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COMPARATIVE STUDY OF "CONVERSION" AND "E-SHIN"

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ABSTRACT

COMPARATIVE STUDY OF "CONVERSION" AND "E-SHIN"[1]

This article aims to indicate the common structure of "conversion" in Christianity and "e-shin" in Buddhism, suggest a common structure of human existence beyond the difference of the religions. The important commonalities in these religious transformative experiences are their discontinuity and passivity. Both characteristics refer to common structure of religions and human being. In this sense, conversion and "e-shin" could present an effective means to approach not only the core of religions but also human existence itself.

KEYWORDS: Conversion, Christianity, e-shin, Buddhism, Religion, Human Existence

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1. INTRODUCTION

I know there is the historical and cultural relativistic atmosphere in Japanese academic world of religious studies. Needless to say, it is indispensable in academic studies to investigate historical materials and affairs or to research each culture in detail. The relativistic view point is opposed to that of universalism and often doubts the fruit of the interreligious dialogue. It should be surely avoided to easily compare different religious concepts regardless the difference of their historical and cultural contexts. Nevertheless, I think it is possible to and even necessary to understand various religions from a universal viewpoint enable to lead us mutual understanding of religions. The basis of my standpoint is the fact that we are all same human being even if we have different societies, cultures, ideologies, religions and so on. If we can affirm that religion is nothing more than a cultural phenomenon and inherent to human beings, the common structure of different religious concepts presented in this paper would suggest a universal phase of human. In this sense, this article is an attempt to approach humanity itself.

First, I intend to show the term "conversion" and its verb form "convert" are found in several versions of the New Testament, and then compare them to the term "e-shin" in some Buddhist scriptures. This attempt would be not only an innovative conversion study in the method to treat contrasting religions (Christianity and Buddhism), but also would contribute to bridge over different religions from universal standpoint.

2. PROBLEMS OF COMPARATIVE STUDY OF CONVERSION

Conversion has been studied about one hundred years since E. D. Starbuck[2] and W. James[3] took the religious experience as a subject scientific study. Based on these psychological studies that deal with Christianity, conversion study has developed its object and method. In *Handbook of Religious Conversion*[4] for example, conversion in Hinduism, Buddhism, Islam, Judaism and New religious movements are discussed, in *Encyclopedia of Religion* (2nd) on the other hand, L. R. Lambo indicates a dozen of theories in conversion studies. These theories are based on various fields such as Psychology, Theology, Sociology, Anthropology, Philosophy, and so on. These diversities surely show a significant progress in conversion study. But because of this progress, we must face a serious problem to be overcome. That is to define a nature of the conception conversion that enables to a comparative study between various religions and to make clear a spiritual phase of the phenomenon. Indeed, these points are, as L. R. Lambo pointed out[5], critical points that have been neglected by most of western researchers. In other words, most conversion studies

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[2] Starbuck, E. D., *The Psychology of Religion*, Walter Scott, LTD, 1899.
[3] James, W., *The varieties of religious experience: a Study in Human Nature*, Macmillan Publishing Co., [1902]1961.
[4] Malony, H. N., & S. Southard (Eds.), *Handbook of Religious Conversion*, Religious Education Press, 1992.
[5] Rambo, L. R., Theories of Conversion: Understanding and Interpreting Religious Change, *Social Compass*, 46, 1999, p. 264.

have presumed the concept of conversion in Christianity and they have overlooked the spirituality of conversion.

The former problem is specified in that western researchers have adapted the Christian conceptual framework even to other religions. Their comparative attempts surely have a global viewpoint to refer various religions in addition to Christianity. However, their approaches based on Christian understanding of conversion are one-way in that the conception conversion is not reconsidered through the comparative studies. More universal approach should be dialectic therefore the dialectic approach necessarily reexamines the conception in Christianity. Nevertheless, the approach does not necessarily mean negation of the Christian understanding of conversion. Rather it even leads to grasp a nature of Christian conversion. Other words, the conception of conversion enables comparative study must be reconstructed on the two-way approach between different ideas in various religions. The reconstruction of such a more universal conception of conversion is the one of aims of this article to be pursued.

