

**QUESTION AND ANSWER SESSION,
Q. 286, WHY DON'T WE TRUST?**

Om Sri Sai Ram

Prasanthi Sandesh, Question and Answer session welcomes you.

Q. 286

Why don't we trust people? What is the root cause for the lack of trust? How can we identify the reasons for this lack of trust? Let us look at a few ideas in regards to this question.

People who trust themselves can also trust others. People who do not trust themselves, cannot trust anybody. Trust arises out of self trust. If you do not trust your own self, then you cannot trust anybody.

You cannot trust anyone because if you don't trust yourself, then how can you put **your** trust in someone else? It is still going to be **your** trust. You may have trust in me, but that trust is still your own trust .You have trust in me but you have no trust in yourself! So, it's not a question about me. It's rather a deep question about you.

Who are the people who cannot trust themselves? They are the people for whom something has gone wrong sometime during their lives. These are the people who don't have a very good self-image. They condemn and disapprove of themselves. They always feel guilty and they always feel that they are wrong. They are always defensive and always trying to prove that they are not wrong, but deep down they feel that they really are wrong. These are the people who have somehow missed a loving atmosphere when they were young.

Psychologists say that a person who cannot trust himself is certain to have had some deeply-rooted problem with their mother during childhood. Somehow, the mother-child relationship did not happen as it should have. Since the mother is the first person in the child's experience, trust should have developed between them. If the mother trusts the child, if the mother loves the child, then as a result the child also starts loving the mother and trusting the mother.

The child becomes aware of the world through the mother. The mother is the window from where the child enters existence and slowly a beautiful relationship develops between the child and the mother. A

mutual response, a deep sensitivity, a deep transfer of energies, starts flowering.

As a result, the child starts trusting others also, because the first experience was beautiful and there is no reason for the child to think that the second experience will not be just as beautiful. There is every reason to believe that the world is good.

So if in your childhood there was an environment of love around you, you'll become religious and trust will arise in you. You will trust. Trust will become your natural quality. Usually you will not distrust anybody unless somebody tries hard to create distrust in you. Only then will you become distrustful.

Distrust is exceptional. If one man deceives you and tries hard to destroy your trust, your trust in that man may be destroyed, but you will not start distrusting the whole of humanity. Instead, you will think, "This is one man and there are millions of men. Why distrust all, just because of one man?"

On the other hand, if something has gone wrong between you and your mother and the basic trust is lacking, then distrust becomes your basic quality. Then you will naturally distrust. There is no need for anybody to prove this point as it is a natural consequence.

You will distrust people and if somebody wants you to trust him, he will have to work hard, very hard, and even then you will only trust him conditionally. Even then, the trust will not be all inclusive. It will be very narrow. It will be pointed at one person. This is the problem.

In the old times people were very trusting. *Shraddha*, trust, was a simple quality. There was no need to cultivate it. In fact if somebody wanted to become a great sceptic, to become doubting, then he would need a lot of training, a lot of conditioning in order to become distrustful. People were simply trustful during the old times because love relationships were very deep.

In the modern world, love has disappeared. However, trust is nothing but the climax of love, the cream of love. Today love has disappeared. Children are born into families where the father and mother are not in love. Children are born, but the mother does not care. She is not bothered about what happens to them. In fact, she is annoyed because they are a disturbance as they are disturbing her life.

Women are avoiding children and if children do happen, it seems to be an accident, so there's a deeply negative attitude towards the child. So, the child receives a negative attitude. He is poisoned from the beginning and so he cannot trust the mother. This is very unfortunate.

Here I'd like to draw your attention to two schools of thought. One is that of Charles Darwin and the other is that of Prince Kropotkin, K R O P O T K I N. I repeat K R O P O T K I N, Prince Kropotkin. Let us study these two schools.

Darwin has said that there is competition among the creatures and the result of this competition is what is called 'survival of the fittest.'

However, the psychoanalytical study of Prince Kropotkin is different. There must have been a deep love relationship between him and his mother. So deep that he contradicted Charles Darwin and tried to replace his theory of 'survival of the fittest' with the theory of 'cooperation.'

