale. The successor of Muthu Virappa Nayak, Thirumalai Nayak sanctioned provisions for the stay of a priest at the capital. Thirumalai Nayaka was highly pleased on the activities of Sanyasi Robert de Nobili and his profound knowledge. So he granted him a public and official licence to preach and build a Church anywhere he would find comfortable in his kingdom. Again he passed an Act in 1644 in favour of them and directed the officials not to do any harm to christians. The poligars of Sendamangalam also gave royal reception to Robert de Nobili in 1623 when he alighted there. He also gave a land to construct a Church in his capital.

During the years of controversy Nobili was forbidden to baptize, and spent much of his time writing, chiefly in Tamil. His most important book, Gnanopadesam (spiritual teaching), is virtually a Summa theologiae.

In 1654 Nobili, his eyesight failing, was retired from Madura. When he had first arrived, there was not a single Christian in the hinterland of South India. When he left, the number of Christians totaled 4,183.

Nobili spent his last years in a hut outside Mylapore, still wearing his saffron clothes, living on a vegetarian diet, and dictating revised versions of his books.

1704 the apostolic delegate for India overruled the papal allowances and insisted that Christianity in India should be practiced just as it was in Rome - beef, pork and all.'
PLATE III
Sample pages of the Catechism printed in Cochin is 1579.
Chapter Eight
PANDARA SWAMIKAL

The Two Levels of Churches

While Roberto de Nobili served the Brahmins and made it a great success, he could not serve the Sudras and the outcaste at the same time. This remained a problem for him. The solution was to appoint another teacher for them. But there indeed was a built in solution for it in the Indian caste system itself. Besides the Brahmin sanyasya, there was another grade of Hindu ascetics, called pandaram, who were allowed to deal publicly with all castes, and even hold intercourse with the pariahs and the outcastes. They were not excluded from relations with the higher castes either because of that.

Pandarasamis were from the Vellala caste.
(https://en.wikipedia.org/wiki/)

The word Vellalar may come from the root Vellam for flood, which gave rise to various rights of land; and it is because of the acquisition of land rights that the Vellalar got their name. The earliest reference to the name is attested in the Tolkāppiyam, which divided the society in four classes Arasar(kings), Andanar(Priests), Vanigar (Merchants) and Vellalar,

The Vellalars have a long cultural history that goes back to over two millennia in southern India, where once they were the ruling and land-owning community. The Vellalars are one of the tribes claiming ancestry possibly from the aristocratic Velir chieftains. The Sangam literature describes the Vellalar tribes as a landed gentry who irrigated the wet lands and the Karalar as the landed gentry in the dry lands. There were two types of Vellalar, being the cultivators called Velkudi Ulavar and the wealthy landowners called Kaniyalar or Kodikkalar. According to the anthropologist Kathleen Gough, "the Vellalars were the dominant secular aristocratic caste under the Chola kings, providing the courtiers, most of the army officers, the lower ranks of the kingdom's bureaucracy, and the upper layer of the peasantry" They use titles such as Gounder in Kongu Nadu, Mudaliar in Thondai Nadu and Pillai in Chera Nadu, Chozha Nadu and Pandya Nadu. They form half of the Sri Lankan Tamil population and are the major husbandmen, involved in tillage and cattle cultivation

The name pandaram means valuable storing place of jewels, navarathnas stored in the temples and palaces, they are placed to maintain the jewels of temples and palaces. They are Land holders, Traders, Sanyasis (monk), Priests (guru) and Managers of richly endowed temples. These managers are commonly called as Thambiran (Lord). They are all vegetarians and staunch believers of Saiva Siddantha.

Abhisheka Pandaram has to pass through few ceremonies related to Saiva Agama.

The mendigate pandarams, recruited from a few other classes, wear the lingam but do not abstain from eating flesh.

The Lingayat pandaram are known as lingayats. The latter respect their Jangam and used the sacred water, in which the feet of the Jangam are washed, for washing their stone lingam. The Jangam or Jangama are a Shaiva order of wandering religious monks. They are the priests or gurus of the Hindu
Shaiva sect. Jangamas are also gurus of 'Lingayat' sect. Jangamas are disciples of Lord Shiva as mentioned in BASAVA Puranas. A visit of a jangam to a house is treated as the visit of Lord Shiva himself and the jangam shall be given good alms and the jangam blesses the natives. The Jangam is the wandering holy man in Virashaivism. The meaning of word Jangam is 'moving linga' and considered superior to 'shihira linga' (Stationary Linga). The Beda Jangam are followers of the Veerashaiva sect and they are a religious mendicant and priestly class. Their gotras are Veera, Nandi, Bhrungi, Vrashabha and Skand.

Some of the sub-castes of the predominant Desikar community are Desikar, Abhisheka, Oduvar, Meikaval. They do not mingle with other castes by marriage; but some do marry from other castes like Pillai, and Saiva Vellalars. They form a significant proportion of population in the southern districts of Tamil Nadu.

In the book “Crucible of Conflict: Tamil and Muslim Society on the East Coast of Sri Lanka” By Dennis B. McGilvray, Duke Univeristy Press, Durham and London 2008 suggests that it evolved out of foreign invaders like the Moors (Islamic Traders) and Farangis (Foreigners) intermarried with the ruling Fishermen community of the coastal areas of Southern India and Ceylon. These produced the class known as Veera Saiva Gurukal - the teachers of Veera Saiva religion.. Thus in addition to normal Hindu caste system large number of localized priesthood and teachers were developed in various parts of South India. Dennis B. McGilvray mentions a few such intermediate caste such as: Cirpalar kappukan officiants at the Mandur Kandaswamy temple (Whitaker 1999), the Velalar kapukkans at the Talmiluvil Kannaki Koval, the Vedda pucari priests at the Palchenai Periyasami Temple near Vakaral (Dart 1985), the Batticaloa region non-Brahmin priesthood with at hereditary role to play in both temple ritual and household rites. When, where and how they evolved is easily understood. It is these that led Robert de Nobili to form a priesthood along these lines to serve the lower castes. This therefore form part of the heritage without breaking the cultural rules.

