



THE BUDDHIST RAY

"HAIL TO THEE, PEARL, HIDDEN IN THE LOTUS!"

VOL. III.]

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[No. 2.]

MISREPRESENTATIONS.

NOTWITHSTANDING the comparative knowledge of the Good Law existing at this day, in the West, among the students of the the ancient religions of the

East, we see everywhere misrepresentations of it.

In a late number of the *Metropolitan* (New York), and under the heading, "The Pedigree of the Devil," we find this well illustrated by Moncure Conway, who has, within a space of two inches, succeeded in crowding together a dozen misrepresentations. He says:

The BUDDHA believed in no deity or devil. The universe He declared without beginning, destined to be without end; it was entirely bad, and the only salvation of man was to escape not merely from the earth, but from existence altogether.

It would have been better to have said that the BUDDHA believed in no personal deity: with human passions and appetites; with human friends and enemies,—a Shadow of man, like Jehovah;—that He believed in no personal devil,—also a Shadow of man, like the Devil of christianism.

On this purely negative foundation, buddhism has built up a system in which the hindu deities survive as angels, helpful or mischievous, Mara being its Satan and BUDDHA its Christ.

Here the writer makes two mistakes: 1. because the foundation of buddhism is the opposite of negative: the acutest thinkers in the world, the hindu metaphysicians, were, in our LORD's day, not able, and have not since been able, to shake the foundation of His teaching;

2. because Mara was not a personal demon, like Satan; nor was our LORD a scape-goat or a sacrificial victim, like Christ.

NIRVANA, however, still retains for a large portion of buddhists its original significance,—a realm of unconsciousness,—conscious immortality being for the bad, who will be punished by automatic torturers formed from their own evil desires.

The Sacred Scriptures of buddhism do not teach that NIRVANA is a realm of unconsciousness, nor that it is annihilation. It was the early christian missionaries, in buddhist lands, who set afloat, in Europe, the current fables about this sublime state.

Only Fatuity will deny the buddhist doctrine, that "evil punishes itself."

The buddhist solution of the problem of evil is purely pessimistic.

In view of the fact that it is purely optimistic and rational,—being the only problem which has, thus far, solved the miserable existence of the Ego of man, since its descent into gross matter,—this statement is absurd.

Nature is essentially bad; any appearance of good in it is an illusion which, if pursued leads from bad to worse.

Whereas in nature, there is nothing permanent for the Ego of man, it is certainly folly to look for it there. Death compels every creature to leave all behind it. The omniscient SAGE taught both men and angels, that, inasmuch as the universe, is unceasingly undergoing a change in form, there can be nothing permanent in it, and, therefore, nothing worth the while of the Ego, that it should again and again plunge itself into it. Let the reader note that escapement from existence does not mean escapement from being.

THE BUDDHA NOT A BROTHER.

"It is not allowable for any man to call the Lord 'brother', for He is God even as to the Manhood; and God is not a brother but a Father."—SWEDENBORG (A. E. 746).

In comparing these words of Swedenborg, written about one hundred years ago, with the following words of our LORD, from the "Nidanakatha," written, or rather uttered, over two thousand years ago, some will see a "curious coincidence"; others will, in the former, see a divine revelation, and in the latter, nothing at all; and others again, will in the former, see a plagiarism. What will our readers see?

"When the BLESSED ONE had attained Buddhahood, He considered to whom He should first reveal the truth; and He thought at first of Alara, His former teacher, as one that would quickly comprehend it. But, on further reflection, He perceived that Alara had been dead seven days.

So He fixed on Uddaka, but perceived that he too had died that very day.

Then He thought of the five mendicants, how faithfully they had served Him for a time; and casting about in His mind where they then might be, He perceived they were at the Deer-forest in Benares. And He determined, saying, 'Thither I will go to inaugurate the Kingdom of Righteousness.' But He delayed a few days, begging His daily food in the neighborhood of the bo-tree, with the intention of going to Benares on the full-moon day of the month of May.

And at dawn of the fourteenth day of the month, He took His robe and alms-bowl, and set out for Benares.

When He had gone eighteen leagues or just half-way, He met the mendicant Upaka. And He announced to him how He had become a BUDDHA; and on the evening of that day He arrived at the hermitage near Benares.

