



freedom  
simplified

some practical advice

for daily life





FREEDOM SIMPLIFIED

TALKS GIVEN BY GWO LEI  
A DISCIPLE OF  
MASTER HSUAN HUA



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*“Apart from suffering, liberation is found.  
How excellent is he who contemplates the world’s sounds !”*

| SHURANGAMA  
SUTRA, VOL. 5

# PREFACE

As we begin a new millennium, our societies are entering into an unprecedented state of interconnectedness—the “globalization of the world.” This concept implies a closely interrelated society with no separate cultures, countries, or peoples. Everything interlinks and in a sense homogenizes.

While globalization has a good side—instilling a sense of shared humanity and helping to break down generations of prejudice and suspicion—it also has a rather frightening shadow side. The values, ideals, and principles that drive this interconnected world are usually greed and desire. Selfishness and self-interest, the desire to acquire and have, are fast becoming universal norms. If, on the other hand, values of virtue and compassion become the central focus and organizing principles of societies worldwide, this would provide a much more positive environment in which people would serve to benefit others as well as themselves.

People place great value on being free and are even willing to die for it. The contemporary notion of freedom traces its roots back to some key intellectuals in the European traditions, most notably Plato, Nietzsche, Locke, Mill, and Freud. Western psychology—Freud in particular—developed the concept that freedom means acting on one’s desires. In other words, every action allowing for uninhibited expression of desires represents freedom. Thus, many modern people, either consciously or unconsciously, adhere to the belief that acting on their impulses, emotions, and desires constitute an act of freedom or an avenue to freedom.

From a Buddhist standpoint, this notion is backwards. One of the Buddha’s first and most fundamental awakenings centered on the insight that to act on desire—on impulse, on instinct—is actually a

form of bondage. Desire, rather than expressing our more refined sensibilities, is instinctual or karmic in nature. It's a pattern, an almost involuntary reflex that actually holds us in bondage to a previous habit pattern. Every time we yield to and act on a habitual desire it becomes more ingrained and consequently harder for us to break in the future.

If, for example, I take a drink of alcohol, the first act of drinking the alcohol might seem liberating. But with the first drink, I've set in motion a process of enslavement whereby each subsequent drink renders me less and less free. With each drink I become less capable of sound judgment and self-control. But more importantly, the illusory feeling of freedom the drink provides is located outside my own mind and power, and therefore ironically increases my dependence.

Buddhism has a very important principle to offer to the modern world: the concept of true freedom. True freedom paradoxically comes not from getting what you want but from not wanting to get. In short, freedom means being free from desire, free from greed, free from habits. It is not pursued nor even won; rather, freedom comes from letting go or, more precisely, not grasping. It exists already within our nature and so is absolute, something we cannot lose. This distinction between the conventional and the Buddhist understandings of freedom is a critical concept and needs to be better understood.

Freedom, which the modern world is striving so hard to attain, is within the grasp of any person. But the only way to attain this kind of freedom is to overcome our habits and our desires, to get past them and reach a clear, more peaceful place.

This is an excerpt from the article "Buddhism and Modernity" in *Religions East and West* (vol. 1). §



# CONTEXT *for* THIS BOOKLET

The material in this booklet originated from a series of talks given by Gwo Lei, a disciple of Master Hua, to a group of young adults during a weeklong Buddhist practice retreat. The retreat was a Guan Yin recitation session at the City of Ten Thousand Buddhas (CTTB). Although the talks were given in this context, the principles apply to any type of Buddhist retreat and in everyday life.

Each section is labeled with an organizing topic for easy reference. We hope this booklet is informative and helps you in your daily practice or even inspires you to try one of these retreats yourself. §



<sup>1</sup> *Guan Yin or Guan Shi Yin is the Chinese name of the Bodhisattva of Great Compassion, also known as Avalokitesvara in Sanskrit. Guan Shi Yin literally means “Contemplator of the World’s Sounds.” She (or he, as Bodhisattvas transcend gender) listens to the sounds of living beings in the world and responds with kindness and compassion. Another aspect of Guan Yin is that she bestows fearlessness. She can also be thought of as being within each of us, and if we are acting out of a true compassionate heart, we can be considered to be acting in the spirit of Guan Yin Bodhisattva.*

# HOW *to* USE THIS BOOKLET

THIS BOOKLET IS DIVIDED INTO EIGHT SECTIONS AND ARRANGED SO THAT THE CONCEPTS BUILD UPON EACH OTHER.