Thus on the advice of Nobili, the superiors of the mission with the Archbishop of Cranganore resolved that henceforward there should be two classes of missionaries, the Brahmin and the Pandaram. Father Balthasar da Costa was the first, in 1640, who took the name and habit of Pandaram, under which he effected a large number of conversions, of others as well as of pariahs.

In 1643, Fr. Balthasar da Costa baptized no fewer than 2,200 adults, not only among the pariahs but also among the Vellalas and other middle castes. In 1644 it had largest Christian population: 350 high caste Christians in the town itself and 141 more living in villages within a radius of 25 miles; the number of Christian belonging to the humbler castes was 1,633. Tiruchi was the second capital of the kingdom of Madurai and the place where the Nayak ordinarily resided. Fr. Martins spent half the year at Tiruchi and other half of Satyamangalam.

Total number of converts in the Madura, Trichy, and Satiamangalam by 1644 rose to 3500, that is to say 1000 of the higher castes, and 2500 pariahs. At that time there were five priests working on the mission. S In 1680 the number rose to 80,000. The number of workers in the field by 1746 reached to fourteen. Among them were the following Pandara Swamikal: Father Balthasar da Costa and Manoel Martins, Andrew Freyre, Bl. John de Britto, Francis Laynes, Venance Bouchet, Peter Martin, and Father Beschi.

Just as there was opposition from within the Christian communities in Europe, there was also strong opposition from the Hindu community within India. Nobili had good relationship with the Tirumala Nayak of Madurai, but that was not transmitted to the lower administrators.

They all knew that such caste based separation of the Church is really against the principle of equality of man before God. Once de Costa and a few Brahmin Sannyasis and Pandarasamis tried to bring together Christians belonging to high and low castes in worship because they wanted to
put an end to caste discrimination within Christianity. This created a serious disagreement and protest by the upper caste people and they reported it to the governor.

There was a Vekataraya Pillai in the service of the Nayak who was totally opposed to the encroachment of Nobili into the Indian Brahmin caste system. This led to the arrest of both Brahmin Sanyasis and Pandarasamis and were put in Madurai prison for a period of one year, and later expelled from the town. He also confiscated the Church and house of Fr. Nobili. This continued intermittently. Because of the influence of Nobili with the ruler Tirumala Nayak, they were reinstated and permitted to continue in their mission.

In 1644 Father Martin along with another father were also put in prison followed by similar confiscation of the Church and their properties. Nobili used the period of confinement mainly for writing. He also continued his personal mission even within the prison.

By the end of the 17th and beginning of 18th centuries, the church was not able to find trained, Pandara Swamy Priests to serve the large lower class communities. The brahmin caste priests were force to take over. This they did with utmost depraved ways. They administered the Sacrament in the night outside the doors of the churches and were not allowed to enter the church. Eventually they divided the church into two parts - one for the Brahmans and other for the Outcastes - by a separating wall within the church.

**Vatican II and Indian Bishop’s contribution.**

**Second Vatican Council**, also called **Vatican II**, (1962–65), 21st ecumenical council of the Roman Catholic Church, announced by Pope John XXIII on January 25, 1959, as a means of spiritual renewal for the church and as an occasion for Christians separated from Rome to join in a search for Christian unity.

The Second Vatican Council encouraged the scriptural reading of the Bible rather than relying solely on devotional writings, booklets and the lives of the Catholic saints, as did the Council of Trent and the First Vatican Council. It also encouraged enculturation as a means of reaching out.

Pope Paul's opening address on 29 September 1963 stressed the pastoral nature of the council, and set out four purposes for it:

- to define more fully the nature of the Church and the role of the bishop;
- to renew the Church;
- to restore unity among all Christians, including seeking pardon for Catholic contributions to separation;
- and to start a dialogue with the contemporary world.
ROBERT DE NOBILI: PROF. M. M. NINAN

“For the new churches it recommended adaptation to local cultures, including philosophical and theological adaptation. It also recommended that Catholic missionaries seek ways of cooperating with missionaries of other faiths and of fostering harmonious relations with them. It asserted that art from every race and country be given scope in the liturgy of the church. More generally, it made clear that the church was sympathetic to the way of life of different peoples and races and was ready to appropriate aspects of different cultural traditions. Though obvious-sounding, these provisions were portentous. Where would they lead?”


This was taken up by Catholic Bishops in India also. 12 Points of Adaptation were approved by the Catholic Bishops Conference of India and the Holy See in 1969.


The 12 points are:

1. The posture during the mass, both for the priests and the faithful may be adapted to the local usage; that is sitting on the floor (called squatting mass), standing and the like - footwear may be removed also.
2. Genuflections may be replaced by the aṇjali hastā (a profound bow of the head with joined hands on the forehead).
3. A pañcāṅg praṇām (homage of 5 organs of the body) by both priest and faith-ful can take place before the liturgy of the word, as part of the penitential rite, and at the conclusion of the anaphora.
4. The kissing of the objects may be adapted to local custom, that is, touching the object with one’s hand and bringing the hands to one’s eyes or forehead.
5. The kiss of peace could be given by the exchange of the aṇjali hastā or by the placing of hands of the giver between the hands of the recipient.
6. Incense could be used more often in liturgical services. The receptacle could be the simple incense bowl with handle
7. The vestments could be simplified. A single tunic-type chasuble with a stole (aṅgavastrā) could replace the traditional vestments of the Roman rite.
8. The corporal could be replaced by a tray (thāḷi or thambūḷa thattu) of fitting material.
9. Oil lamps could be used instead of candles.
10. The preparatory rite of the Mass may include:
    a. the presentation of gifts
    b. the welcome of the celebrant in an Indian way, e.g., with a single ārtī (the waving of light or incense), washing of hands, etc.
    c. the lighting of the lamp
    d. the greeting of peace among the faithful as a sign of reconciliation.
11. In the Oratio fidelium some spontaneity may be permitted with regard to both its structure and the formulation of the intentions. However, care should be taken to maintain the universal aspect of the Church.
12. In the offertory rite and at the conclusion of the anaphora the Indian form of worship may be integrated, that is, double or triple “ārtī” of flowers, incense, and light.

