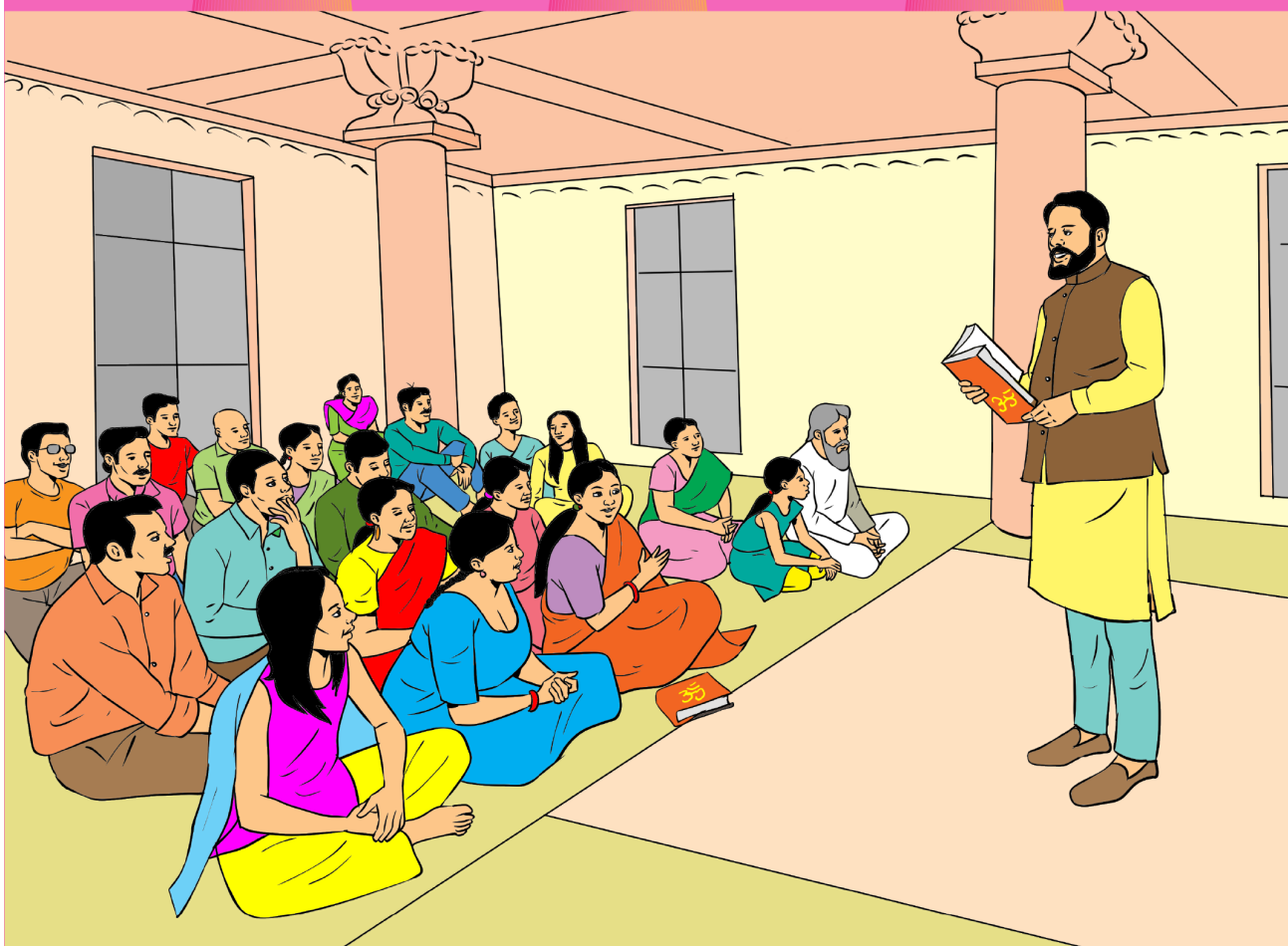


HINDUISM AGAINST CORRUPTION



An Initiative of the Ethics and Anti-Corruption Commission and the Hindu Council of Kenya



HINDUISM AGAINST CORRUPTION

First published in 2019





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ACKNOWLEDGEMENT

This booklet has been developed on behalf of the Hindu Council of Kenya and with the dedicated efforts of:

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The author has extensively researched the Shrimad Bhagvad Gita and referenced the translations and meanings by Learned Sages, Revered Gurus and other leading lights of the Hindu Community as the basis of this booklet.