PART 1 “KARMA” describes the accumulation of our past thoughts, words, and deeds that form our sense of identity. In this section, we begin to understand a little bit about how karma works as well as how to gain freedom from our past karma.

PART 2 “MINDFULNESS” discusses a great and simple tool that we can use to become aware of and examine our moment-to-moment experience. By being mindful, we can catch that point where our mind makes contact with the outside world and begin to understand the nature of our experience.

PART 3 “PATIENCE” points out a very important aspect of our practice. Along with mindfulness, we try to slow down and observe before creating any additional karma, hopefully gaining a split second of insight before succumbing to a habitual reaction.

PART 4 “DESIRE AND FEAR” examines how many of our decisions are based from either attraction or aversion. Cultivating patience, however, gives us the space to allow both desire and fear to pass, so that we can make clearer and wiser decisions.

PART 5

“EGO AND SELF” explores how the sum of these accumulated actions and experiences seeks to continue acting and perceiving the same way as before. In a retreat, we try to set aside judgments, comforts, habits, likes, and dislikes that arise from the ego and self. This way we gain some freedom from our karmic patterns of thought and action.

PART 6

“TRUE LISTENING” delves into how we can practice deep listening by suspending judgments produced by the self and ego and not reacting habitually to what other people are saying. In setting aside our own desires, we can begin to listen to others from their context, and with the principle of compassion, we listen with a kind regard for other people, which ultimately allows for true relationships.

PART 7

“PARENTS, THE TRUE TEST OF LISTENING” looks at our parents as one of the best relationships in which we can truly practice listening. Since our parents are so close to us, we have many habitual patterns of interacting with them. Oftentimes just a word from them will cause us to be upset or to overreact in some other way. Here is the true test of listening. We need to get out of our own interpretations of reality in order to hear what they are really saying. When we can really listen deeply to our parents, without judgment, attachment, or ego, our relationship with them can truly develop and grow.

PART 8

“CONTINUOUS PRACTICE” advocates on-going application of these techniques whereby we find that we have a little more freedom and peace from moment to moment.





## **FREEDOM SIMPLIFIED**

- |        |                     |
|--------|---------------------|
| PART 1 | KARMA               |
| PART 2 | MINDFULNESS         |
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## KARMA

## YOUR STRUCTURE OF REALITY

- Karma defined
- Its relevance to Buddhism
- Its relevance to a weeklong retreat

## KARMA DEFINED

The word karma refers to our entire structure of thoughts, ideas, and emotions. At each and every moment in our lives, karma forms the basis of our judgment, interpretations, and intentions. It is constantly changing, transforming, and evolving based on the experiences with which our senses come in contact. Our intentions represent the karmic pattern of our past. It is an incredible, yet predictable, machine that governs our behavior next month, tomorrow, or even the very next moment. It is also culturally and biologically imprinted to a large degree. Each of us is not just some individual, but rather an individual that has been culturally imprinted by all the forces of our environment and past experiences.

## ITS RELEVANCE TO BUDDHISM

Every moment of interpretation in our lives is based upon our past karmic conditions. These conditions are so fundamental in determining who we are that we will not even be able to imagine ourselves not judging, thinking, or acting while we experience each moment of life. In Buddhism, freedom refers to freedom from our past karmic conditions. Rather than simply be a slave to these karmic structures that govern our judgments, intentions, and actions, we can aim to gain some freedom from the immediacy of the machine called “me.” When we practice Buddhism, we are trying to burn out these past karmic structures and gain some freedom in the process.

## ITS RELEVANCE TO A WEEKLONG RETREAT

In a weeklong retreat, you are probably not going to be enlightened and get absolute freedom of mind. You will find that gaining even a slight bit of freedom is difficult when the self is coming back full blast at you. But when you push that aside for say, five minutes, you gain five minutes of freedom from the karmic thrust of your past. You may even be able to understand the karma beyond what you are doing now into a future life. Most of us, though, are not there yet. What we are trying to do is to clean out our karma for the next year, not the next life.

During a Guan Yin or Chan session, everyone will be in a state, albeit a different one. It is really important not to look for some prototype of what you are supposed to experience because what you are going to experience is based on the karmic conditions of your mind. Even though we are all going through the same form, each person's experience will be completely different. §

## MINDFULNESS

AWARENESS OF EVERY MOMENT

- Its relationship with karma

MINDFULNESS:  
ITS RELATIONSHIP TO KARMA

Every experience that we have is an interpretation of our senses (or on a more generic level, our consciousness). Since interpretations are based on past karma, everything that happens to us is also based on past karma. In our daily lives, we can gain control over our karma by being mindful. To do this, we need to be aware of how our senses work.