As a part of the first phase of liturgical inculturation, these 12 points were, for the first time, incorporated in the liturgy at the All-India Seminar on the “Church in India Today” in 1969, which had over 600 participants from different parts of the country. Though the participants welcomed the liturgy with enthusiasm, there soon arose controversy from many quarters. The objections about these 12 Points of Adaptation were published in the catholic and secular press.
Chapter Nine

THE GOOD NEWS TO THE POOR

It must be said that even though these distinctions were totally against the basic principles of Christianity where one of the basic manifesto of Christ was the release of the captives, these were allowed to practice so that the gospel could be heard by the Brahminic and the higher twice born caste groups. The Church is the body of Christ. Unless they are joined together as one body - each part doing its proper function in unity with all the rest, we cannot be the body of Christ and the marriage of the lamb will be delayed. In a way that will be ultimate resurrection of Jesus. The redemption probably will take time. We are not allowed to use the sword to achieve it. This is simply because of the basic principle:

"The Spirit of the Lord is upon me, He has anointed me to preach good news to the poor. He has sent me to heal the brokenhearted, to proclaim liberty to the captives, recovery of sight to the blind, to deliver those who are crushed, and to proclaim the year of the Lord. Today, this Scripture has been fulfilled in your hearing."  
Luke 4:18-21

I HAVE COME THAT THEY MAY HAVE LIFE, AND HAVE IT TO THE FULL.

-John 10:10

Matthew 26:52

52"Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword.

"James, a missionary scholar observes that: "What attitude shall the missionary assume towards the question of caste? Shall he violently denounce its injustice? Shall he exhort the timid and
degraded low caste man to resist his oppressors and content for his rights? Or shall he preach a gospel of patience, a gospel of hope, and meantime introduce the elements of a better life among the people?"


John Murdoch, a nineteenth century missionary historian observed that the early missionaries in South India tolerated caste, in the hope that it would yield gradually under Christian teaching. This expectation has not been realised. C.T.E. Rhenius, a missionary of Church Missionary Society in 1850s opined that, "Although a century has passed since the establishment of Protestant congregations in this country, the attachment to caste, instead of diminishing among the Christians, has increased rather, and is perhaps, more obstinately, insisted upon by them than the heathen." See John Murdoch, The Indian Missionary Manual, Christian Vernacular Education Society of India, Madras, 1864, p.317.

In 1858 a missionary conference on the subject came out with the resolution as follows: :

"That this conference regards Hindu caste, both in theory and practice as not a mere civil distinction, but emphatically a religious institution, and it is the monster evil of India. It is the duty of all missionaries to spare no pains, on all proper occasions to expose the absurdities and falsehood, as well as denounce the wickedness of caste, to show its great injuriousness to all classes. No man should be regarded as worthy of the name of Christians who refuses to renounce caste and to remove all its outward marks. It is the duty of all Christians to unite in protesting against all recognition of caste in all the public acts of government, whether direct or indirect, and in the whole of the military and civil services. (Proceedings of the South Indian Missionary Conference 1958)

Yet we need the struggle to go on and that without force. India got its freedom without sword and that was led by a non-christian with the tools of Jesus. We still have to use it until the war is won.

Early Church tried to be a family by organised communes with the basic principle of “From each according to his ability and to each according to his need"
ROBERT DE NOBILI: PROF. M.M. NINAN

But that attempt failed due to the avarice of a couple (Acts 5:1-11) Puritans attempted it America and they failed due to laziness of some as they were getting what they want without working. The Soviet Union and China forced it on through sword but what happened to them? A community without God, destroyed itself. What is there to stop selfishness - the Jewish yetster hara if there is no ultimate standards in morality. In Kerala, the communists turned into Naxalites a killer robber group. We were there we saw them all.

The same thing happened to Church.

In fact before the institution of a stand alone Holy communion as a Eucharist, in the early church it was the practice to have a common feast during which the bread and the wine were given a special place as Jesus himself did during the last supper. This was in fact a reduced form of the Christian communes where

The Agape Feast
http://latter-rain.com/church/agape.html

The Agape Feast was the Love Feast in apostolic times and was often celebrated daily. This simple meal was observed in connection with the Eucharist, the two being spoken as the Lord's Supper. It was a simple meal and a public banquet like thanksgiving every day except the poor were invited and not just family. By ignoring all distinctions of economic and social status they all met as members of one family. This act of unity and brotherly love was common to all Christians who chose to come, whether rich or poor. The rich brought food for the poor who brought nothing. It symbolized the community of goods when it was just fading away. Portions were also sent to the sick and absent members and intended as an example of mutual Christian love for each other.

The food was prepared from home or at the place of meeting, usually in private residences. The bishop or presiding presbyter would preside, prayers of thanksgiving were offered and the Scriptures were read. After everyone had their fill, a collection was taken for the widows and orphans, a holy kiss of charity was given, and correspondence from other churches were read and answered. The Agape Feast was never mandated by divine authority and gradually lost its popularity.