PREAMBLE

In February 2017, various Religious Communities (RCs) entered into a partnership with the Ethics and Anti-Corruption Commission (EACC) to combat and prevent corruption and unethical conduct in Kenya. This followed a meeting between the leaders of RCs and the then newly appointed Commission Chairman, His Grace Archbishop (Rtd.) Eliud Wabukala. Represented in this ground breaking intervention were the following religious institutions; National Council of Churches of Kenya (NCCK), Hindu Council of Kenya (HCK), Evangelical Alliance of Kenya (EAK), Supreme Council of Kenya Muslims (SUPKEM), Organization of African Instituted Churches – Kenya (OAIC-K), Kenya Conference of Catholic Bishops (KCCB), National Muslim Leaders Forum (NAMLEF), Seventh Day Adventist Church (SDA) and SHIA Ithna Asharia.

Out of the aforesaid meeting, the following commitments were agreed upon;

- i) To use the places of worship to condemn corruption, and lead the faithful towards discovering God's position and His direction on living a life of integrity
- ii) Support and partner with EACC in the fight against corruption
- iii) Rally Kenyans to have peaceful elections and elect leaders of integrity
- iv) Change the negative narrative and perception surrounding the fight against corruption to ensure that each and every Kenyan play their role in the fight

In order to actualize the outlined commitments, a collaboration and partnership framework was developed to provide for the establishment of a technical team and to originate a Concept Note and an Action Plan. In the Plan, various strategies were proposed to achieve the commitments, among them development of Information, Education and Communication (IEC) materials including booklets, brochures and posters.

This booklet has therefore been developed as a resource material for empowering the religious leaders and their congregations in preventing corruption and unethical conduct. The overall goal of this partnership is to nurture a society where all people embrace integrity in their private and public life.





FOREWORD

The Ethics and Anti-Corruption Commission anticipates estimable partnership with the religious communities in the fight against corruption. Religious communities have a duty and privilege to use their churches, mosques, temples and other such places of worship to urge their members to restrain themselves from corruption. By use of Bible, Quran, and Bhagvad Gita among other holy books, religious leaders and congregations can draw gems of truth regarding values; ethics and integrity which when translated to practical living will break the existing chain of corruption.

Both the Commission and the religious communities share in the belief that corruption begins at individual's heart and hence must be fought from thence. Individuals who not only study divine teachings on honesty, accountability, love, self-control, fairness and patience but also carry their religion to places of work will be found to be free of corruption. In this reckoning, religious communities ought to urge their members to prioritize, above any other religious obligations, value driven living in families, place of worship, schools, public offices and other gatherings.

This booklet provides teachings of Shrimad Bhagvad Gita on duty, integrity, ethics and anti-corruption which are relevant to religious leaders and congregations. It is a product of the partnership between the commission and the religious communities following the signing of the Memorandum of Understanding on joint approach to the fight against corruption. I urge religious communities and other readers to use this booklet in all places of worship or religious gatherings as a reference tool for restoring Godly values which contribute to ending corruption.

It is my Pleasure to recommend this booklet with the assurance that when studied with sincerity of heart, it will actuate a desirable change to your heart and reproduce character qualities of a corruption free life and society.

Arch-Bishop (Rtd) Eluid Wabukala, Chairperson, Ethics and Anti-Corruption Commission





INTRODUCTION

The war against corruption requires multi-faceted strategies bringing together all players including Religious Communities, Government institutions, the Private Sector, Non-Governmental Organizations, the Media and most importantly the general public. Whereas the EACC is the lead agency in the fight against corruption in Kenya, the efforts of other actors is also critical in breaking the chains of corruption. We should all acknowledge that corruption is a vice which continues to shatter the moral fabric of the Nation and must be fought using all means available including the Word of God.