Suppose our senses were quiet and have just become active. The mind starts out from a neutral state and begins making contact with sights and sounds. Next, it starts evaluating them (attractive, ugly, etc.) followed by a determination (like or dislike). Part of being mindful is to become aware of how our mind “makes contact.” If we can catch ourselves at the point of contact, the control we exercise over our karma becomes profound. Right until the moment of contact, there is still a great deal of freedom. Right until then there is just a form. But the mind quickly follows that up with like or dislike, and then other subsequent emotions like desire or fear. Your “self” is also changing every minute, being molded by the experiences that you are accumulating from the likes and dislikes on contact during your everyday life.

If you can gain control early enough in the process and be mindful at the split second of contact, it puts you in control over all else that results—the feeling, the craving, the grasping, the becoming, birth, and finally death. The earlier you gain control of the mind



in the process, the more freedom you get. The further you go along this process into action, the more karma you are creating for the future. Your karma is the sum total of everything you have ever felt, craved, grasped, and become, and represents who you are at that moment in time. It is ultimately manifested in the endless cycle of life and death, which continues at every moment of every lifetime.

Being mindful is critical in our everyday practice. Since most of us cannot sit in samadhi throughout the day or even just for a few minutes, being mindful will create the conditions under which our meditation will become clearer. It will also give us some freedom and power over the karmic process and will allow us to perceive our experiences in a different light. §

## PATIENCE

JUST WAIT IT OUT

- Its relationship with karma

PATIENCE:  
ITS RELATIONSHIP TO KARMA

One of the goals of cultivation is to gain some freedom from the karma of our “self.” We gain that in one split second of patience. Patience is fundamental in every element of Buddha Dharma and in all aspects of cultivation. A Guan Yin or meditation session is ultimately about learning to be patient with our body and mind. If we are impatient in our daily life, we will create more junk for ourselves than we can possibly get out of in our lifetime. In the first 30 years of life, we probably create enough of a mess that it is going to take us the next 40 or 50 years to clean it all up.

Before you make a decision or invest your energy into anything, slow down and really take a look. One split second of patience can open up other possible responses. Wait another minute, another hour, another week, until you gain a better understanding of the dynamics of a project or relationship before forging ahead. The patience that you gain over your body and mind will give you a lot more time and space to have wisdom emerge. Eventually, the decisions that you make will be much better ones. §



## DESIRE

### WHAT REALLY DRIVES US?

#### PART 4

#### Desire

- Web of desire
- Gradations of desire
- How to detach yourself from the web

## WEB OF DESIRE

The modern world can be considered one big game. People work 8 to 12 hours a day, 5 to 6 days a week and for that they get to buy a house. The payments take a huge chunk of the monthly paycheck. Then there is the car, insurance, kids, the vacation trip, and much more. The whole thing is a web of desire, and people are caught up in it. Whatever you think is your security blanket or the thing you must have comes attached with this entire web. It is impossible to grab a little piece of it without having to grab the whole web. You want to be clear about this in the beginning.

When you start cultivating, the reality of this web will begin to reveal itself. You may discover that you are just trying to get by every day, putting on airs for everyone. You may discover that you are actually not doing fine but are in fact confused, desire-laden, fearful, and lonely. When this happens you might want to cover it up again and stop the practice, but this is just returning to a deluded state. Rather, if you can be patient and work through the foundation of your identity and self, then you really gain some freedom and clarity. Otherwise, you will continue to be lost.

## GRADATIONS OF DESIRE

As a teacher, I often tell my students there are two ways to get fabulously wealthy. One way is to earn a lot of money. But, for that, you will have to work really, really hard. And even then you still may not succeed.

The other way to become wealthy is to lessen your desire. If you can lessen your desire to zero, then you are absolutely, fabulously, enlightened wealthy. Wealth is the ability to buy the things you want. If you do not have any material desires, then you are already ahead of the game.