The Corinthian church was the first to lose the first love by destroying the unity between rich and poor and depreciating the Eucharist. Paul wrote that he could not praise them for it. "When you come together in the church, I hear that there be divisions among you and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you. When you come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one takes before the other his own supper, and one is hungry and another is drunken." Jude writes of ungodly men among them: "These are spots in your feasts of charity when they feast with you, feeding themselves without fear..."

Instead of correcting the abuses, the church gradually abandoned the Love Feast. The communion ritual remained but the Agape was gone. Many times
through history has the church tried to pick up where it left off in the purity of the early church, but the true agape love of the brethren is shown in the unity, not the purity. It is our responsibility to come together as one in love, then Jesus will make us pure. [377, I Corinthians 11, Jude, 380, BD]

All through history we see the evil of cast system. Each trying to push down the others and climb on top of them to reach the heavens.

This caste system as they crept into the Church forced the church to reduce even the breaking of bread into tiny round white wafers unbroken and drinking from the same chalice into a pouring with a tiny spoon into each ones mouth. Eventually the Catholic church even stopped the giving of wine all together.

**Dalit Problem in Modern Church.**

This separation of the high and the low castes within the church is still with us in the 21st Century. They have separate Churches and separate burial grounds. Even if they come together in one church, they sit apart and the low castes sits on the floor and not on chairs in aisles.
“We still have to clean up our own house,” Bishop Sarat Chandra Nayak told Crux. “In some places, sadly, the caste system is still there, in spite of us being Christians, and Dalit Christians suffer because of it. It’s a very scandalous image of the Church, but it’s there.” Chandra heads the Commission for Dalits and Backward Classes of the Catholic Bishops’ Conference of India,

“In the town of Trichy, situated in the heart of the southern Indian state of Tamil Nadu, a wall built across the Catholic cemetery clearly illustrates how caste-based prejudice persists.

Those who converted to Christianity from the formerly “untouchable” Hindu caste groups known as Dalits are allocated space for burial on one side of the wall, while upper-caste converts are buried on the other side. The separating wall was built over six decades ago.” https://www.bbc.com/news/world-south-asia-11229170

In 1744 Pope Benedict XIV decreed that whatever their class, everyone in the Christian fold should hear mass and receive communion in the same church at the same time. This was again done with a separation between the twice born and the untouchables with separate entrance for each.
LEFT OUT
Statistics show exclusion of Dalit Catholics from priestly duties

<table>
<thead>
<tr>
<th>POPULATION</th>
<th>TOTAL NUMBER</th>
<th>DALIT CATHOLICS</th>
<th>PERCENTAGE</th>
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<tbody>
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</tr>
<tr>
<td>Total Christians</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Total Dalit Christians</td>
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<td>20 million</td>
<td>(65%)</td>
</tr>
<tr>
<td>Total Catholics</td>
<td>18 million</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Dalit Catholics</td>
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<td>12 million</td>
<td>(65%)</td>
</tr>
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<td></td>
</tr>
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</tr>
<tr>
<td>Dalit Bishops</td>
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<td>(4%)</td>
</tr>
<tr>
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</tr>
<tr>
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<td>Religious sisters</td>
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<tr>
<td>Dalit Religious sisters</td>
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</tr>
<tr>
<td>Dalit Cardinals</td>
<td></td>
<td></td>
<td>Nil</td>
</tr>
</tbody>
</table>

Source: Memorandum to Pope sent by four Dalit Catholic priests in June 2013
If the Apostle could not maintain the communes soon after the ascension of Jesus and if at the time of Paul, the rich did not eat together with the low class people in the sacramental dinner, we cannot hope to eradicate them very soon. But we need to make the effort and the solution seems to lie in educating them.

The caste based India had a president who was a Dalit and the constitution of India was developed by a Dalit.

Kocheril Raman Narayanan

(1921 – 2005) was the tenth President of India and ninth Vice President of India

Born in Perumthanam, Uzhavoor village, in the princely state of Travancore (present day Kottayam district, Kerala), and after a brief stint with journalism and then studying political science at the London School of Economics with the assistance of a scholarship, Narayanan began his career in India as a member of the Indian Foreign Service in the Nehru administration. He served as ambassador to Japan, United Kingdom, Thailand, Turkey, People's Republic of China and United States of America and was referred to by Nehru as "the best diplomat of the country". [2] He entered politics at Indira Gandhi's request and won three successive general elections to the Lok Sabha and served as a Minister of State in the Union Cabinet under former Prime Minister Rajiv Gandhi. Elected as the ninth Vice President in 1992, Narayanan went on to become President in 1997. He was the first member of the Dalit community to hold the post.

Bhimrao Ramji Ambedkar

(1891 – 1956), father of modern India, human rights defender and multidisciplinary scholar also known as Babasaheb Ambedkar, was an Indian jurist, economist, politician and social reformer. He became a Buddhist and sponsored Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (Dalits or Bahujans).

He studied at universities in the United States, Britain, and Germany. He entered the Baroda Public Service at the Gaekwar’s request, but, again ill-treated by his high-caste colleagues, he turned to legal practice and to teaching. He soon established his leadership among Dalits, He was independent India’s first law and justice minister, the chief architect of the Constitution of India. being the Chairman of the Constitution Drafting Committee (In office 29 August 1947 – 24 January 1950.

PALLI = CHURCH

PALLIKUDAM = SCHOOL, EDUCATION PLACE.
Mahatma Jyotirao Phule (1827–1890) and Savitri Phule

Go, Get Education  
Be self reliant, be industrious  
Work - gather wisdom and riches.  
All gets lost without knowledge  
We become animals without wisdom.  
Sit idle no more, go, get education  
End misery of the oppressed and forsaken.  
You have got a golden chance to learn  
So learn and break the chains of caste  
Throw away the Brahman’s scriptures fast.  
Rise to Learn and Act  

Weak and oppressed, Rise my brothers  
Come out of living in slavery.  
Manu-follower Peshwas are dead and gone  
Manu is the one who barred us from education.  
Givers of knowledge-the English have come  
Learn, you have had no chance in millennium.  
We will teach our children and ourselves learn  
Receive knowledge, become wise to discern.  