Religious Communities represent the moral pillar of society looked up to for guidance and direction on matters ethics and integrity. Among the bodies working in the religious sector, is the Inter-Religious Council of Kenya (IRCK) which consists of: National Council of Churches of Kenya (NCCK), Hindu Council of Kenya (HCK), Evangelical Alliance of Kenya (EAK), Supreme Council of Kenya Muslims (SUPKEM), Organization of African Instituted Churches – Kenya (OAIC-K), Kenya Conference of Catholic Bishops (KCCB), National Muslim Leaders Forum (NAMLEF), Seventh Day Adventist Church (SDA) and SHIA Ithna Asharia. Several meetings between these institutions and the EACC led to the realization that religious institutions' duties go beyond their religious roles in ceremonies and that their active role in the fight against corruption is paramount. For this reason, representatives of the IRCK and EACC convened to develop this booklet for use by religious leaders, their congregations and the general public.

This booklet spells out from a Hindu perspective what constitutes corruption, its causes, manifestations as well as effects. It also prescribes how to mainstream values through hindu institutions and seeks to reaffirm the conscience obligations of christian leaders and congregations in the fight against corruption. Ultimately it is expected and desired that by reading this booklet, the reader will be inspired to embrace a value-driven life and thereby be counted upon as part of the team championing the fight against corruption.





UNDERSTANDING CORRUPTION

1.1 Introduction

The Bhagavad Gita, is considered to be one of the most sacred and popular religious scriptures of Hinduism. Hindus consider the Bhagavad-Gita as a direct message from God and is said to be over 7000 years old. It is known as the celestial song, or the song of the divine sung by God himself. The Bhagavad-Gita tells us how we should conduct ourselves in our day to day lives, keeping God at the center of our awareness and activities. The Bhagavad Gita ranks as one of the three principal texts that define and capture the essence of Hinduism; the other two being the Upanishads and the Brahma Sutras.

Bhagvad Gita basic teaching is how we should discern between the good and the evil in everyday life. There is an everlasting struggle at the physical, emotional, psychological and philosophical level in us every day between the good and the evil. We have to make choices everyday between faith and doubt, pride and humility, spiritual and material desires, bravery and cowardice, truth and lies, happiness and sorrow, good and the bad habits. Bhagvad Gita teaches us how to choose the good over the evil so that our choices will lead us to a peaceful life and take us one step closer to God.

It is a practical guide to our day to day life. Mahatma Gandhi said Bhagvad Gita was a universal mother who always guided her children on the right path. One of the famous quotes of Mahatma Gandhi on Bhagvad Gita was as under

“When Disappointment stares me in the face, and when I am all alone, I do not see a ray of light to solve the problem, I go back to the Bhagvad Gita. I find a verse here and a verse there, and I immediately begin to smile in the mist of overwhelming problems...” The road to the solution is clear.

Today we have a grave challenge in front of us as a society – the practice of Corruption and it is a tough challenge. We turn to the mother of Knowledge Bhagvad Gita to guide us and help us distinguish between what is good for us and what is evil, and seek her blessings to guide us on the path of solving the challenge of Corruption.





1.2 Definition of corruption according to Gita

In the Hindu scriptures, corruption is defined and interpreted through the stories of the Lords.

In Sama Veda (One of the Vedas in Hinduism) 179 and 913, corruption is illustrated as hydra headed, having nine heads (nine kinds) and it enters the human body through ninety nine sources i.e. nine kinds of corruption enters the body through five senses and the outward looking mind. Later Ramayana described this evil through nine corrupt heads of Ravana. We burn his nine corrupt heads every year on Dussehra day. Similarly later Mahabharata described 99 sources of entry of corruption through 99 corrupt sons of blind Kaurva King Dhritrashtra.

Let's visit Bhagavad Gita (One of our holy scriptures) (2.58.) Here Lord Krishna presents an analogy of a tortoise. He mentions that a serious spiritualist prevents himself from getting corrupt by avoiding activities that could be detrimental for his spiritual advancement. In the next verse (2.59), Krishna explains that a person can very happily give his lower, degrading propensities, not merely by abstaining from degrading activities but by acquiring a higher taste in spiritual life.

Yet, there is danger still. Lord Krishna mentions a critical point ahead in (2.60.) He mentions that even a highly intellectual person, advanced in spiritual understanding can fall prey to the allurements that present themselves on the path to higher goals. He mentions that the senses are very impetuous and can sometimes drag even the cleverest spiritualist.

Just like a boat is toppled by strong winds, even the mind of an advanced yogi is shaken sometimes by gusty winds of temptation.

