

## **Don't Expect Applause**

Don't expect others to praise you or raise toasts to you. Don't count on receiving credit for your good deeds or good practice.

*From Training the Mind & Cultivating Loving-Kindness by Chogyam Trungpa*

## **Don't Expect Applause**

The next slogan is "Don't expect applause," which means "Don't expect thanks." This is important. When you open the door and invite all sentient beings as your guests, and not only that, but you also open the windows, and the walls even start falling down, you find yourself in the universe with no protection at all. Now you're in for it. If you think that just by doing that you are going to feel good about yourself, and you are going to be thanked right and left- no, that won't happen. More than to expect thanks, it would be helpful just to expect the unexpected; then you might be curious and inquisitive about what comes in the door. We can begin to open our hearts to others when we have no hope of getting anything back. We just do it for its own sake. On the other hand, it's good to express our gratitude to others. It's helpful to express our appreciation of others. But if we do that with the motivation of wanting them to like us, we can remember this slogan. We can thank others, but we should give up all hope of getting thanked back. Simply keep the door open without expectations.

*From Start Where You Are : A Guide to Compassionate Living by Pema Chodron,*

## **Don't Expect Thanks**

Don't hope that others will express their gratitude in words of thanks for your own practice of dharma, your helping others, or your practicing virtue. In a word, get rid of any expectation of fame or prestige.

All these points of advice are means that will strengthen mind training and prevent it from weakening. In summary, Gyal-se Rinpoche said:

Throughout our lives we should train well in the two kinds of bodhicitta, using both meditation and postmeditation practices, and acquire the confidence of proficiency.

Make an effort to follow this instruction.

*From The Great Path of Awakening : An Easily Accessible Introduction for Ordinary People by Jamgon Kongtrul, translated by Ken McLeod.*

## **Do Not Desire Gratitude**

The final practice is also self-explanatory. When we render a service to others we may not hope for a reward as gross as money, or a favor in return, or a state of indebtedness; but we may still linger after the deed is done, as if we have one thread attached, wanting some acknowledgment, some show of gratitude. This is hardly a malignant attitude, and it certainly is very human. But we can do even better. Let the act of kindness be so pure that we derive full satisfaction from the engagement of the deed. And not just eighty percent satisfaction with twenty percent lingering in hopes of gratitude! Pure service simply reaches out without expecting return.

*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.*

## **Do Not Wish For Gratitude**

When we benefit others, we should always do so with a pure mind, entirely dedicating every action so that those we help, as well as all other beings, may ultimately benefit and receive merit from this action. This should be our sole wish without ever entertaining the thought and hope to receive thanks or praise in return for what we give.

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## **Do Not Expect to Be Rewarded**

If we have been of help to others or have managed to practice, we should not expect thanks, praise or fame. If we practice the two Bodhicittas all our lives, perform our meditation and post-meditation properly, and if we mingle our minds with the view of meditation, our experience in day-to-day life will not be ordinary. Furthermore, if we are not distracted in our daily lives, this will help our meditation to progress. If, however, we meditate singlemindedly during the sessions, but afterwards are completely distracted, we will not gain confidence in the view of meditation. Conversely, if we develop virtuous habits in post-meditation but during the meditation session engage in useless activities, again our practice will be meaningless. Therefore we should make sure to train ourselves correctly.<scr

*From Enlightened Courage, by Dilgo Khyentse Rinpoche.</scr*