

Discrimination and Racism:

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Discrimination And Racism:

1. In the Bible we are told that in Christ Jesus all races, classes, and the two genders are equal before God. Gal. 3:26-29.
2. Here are Biblical stories that destroy discrimination and racism. Num. 12:1-15; Jonah. 1:1-17; Jonah. 4:1-11.
3. Here is the fact that in the Hindu consciousness exists discrimination and racism.

“One day as Rama sat resplendent in the royal court with all his brothers, there appeared a Brahman sore distressed and wailing. “The sun of the solar race has set in the world,” he cried in bitter accents. Raghu, Dilip, Shive and Sagara were kings of Ayodhya, all men of incomparable might, but never in their realm had a son died in the lifetime of his father. The Lord who knows the innermost thoughts of all heard this with his own ears. Playing this part of an ordinary mortal, the gracious Lord Rama brooded over the cause of the boy’s death. He was sore distressed to find the Brahman grieving. Sensing the thoughts that were passing through the Lord’s mind, a voice from heaven said “listen O Rama who bears the Sharnga bow! A Shudra is practising austerities in the dense forest of the Vindhya-chala, the Brahman’s son; O king of men has died on this account.” Upon hearing why the Brahman’s had died, the Lord had his adorned and equipped and he set forth at once. He was over joyed to see before him two peaks, beauteous and majestic, and altars and hermitages, too, no less holy and beautiful, that enchanted the souls of the sages. Many a lovely park and pond was there with black bees humming sweetly among the trees. The cuckoo, the peacock, the goose, the partridge and many other birds warbled in ecstasy, parrots displayed lustre and aged kols and kiratas wandered reverently through the forest. Filled with great fury, Rama aimed an arrow on the Shudra and severed his head that tumbled to the ground. Deeming him holy, the lord then bestowed upon him his excellent boon of devotion and as an act of contrition himself went off to practise penance at a holy place. The dead son of that illustrious Brahman arose with a delighted expression.” **The Holy Lake of the Acts of Rama, pg. 670, by Tulasidasa.**

4. Discrimination can best be described as:

“Any adverse or unequal treatment to a person because of dislike for his race, religion, nationality, gender or social status, that; is done by the state or state institutions.”

5. Racism can best describe as:

“Expressions and treatment of a people in an adverse and unequal manner, and derogation, because of dislike for their race.”

6. Hinduism definitely teaches that all men are unequal or inequal.

“The equality of all men is an assumption necessary for the establishment of the *political* equality of ‘one man, one vote’, but it is unreal in the spiritual sphere. If everybody is not fit enough to receive calculus or metaphysics, how can each individual be assumed to be fit enough for a transcendental experience in the same manner and at the same time?”

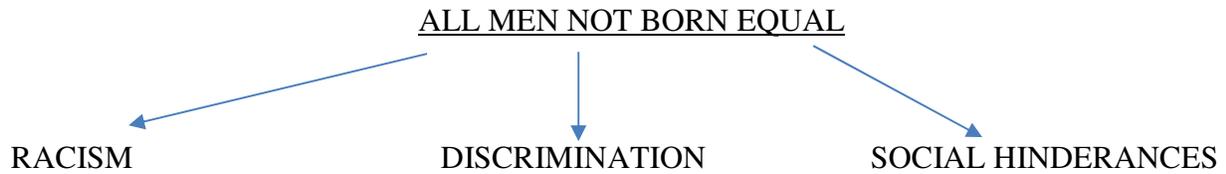
Apart from inequality caused by environments, Hinduism ascribes it primarily to birth.”

Dr. Durga Das Basu, Essence of Hinduism, pg. 12.

- a. We are thus told that in the Hindu consciousness is the concept of inequality of man.
 - i. We are unequal due to our birth.
 - ii. We are unequal due to our environment.
7. The unequalness of men in the Hindu consciousness is based upon race, environment, and social status as is outlined in this Hindu scripture. Thus inequality and racism go hand in hand in the Hindu consciousness.

“But by failing to perform the rituals or to seek audiences with priests, the following castes of the ruling class have gradually sunk in the world to the rank of servants [Sudras]: the Sugarcane-boilers, Colas, and Southerners, Kambojas, Greeks, Scythians, Quicksilvers, Persians, and Chinese, Mountaineers, Precipice-dwellers, and Scabs. All of those castes who are excluded from the world of those who were born from the mouth, arms, thighs, and feet (of the primordial Man) are traditionally regarded as aliens (dasyu) whether they speak barbarian languages or Aryan languages. Those who are traditionally regarded as outcasts (born) of the twice-born and as born of degradation should make their living by their innate activities, which are reviled by the twice born.” **The Laws of Manu, pg. 240-241.**

8. It is this inequality concept in the Hindu consciousness that give birth to the following injustices in public policy.
 - a. Discrimination – treated unequal because of race.
 - b. Racism – races other than theirs looked down upon and derogatory phrases used against them.
 - c. High paying jobs given to one race, while the others given menial jobs.
 - d. Loss of jobs because of race or political affiliation, while those jobs given to one race.
9. The following chart is explicit.



10. Here are some examples of discrimination in the Hindu scriptures which makes up the Hindu consciousness, and as such naturally worked out in public policy in the treatment of other races.