Well, Lord Krishna helps us by mentioning the solution in verse 2.61. He says – *“One who restrains his senses, keeping them under full control, and fixes his consciousness upon Me, is known as a man of steady intelligence.”*

In Virata-Parva, Pandavas seek advice from sage Dhaumya on how to *live incognito as a household and not be discovered. Here's his stand on bribery *“Commissioned to a task, one should not touch bribes for by such appropriation one becometh liable to fetters or death.”* This may be more inclined towards how to be a loyal worker.

[Vishnu Purana, Book 2, Chapter 6:](#)

He who takes unlawful gifts goes to the Adhomukha (or head-inverted) hell

For example, Maharishi Patanjali in his Yoga Sutras defines five values – Ahimsa





(Non-Violence), Satyam (Truthfulness), Brahmacharya (Continence), Asteya (Non-Stealing) and Aparigraha (Non-Acceptance of Bribes) as 'Universal Great Vows':

Jatideshakalsamayavanachinnah sarvabhouta mahavatrah (2.31)

Patanjali emphasizes that these values are to be practiced by every human being irrespective of caste, country, period, time or other distinctions.

The 99 vritras (powers of evil) are mentioned in the Rig Veda 1.84.13. It says taking a bribe of money belonging to the State is misappropriation of public funds. All bribe takers are thieves and they get rebirth in the foulest of the womb. The corrupt people should not be allowed by the ruler to mix with the people following chatvar varnasharam (four divine professions). Further it says, that those persons who praise and justify it are also corrupt persons, keep away from them and also keep away from Gurus (preceptors) who take (steal) donations/charity.

Such unambiguous declaration of universal moral values can be found in all Hindu scriptures from the Vedas down to the Puranas. However, the necessity for interpretation of Dharma was recognized and that is why we have a genre of sub-texts called the Dharma Shastras which help us interpret and analyse Dharma. Any injunction or interpretation which was not in consonance with the universal laws or values espoused in the Struti texts (Vedas & Upanishads) was rejected.

Bharata refuses to be anointed as king when Vasishta requests him after Dasaratha's death. He claims that only Lord Rama is eligible for it, being the eldest son in the family.

*Where there is truth, there is **Dharma**; where there is **Dharma**, there is light; and where there is light, there is happiness. Conversely, where there is falsehood, there is **Adharma**; where there is **Adharma**, there is darkness; and where there is darkness, there is sorrow.^[1]*





There are four austerities of speech. They are:

1. To keep quiet instead of speaking nonsense
2. To speak the truth
3. To speak endearing words
4. To speak that which is in conformity with Dharma

Honest means behaving with others in a truthful and in a straightforward way, not manipulating others or playing with their emotions and cheating them in financial transactions. Truth and honesty are very basic human virtues and he who does not have them is not considered a good human being, not a good friend material or a good companion or spouse.

In the Hindu tradition, we revere the life of King Harishchandra[3] because he was willing to forgo everything for the sake of truth and keeping his word. Another story is that of Satyakāma, who risked being refused admission to the elite school of Ṛṣi Gautama if he spoke the truth. And the third story is of a judge in the court of a Hindu King who chose poverty and oblivion over dishonesty and riches.

1.3 Hinduism virtues for fighting corruption

Hindu Dharma outlines the following virtues:

1. **Reliability:** A reliable person is consistently trustworthy, truthful and helpful. He can be depended upon for help and assistance at any time. A dishonest /non-truthful person can never be reliable. A reliable friend, for example, will always step forward to help out his friend in need.
2. **Sincerity:** Sincerity means being truthful in mind, word and deed and not make statements in which one does not believe in. For example, a person who is sincere about honesty will not praise bribery in front of corrupt people just to please them and make friends with them.
3. **Consistency:** This means that we practice good behaviour day after day and not erratically. A consistent student is truthful to his duty of studying diligently and maintains good grades throughout his academic year.
4. **Integrity:** Integrity means sticking to one's moral and spiritual values even if there is pressure to deviate from them and compromise with them. For example, an honest person with integrity or sense of character will not pocket a wallet found on the street even if it has a million dollars in it.



Hindu Dharma and all other religions teach that Bhagavān Himself takes care of individuals who are truthful, honest and are devoted to Him.