In other words the theory of Darwin is 'survival of the fittest', while the theory of Kropotkin is the theory of 'cooperation.' Kropotkin said there's no conflict in life; instead there is cooperation.

In fact, when a tiger jumps on an animal and eats the animal, this too is cooperation. How does he explain it? He says that in fact, the moment a tiger jumps on his prey, the prey relaxes and dies easily. There's no conflict. The prey becomes food for the tiger. There must be co-operation.

When you pick up an apple from the tree and eat it, there must be a deep cooperation between the apple and you. Otherwise, the apple would create trouble in your body. It would go on fighting you. If there was a conflict between you and the apple, it would never allow itself to be absorbed by your body. It would remain inimical. But instead, it simply dissolves into you. The apple becomes your body. It becomes your bones and your flesh.

Kropotkin says that there is tremendous cooperation in life. Even when a tiger jumps and kills a prey, he says there is cooperation.

If we ask Charles Darwin about two friends who are deeply in love, who are ready to die for each other, Darwin will say that these are just pretenses. He will say that deep inside them there is conflict, struggle, competition and jealousy.

A philosophy is not born out of the blue. A philosophy comes from our own existence and from our own experiences. So, if the child has been deeply in love with the mother and if the mother has showered her love on the child, that's the beginning of strong trust for the future. Then the child will make more loving relationships with women and more loving relationships with friends. One day he'll be able to surrender to a Master and finally will be able to dissolve himself completely into God.

But if the basic link is missing, then the foundation is missing. Then, we try hard to be trusting, but it becomes more and more difficult.

Why do we have a very strong need to trust? Why? Because trust is nourishment. Without trust, you remain hungry, you remain starved. Trust is the most subtle nourishment for life. If you do not trust, you cannot really love. You are always in fear. You are surrounded by death, not by life.

When you have deep trust inside, your whole view of life changes. There's no conflict in your home, and you do not feel like a stranger in the world. You do not feel like an alien or like a foreigner. You belong to the world and the world belongs to you. The world is happy that you are a part of it. The world is protecting you. This feeling of deep protection gives you courage. It gives you enough courage, so that you can move onto unknown paths.

When the mother is in the home, the child has courage. Have you seen it? He can go out on the road. He can move in the garden and he can do a thousand more things. When the mother is not there, he simply sits aside. He is afraid. He cannot go out. The protection is not there. The protective aura is not there. The atmosphere is totally unfamiliar. Please understand this! It is quite natural and it happens everywhere in the world.

If you have lived a childhood where deep love and trust were showered on you, then you gathered a beautiful self-image about yourself. It means that your parents have been really deeply in love with each other. They were very happy to have you because you were the culmination of their love, the crescendo of their love, the actualisation of their love.

If they were deeply in love, then you are the song that is born out of their love. You are the proof. You are the evidence that they love each other. You are their creation. They feel happy about you. They accept you and they accept the way you are. When they try to help you, they help you in a very loving way. Even if they sometimes say, "Don't do this," you don't

feel offended and you don't feel insulted. In fact you feel that you are cared for.

However, when the love is missing and when the father and mother keep saying, "Don't do that and do this," slowly the child starts feeling, "I am not accepted as I am. I am loved only if I do not do some things or if I do certain other things. That is the condition. If I do not do certain things, I am not loved. Also if I do certain other things, I am hated." So the child starts shrinking. His pure being is not accepted and it is not loved. The love he experiences is conditional. As a result, trust is lost and this child will never be able to have a beautiful image of himself.

So, if there is trust, the child experiences happiness there. He experiences bliss, a thrill and great ecstasy, and he feels that he is valuable. In a loving environment, it is very easy to trust. When it is very easy to trust, then it is very easy to surrender also.

All argumentative people are basically people who don't have a good image of themselves. They are very defensive, very touchy. If there is some argumentative person and you say to him, "This thing which you have done is wrong," he will immediately respond angrily because he is very angry. He cannot tolerate even a small friendly criticism.

On the other hand, if he hears good things about himself, he is ready to listen. He's ready to learn and he is ready to respect other people's opinions. Maybe they are right. If they are right and he is wrong, he is not worried because he remains good in his own eyes!

Sai Ram. We'll meet again.

Thank you for your time.