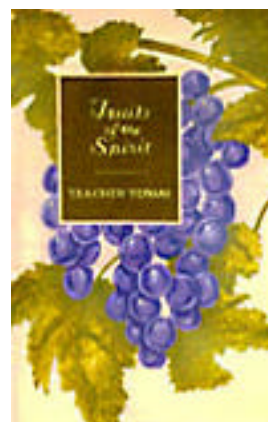


Excerpt From
Introducing Teacher Tomas'
"Fruits of the Spirit"
A UNIVERSAL COURSE IN CHARACTER DEVELOPMENT

CONFIDING TRUST

Confiding trust is a fruit of the spirit. It is a natural gift of sonship. When you give yourself over to divinity and become part of the Living Reality, your motives are such that you are reborn, you are now functioning as an enlightened being, or desire to be helpful in the ministry of Michael in your life as you may manifest the love of God. It is a natural result of knowing God that you should want to be like Him and to share Him in your behaviors and attitudes with others.



The facet of confiding trust as a behavior, as an attitude, was ideationalized by introducing your prayerful attitude toward the First Source and Center. Introducing the concept of a child who comes to the Father, trusting in His love, acceptance, overcare, guidance, consolation and so forth, is innate to you who have been reborn, to you who are born of the spirit and who turn to the spirit for sustenance, nourishment and an answer to your grievances and prayers.

As you come to know The Father, as you come to Him with your burdens, your experiences, your cosmic problem-solving situations, you begin to discourse with The Father as with a Friend, and your soul conveys to Him the attitude of needing His guidance in solvin these many problems, natural problems, as a result of living the life of a mortal of the realm, a realm much affected by darkness.

In your upward struggle you come to then confide in the First Source and Center your feelings, not only about your external situations but about your internal situations. Indeed, you well know it isnot necessary to discuss these things in words with the Father for He hears, sees, knows your soul as it is and responds to your attitude as you approach Him in prayer. It is your attitude that He speaks to and answers. It is His Presence that responds to you as you open for His presence. This is a result of your confiding trust in The Father.

Your difficulties with your fellow human beings, your distresses with your own abilities to live up to your own standards, your dismay when you discover disharmony, your chagrin at recognizing betrayals, many serious things occur in a life of a God-knowing mortal that cause deep feeling and concern, and bringing these concerns to The Father in confidence of His hearing, seeing, knowing and ultimately doing something about it, is a manifestation of your trust.

As you then develop this relationship with The Father, you look out upon the sea of personalities surrounding you in your daily life. Each individual you encounter is also indwelt by a Fragment of Divinity. There is a piece of God in each of His children. As you know your fellows, it behooves you to learn to have confiding trust also in them.

Let us speak first about fellow Kingdom believers, your brothers and sisters in the spirit, those in whom you recognize a God-consciousness, your friends in the spirit. You are opening yourself to lightening your burden when you can speak with them in confidence and in trust that they will hear you as a fellow sojourner and respect your confidence that they will give back to you in kind what The Father gives back to you when you speak to Him in confiding trust.

When you speak with the non-believer, it behooves you to be as wise as serpents and as peaceful as doves. It behooves you to whet their appetite for truth. It behooves you to encourage them to know the Father, for in knowing the Father, they are welcomed into this fraternity wherein you have confiding trust in one another.

Many of your distresses are brought about, as you all well know, by placing your trust in sources which fall short of the goals of eternity, which fall short of the recognition of God. It is worthy of the adventure to attempt to none-the-less convey a confiding trust even in your enemies, for it gives them an opportunity to make a choice. Every decision that is made brings the mortal closer to ascending one step further; every moment provides unlimited opportunities to the kingdom seeker.

Returning to your fellowship, your immediate associations, which we know is the arena in which you work, play, function, have influence and are influenced by, your arena is where you must learn to have confiding trust. Trust is a difficult thing for you mortals to undertake, for your trust has been betrayed often. Your Planetary Prince betrayed the trust when he set forth his Manifesto, and your entire evolution since those early, early times has been founded on this distrust.

Distrust is part and parcel of your realm. It permeates every facet of life in the realms of politics, education, philosophy and so forth, and certainly in your behaviors and in your reactions. Trust is a decision you make. Only you can determine that you will trust. Faith is given to you, but to act upon your faith requires that you trust. And so the fruit of the spirit, confiding trust, requires an effort, even though it is a natural fruit of the spirit. Unless and until you are conscious of the ways you curtail your confiding trust in others, you will not advance nor will your brethren.

It is apparent to many of us that you all distrust one another, for you are unwilling to be exposed to the full breadth of one another's soul. Your personality techniques and defenses are deeply ingrained. Your inability to communicate is an example of distrust. You distrust having to acknowledge someone else's discomfort in not knowing. You distrust the responsibility of a gracious response. You distrust the pain of insight. And you distrust the comfort of communion.

You do not have to go far afield to see how cleverly you have built up your defenses against the demands of others, the manipulations of clever sophistries, the flash and glitter of your material realms, the soothing tones of intimacy. Far be it for me to parade your imperfections before you, and I am not expanding for that purpose but only to help reveal to you that in your immediate realm you are distrustful.

I say this not in accusation, for I trust that you are listening to me, that you are hearing me. This is one of the keys, that you learn to listen and see what it is that your brother wants to share, and respond to that self-expression, that soul need. From that understanding and that awareness, you may take it out as far as you like, but this business begins at home and at heart. Always remember your Source of trust. If you are sincere in your desire to be about The Father's business, you will refer to Him incessantly. You will not hide behind yourself, but behind Him who sends you.

Before I conclude this subject, I would like to remind you that the betrayal of Judas was largely due to his refusal to trust his fellows. He refused to confide in the m his feelings, his worries, his suspicions, his concerns regarding Jesus, many of the Master's behaviors, and many of the facets of life during those times they spent together. As you isolate yourself in ivory towers one from another, you cut yourself off consciously from the fruit of the divine spirit, confiding trust.

And so my assignment is to look this week at your understanding of confiding trust. Jesus trusts us. He trusts his children, one and all. And so I ask you to look to your brothers and sisters and learn to trust, learn to confide in others, in trust of their response to your soul.

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