1.4 Activity

1. List down ten ways of demonstrating integrity in the community.
2. Conduct a Discussion on the Topic: 'Integrity'. Bring out practical ways of promoting integrity among your members.



CAUSES OF CORRUPTION

2.1 Introduction

The major cause for corruption or unethical action or wrong action has been defined in Bhagvad Gita as desire. We see a friend driving a Luxury car, our mind desires it and we want to buy that car as soon as possible. If we do not have the resources to buy the car, we opt to make personal gains in our duty so that we can buy that car. The root cause of corruption anywhere is desire – desire to have more money, desire to have a better life, desire to have a higher standard of living etc.

Bhagvad Gita says that desire is a manifestation of mind. It is game the mind plays on the individual. Fulfilling that desire makes the person's mind feel happy and in order to achieve that momentary happiness of mind the person moves away from the spiritual and ethical way of living.

In Chapter 2, Verse 14 God explains how the mind manifest itself in form of desires

Bhagvad Gita Chapter 2. Verse14:

“The contact between the senses and the sense objects gives rise to fleeting perceptions of happiness and distress. These are non-permanent, and come and go like the winter and summer seasons. O descendent of Bharat, one must learn to tolerate them without being disturbed.”

The Lord explains that when our senses come in contact with any object they generate signals. The human body houses five senses—the senses of sight, smell, taste, touch, and hearing—and these, in contact with their objects of perception, give rise to sensations of happiness and distress. As an example when the eyes come in contact with a Luxury model car it generates a signal and sends the signal to the mind. The mind then processes this data or signals received from the senses and arrives at a conclusion for example that the car seen by the senses it is a very good car. This is an opinion generated by the mind and not by the senses.

The results so obtained generate a feeling of happiness or pain in the person. He may feel good that his friend owns a very good car or he may feel disappointed that his friend owns a very good car and he does not.





This state of unhappiness then generates a desire in the person to purchase a similar car so that he can satisfy the unhappy mind. And that is where the process of corruption starts.

Do desires generate only when the mind is unhappy? No even when the mind is happy it can generate a desire. A case of example is you have had a drink and felt very happy and satisfied. The mind wants to continue that state of happiness and generates a desire to have another drink.

So the state of mind in both cases manifest itself in form of desire and once desire comes in the person, then in his quest to satisfy that desire, he wanders away from the righteous path of duty and in most cases towards corruption.

Corruption creeps in society when the matter is considered as inert and the members of society do not find any sin in treating the Benign Mother Earth as a quarry. In Rag Vedas spirit of God is in the cosmic void of each sub atomic particle of atom – the building block of the matter. Hence, the matter has unsuspected vitality and its use on need based living in virtue and its existence use is a sin. The society considers it a matter of pride.

Rag Veda says that the purpose of human birth is to assist ineffable and formless God (Brahma) who is also Supreme Architect in the maintenance of his Grand wondrous Design. For the maintenance of this design, he has created eternal cosmic laws (found in the holy books) of necessity and wants all human beings to follow the same. When an individual starts ignoring them, corruption creeps in the society.

Rag Veda also says that any kind of gambling particularly the game of dice is also a cause of corruption. The vehement effect of this evil of the game of dice was described in Mahabharata. Corruption destroys all the noble attributes of human beings due to pursuit of only material knowledge, which in Vedas are ignorance/ nescience/ ajnan. Only harmonized divine, spiritual knowledge is true knowledge.

Rag Veda also says when one human being dies of starvation, it is a signal that corruption has crept in society.

2.2 Factors that promote corruption

- Caste and nepotism have become the basis for distribution of patronage.
- Common financial interest, emotions rather than reason dictate politics.
- Neglect of Hindu culture of tolerance - society tolerates amassing of ill gotten wealth.
- The extreme attachment of people to their families makes a person in office feel that he should earn more than enough not only for himself but also for his children, grand children and perhaps seven generations.
- Amassing wealth in some communities is seen as a macho demonstration of capability.
- Consumerism and desire for an ostentatious lifestyle tempt many to make money by hook or crook.
- Evil social practices and unequal social power structures also promote corruption.
- Education pressure and corruption in the education sector is another social factor contributing to corruption in our system.





2.3 ACTIVITY

1. Assign one of your members to present a sermon on 'Fighting Corruption':
Using the holy book approach.
2. Make a Chart or a Poster outlining ten ways of resisting corruption. Mount it
on a place where everyone coming to temple can read it.



