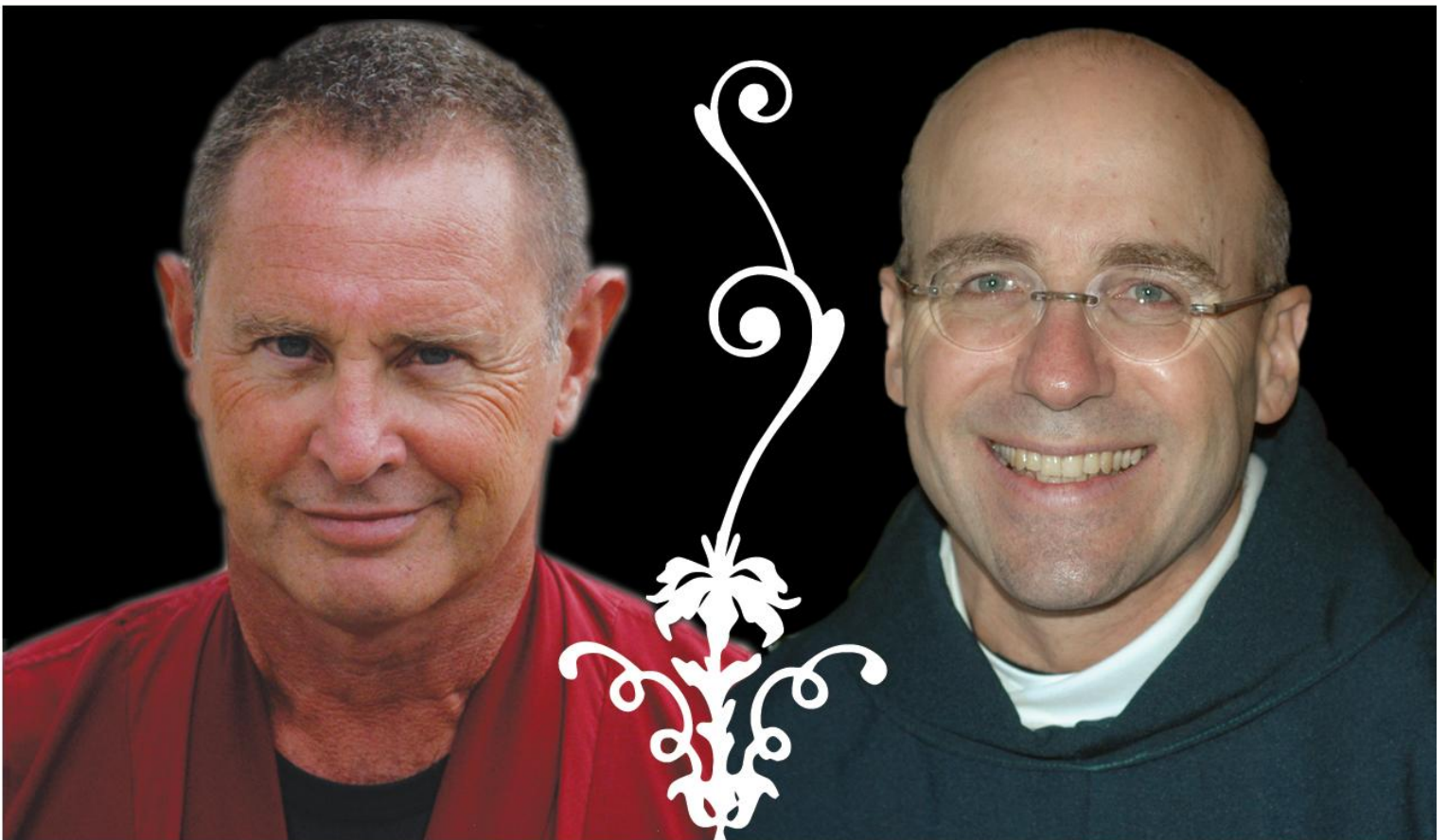




The Very Rev. Dr. Brian Baker and Venerable Sumati Marut

HAPPINESS, GOD & THE GOOD LIFE

An evening with a Catholic Priest and a Buddhist Monk



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- I. Welcome, Introduction, and Outline of the Format of the Evening – Anne-Marie Kramer
- II. Opening Remarks by Rev. Baker and Ven. Marut
- III. **FAITH** - *Matthew 6:19-34*

Comments by Ven. Marut with Response by Rev. Baker

‘Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also. ‘The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! ‘No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth. ‘Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?

³¹Therefore do not worry, saying, “What will we eat?” or “What will we drink?” or “What will we wear?” For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. ‘So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.