The five mendicants, seeing already from afar the BUDDHA coming, said to one another, 'Friend, here comes the mendicant GOTAMA. He has turned back to a free use of the necessities of life, and has recovered roundness of form, acuteness of sense, and beauty of complexion. We ought to pay Him

no reverence; but as He is, after all, of a good family, He deserves the honor of a seat. So we will simply prepare a seat for Him.'

The BLESSED ONE, casting about in His mind (by the power that He had of knowing what was going on in the thoughts of all beings) as to what they were thinking, knew their thoughts. Then, concentrating that feeling of His love which was able to pervade generally all beings on earth and in heaven, He directed it specially toward them. And the sense of His love diffused itself through their hearts; and as He came nearer, unable any longer to adhere to their resolve, they rose from their seats, and bowed down before Him, and welcomed Him with every mark of reverence and respect. But not knowing that He had become a BUDDHA, they addressed Him, in everything they said, either by name, or as 'brother.'

Then the BLESSED ONE announced to them His Buddhahood, saying, 'O mendicants, *address not a BUDDHA by His name, or as Brother.* And I, O mendicants, am a BUDDHA, clear in insight, as those that have gone before.'

Then, seated on the place prepared for Him, and surrounded by myriads of angels, He addressed the five mendicants, just as the moon was passing out of conjunction with the lunar mansion in June, and taught them in that discourse which was the Foundation of the Kingdom of Righteousness.

Of the five elders, Kondaya the Believer gained in knowledge as the discourse went on; and as it concluded he had arrived at the Fruit of the First Path.

And the MASTER sat in the vehara the next day, when the other four had gone a-begging, talking to Vappa, and he that morning attained to the Fruit of the First Path. And in a similar manner, Bhaddiya on the next, and Assaji on the next, and Maha Nama on the next. And on the fifth day, He called all five to His side, and then preached to them the discourse 'On the Non-existence of the Soul'; and at the end of that discourse all the five elders attained to NIRVANA."

A BUDDHIST MARRIAGE.

From Vincent's "The Land of the White Elephant."

A MISSIONARY describes a marriage ceremony which he witnessed in the palace of the governor of Cambodia, as follows :

"I was ushered, amid a tremendous din of gongs, into a large room beyond the reception hall, where were seated the governor and about a hundred noblemen and invited guests. The bridegroom, a young man about twenty years of age, elegantly attired in silk garments, was also there.

By the time we foreigners were seated, a procession,—headed by the bride, supported on either side by demure-looking matrons, composed principally of aged or married women, all elegantly attired,—entered and slowly marched toward the governor.

The bride was not particularly interesting as regards personal charms ; she was young, however, and dressed richly and in good taste. Besides her silk dress she wore a gold-embroidered scarf upon her shoulders ; also gold-rings upon her fingers, bracelets upon her wrists, and armlets above the elbows.

The bride took up her position near the bridegroom ; both sitting upon the floor, but not looking toward each other ; in fact, throughout the entire ceremony they both were perfectly impassive and *nonchalant*.

The marriage ceremony proper now began. A number of wax candles were brought in a salver, and then lighted by one of the nobles. The silver waiter was then passed round before the company eight times, each one in turn saluting the couple and wishing them good fortune by waving or blowing the smoke toward them, thus expressing something like the old english custom of throwing the slipper after a newly married couple,—the band of string instruments playing the meanwhile. Two large velvet cushions having been previously placed before the bride and bridegroom, and upon them a large sword, the leader of the theatricals now came forward and went through, for a few moments, a most fantastical

sword exercise. Dishes had been placed before the couple upon the floor with covers upon them ; nothing however was eaten.

Next the hands of the expectant couple were bound together, and to each other, with silken threads, by the women attendants,—probably some near relatives. Thus were they truly joined in buddhist wedlock. And this completed the simple, yet effective ceremony.

Afterwards a grand banquet was served in the reception room, the governor himself officiating. The nobles and guests partook of the viands, sitting apart at little tables by themselves. The foreigners occupied the place of honor at the end of the hall ; and they pronounced the dinner excellent. . . .