CONSEQUENCES OF CORRUPTION

3.1 Introduction

Corruption is harmful in three different ways. It is anti-national. Corruption is anti-poor since the resources meant for poverty alleviation schemes get siphoned off by corrupt politicians and bureaucrats. It is anti-economic development as demonstrated by the collapse of the South East Asian economies in the mid-1997.

The Holy Scriptures mentions that, 'the bribe takers are thieves'. Rag-Veda has made cautious warn to the corrupt officials by saying that, 'the corrupt people face gloom and misery through their children as they sow the seed of evil in the family'. Sama-Veda refers to sources for the entry of this corruption evil in the human body. Yajur-Veda advises the King and the elected President to ensure that, such low character and evil minded corrupt people should not be allowed to mix with other individuals following divine profession.

Bhagavat-Gita gives a metaphysical description of corruption and its systematic impact on complete end of the human being. The Gita further demonstrate that, when the desires are not fulfilled, anger arises and this anger is the beginning of the all kind of criminal activities including corruption. At the end, the criminal activities or corrupt practices leads to infatuation and distinction between right and wrong disappears.

Daṇḍa Sanskrit is the Hindu equivalent of punishment. In ancient India, punishments were generally sanctioned by the ruler, but other legal officials could also play a part. The punishments that were handed out were in response to criminal activity. In the Hindu law tradition, there is a counterpart to daṇḍa which is prāyaścitta, or atonement.

3.2 Corruption as a determinant of Reincarnation

A Hindu believes that the individual soul (atma) is neither created nor destroyed; it has been, it is, and it will be. Actions of the soul while residing in a body require that it reaps the consequences of those actions in the next life — the same soul in a different body.

The process of movement of the atma from one body to another is known as reicarnation. The kind of body the soul inhabits next is determined by karma (actions accumulated in previous lives).





Moksha is liberation: the soul's release from the cycle of death and rebirth. It occurs when the soul unites with Brahmad by realizing its true nature. Several paths can lead to this realization and unity: the path of duty, the path of knowledge, and the path of devotion (unconditional surrender to God). Thus, a corrupt person is not able to attain Moksha.

3.3 Consequences of corruption to the individual

- It brings shame and regret
- A life of guilt and shying away from people
- Corruption condemns one to a life of bondage and slavery
- As one is motivated by greed, one will reap the product of greed which is misery
- Rejection by society

3.4 Consequences of Corruption to the family

- Exposing your family to shame
- The family may be cursed by the Lord
- Separation in the family when one member is arrested or convicted of a crime
- Jealousy and hatred

3.5 Consequences of corruption to the society

- Corruption brings divisions and unfairness among members of the society
- Insecurity and life of fear among residents
- Unnecessary competition for power or supremacy
- Bad reputation and disrespect
- Perpetual erosion of morals and values through generations
- Human suffering

3.6 Consequences of corruption to the nation

- Impunity in government and other sectors
- Slow or no development



- High cost of living among the ordinary citizenry
- Skewed allocation of resources
- Hatred and bitterness towards the corrupt individuals

3.7 Judgment that awaits corrupt people

- Punishment in hell
- Punishment in the rebirth

3.8 Activity

1. Organize and carry out a Hindu Study session where members discuss about the causes of corruption in the temple. Let your members also discuss why some of them engage in corruption at the work place. Identify areas that lead to compromise.



4

HINDUISM LEADERSHIP

4.1 Introduction

Understanding the concept of dharma helps you understand the Hindu faith. Dharma can be described as right conduct, righteousness, moral law, and duty. Anyone who makes dharma central to one's life strives to do the right thing, according to one's duty and abilities, at all times.

4.2 The role of leaders in fighting

The role of the religious leaders is thus to assist the adherents in their strive to achieve dharma. Religious leaders should demonstrate leadership in the manner outlined below;

- Spreading awareness on the teachings of our faith against corruption
- Need for transparency and showing good example
- Conducting studies on corruption
- Developing strategy to defeat corruption
- Live an upright life
- Instill good morals and ethical practices in the society
- Be beacon of justice and speak against vices in the society
- Stand out for equity
- Stand out as role models to be emulated
- Be contented in every area of their lives
- Be agents of truth by walking honestly in all endeavors

4.3 The role of worshipers in fighting corruption

- Abiding by the teachings of Gita
- Bringing up their children in an upright way
- Teaching and training on integrity





4.4 Activity

1. Plan a visit to an educational institution or a Children's Home in your locality and share experiences about corruption with the children.