On the other hand, the latter problem can be attributed to scientific theories that have used in previous conversion studies. Because these theories generally aim to rational understanding of religious phenomena, an irrational phase of them is out of focus as a matter of course. Shortly, most of conversion theories or models have tried to explain irrational and mysterious face rationally or causally. These attempts are surely useful to understand religious experiences for moderns, but these views miss a peculiarity of conversion that is differentiated from other phenomena of change. Therefore, in order to grasp conversion as it is, it is indispensable to focus on the irrational and mysterious phase of the phenomena. This approach is not a scientific analysis, but an integral interpretation added irrational dimension. Through this procedure we can refer to spirituality of conversion and speak of what is conversion.

Both problems mentioned above should be the starting point of this comparative study, and on the contrary these problems suggest the goal to be aimed in this study. That is to indicate a common structure of human existence beyond the differences of religion, culture, race and so on. This human commonality would be resonant with the common structure of the different conceptions of contrastive religions namely "Conversion" in Christianity and "E-shin" in Buddhism. Therefore, this comparative study of religious conversion is not only a study of religion or religious experience but also a pursuit of the human existence. This consideration could light an interesting and mysterious paradox of human existence that stimulates us to reconsider what is human. Regarding these intentions, at first I will reconsider concept of conversion in Christianity.

3. "CONVERSION" IN THE NEW TESTAMENT

The word "conversion", according to Oxford English Dictionary, primarily means; Ⅰ. Turning in position, direction, destination Ⅱ. Change in character, nature, form or function, Ⅲ. Change by substitution of an equivalent in purport or value. Shortly, we would be able to say that "conversion" is a qualitative transformation rather than a quantitative change. When this word is used in a religious context, it traditionally suggests a mysterious experience with a radical and sudden change like that of St. Paul. This typical example is surely consistent with the basic meaning of conversion. But, the word conversion has been used differently. For example, people may call the phenomenon conversion when someone joins a religious group or comes to believe a new religious dogma. Otherwise, it may mean that one deepens his faith with a feeling of sincere repentance. The former is a change of objects of one's faith, which is often accompanied by an alternation of the religious group one belongs to, namely proselytization; the latter is a transformation of the structure of one's faith or existence, and is often called new-born (J. B. Pratt[6]) or twice-born (W. James[7]) as the individual's existence is reconstructed into a God-centered one. Because of this diversity in the meanings of conversion, we should seek to verify the root meaning of the word before we attempt this comparative study.

In order to understand the core meaning of the word conversion in Christianity, it will be useful to survey the word as it appears in various bibles. The table presented is the result of a survey of several versions of the New Testament (see another sheet). This table shows that the root Greek word of "conversion" or "convert" is not fixed, and it is even possible to translate the Greek bible into English without once using "conversion" or "convert" as in CEV. However, looking at the table, we can say that "conversion" and "convert" in English bibles have generally two meanings on the whole. One meaning is to be proselytized which originates in "προσηλυτος", and the other meaning stems from "επιστρεψω" which can be translated into "be returned" or "be changed of direction" in English. In short, "conversion" and "convert" have at least two original Greek words. From this fact, we can find the following four translation patterns.

(1) "επιστρεψω" is mostly translated into convert (vb.). (KJV, Darby, ASV)
(2) "προσηλυτος" is predominantly translated into convert(n.). (RSV, TEV, NIV, NLT)
(3) Both of "επιστρεψω" and "προσηλυτος" are translated into convert(vb., n.). (NASB, NAB)
(4) Neither "επιστρεψω" nor "προσηλυτος" are translated into convert(vb., n.). (CEV)

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[6] Pratt, J. B., *The Religious Consciousness: A psychological study*, The Macmillan Co., 1924.
[7] James, W., *The varieties of religious experience: a Study in Human Nature*, Macmillan Publishing Co., [1902]1961.

Based on this classification, it can be pointed out that traditional versions are likely to translate "επιστρεψω" as convert (vb.) while recent versions tend to translate "προσηλυτος" as convert (n.). However, this tendency doesn't prohibit the translation of different Greek words into a single English word as "convert". In other words, English bibles don't always distinguish the difference of "επιστρεψω" and "προσηλυτος". This would be one of the reasons why conversion in Christianity generates different meanings. But it is necessary for this comparative study that the two Greek words should be clearly differentiated. In my opinion, it would be more accurate to translate "επιστρεψω" into "convert (vb.)" and "προσηλυτος" into proselytization than to translate it into "convert (n.)". For both "επιστρεψω" and "convert (vb.)" indicate a return to God while "προσηλυτος" precisely signifies proselytization. Thus the traditional translation pattern (1) is more accurate in original Greek words than in the other patterns. Nonetheless, the root meaning of conversion is a qualitative and discontinuous transformation of an existent relation to God rather than a mere change of religious affiliation or the content of one's belief, namely proselytization. Such a reexamination about the meaning of conversion would be critical to the comparison with "e-shin".