Obviously, to get from where we currently are to zero desire takes time. There are gradations. In fact, there is an algebraic formula that applies to everyone in this world—I have this much, I want that, it will cost this much, for which I have to work this much and sacrifice this much free time, and so on. This calculation is yet another way of looking at karma. The degree to which our cultivation can bring down our desire is the degree to which we have to be engaged in the web. Our desires are the karmic structures in which we are confined, and our cultivation provides a means of freeing ourselves from them.

## HOW TO DETACH YOURSELF FROM THE WEB

The consequences of every one of your little actions everyday are called your life. When you cultivate you get to open up a little space where you have more wisdom and patience. You can use that patience to look carefully at what you are doing and, hopefully, choose a different future for yourself than the one that is already in motion.

CTTB is an interesting place to witness these dynamics in action. People who live or work here have limited desires and lead a spartan or austere life. They have simple jobs, a place to live, and their basic needs are met. If you compare this place to the outside world of 6 or 7 billion people, however, more than 4 billion would think they are fabulously rich to be here. As tough as you may think life at CTTB is, there are 4 billion people in this world who would gladly live here and think they were wealthy. Within the context of the larger world the lifestyle here is not even spartan. By your own standards, if you can lessen your desires enough to be able to live here, then you have freed yourself tremendously from the entire dynamics of the world outside. That is a great amount of freedom that you could gain that you would otherwise not recognize.

However if, you decide to go out and try to touch a bit of the outside world—for example, buying a small house—you will be caught in the entire web. If you are aware of this trade-off and still choose to get into whatever it is that you are getting into, then you should not have any complaints. This is ultimately what wisdom is—the ability to understand the cause and effect of your actions and desires, and seeing through something enough to either decide not to do it, or if you choose to, then to take full and complete responsibility for the outcome. This is not about being a good or bad person. This is just the reality of your life. You do not have any other choice but to live out the life you create for yourself. §

**FEAR**

## WHAT REALLY DRIVES US?

## Fear

- Fear and desire go hand in hand
- Are fears legitimate?
- Layers of fear
- Transcending fear

FEAR AND DESIRE  
GO HAND IN HAND

The fundamental structure of your ego and self is based on both your fears and desires. If you reflect deeply on your actions, you will find that every action you take that is not enlightened is taken from either a source of fear or desire. For many people in the modern society, fear is the more prevalent problem—they are driven by it, and their fear structure is manifested in their personality and daily actions.

## ARE FEARS LEGITIMATE?

From the perspective of the cultivated mind, there are no legitimate fears. From the essence of your true nature, fears have no foundation and are simply the creation of the causes and conditions that you have placed on yourself. For example, your fears for the safety of your loved ones are conditional upon your love for them and the fact that you have attached them to a certain part of your identity. Another case in point—your fears of insecurity may have arisen from some pre-conceived notions you had of the kind of house you need to have in order to protect yourself or to feel comfortable.

## LAYERS OF FEAR

The fear structure is also multi-layered. If you reflect on every fear you have had you will find that it is attached to another level. For example, your fear of slacking off at work has its roots in your fear of losing your job, which in turn has its roots in your fear of insecurity, which in turn has its roots in your pre-conceived notions of the house you need to buy, and so on. Your fears are all rooted in their relationships to the layers of causes and conditions you have created in the past. Fears are not real; they are just the murky covering on top of these causes and conditions.

## TRANSCENDING FEAR

The practice of Buddhism is as much about transcending fear as it is about transcending desire. You will never have complete freedom until you have rooted out your fears. Fear only has power if you act or react. If a state moves you to a thought, action, or emotion, then it has a power over you.

In the face of fear, patience is your primary defense. When you are cultivating and fear arises, let it arise and patiently wait for it to pass, by not acting in mind, emotion, or thought. Do not repress it. If you repress your fears and are not willing to face them, they will continue to fester and will sneak up on you again during the next vulnerable moment. You will become so tight that you will not have any compassion. Instead, learn to look your fears in the eye and eventually see that they are empty. To do that, you will have to develop a meditative state of peace and quiet stillness that becomes the core of who you are—not just when sitting but in all aspects of your life.