HINDUISM TEACHINGS AGAINST CORRUPTION

5.1 Core Teaching of Hinduism

The Core belief of the Hindu religion and the fundamental principle of the Hinduism is the idea that people's actions and thoughts directly determine their current life and future lives.

Hindus strive to achieve dharma, which is a code of living that emphasizes good conduct and morality. Hinduism is also known as the eternal religion or Sanatana Dharma. Dharma primarily means duty, which is central to its beliefs and practices.

We believe that everyone from highest person to the lowest living being in the manifest creation have been assigned specific duties and act according to natural disposition. Therefore, The Hindu scriptures repeatedly emphasize the importance of doing your duty (dharma) and meeting your obligations that come with your profession and status in the family. The focus is on doing ones duty virtuously.

5.2 Code of duty of individuals

In Chapter 2 Verse 47 of the Bhagvad Gita, Lord Krishna clearly lays down the code of duty for every individual. It teaches us the art of discharging duties. We are supposed to discharge duties without regard to any pain or pleasure. This takes away the element of personal affection in the process of one's duty. Hence one is supposed to rise above material interests and act with an unprejudiced mind devoid of any and all attachments.

Bhagvad Gita Chapter2.Verse 47:

"You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself

to be the cause of the results of your activities, nor be attached to inaction".

According to Bhagvad Gita the highest form of prayer is self-less service to the rest of humanity. Put in words the Bhagvad Gita says that one has the right to work but never to the fruit of work. Lord advises we should detach ourselves from being concerned with whether or not our duty bound action is successful or not





or what rewards or what gains he or she will get, but instead prepare to perform the action of duty to the best of his or her ability.

Corruption arises when one performs his action of duty for personal gains. But if he performs his duty (dharma) without the consideration of personal self-centered desires, likes or dislikes, without being attached to the fruits or results of his duty then corruption gets eliminated at the very root cause of the problem.

The code of duty as per Bhagvad Gita is to perform ones duty as service to God, perform selfless duty and not to be attached to the fruits (results) of his duty. You have a right to work but only for work's sake and not for enjoying the fruits of your work or duty. Perform your duty with your heart fixed in the Supreme Lord.

A learned Saint developed a humorous acronym for the code of duty as NATO – Never Attached To Outcome. If one is never attached to the gain or the outcome of one's duty or action, desire to be corrupt for a personal gain gets eliminated at the very preliminary stage.

5.3. Purpose of duty of every individual

An obvious and logical question which then comes to the mind of every individual is if I should not be attached to the outcome of my duty then why I should do my duty. Every one works to get rewarded for his work. If I am not going to enjoy the fruits of my work and of performing my duty then why should I work?

To understand this point let us view God as the CEO of this world. We are the members of his world. He assigns the duty to each one of us. We are supposed to perform the allocated duties and as the CEO of this world, God reviews the performance of every member and then God rewards him accordingly.

Our efforts will always be rewarded irrespective of what we do. The only difference is that the code of duty says you do not reward yourself. Let the Supreme Lord reward your actions.

Bhagvad Gita Chapter 2. Verse 38:

"Do your duty, treating happiness and distress alike, loss and gain, victory and defeat. Fulfilling your responsibility in this way, you will never incur sin."

Bhagvad Gita also goes on to explain how the Supreme Lord rewards his Children.





Good actions are rewarded with happiness and comfortable life and the not so good actions cause pain and sorrow in this and the future life. The happiness and sorrows which you experience are the rewards of your actions so focus on duty your duty in its purest form so that the Lord can bless you and reward you with true happiness, comfort and blessed life as possible.

The Hindu religion also believes that soul is immortal and the soul takes birth again and again until it achieves salvation. The Lord keeps an account of your positive and negative deeds and based on the sum total of the deeds determines where and how you are born in your next life. So good deeds not only make this life comfortable but also establish a positive base for you in your next life.

That is the reason why you must perform your duty to the best of your ability, focused on service to God and yet not be attached to the fruits or rewards of your action or duty.

