

Abandon any Hope of Fruition

This slogan means that you should give up any possibilities of becoming the greatest person in the world by means of your training. In particular, you may quite impatiently expect that because of [lojong](#) practice you will become a better person. You may be hoping that you will be invited to more little clubs and gatherings by your proteges or friends, who are impressed with you. The point is that you have to give up any such possibility; otherwise, you could become an egomaniac. In other words, it is too early for you to collect disciples.

Working with the slogans does not mean looking for temporary revelation or trying to achieve something by doing smart little things that have managed to quell people's problems in the past. You may have become a great speaker... or a great psychologist who has managed to conquer other people's neuroses or a great literary figure who has written several books... Such things are somewhat based on relating with reality... But you want to subjugate the world in your own particular style, however subtle or sneaky it may be.

By doing the same kind of trick, you hope to attain enlightenment. You have tuned in to a professional approach and become a professional achiever. So there is the possibility that you might approach practice in the same way, thinking that you can actually con the Buddha mind within yourself and sneakily attain enlightenment,

From [Training the Mind & Cultivating Loving-Kindness](#) by [Chogyam Trungpa](#)

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Our next slogan is "Abandon any hope of fruition." You could also say, "Give up all hope" or "Give up" or just "Give." The shorter the better.

One of the most powerful teachings of the Buddhist tradition is that as long as you are wishing for things to change, they never will. As long as you're wanting yourself to get better, you won't. As long as you have an orientation toward the future, you can never just relax into what you already have or already are.

One of the deepest habitual patterns that we have is to feel that now is not good enough. We think back to the past a lot, which maybe was better than now, or perhaps worse. We also think ahead quite a bit to the future - which we may fear - always holding out hope that it might be a little bit better than now. Even if now is going really well -we have good health and we've met the person of our dreams, or we just had a child or got the job we wanted-nevertheless there's a deep tendency always to think about how it's going to be later. We don't quite give ourselves full credit for who we are in the present.

For example, it's easy to hope that things will improve as a result of meditation, that we won't have such bad tempers anymore or we won't have fear anymore or people will like us more than they do now. Or maybe none of those things are problems for us, but we feel we aren't spiritual enough. Surely we will connect with that awake, brilliant, sacred world that we are going to find through meditation. In everything we read -whether it's philosophy or [dharma](#) books or psychology- there's the implication that we're caught in some kind of very small perspective and

that if we just did the right things, we'd begin to connect with a bigger world, a vaster world, different from the one we're in now.

One reason I wanted to talk about giving up all hope of fruition is because I've been meditating and giving [dharma](#) talks for some time now, but I find that I still have a secret passion for what it's going to be like when-as they say in some of the classical texts, all the veils have been removed." It's that same feeling of wanting to jump over yourself and find something that's more awake than the present situation, more alert than the present situation. Sometimes this occurs at a very mundane level: you want to be thinner, have less acne or more hair. But somehow there's almost always a subtle or not so subtle sense of disappointment, a sense of things not completely measuring up.

In one of the first teachings I ever heard, the teacher said, "I don't know why you came here, but I want to tell you right now that the basis of this whole teaching is that you're never going to get everything together." I felt a little like he had just slapped me in the face or thrown cold water over my head. But I've always remembered it. He said, "You're never going to get it all together." There isn't going to be some precious future time when all the loose ends will be tied up. Even though it was shocking to me, it rang true. One of the things that keeps us unhappy is this continual searching for pleasure or security, searching for a little more comfortable situation, either at the domestic level or at the spiritual level or at the level of mental peace.

Nowadays, people go to a lot of different places trying to find what they're looking for. There are 12 -step programs; someone told me that there is now a 24-step program; someday there will probably be a 108-step program. There are a lot of support groups and different therapies. Many people feel wounded and are looking for something to heal them. To me it seems that at the root of healing, at the root of feeling like a fully adult person, is the premise that you're not going to try to make anything go away, that what you have is worth appreciating. But this is hard to swallow if what you have is

From [Start Where You Are : A Guide to Compassionate Living](#) by [Pema Chodron](#),

Give up All Hope for Results

Give up the hope of subduing gods and demons by meditating on mind training, or the hope that you will be considered a good person when you try to help someone who has hurt you. These are hypocritical attitudes. In a word, give up all hope for any result that concerns your own welfare, such as the desire for fame, respect, happiness, and comfort in this life, the happiness experienced in the human or god realms in future lives, or the attainment of nirvana for yourself.

From [The Great Path of Awakening : An Easily Accessible Introduction for Ordinary People](#) by [Jamgon Kongtrul](#), translated by [Ken McLeod](#).

Abandon All Hope for Results

We can dispense first with some very mundane hopes that are not worth nurturing at all: the hope, for example, that others might esteem us more highly as a result of our practice, or offer us service or devotion. Geshe [Chekawa](#) identifies other hopes that should not be cultivated: the hope of being invulnerable to harm, or the self-centered hope of attaining a fortunate rebirth, or liberation, or even Buddhahood, as a result of practice. Most important, we are encouraged not to cultivate hopes for great or swift benefits as the result of practice.

There is a natural tendency, when our practice starts to go well, to get excited at the prospect of attaining wonderful results very quickly. This excitement is believed to attract [maras](#), malignant entities who create obstacles for us. It is like turning on a neon sign in our thoughts that says, "I am on the verge of a great breakthrough! Hey maras, come and get it!" Avoid this, because experience teaches us that this kind of excitement over hopes of great and swift results, rather than enhancing the practice, simply creates problems in our meditation.

The question of hope and anxiety is important in spiritual practice, especially when we enter into sustained and earnest meditative practice. Meditative quiescence is a prime example. If we are dealing with a limited time span, as we all are, we naturally hope to attain it in a year, or three months... "And then I can go on and develop bodhicitta in three months and realization of emptiness in another three months, and then [tantra](#) and. . . Not that it is impossible, but beating this drum primes us for anxiety, especially when we bracket our hopes in terms of a specific time, a specific place, and a specific technique. We set up a situation of subtle, internal panic as we wonder unconsciously, "Am I on schedule? Will I meet the deadline?"

In the beginning stages of a practice, self-centeredness is a useful incentive. Instead of simply abandoning it, we gradually strain it out. As [Shantideva](#) says in his Guide to a [Bodhisattva's](#) Way of Life, if you don't think of developing bodhicitta for your own sake, how can you ever aspire to develop it for others? And his first chapter is devoted exclusively to the benefits of developing bodhicitta. Whether the practice is Mind Training, meditative quiescence, bodhicitta, or the realization of emptiness, an awareness of the benefits as well as the potential problems and their antidotes provides us with a clear understanding of how to engage correctly in the practice. The results will come from correct practice done with earnestness, a proper level of intensity, and continuity over a long period of time. They will not come faster by anticipating or longing for them.

*Excerpted from: [The Seven-Point Mind Training](#) (first published as *A Passage from Solitude : Training the Mind in a Life Embracing the World*), by [B. Alan Wallace](#)*

Give up Hoping for Results

The general effect of Mind Training is to free the practitioner from hope and fear. We should practice the exchange of happiness and suffering without expecting any reward. We should not hope, for example, that because of our practice many non-human beings will gather round, obeying us and displaying miracles, and that people, prompted by them, will also serve us, bring us wealth and influence. We should rid ourselves of all selfish ideas and ulterior motives, such as working for others but with the wish for our own individual liberation or rebirth in a pure realm.

From [Enlightened Courage](#), by Dilgo Khyentse Rinpoche.