This is why there is no way around cultivation. It is important to first develop the base from which you can see that your fears are empty, rather than say or speculate that they are empty. If you say that they are empty intellectually for your whole life, you will not get rid of them. If you do not cultivate, you will be forever wrapped in them. There will be no freedom from your karma since your fears are operating on such a basic level that your future will just continue to be driven by them. §





## EGO & SELF

### LETTING GO OF THESE COLLECTIONS OF ATTACHMENTS

#### PART 5

#### Ego & Self

- Ego, self, and the City of Ten Thousand Buddhas
- The self and the Buddhist Retreat

## EGO, SELF AND THE CITY OF TEN THOUSAND BUDDHAS

**A**t this point in your life, you have invested a lifetime of energy into your ego and self. While the ego is undeniably an integral part of the self, it is not yours alone. It is also the ego of your parents, culture, and society at large. They have invested a lot of effort to encapsulate, mold, protect, and nurture that ego.

CTTB is like an ego vacuum. When most people come here for the first time, they do not realize that there are very few other places in the world that are such an honest ego vacuum. Here at CTTB, “finding your Buddha mind” is not just used as a rhetorical device. You truly have the potential of the Buddha mind, and you can find it here. It is a unique place and you will have a unique experience here. Part of that experience comes from dealing with the resistance and states that arise from the self coming to terms with this ego vacuum. The enlightened mind has found a home but the self will resist and try to gain back the upper hand right away—it has invested too much effort into your ego to go down without a fight.

## THE SELF AND THE BUDDHIST RETREAT

When you attend a weeklong session at CTTB, it is absolutely important that you make the following two vows:

1. To stay until the entire session is over
2. To attend every part of the session

Coming into the session, you are bringing with you an ingrained set of behavioral patterns that define who you are, and you are trying to surrender them for the week. It will not be easy. The critical ego voice in you will start up and manifest in a million judgments—what else you could be doing, the creature comforts you are missing, and so on. There will be reaction in body, in mind, and in everything you do.

Taken from another viewpoint, the Buddha's science of the session is for the self to come under some form of attack. Whenever and wherever resistance and tension arise is when and where your ego is battling the Buddha mind. If the self rises up to take control and gains the upper hand at any point, then you have defeated the science of the entire session. So you will just need to wait it out and not leave under any circumstances. Making it through a moment or state that you thought you could not have tolerated any longer is the greatest amount of cultivation you will ever do. When you leave CTTB and go back to the outside world, what you take with you are the moments that were the most difficult because they represent the control and freedom that you have gained over the self and the karmic patterns of your past that you did not have before. §

## TRUE LISTENING

## THE UNIVERSAL PRACTICE

- Listening in the context of the modern world
- Listening leads to compassion
- Listening past the “system”
- Listening past the “manipulation”

## LISTENING IN THE CONTEXT OF THE MODERN WORLD

The modern world has gotten to the point where “my point of view” is not only just one point of view, but as the correct and true way of seeing things. We often feel so empowered in our judgment that we assume we have become gods incarnate. Often we refuse to even listen to any other point of view. This modern self is a huge detriment to us and to society. In your everyday practice, you should consciously refrain from falling into this trap. Listening is a powerful method that you can employ. Guan Yin Bodhisattva operates within this one single intention of listening—the method of listening deeply and patiently to the sounds of the world. Granted, we are not Bodhisattvas, but we can try to replicate Guan Yin to a degree.

This is not an abstract thing. You can start with the people with whom you already have karmic connections. When someone says something to you, try to drop all the built-in reactions that initially surface, whether they originate from your own fatigue, your familiarity with that person, your perception of their differing viewpoints and what the “right” viewpoint is, or just simply your dislike for them. By gaining that few extra seconds of non-response to the reactions that you have, you gain some freedom and stop yourself from falling into the same patterns over and over again. In fact, this always helps in defusing a volatile situation and in

facilitating a good start to any conversation. If your reaction is not there, then that person has nowhere to strike.

Next, try to patiently listen to people from their context and then try to meet them from within that context. If you are sincere when you listen, then you will have no problems in relationships. Why? Because most people have never been really listened to before! Modern day relationships are mostly about an exchange of needs. If you look at your relationships closely, they are really your interpretations of someone's actions as related to your needs—be it money, looks, security, or companionship. We have extremely limited expectations of each other on a deep and profound level. There is very little real listening going on beneath the surface reality. If you develop this skill, not only will you find that the galaxy of people around you change over time, the relationships that you are in will also become richer and more fulfilling.