5.4 Activity

1. Hold a public prayer day involving government leaders and civil society organizations. During the prayer day, highlight the causes and consequences of corruption.
2. Perform a Skit/Play/Drama through the media that brings out the consequences of corruption.



HINDUISM AND CORRUPTION PREVENTION

6.1. Prevention of corruption

Having understood what the root cause of corruption is and how it manifests itself in an individual, let us now focus on how to prevent corruption as defined in the Bhagvad Gita. Clearly it is state of mind – happy or unhappy which leads to desires, which lead to corruption.

The first solution has been given by the Lord in the above verse itself. Build a strong mind which does not get swayed by the factor of happiness or unhappiness. Happiness or Unhappiness are momentary states of mind. These states of mind are temporary and not permanent states of mind just like the summer and the winter season. Just like summer season does not last forever and will be followed by winter season. Similarly unhappy times will not stay forever and happy times will come soon. Bhagvad Gita Chapter 2. Verse 14:

“The contact between the senses and the sense objects gives rise to fleeting perceptions of happiness and distress. These are non-permanent, and come and go like the winter and summer seasons. O descendent of Bharat, one must learn to tolerate them without being disturbed.”

Therefore one must learn to tolerate and bear these states of mind without being disturbed or being concerned. If you are not disturbed then there will be no desire generated to change the state or continue that state of mind. And if there are no desires then there will be no need to walk down the wrong lane in life.

The first solution therefore which the Lord offers to his children is to develop a strong mind which is not disturbed by the perceptions of happiness or distress and does not react to these perceptions with generating a desire to change and/or continue the perceptions of happiness or distress.

The Lord in Chapter 2 Verse 58 of Bhagvad Gita also tells us how we can control our senses where the first signals or data was generated. This data was transmitted to the mind that processed the data it received, which in turn generated the perception of happiness or distress. In this verse Lord gives the analogy of a tortoise.





Bhagvad Gita Chapter2. Verse 58:

“One who is able to withdraw the senses from their objects, just as a tortoise withdraws its limbs into its shell, is established in divine wisdom.”

The second solution of course is to stop the senses from generating the signals which are processed by the mind which lead to state of happiness or distress. Just as the tortoise when it sees an object, withdraws all its body inside its shell and then nobody can harm it, similarly when our senses see an object it should withdraw all the senses under it shell so that the object has no impact on the senses.

If the senses are restrained then the desires will disappear and so will the need to walk down the unethical path or the wrong path and therefore such a person is known as a wise person

6.2. Benefits of preventing corruption

In Verse 71 of Chapter 2 of Bhagvad Gita Lord summarizes the benefits of preventing corruption.

Bhagvad Gita Chapter 2. Verse71:

“That person, who gives up all material desires and lives free from a sense of greed, proprietorship, and egoism, attains perfect peace ”

The purpose of life is to be at peace and be happy and to achieve this we have to give up our desires. If we are not corrupt then God promises us a truly blessed, peaceful and happy life.

The path to happiness and peace is very simple as said by the Lord in his own words. Live an ethical life as follow the path laid down by the Lord and attain perfect peace. All religious books and religions define a simple way of living. To be one with the Lord we need to follow his path.

The religious bodies have a responsibility to bring our people closer to the religion and the lord, to educate and build individuals with strong character, who will do their duty as if they are doing it as a service to the Lord, who will have a strong mind which is not swayed away by the senses or their desires so that they can have a peaceful and happy life.



6.3 Activity

1. As religious leaders, issue a press statement or memorandum stating your position on the fight against corruption.
2. Conduct regular seminars to the members and the public on the fight against corruption.

This booklet is developed through a partnership between Ethics and Anti-Corruption Commission (EACC) and the Inter-Religious Council of Kenya (IRCK).

The umbrella organizations under IRCK are:

- National Council of Churches of Kenya (NCCK)
- Hindu Council of Kenya (HCK)
- Evangelical Alliance of Kenya (EAK)
- Supreme Council of Kenya Muslims (SUPKEM)
- Organization of African Instituted Churches – Kenya (OAIC-K)
- Kenya Conference of Catholic Bishops (KCCB)
- National Muslim Leaders Forum (NAMLEF)
- Seventh Day Adventist Church (SDA)
- SHIA Ithna Asharias



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