The wedding presents of the happy couple, which were both fine and costly, were spread upon mats laid on the floor of the reception room. The governor's gift was a large lump of gold, worth \$450.00 ; five silver bars, worth \$15.00 each ; an american gold watch and chain, a gold tobacco box, and 800 silver ticals. Upon one mat were 2000 ticals' worth of money in coins of different values. The other gifts were silk dresses and native trinkets and jewellery."

 DECEMBER.

BY EDWIN ARNOLD.

In fret-work of frost and spangle of snow,
Unto his end the year doth wend ;
And sadly for some the days did go,
And glad for some were beginning and end !
But—sad or glad—grieve not for his death,
Mournfully counting your measure of
breath ;
You, that, before the stars began,
Were seed of woman and promise of man,
You who are older than Aldebaran !
It was but a ring round about the sun,
One passing dance of the planets done ;
One step of the Infinite Minuet,
Which the great world's pace to a music set,
By Life immortal and Love divine :
Whereof is struck, in your threescore and
ten,
One chord of the harmony, fair and fine,
Of that which maketh us women and men !
In fret-work of frost and spangle of snow,
Sad or glad let the old year go.

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"THIS ANCIENT ONE [THE BUDDHA] IS OUR ANGEL,
WHOM WE REVERE AND OBEY."—SWEDENBORG.

 HE Guimet museum was in-
augurated in Paris a few days
ago. It is intended to facili-
tate the study of ancient re-
ligions by means of a collection
of pictures, objects of worship,
and books.

—SOME days ago a negro boy, in
Kentucky, committed a crime, which,
within marriage is accounted holy. His
neighbors poured kerosene over him
and burnt him to death. Let us send
more missionaries to—Siam!

—THE koreshanites, a new biblical
sect, believe, with much other the like
belief, that the earth is hollow, and that
we are living on its interior; that
the sun is the centre and the earth the
circumference. "Thus saith the Lord!"
Selah!

—WE congratulate our brethren in
Ceylon, upon the completion of the
first volume of *The Buddhist*. Every-
thing in it testifies to the goodness and
unselfishness which is always charac-
teristic of the true followers of our
LORD. It merits the patronage of our
readers.

—THE Kansas City *Star* says: "It
was hardly necessary for the dispatches
in chronicling the defalcation of a bank
cashier, to add that 'he stood high in
social and church circles.' Of course
he did! Defaulting cashiers always
do. And it is deplorable to be com-
pelled to say that, as a rule, the higher
they stand the greater the defalcation."

—THE *Pall Mall Gazette* records a
freak in the way of handwriting. A

little girl of 4 years of age writes with
her left hand, and writes the words
backward, as they are reflected in a
mirror from ordinary writing. Her
family have to read them by means of
a mirror. She was taught to write in
the ordinary way, but fell, of her own
accord, into this way of doing it.

—THE church of England mission-
ary society has decided hereafter to
send out unmarried men, who shall
live in chastity and serve a term of ten
years before being married. The eng-
lish baptist missionary society has
adopted a similar rule.—*Ex.* These
societies have adopted this rule to did-
dle the members of the ancient and as-
cetic religions of Asia; but the new
trick is too clumsy to be productive of
the desired result.

—AN exchange says: "The editor
of the *Flaming Sword* [the organ of the
biblical koreshanites], recently started
in this city [Chicago], claims that Swe-
denborg is to be re-incarnated and to
appear as the Messiah, at no distant
period." Claims like this, have their
root in the ignorance of the true nature
re-incarnation, and in the delusions
and hallucinations which follow in the
wake of a belief in the jewish script-
ures. Another biblical organ, the
New-Church Life, the true representa-
tive of the new church sect, says that
the books of Swedenborg are Jesus of
Galilee in his second coming! When
we compare these claims with the con-
tents of "Swedenborg Bifrons" and
"Swedenborg the Buddhist," it be-
comes painfully evident that religious
insanity is on the increase in this coun-
try. And this fact is strengthened
by the official reports of the trustees of
our state lunatic asylums, who com-
plain that they have not room for one-
half the number of the religious lunat-
ics within their respective circuits,
who believe themselves to be Jehovah,
Moses, Jesus, or the "mother of god."
With the fact before him, that so many
of his fellow-men are losing the little
of reason, painfully acquired in many
transmigrations, it is a sin in any bud-
dhist to be indifferent and inactive.
Up, then, teach the Law of reason and
of love:—the Law of the DEVADEVA!