## LISTENING LEADS TO COMPASSION

You can also look at this method as having the patience to engage in deep listening to the cause and effect of anything. This gives rise to caring, and ultimately, compassion. Compassion is the ability to listen to someone else from within their context without your own needs and interpretations filtering out what they are saying. It is a neutral emotion and is not attached to anything—be it prejudice, passion, or jealousy, to name a few. When you have true compassion you come to understand the world around you as an extension of yourself. For example, when you hear of people who are in a serious accident, you will experience empathy for those people just as if they were your own relatives. Practicing this method of listening patiently and deeply is the beginning of the process of self-awareness that will lead you to that state of having true compassion for other people.

## LISTENING PAST THE “SYSTEM”

The practice of listening is most difficult when we are faced with someone whom we are already close to, such as our parents. With them, there is already a system in place in both our mind and their minds, and it is hard to listen past that system. There is already a non-listening to begin with because the rules of interaction are dictated by that system. This is often the root cause of frustration when children and parents communicate. From their end, our parents have picked up this caricature of us when we were children and still try to communicate with us as that caricature rather than as the person that we are now. From our end, our initial reactions of frustration at being treated as this caricature never truly get straightened out and over time we switch to a non-listening mode. The only chance of finding any platform of communication and of meeting our parents’ real needs, desires, fears, and inner emotions is through listening patiently and deeply to them and then communicating with them from their context. It is the only method of resolving and ultimately enriching our relationship with them.

## LISTENING PAST THE “MANIPULATION”

The root causes of problems in relationships are often what most people would see as positive aspects—for example, the sexual aspect of a relationship. This is because there is often manipulation behind the positives that may be hard to see through. When you listen, pay close attention to the subtle dynamics, especially those that are positive and alluring. It is easy to see the negative elements of a relationship because you react negatively to them, but you may not be as aware when someone is using a strategy to allure you. On the one hand, a relationship might be a real expression of love, yet behind that expression may be a manipulation in order

to get love in return (or some other objective). There is often an imbalance and lack of communication around the most powerful positive elements in relationships. So when you practice listening you should also pay close attention to these elements. §

## PARENTS

### PART 7

#### YOUR INTERACTIONS CAN BE AN INCREDIBLE PRACTICE

- Interactions with your parents
- How to put this interaction into practice

## INTERACTION WITH YOUR PARENTS

You have to look at your interaction with your parents as one of the great practices you can engage in. It is a lifelong project and is an important source of wisdom in understanding yourself. Your relationship with them is fundamental to your identity on the psychological level. Much of the hidden dynamics of your personality that have a huge impact on you—including the feelings you have about yourself—originate from your interactions with your parents from a very young age.

In order for you to make any progress in your cultivation, it is essential that you completely understand and penetrate all the elements of that interaction—your relationship with them, how much you owe them and have taken from them, and how much of the person you are is due to your interaction with them. Unresolved elements will probably effect not just your cultivation but also your life in the more general sense.

## HOW TO PUT THIS INTERACTION INTO PRACTICE

Listening is a universal practice but when it comes to your parents it is an incredible practice. Not just listening but also stopping the hundreds of immediate reactions that have been built into your system from all the years you spent with them. A lot of these built-

in reactions occurred at such a young age that you will not be able to detect how they formed. If you can be patient and practice restraint so that the self does not immediately react, but instead listen past that to the dynamics of what is coming from them, your relationship with them will slowly change for the better. §



## HAVE A DAILY PRACTICE

We have talked about many concepts that you can apply to your practice—mindfulness, patience, non-self, and listening to the other person with compassion, to name a few. What is important for you to do is to keep up this practice every day. Do not wait for sudden enlightenment or for super magical things to happen. You may not see it in the whole but the gradual accumulation of keeping up this daily practice will affect the quality of your life on the most basic level. By applying these concepts to your everyday life, you will gain more clarity and make better decisions. Over a 10, 20, or 30 year period, you will find that things just start working out. So while these practices can eventually lead you to real enlightenment, there is still a life you have to live. If you are conscientious in your practice, you will see the results in the day-to-day life that you are living. §

# DHARMA REALM BUDDHIST YOUNG ADULTS (DRBY)

The Dharma Realm Buddhist Young Adults (DRBY) is a community of young Buddhists rooted in the Chinese Mahayana tradition and inspired by the teachings of the Venerable Master Hsuan Hua. Our members are composed of college students and young adults who are interested in applying Buddhist principles and practices to our daily lives and supporting each other's spiritual growth in a friendly and open atmosphere.

For more information about DRBY, please visit [www.drby.net](http://www.drby.net).





with as little as a split second of patience  
with just a moment of space  
new opportunities arise  
. . . . . which improve and enrich our lives