“He [one of a higher caste] should not live with people who have fallen, nor with Fierce Untouchables, Tribals, fools, arrogant men, men of the lowest castes, and Those Who Ends Up at the Bottom. He should not share his opinions with a servant nor the leftovers from his meals, or oblations; nor should he instruct him about his duty or assign a vow to him. For a man who teaches a servant [Sudras] his duty or assigns a vow to him sinks with him into the dark hell called ‘Exposed’.” **Ibid, pg. 81.**

“If a man of inferior caste tries to sit down on the same seat as a man of superior caste, he should be branded on the hip and banished, or have his buttocks cut off.” **Ibid, pg. 182-183.**

11. Sometimes public policy assigned to what in the Hindu consciousness is deemed as inferior races, places them into a form of state institutionalized slavery. We are told.

“He may however, make a servant (Sudras) do the work of a slave, whether he is bought or not bought for the Self-existent one created him to be the slave of the priest. Even if he is set free by his master, a servant is not free from slavery; for since that is innate in him, who can take it from him?” **Ibid, pg. 196.**

“A priest may with confidence take away any possession from a servant (Sudras); for since nothing at all can belong to him as his own, his property can be taken away by his master.” **Ibid, pg. 196.**

“But the dwellings of Fierce Untouchables and Dog-cookers should be outside the village; they must use discarded bowls and dogs and donkeys should be their wealth. Their clothing should be the clothes of the dead, and their food should be in broken dishes; their ornaments should be made of black iron, and they should wander constantly. A man who carries out his duties should not seek contact with them; they should do business with one another and marry with those who are like them. Their food dependent upon others, should be given to them in a broken dish, and they should not walk about in villages and cities at night. They may move about by day to do their work, recognizable

by distinctive marks in accordance with the king's decrees; and they should carry out the corpses of people who have no relatives; this is a fixed rule." **Ibid, pg. 242.**

"A servant (Sudra) should not amass wealth, even if he has the ability, for a servant who has amassed wealth annoys priests." **Ibid, pg. 250.**

12. Even women are heavily discriminated against because of their gender, in the Hindu consciousness. Here are examples.

"A girl, a young woman, or even an old woman should not do anything independently, even in (her own) house. In childhood a woman should be under her father's control, in youth under her husband's and when her husband is dead, under her sons. She should not have independence." **Ibid, pg. 115.**

"By running after men like whores, by their fickle minds, and by their natural lack of affection these women are unfaithful to their husbands even when they are zealously guarded here. Knowing that their very own nature is like this, as it was born at the creation by the lord of Creatures, a man should make the utmost effort to guard them. The bed and the seat, jewellery, lust, anger, crookedness, a malicious nature, and bad conduct are what Manu assigned to women. There is no ritual with Vedic verse for women, this is a firmly established point of law. For women, who have no virile strength and no Vedic verses, are falsehood; this is well established." **Ibid, pg. 198.**

13. The Jews were great discriminators and racists, like Hindus; here is Jesus confronting this racism for which they wanted to kill Him. Lu. 4:14-30.
14. Paul faced the racism that discriminates. Acts. 22:1-23.
15. Jesus twice taught His disciples not to discriminate on the basis of racism.
- a. He spoke to the Samaritan woman. Jn. 4:4-30.
 - b. He also healed a Canaanite woman's daughter. Matt. 15:21-28.
16. In Jesus' policy statement for the disciples before He ascended to heaven, He showed that no discrimination and racism would be tolerated. Acts. 1:8.
17. Thus very early in the history of the Church God attacked discrimination and racism because it hindered the spread of the Gospel. Acts. 11:1-18.
18. Non-discrimination and the equality of all under law is a fundamental teaching of YHWH's religion. Num. 9:14; Num. 15:12-15, 28, 29; Lev. 24:22; Deut. 31:12.
19. What is the answer to discrimination and racism? The answer as shown by God is justification. This is what destroys racism and its discrimination. Gal. 2:11-16.

20. We are all children of God by creation whether we are converted or not, thus all races are God's children by creation. Mal. 2:10.
21. Finally, this state of discrimination and racism as an institution must not be learnt or presented in any form of a modern version in today's Republican system by any political party influenced by forms of the Hindu consciousness.

“Al-Biruni defines the Hindu colour divisions as *tabaqat* (classes) and the castes (*jati*) as birth divisions (*nasab*). The brahmins were created from the head of Brahma, the Kshatriya from his shoulders and hands, the Vaishya from Brahma's thigh, and the Sudra from his feet. Below the Sudra were the Antyaja or casteless. They were divided into eight guilds: fullers, shoemakers, jugglers, basket-and shield-makers, sailors, fishermen, hunters of wild animals and birds and weavers. The villages and towns were inhabited by the superior classes, while the Antyaja lived just outside them. The Hadi, Doma, and Chandala, who did the cleaning and scavenging, were outcast. It was claimed that they were the result of an illegal act of fornication between a Sudra father and a brahmani mother and were therefore excluded from the recognized Hindu community. Foreigners were also regarded as 'unclean' or *mleccha*, and Hindus were forbidden any contact, either matrimonial or social with them.” S.A.A. Rizvi, **the Wonder That Was India Vol. 2, pg. 252-253.**