An upsurge of jealousy is in my soul  
Crying out for knowledge to be the whole.  
This festering wound, mark of caste  
I will blot out from my life at last.  
In Bali raj’s kingdom, let’s beware  
Our glorious mast, unfurl and flare.  
Let all say, “misery go and kingdom come”  

Awake, arise and educate  
Smash traditions, liberate.  
We will come together and learn  
Policy, righteousness, religion.
ROBERT DE NOBILI: PROF. M. M. NINAN
Slumber not but blow the trumpet
O Brahman, dare not you upset.
Give a war cry, rise fast
Rise, to learn and act.

– Poem by Savitribai Phule
‘First Lady’ Teacher of India

"Go, Get Education"

Be self-reliant, be industrious
Work, gather wisdom and riches, All gets lost without knowledge
We become animal without wisdom,
Sit idle no more, go, get education
End misery of the oppressed and forsaken, You’ve got a golden chance to learn So learn and break the chains of caste.
Throw away the Brahman’s scriptures fast."

- Savitri Bai Phule
(1831-1897)

FREEDOM THROUGH REVOLUTION

By virtue of faith and hope the community shares freedom and life with Jesus. It is in conscience, we are bound to work for the liberation of the downtrodden and the marginalized of India through a revolution.

But does not revolution necessarily involve the use of violence, which goes counter to the teachings of Jesus?
Are we aware of the existing institutionalized violence against the under privileged?

Seen from this angle the teaching of Jesus on nonviolence is today as valid as ever. Evil can be overcome not by countering it with evil but by releasing the powers of love dormant in the hearts of men. What we need today is not the organization of violence or the mobilization of collective hatred but the dissemination of love and concern for others, of a love and concern extending even to the oppressors. For oppressors too are in their own way alienated. They are alienated from their true social essence. They are as much subject to existential bondage as the oppressed themselves. The community has to uphold the universal love of Jesus, which he taught as a greatest potential for the liberation of the human beings.

Liberation in Theology

The essential point of all liberation theologies lies in the statements:

God is the father of all humanity.
God shows no partiality.
Inequalities and oppression of one group over other are the result of the sinfulness of man.
God is involved in history in correcting and redeeming mankind.
The Bible including both the Old and the New Testament is essentially a short summary story of God's involvement in History
The Ultimate expression of God's solution is found in the life and teachings of Jesus who is the incarnation of God in history for that very purpose.
The whole redemption story starts with the direct involvement of YHVH in the life of the Hebrews in Egypt. When Jacob went to Egypt and soon they became slaves to Pharaoh. The Egyptian caste system was not very much different from that of the Indian system. The foreign shepherd people - the abomination of the Egyptians - became ipso-facto became the outcastes of that society. It so happened that one of them had the privilege of education right within the home of the Pharaoh. That eventually changed the destiny of the people. That is the Biblical story of Exodus.
By 1645 Nobili went blind. He spent two years in Jaffna, Ceylon as the Jesuit superior. Then he lived in Mysore until his death in 1656 at the age of 79. He actually employed four secretaries to get his dictations down to form his contributions to theology and mission.

Roberto de Nobili died in Mylapore near Chennai in Tamil Nadu on 16 January 1656. He was 79.

De’ Nobili translated into Sanskrit or composed therein many prayers and several longer works, especially an abridgment of Christian Doctrine and a life of Our Lady, in Sanskrit verse. These were all in mani-pravala style with lots of Sanskrit words.

Nearly all these productions were lost during his imprisonment in Madura (1639-41).

Here is a list of his publications:
Gnanopadesa Kandam I. (Big Catechism I).
Gnanopadesa Kandam II. (Big Catechism II).
Gnanopadesa Kandam III. (Big Catechism III).
Gnanopadesa Kandam IV. (Big Catechism IV).
Gnanopadesa, 26 Pirasangangal. (Big Catechism, 26 sermons).
Gnanopadesakkuripidamum, 28 Pirasangangal. (Summary of Big Catechism and 28 sermons).
Punar Jenma Akshepam. (Refutation of Transmigration.)
Nittiya Jivana Sallabam. (Dialogue on Eternal Life.) +
Kadavul Nirmayam (Theodicy). Tuticorin,
Sesunathar Sarithiram (Life of Christ).
Devamatha Sarithiram (Life of Our Lady)
Thushana Dikkaram (Refutation of Calumnies)
Attama Nirmayam (Science of the Soul)
ROBERT DE NOBILI: PROF. M.M. NINAN

The following writings are attributed to De Nobili:
Mathasampanda Sallapam: un mathamanna? (What is your Religion?)
Gnana Sanjeevi (Spiritual Medicine). [Extended meditations on the seriousness of sin.]
Divviya Madirigai (Divine Model).
Gnana Natsettira Malai.
Parvasangirantanak Kuripiddam.
Dharma Nadakkai (The Perfect Life).

Max Mueller said -

"A man who could quote from Manu, from the Puranas, nay from the works such as the Apasthamba Sutras, which are known even at present only to those few scholars who can read Sanskrit manuscripts, must have been far advanced in the knowledge of the sacred language and the literature of the Brahmins." But many others contend that he learnt just enough to dazzle, not ever to exude in depth...Andrew Steinmetz in his book 'History of the Jesuits Vol II' says – So skilfully was the fifth Veda or Yesur Veda prepared, written in the same style as the first four that many Brahmins received it as authentic and Voltaire went on to translate it into L'Ezour Vedam.

https://www.academia.edu/38584339/Preaching_Wisdom_to_the_Wise_Three_Treatises_by_Robert_de_Nobili_S.J._Missionary_Scholar_and_Saint_in_17th_Century_India_INDIAN_EDITION_with_FULL_PDF_
A most audacious and skilful literary forgeries which claimed to be the lost Fifth Veda, best known by its French title L'Ezour Vedam. Sent from Pondicherry in 1761, it was published in 1778, and so far deceived the learned of Europe, that Voltaire cited its mixture of theistic Brahmanism and Biblical truth as a proof of the superiority of Hinduism to Christianity.