SPIRITUAL FREEDOM.

THE following paragraphs, by the celebrated unitarian preacher, Dr Channing, will we think please our readers. They have about them a truly buddhist ring.

"I call that mind free which masters the senses, which protects itself against animal appetites, . . . which penetrates beneath the body and recognizes its own reality and greatness, which passes life not in asking what it shall eat or drink but in hungering and thirsting and seeking after righteousness.

I call that mind free which escapes the bondage of matter, which, instead of stopping at the material universe and making it a prison wall, passes beyond it to its anthem, and finds in the radiant signatures which it everywhere bears of the INFINITE SPIRIT, helps to its own spiritual enlargement.

I call that mind free. . . which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from heaven, which, while consulting others inquires still more of the oracle within itself, and uses instructions from abroad not to supersede, but to quicken and exalt its own energies.

I call that mind free which is not passively framed by outward circumstances, which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which bends events to its own improvement, and acts from an inward spring, from immutable principles which it has deliberately espoused.

I call that mind free which, through confidence in the Divine and the power of virtue, has cast off all fear but that of wrong-doing, which no menace or peril can enthral, which is calm in the midst of tumults, and possesses itself though all else be lost.

I call that mind free which resists the bondage of habit, which does not mechanically repeat itself and copy the past, . . . which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience and rejoices to

pour itself forth in fresh and higher exertions.

In fine I call that mind free which, conscious of its affinity with the DIVINE . . . devotes itself faithfully to the unfolding of all its powers, which passes the bonds of time and death, which hopes to advance forever, and which finds inexhaustible power . . . in the prospects of immortality."

BODHISATVAS AND ALMSGIVING.

"The gift of external goods, however great, cannot give satisfaction to the Bodhisatvas, but they feel joy at their self-renunciation when they sever the crowned head, put out the henna-anointed eyes, cut out the heart and give it away. For when our Bodhisatva in the Sivijataka gave alms in the middle of his capital, at the four gates of the city, at a daily expenditure of five bushels of gold coins, this liberality failed to arouse within him a feeling of satisfaction at his renunciation. But on the other hand, when the archangel Indra came to him in the disguise of a brahman, and asked for his eyes, then indeed, as he took them out and gave them away, laughter rose within him, nor did his heart swerve a hair's breadth from its purpose. And hence we see that as regards almsgiving the Bodhisatvas can have no satiety."

THE Gnostic.

"THE BUDDHA is the learned, the Gnostic, who, by His adequate science breaks the spell of error, raises Himself above nature, and commands it. He sees all in the thousands of worlds as a piercing eye might see the fishes, the shells, the sand, and the aquatic plants at the bottom of a lake. In the same manner as the two parts forming a box are contained by each and limited by each other, so with the BUDDHA, the object of knowledge and the knowledge He possesses of it are contained by each other and within the same limits. NIRVANA is the supreme equation, the endless intuition of absolute identity.—ERNEST RENAN."

YOUNG-HO-KUNG.

THIS is the name of a very fine old lama temple just within the wall at the northeast corner of the tartar city at Peking. It contains about one thousand and three hundred monks, of all ages, down to small boys of six years of age, under the headship of a Grand Lama.

Every corner of the great building is full of interest; from the brilliant yellow china tiles of the roof, to the yellow carpet in the temple. The entrance is adorned with stone carvings of animals, and the interior is covered with a thousand fantastic figures carved in wood—birds, beasts, serpents, flowers, and monstrous human heads mingle in grotesque confusion. It is rich in silken hangings, gold embroidery, huge picturesque paper lanterns of quaint form, covered with chinese characters, and grotesque images canopied by very ornamental baldachinos.

All the altar vases are of the finest Peking enamel,—vases, candlesticks, and incense-burners, from which filmy clouds of fragrant incense float upward to a ceiling paneled with green and gold. Fine large scroll paintings hang everywhere about the walls. The latter are also encrusted with thousands of small porcelain images of our LORD.

In the rear temple, which is called the Hall of BUDDHA, stands a cyclopean image of MATREYA, the BUDDHA of Futurity. It is 70 ft in height, and is said to be carved from one solid block of wood; but it is colored to look like bronze.