Now, it is also a noteworthy point that the word "convert (vb.)" in the New Testament is expressed by a passive form in most cases. It suggests that "conversion" does not take place by solely human efforts but is brought about by some reality beyond the human sphere. This is evident by the following quotation, for example, which is a part of Jesus' sermon to Simon in the Last Supper.

> But I have prayed for thee, that thy faith fail not: and when thou <u>art converted</u>, strengthen thy brethren. (Luke 22:32, KJV)

The word "converted" seems to suggest that Simon does not convert by himself, but God convert him. To put it another way, the passive form "converted" implicitly presumes transcendental presence of God. The passivity brought by reality of God is pointed out in another quotation that implies the people's impiety for Jesus.

> He hath blinded their eyes, and hardened their heart; that they
> should not see with their eyes, nor understand with their heart,
> and <u>be converted</u>, and I should heal them. (John 12:40, KJV)

This passage, a part of the prophecy by Isaiha, suggests that conversion could be equivalent to having one's eyes and heart opened by God. The passive form "be converted" underlined also seems to suggest a human passivity toward God's grace. In consequence, conversion in Christianity is the qualitative and passive transformation brought by God.

Here, I will refer to a character of the passivity mentioned above, too. The irrational passivity, as it were, is directed to transcendental God, and characterizes religious or spiritual side of conversion. So long as conversion is thus irrational passive transformation, it

is not merely some results of any human active efforts nor rational and casual phenomena that can be explain by scientific theories. The irrational passivity exhibited by conversion would be also human spirituality. Regarding the significance of this understanding of spirituality I would like to discuss later again.

Summing up previous discussion, we could conclude that conversion in Christianity is a qualitative rather than quantitative, not an active and rational but passive and irrational transformation. These characters will be indispensable points in the comparison with "e-shin" in the Buddhist scriptures as fallowing.

4. "E-SHIN" IN THE BUDDIST SCRIPTURES

Chinese characters 「回心」 are pronounced "kai-shin" or "e-shin" in Japanese. Generally, "kai-shin" is known as a translation of conversion in English. The word initially was created by Christians in modern Japan to mean conversion referring to "e-shin" which is a technical term in Buddhism tradition. Therefore Japanese Christians recognized the commonality between conversion in Christianity and "e-shin" in Buddhism. The commonality would be clarified in an explanation of the word "e-shin". This word consists two Chinese characters "回" and "心". The former means "turn" and latter is "heart" in English. Therefore "e-shin" is briefly turning heart in Buddhism. However, "e-shin" means not only a change of heart but also a more significant transformation. In a Buddhist dictionary for example, "e-shin" is explained as being (1) a change of heart in which one repents his evil ways then obeys Buddha's teachings or (2) a turn of intention from Self-exertion to Salvation by the Other. In short, "e-shin" in Buddhism signifies a change of heart accompanied moral repentance by oneself and a religious transformation of one's existence brought by the Other. Although "e-shin" can be found in various Buddhist scriptures, here I focus on some descriptions that emphasize the word's unique meaning that indicates more than a mere change of heart. For example, *Kukai* (774-835 A.D.) who is the founder of the school of *Tendai* said the following in his book *Hizouhouyaku*.

If one who has not defined the way to salvation encounters *En* (indirect and transcendent causes), he would immediately experience "e-shin".[8](translated by author)

That is to say, *Kukai*'s "e-shin" is a transformation of one's process to salvation from the narrow one (Hinayana) to the broad one (Mahayana) rather than enlightenment itself. This transformation could be seen as discontinuous and qualitative like conversion in Christianity. Additionally, the passive side of "e-shin" also should be paid attention to. The passivity is suggested by the word *En*. Therefore, "e-shin" is not completed actively by oneself but brought about through transcendental *En*. This is also a critical point in the comparison with conversion.

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[8] 「秘蔵宝鑰」『弘法大師空海全集』vol. 2, p.84.

On the other hand *Shinran* (1173-1262 A.D.), the founder of the *Joudoshinsyu* school, is one of a few Buddhists who prescribed the word "e-shin" clearly. He described it in *Yuishinsyoumonni* as follows: "E-shin is said to be when one turns around and abandons his former self-exertive heart."[9](translated by author) This description is noteworthy in that it makes clear "e-shin" can be not completed by moral and active self-exertion but by negation of oneself. This also suggests that the "e-shin" is not an effect of self-exertion, but a grace given by the Other. Shortly, negation of the exertive active-self and a manifestation of the passive-self are the indispensable conditions of the "e-shin".