Some have alleged that Roberto de Nobili was the author of this forged document. Some saw it as a deliberate attempt by the Malabar Rite missions to fool the Indian Brahmins. See the elaborate article in the Calcutta Review, vol.ii.(1846) by Dr. W. S. Mackay, a most accomplished scholar and saintly Scottish gentleman.

Max Mueller, a great Orientalist who edited the series *The Sacred Books of the East* has concluded convincingly that de Nobili did not author the forged work. Ludo Rocher has published a detailed study about the Ezourvedam which shows that the author of this text must have been a French missionary. He offered several names:

The Brahmin disciples of Robert de Nobili remained for many years as the backbone of the mission, for they were trained well as Christians and they enjoyed great authority over the neophytes; but they were too few to maintain and perpetuate themselves as a separate community. With the adaptation of Brahminical mode of life, Robert de Nobili separated himself from the lower castes and the Europeans. In this plan he was aided with a grant of land in the Brahmin quarters from the chieftain, Erumaikatti. He also gave permission to Robert de Nobili to construct a Church with bricks. Father de Nobili gave the name of *Posei* (Puja: Adoration) for Mass. He called God *Sarvesuren* (God of gods). Rice sacrifice was made during the offertory of the Mass as in the Hindu customs. *Neivedyam* (Presentation of butter), which was a certain ceremony and the sound of the little bell also, was followed in the Church. He used the name Kovil” for the place of worship, “Arul” and “Prasadam” for grace, “Guru” for priest, “Vedam” for Bible. Likewise the car procession and Pongal festival were also celebrated. Father de Nobili constructed a church and called it a Madam. This was the use of Indian symbols of worship in Christian worship so that the Brahmins can enter fully into the worship in their own modes and symbols and understand their meaning fully.
The negative side of these identification with Brahminism was the alienation of the lower castes from the worship altogether.

<table>
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<tr>
<th>Place</th>
<th>1666</th>
<th>1667-76</th>
<th>1677</th>
<th>1678</th>
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<th>1682</th>
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<td>1223</td>
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<td>764</td>
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<td>92</td>
<td>70</td>
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<td>69</td>
<td>-</td>
<td>100</td>
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<td>504</td>
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<td>335</td>
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<td>500</td>
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</table>

Nobili’s methods eventually became known as the Malabar rites.

After Robert de Nobili, 122 Jesuits worked in the Madurai Mission till 1759. Among them are:

- John de Britto (1647–1693), martyred in Oriyur, Ramnad district and the renowned Tamil scholar,
- Constantine Joseph Beschi, who is known by the Tamil name he adopted - Veeramamunivar (1680–1747).


After restarting the Jesuit Mission the French Jesuits started the Madurai Mission in 1837 who concentrated in education and started a large number of successful schools and colleges in India and elsewhere in the world.

Later the Madurai Mission was entrusted to the care of Toulouse Province in France, founded in 1852.
In 1648, another mission in the Mysore area was started by the Jesuits, In 1689 French Jesuits from Ponclichery started the Mission of the Carnatak. In 1673, St. John de Britto, a Portuguese Jesuit joined the Madurai Mission. He was a man with the missionary spirit and worked tirelessly. He took the name as Arul Anandar and served as a Pandaraswami. Pandarasami John de Britto, known by his Tamil name Arulanandar, worked first in the kingdoms of Thanjavur, Gingee, and Golconda. Then he entered Marava Nadu, a tributary of the Nayak of Madurai.

Ranganatha Thevar, the raja of Marava Nadu, arrested him with his six companions—two catechists, Siluvai Nayakkar and Kanagappan, and four Christians, Suran Gaunder, Sathianathan Chetty, Arulan, and another young man. They were tortured. Excepting Sathianathan Chetty, all the others remained strong in their Christian faith. The five with de Britto were dragged for ten miles to Kalayarkoil and imprisoned near the temple there in 1684. From there they were brought to Ramanathapuram. The raja ordered all the Christians to be set free, but he forbade de Britto to preach Christianity in his land. Britto returned to Lisbon in 1687 and worked as a missions procurator. King Pedro II wanted him to stay, but in 1690 he returned to the Maravar country with 24 new missionaries.

Against the previous order of the raja, on May 27, 1691 de Britto reentered Marava Nadu, and during the eighteen months of his stay, many people embraced Christianity. One among them was Prince Thadiya Thevar, Poligar of Sirupalli. It was the principle of the Christians to be monogamous. But the Prince had four wives and he was asked to divorce all except his first wife. Thadiya Thevar dismissed all but his first wife. The youngest one dismissed was a niece of the Raja Ranganatha. In fury, the raja condemned de Britto to death. Britto and the catechists were taken and carried to the capital, Ramnad. Thence he was led to Oriyur where he was executed on 4 February 1693.