Ascending a long flight of steps a gallery running round the temple about the level of his shoulders is reached. This gallery leads into two circular buildings, one on each side, constructed for the support of two immense rotating prayer cylinders about 70 ft in height, full of niches, each niche containing the image of a buddhist saint.

It was nearly 6 A. M., says a traveler, before we reached this lama temple, so that we were too late to see the grand morning service, as this begins at 4 A. M., when upward of a hundred mats are spread in the temple, on each of which kneel ten of the subordinate

lamas, all wearing their yellow robes, red mantle, and a sort of classic helmet of yellow felt, with a very high crest, like that worn by Britannia. The lamas wear ordinarily red felt boots, but can enter the temple only barefooted.

The Grand Lama wears a violet-colored robe and a yellow mitre. He bears a sort of crosier, and occupies a gilded throne before the altar; a cushion is provided for him to kneel upon. It is from these lamaic buddhists that the christian church has borrowed most of its ritualistic accoutrements.

The whole temple is in a dim twilight, save the altar, which is ablaze with many tapers.

When the great copper gong sounds its summons to worship, the brethren chant litanies in monotone, one of the monks reading prayers from a silken scroll, and all joining in a low murmur, while clouds of incense fill the temple. A peculiarity of this chant is, that whilst a certain number of the brethren recite the words, the others sing a continual deep bass accompaniment. Again the gong marks the change from prayer to sacred chants, and after these comes a terrible din of instrumental music; then follows a silence which may be felt, so utter is the stillness, and so intense the relief.

With regard to the dress of these northern buddhists, this seems to vary in different districts, and denotes also different sects. In Ceylon all the monks are bareheaded, whereas those in the Northern Himalayas wear scarlet clothing and head-gear.

In Mongolia, where every family which has more than one son, is obliged to devote him to the ascetic or monastic life, every lama wears the yellow robe, mantle, and helmet,—the last two items being always worn during the services in the temple, where the correct attitude of devotion is to sit cross-legged on low divans. There, too, the Abbots are distinguished by purple robes.

In some districts the boy lamas wear red, and when they attain manhood purple-brown clothing; only those of mature years wear yellow robes.

TIRED OF HIS HELL.

"No one that has given barbarism a fair trial, ever wants to return to [the hell of] civilization," says Dagonet in the *London Referee*; "but numerous persons that have a surfeit of civilization would be glad to have a spell among the barbarians.

I am sick of the treachery, the envy, hatred, jealousy, and petty-mindedness of the puppets in trousers and the puppets in petticoats who call themselves men and women, and prate about their souls, and think themselves of such tremendous importance in the world's economy.

I want to get away from licensing magistrates and irish members, and the tax-collector, and the organ grinder and all the people that make me fume and fret. I want to forget that the termination of the two best-known dutch towns is not sanctioned for use in the family circles by the committee of the Young Men's Guild of Good Life. I want to spend the afternoon and evening of my life in free-and-easy barbarism. I have spent the morning in civilization, and if there is much more of the same sort, I shall beware of it.

Seriously speaking, a barbarian's life is arranged on a far higher natural standard than that of a civilized man. It is a more honest life. Civilization is one long organized hypocrisy. It makes a boy a prig before he is out of his long clothes, and it makes a girl a prigress—I forget the feminine of prig for the moment!

As we advance in life the deceits and frauds of civilization become so much a part of our existence that we humbug ourselves into believing that they are virtues of the highest class.

I shall certainly go out to the barbarians sooner or later; and if I like it I shall stay and end my life in a good roomy country where I shall not interfere with the health of the survivors. If I do not like it I will come back and tell you about it, like Stanley.

It sounds a little mad, does n't it? But if you come to think it out, hundreds of men must now and then get ideas of this sort. The gentleman in

"Locksley Hall" had a notion of "rearing a dusky brood," because cousin Amy was a little flirt. There is no cousin Amy in my case, and the "dusky brood" is the last thing I should care about. But I think, after twenty years of humdrum and hard work, a man wants a new sort of world to live in, and he wants to escape altogether from the shackles of civilization."

—♦♦♦—
"The Bijou of Asia."

THE FIVE BENEDICTIONS.

A SUTRA.

ONCE upon a time the LORD BUDDHA was residing in the garden of Anatapinda at Jetavana in Sravasti, with a great number of monks. He thus addressed them,—

"There are five kinds of benedictions, of which I will tell you:

The first is the abstaining from the taking of life. O monks, this is a great charity! But let us see on what account it can be called a great charity.