IV. **KARMA** -- From *The Key that Unlocks the Door to the Noble Path* written by Pabongka Rinpoche (1878-1941), a commentary upon the *Three Principal Paths* of Je Tsongkapa Lobsang Drakpa (1357-1419), founder of the Gelukpa lineage of Tibetan Buddhism.

Comments by Rev. Baker with Response by Ven. Marut

**Think over and over how deeds and their fruits never fail,
And the cycle's suffering: stop desire for the future.**

Now what we mean by "desire for the future" is the kind of attitude where you think to yourself, "I hope in my future births I can live like some god-like being . . . May I live in some wonderful state of happiness, in the best of places, with the best of things, with a beautiful body and everything I wish for at my fingertips." . . .

Thus we can say that, in order to escape the circle of life, one must take up white actions and abandon black actions. But to do this, he must believe in the law of actions and consequences at all. And to do this, he must contemplate upon actions and consequences.

This contemplation is done by considering, very carefully, the four principles of action which the Buddha enunciated:

- 1) Actions are certain to produce similar consequences.
- 2) The consequences are greater than the actions.
- 3) One cannot meet a consequence if he has not committed an action.
- 4) Once an action is committed, the consequence cannot be lost.

Once a person has gained a well-founded belief in these principles, he will automatically in his daily life avoid doing wrong things and begin doing right things.

V. **FORGIVENESS** -- *Matthew 6:9-14; Mark 2:2-12*

Commentary by Ven. Marut with Response by Rev. Baker

Matthew 6:9-14:

Pray then in this way:

Our Father in heaven,
hallowed be your name.

Your kingdom come.

Your will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts,
as we also have forgiven our debtors.

And do not bring us to the time of trial,
but rescue us from the evil one.

For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.

Mark 2:2-12:

When he returned to Capernaum after some days, it was reported that he was at home. So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. Then some people came, bringing to him a paralyzed man, carried by four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, 'Son, your sins are forgiven.' Now some of the scribes were sitting there, questioning in their hearts, 'Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?' At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, 'Why do you raise such questions in your hearts? Which is easier, to say to the paralytic, "Your sins are forgiven", or to say, "Stand up and take your mat and walk"? But so that you may know that the Son of Man has authority on earth to forgive sins'—he said to the paralytic— 'I say to you, stand up, take your mat and go to your home.' And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, 'We have never seen anything like this!'

VI. THE FOUR NOBLE TRUTHS -- From the
Dhammacakkappavattana Sutta

Commentary by Rev. Baker with Response by Ven. Marut

Now this ... is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

Now this ... is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there, that is, craving for sensual pleasures, craving for existence, craving for extermination.

Now this ... is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.

Now this ... is the noble truth of the way leading to the cessation of suffering: it is the Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

VII. THE MESSIAH AND DISCIPLESHIP -- *John 14:1-14; Mark 8:27-37; John 20:19-23*

Commentary by Ven. Marut with Response by Rev. Baker

John 14:1-14:

‘Do not let your hearts be troubled. Believe in God, believe also in me. In my Father’s house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.’ Thomas said to him, ‘Lord, we do not know where you are going. How can we know the way?’ Jesus said to him, ‘I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.’

Philip said to him, 'Lord, show us the Father, and we will be satisfied.' Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, "Show us the Father"? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.'

Mark 8:27-37

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, 'Who do people say that I am?' And they answered him, 'John the Baptist; and others, Elijah; and still others, one of the prophets.' He asked them, 'But who do you say that I am?' Peter answered him, 'You are the Messiah.' And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.'

He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life?'

John 20:19-23:

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'

VIII. **THE GURU-STUDENT RELATIONSHIP** -- From *The Mountain of Blessings*, by Je Tsongkapa Lobsang Drakpa (1357-1419), with a commentary by Pabonka Rinpoche (1878-1941).

Commentary by Rev. Baker with Response by Ven. Marut

**The source of all my good
Is my kind Lama, my Lord;
Bless me first to see
That taking myself to him
In the proper way
Is the very root
Of the path, and grant me then
To serve and follow him
With all my strength and reverence.**

. . . .Your Lama is like the source, he is like the very root, from which every single good quality of all the different levels and paths of both the open and secret teachings spring. If you ever succeed in stopping a single personal fault, it will be because of him. If you ever manage to cultivate a single spiritual quality, any good at all, that too will come from him. The whole range of virtues, from the final attainment of secret Union on down to having a single wholesome thought, all flow from him.

Your Lama is also the one and only "source" in the sense of being the embodiment or actuality of all the mighty deeds, all the great good, that all the victorious Buddhas performing their holy actions, words, and thoughts. Try now to develop this root of the path—clear faith in him or her.