Britto was beatified by Pope Pius IX on 21 August 1853. He was canonised by Pope Pius XII on 22 June 1947.
Constantine Joseph Beschi (8 November 1680 – 4 February 1747), also known under his Tamil name of Viṟamāmunivar, was an Italian Jesuit priest, missionary in South India. Beschi was a master of chaste Tamil. He arrived in Madurai in May 1711. He adopted the saffron coloured robe generally worn by a sannyāsi (Indian ascetic). He visited several important centres such as Tirunelveli, Ramanaathapuram, Thanjaavur and, of course, Madurai to learn the Tamil language. He met with persecution in 1714–15 and escaped a death sentence. This gave him more time to master the Tamil language in which he soon showed great proficiency. He translated and explained in Latin the "Thirukkural", an epic poem of Thiruvalluvar. This Latin work was an eye opener for European intellectuals, enabling them to discover truth and beauty in Tamil literature. He also translated into European languages several other important Tamil literary works such as Devaaram, Thiruppugazh, Nannool, Aaththichoodi. Veda Vilakkam, Thiruchabai Ganitham, Gnanam Unarthal, Vamankathai.

His biggest poetical work is the Thembavani (The Unfading Garland - an ornament of poems as sweet as honey), 3615 stanzas long on salvation history and the life of Saint. Joseph.

Besides composing literary Tamil Grammar work, Thonnool, he also wrote a grammar for the common use of Tamil (Urai nadai illakkiyam), which at times led to him being referred to as the 'Father of Tamil Prose' He also wrote a prabandham (a minor literature) called Kaavalur Kalambagam, a guide book for catechists with the title Vedhiyar Ozukkam, and Paramartha guruvin Kadhai (The Adventures of Guru Paramartha), a satirical piece on a naive religious teacher and his equally obtuse disciples. His prose works include polemical writings against the Lutheran missionaries and didactic religious books for the instruction of Catholics. These include: Veda vilakkam (Explanation of 'the Faith), Pedagamaruttal (Rebuttal of Dissent) and Lutheran attiyalbu (the character of the sect of Lutherans).

In 1744, he was rector of the mission of Manapar, where he died.
TamilNadu government's paper advertisement paying homage to Veeramunivar
Periya Nayagi Matha - Mother Mary and Jesus in Indian artform as developed by Veera Muunivar and got done in Manila
Matteo Ricci SJ of China.
(1552 to 1610)

Matteo Ricci was from a noble family in Macerata, in central Italy. His father, Giovanni Battista Ricci, a pharmacist by profession, served the governor of the city also. Matteo, after preliminary studies at home, entered the school that the Jesuit priests opened in 1561 in Macerata. There he completed his Classical studies, and he set out at age 16 for Rome to study law. While there, he
was attracted to the life of the Jesuits, and, on August 15, 1571, he requested permission to join the order. Ricci took up his studies in science, mathematics and sea travelling. He then proceeded to Portugal where he studied in the University of Coimbra and then proceeded by sea reaching Goa. He took up his studies in theology and was ordained in 1580 in Cochin. He was then ordered to proceed to China. Father Ricci arrived at Macao on 7 August, 1582.

Roman Catholic Church had been trying to reach out to China since Nesstorjan Christianity which was in existence since seventh century has been in decline. Jesuits, Augustinians, and Franciscans in 1568, 1575, 1579, and 1582 tried to enter and evangelize in Chinese soil, only to be forced, sometimes with ill treatment, to withdraw.

Ricci sailed to Macao, the Portuguese colony in South China. There he took an intensive language course mastering Chinese to perfection. Entering China in 1583 with Michael Ruggieri, his Jesuit companion, Ricci dressed first in the clothing of a Buddhist monk and then later as a Confucian mandarin. Ricci’s aim was to adapt to the customs of China to be more accessible. These, along with Ricci’s mathematical and astronomical skills, attracted an important audience among the Chinese elite.

In 1601 Ricci was called to meet with Emperor K’ang-Hsi in Peking. He was the first western missionary so invited. His success essentially lay in his teaching ability of science to the higher class of Chinese and his willingness to understand the Chinese culture and practice. For nine years Ricci and other Jesuits dialogued with members of the Chinese intelligentsia. In these dialogues Ricci sought to build a Chinese-Christian civilization.

By the time he died in 1610, Ricci left behind 2,500 Chinese Catholics, with many in the educated classes. He also left behind a Treatise on Friendship, a Treatise on Mnemonic Arts, a Chinese...
After Ricci’s death certain of his decisions were questioned by Church authorities. Especially questioned was Matteo Ricci’s acceptance of Chinese ancestor worship as a legitimate, nontheological memorial to their ancestors that Catholic converts could practice. Later missionaries, not as schooled in Chinese culture, questioned this interpretation and brought their case to the Vatican. After decades of debate, in 1705 the Vatican decided that the Chinese practice of ancestor worship rites was incompatible with Catholic doctrine and was forbidden. Hearing this, the Chinese emperor banned Christian missions from China in 1721, closing the door that Ricci worked so patiently to open.
Mary with child Jesus in Indian version
Charles-Thomas Maillard De Tournon (1668-1710)

In 1703 The Pope sent, a Piedmonese Prelate named Charles Thomas Maillard de Tournon with the Power of legatus a latere to deal with the problem of the the “Chinese Rites” of Fr.Ricci and the “Malabar Rites” of De Nobili. Turnon was actually ordained by the Roman Church as the Patriarch of Antioch (the Roman counterpart of the Patriarch of Coptic Church of Alexandria).

On 6 November, 1703, Charles -Thomas Maillard de Tournon, a Piedmontese prelate, Patriarch of Antioch, sent by Clement XI, with the power of legatus a latere, to visit the new Christian missions of the East Indies and especially China, landed at Pondicherry.

He issued a decree dated 23 June, 1704, forbidding the missionaries under severe censures to permit the practice of the Malabar rites.

He landed at Pondicherry on November 6, 1703, and immediately commenced a thorough and minute investigation of the whole affair. After eight months, he, on June 23, 1704. published the famous decree condemning and prohibiting all these idolatrous practices ; although the noble prelate, a good Roman Catholic as he was, is not altogether free from superstition, as may be seen in the decree itself. Here are some ex tracts from it : “
“Charles Thomas Maillard de Tournon, by the grace of God .... Legate a latere, &c having maturely examined all things, .... having heard the above mentioned fathers (the Jesuits), having by public prayers implored divine aid ; we, .... in our capacity of Legate a latere, have enacted the present decree :

Administration of the Sacrament.