If there were no destroyer of life, all sentient beings would be favored with the enjoyment of a fearless existence; and when thus no fear were felt in their minds, all enmity, hatred and injury would cease to exist. In the absence of these evils, countless living beings would rejoice in a fearless existence, and the reign of peace would prevail in heaven and on earth. This is the reason why abstinence from the taking of life is a great charity or benediction.

So also of abstinence from theft, intoxication, adultery, and lying, which are the other four benedictions."

—♦♦♦—
"I HAVE always warned my pupils with great emphasis, to protect themselves: not to remain passively in contact with any form of disease; but to maintain as active a condition as possible; not to rest in contact with morbid parts, but first energetically remove the morbid condition and aura by dispersive passes, carrying it out of the body before applying the sanative influence of the healthy hand: not applying it in a passive manner, but holding the muscles firm, and making active manipulation."—DR J. R. BUCHANAN.

A HINDU ON BUDDHISM.

As we were looking through some old numbers of the *Theosophist*, the other day, we lit upon the following paragraphs in it, by N. K. Bannerji, a hindu. And as they contain the old story, of lying priests arrayed against truth and morality, we publish them.

"Although the buddhists were, on the rise of the pouraniks (the modern hindus, the followers of the Puranas, the ancient scriptures of India), about 300 years after BUDDHA DEVA left His earthly tenement, forcibly expelled from India, yet, during His life-time, there never was a pandit, who, after arguing with GAUTAMA BUDDHA, had not become, in the end, a convert to His doctrines. Hence it was that, while hating and dreading Him with all their heart, His enemies, the pouraniks, were forced to accord Him the highest honor to which man can pretend; to wit, to declare and accept Him as the ninth of the ten principal avatars (incarnations) of Vishnu—or Omniscience. This very fact ought to show, to every sincere inquirer, what and who was the LORD BUDDHA, and how high must His teachings have been, since coming so closely after those of Krishna as given in the Bhagvat Gita, they yet were found worthy of being uttered by Vishnu.

In the Bhagvat Gita, Krishna is made to say to Arjuna that he incarnates himself on this earth, from time to time, for the purpose of restoring the true religion.

"Whenever there is a relaxation of duty in the world, O son of Bharata, and an increase of impiety, I then manifest (incarnate) myself for the protection of the good and the destruction of evil-doers."

Nowhere do we find him speaking to the contrary; and yet the pouraniks, —finding the teaching of GAUTAMA BUDDHA, inculcating a religion of pure morality, threatened their pockets,—spread the idea that the mission of the ninth avatar was to vitiate and corrupt pure hinduism, and to substitute in its stead, atheism.

It is in this connection that I have a few questions to ask of my hindu pandit brethren :

1. Who is it that says that, in the ninth incarnation, BUDDHA has inculcated a false religion?

2. When was it said : before or after the declaration of Krishna in the Bhagvat Gita, as just quoted?

3. Is he that said so a higher and more trustworthy authority than Krishna?

4. Kapila is referred to in the Bhagvat Gita as also an avatar, though not so high as one of the ten principal incarnations, one of whom was BUDDHA. In his Sankhya Darsana, Kapila declares clearly his disapproval of the so-called 'God' (Iswarasiddhy).

5. Brihaspati, the most learned of the learned, and the 'priest of the gods', in his Charvack system of philosophy, clearly set down that there is no such thing as what is popularly called 'God'; and he goes so far as even to deny a hereafter, and teach the same.

If then Sankhya is regarded in the light of a high authority (among the hindus) and Charvack is tolerated, why then should BUDDHA DARSANA be cried down? Is it only because the former two, while both denying the existence of a (personal) god, or an (objective) life hereafter, do not step as hard as buddhism steps upon the corns of priest-craft, by enforcing a most sublime and uncompromising morality?

Now, the fact appears to be simply this: The work of religious reform begun by Krishna, was completed by BUDDHA. Any one that will read the Bhagvat Gita and compare it with the (buddhistic) Tripitaka, will easily find this out. Hence the value placed on the Bhagvat Gita by the buddhists; and the reason why they have so much less deviated from their primitive faith than we."

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