“ And to begin by the administration of the sacrament. We expressly forbid that, in administering baptism, any of the Christian rites are to be omitted. . . . We command, moreover, that a name of the Roman martyrlogy be given to the catechumen, and not an idolatrous one. . . . , We order that no one, under any pretext whatever, shall change the signification of the names of the cross, of the saints, or of any other sacred thing. . . .

Child Marriage
Further, as it is the custom of this country that children, six or seven years old, and sometimes even younger, contract, with the consent of their parents, an indissoluble marriage, by the hanging of the Taly, or golden nuptial emblem, on the neck of the bride,* we command the missionaries never to permit such invalid marriages among Christians

Use of Taly
And since, according to the best informed adherents of that impious superstition, the Taly bears the image, though unshapely, of Pullear, or Pillear, the idol supposed to preside over nuptial ceremonies; and since it is a disgrace for Christian women to wear such an image round their necks, as a mark that they are married, we henceforth strictly prohibit them from daring to have the Taly with this image suspended from their necks. But, lest wives should seem not to be married, they may use another Taly, with the image of the holy cross, or of our Lord Jesus Christ, or of the most blessed Virgin, marked on it! The nuptial ceremonies also, according to the custom of the country, are so many, and defiled by so much superstition, that no safer remedy could be devised than to interdict them altogether; for they overflow with the pollutions of heathenism, and it would be extremely difficult to expurge them from that which is superstitious.

Visiting the Outcaste
In like manner, we cannot suffer that these offices of charity which Gentile physicians, even of a noble race or caste, do not consider unworthy (for the health of the body) to be given to those poor people, the Pariahs, although in the most abject and lowest condition, be denied, for the sake of souls, by spiritual physicians. Wherefore, we strictly enjoin the missionaries, as far as they can, to see that no opportunity for confession be wanting to any sick Christian, although he be a Pariah, or even of a more despised race, if there were. And lest they should be compelled to consult for their eternal welfare, when the disease is increasing, and their temporal life is in evident danger, we charge the missionaries not to wait till those in this weak condition are brought to church, but, as far as they are able, to seek for them at home, to visit them, and to comfort them with pious discourses and prayers, and with sacramental bread; and, in short, to administer extreme unction to them, if they are about to die, without making any distinction in persons or sexes, expressly condemning every practice contrary to the duty of Christian piety

We have learned with the greatest sorrow, also, that Christians who can beat the drum, or play on a flute, or other musical instruments, are invited to perform during the festivals and sacrifices in honour of idols, and sometimes even compelled to attend, on account of some species of obligation supposed to be contracted towards the public by the exercise of such a profession, and that it is by no means easy for the missionaries to turn them from this detestable abuse; wherefore, considering how heavy an account we should have to render to God did we not strive, with all our power, to recall such Christians as these from the honouring and worshipping of devils, we forbid them, .... “
Prohibitions
The missionaries also shall be held bound, not only to acquaint them with the aforesaid prohibition, but also to insist on its entire execution, and to expel from the Church all who disobey, until they repent from the heart, and by public marks of penitence expiate the scandal they have caused.

In like manner, the legate expressly prohibits the heathen ablutions and superstitious bathings, at set times, and with certain ceremonies, to all, and more especially to the preachers of the gospel, whatever pretence they allege, were it even to pass themselves off as Saniassi, who were distinguished by their manifold and multiplied washings at existementur Saniass eu Brachmanes, praeter is dedit hujusmodi ablu- tionibus.

We, in like manner, prohibit that the ashes of cow-dung, a false and impious heathen penance instituted by Ildren, should be blessed and applied to the foreheads of those who have received the sacredunction of Chrism; we also proscribe all the signs of a red and white colour, of which the Indians are very superstitious, from being used for painting their face, breast, and other parts of the body. We command that the sacred practice of the Church, and the pious usage of blessing the ashes, and of putting them upon the head of the faithful, with the sign of the cross, in order to recall their own unworthiness, be religiously observed, at the time and after the manner prescribed by the Church, on Ash-Wednesday, and at no other time.

And, lest from those things which have been expressly prohibited in this decree, any one may inter or believe that we tacitly approve of or permit other usages which were wont to be practised in these missions, we absolutely reject this false interpretation, and we explicitly declare the contrary to be our intention. We will, also, for just causes known to us, that the present decree should have full force, and should be considered as published, after it has been delivered up by our Chancellor to Father Guy Tachard, Vice-provincial of the French Fathers of the Society of Jesus in India; and we command him, by virtue of holy obedience, to transmit four similar copies to the Father-provincial of the province of Malabar, to the Superiors of the Mission at Madura and Mysore, and of the Carnatic, who after two months, and all the other missionaries after three months, from the day in which this decree shall be notified to Father Tachard, shall be bound to consider it as having been made public, and notified to every one.

Given at Pondicherry, this day, 23d June 1704.

On 11 July, 1704, he set sail for China arriving at Macao in China, 2 April, and at Peking on 4 December, 1705. Emperor Kang hi received him kindly at first, but upon hearing that he came to abolish the Chinese rites among the native Christians, he demanded from all missionaries on pain of immediate expulsion a promise to retain these rites. At Rome the Holy Office decided against the rites on 20 November, 1704, and, being acquainted with this decision, the legate issued a decree at Nanking on 25 January, 1707, obliging the missionaries under pain of excommunication latae sententiae to abolish these rites. The emperor ordered Tournon to be imprisoned at Macao. Tournon died in his prison, shortly after being informed that he had been created cardinal on 1 August, 1707.
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