This *Shinran*'s view was inherited to *Yuien*, one of the most faithful disciples of *Shinran*. He also pointed out the peculiarity of "e-shin" in his book entitled *Tannisyou*, which is one of most familiar Buddhist scripture in Japan. The next quotation from it would be one of the most overt descriptions of "e-shin" in all of Buddhist scriptures.

When a believer gets angry, acts disgracefully, or has a quarrel with his colleagues, then he must be persuaded to do "e-shin". This "e-shin" sounds as if it is abandonment of wrong actions and the applied effort to do good things. But those faithful who always chant a prayer to the Buddha must experience "e-shin" <u>only once in his life</u>. "E-shin" is what a person, who has no knowledge about the teaching of salvation, realizes <u>through the wisdom from the Buddha</u> that he is far from the Pure Land then change his previous heart to one that is dependent on the promise of the salvation by the Buddha.[10](translated by author)

The two phrases I want to emphasize here are the expressions "once in his life" and "through the wisdom from the Buddha" underlined. The former suggests that "e-shin" is not a repeatable moral repentance but an irreversible transformation brought, and that "e-shin" is a birth of new existence differentiated qualitatively from previous one. To put it meanings of dictionary mentioned in the beginning of this section, *Yuien* insisted that "e-shin" should not be used as (1) a change of heart caused by a moral repentance but as (2) an existential transformation from Self-exertion to Salvation by the Other. Such a narrowing down of the meaning of "e-shin" permits us to focus on the commonality between conversion and "e-shin", because *Yuien*'s understanding of "e-shin" also would verify that it is not a continuous quantitative change but a qualitative transformation of human existence as well as conversion. Thus the irreversibility suggested in "e-shin" by *Yuien* clarifies its qualitative discontinuity of the existential transformation.

On the other hand, the latter expression "through the wisdom from the Buddha" indicates that "e-shin" is brought by the transcendental Other rather than completed only through one's moral efforts. It might be seen as a passive side of "e-shin". Of course, the passivity is directed toward the transcendental Other namely the Buddha. This irrational passivity is also shown in a field leaded by "e-shin". The field is called as *jinen* characterized by a passive state expressed as "dependent on the Original Vow of the Buddha". This *jinen* is explained in *Tannisyou* as the follows.

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[9] 「唯信鈔文意」『浄土真宗聖典（注釈版）』、p. 707
[10] 「歎異抄」『浄土真宗聖典（注釈版）』、p. 848

Jinen is said that one's self is free from his own intention. That is, it means that he has been lived by transcendental power of the Other.[11] (translated by author)

In other words, *jinen* as one of direct effects of "e-shin" is to be passive-self dependent on the Other through a suspension of an activity of the self. This state of *Jinen* shows obviously a passive side of "e-shin".

From these discussions, "e-shin" in Buddhist scriptures would be seen as a passive and qualitative transformation of human existence as well as conversion in New Testament. The significance of this structural commonality between conversion and "e-shin" I will discuss next.

5. CONCLUSION

The essential point mentioned above is that both conversion in Christianity and "e-shin" in Buddhism can be understood as a passive and qualitative transformation. Despite the contrasting nature of Christianity and Buddhism, so long as this common structure can be found in these experiences, this commonality would suggest the possibility of there being a universal understanding of religions. In fact, the transformative experiences such as "Shubh" in Judaism or "Tawba" in Islam seemed to have the same structure. Moreover, these transformations are not only important in a personal religious life but also in the histories of religious groups. Therefore, the transformative experience can be the key point in the understanding of various religious phenomena. The point of view like this is also found in the philosophical consideration of *Kitaro Nishida*, whose philosophy is based on his own religious experience of Zen. He defined "e-shin" in his last article as the following.

In order to enter into religious faith, our selves must go through an absolute transformation of our existential ground. We call it "e-shin".[12] (translated by author)
The point I want to emphasize here is that his definition of "e-shin" is leaded to a general understanding of religion. In the same article, note worthily *Nishida* insists that an existential transformation namely "e-shin" can be universal basis of understanding of religions.

In every religion, there must be a transformation of self. That is, there must be so-called "e-shin". Unless there is "e-shin", it is not a religion at all.[13] (translated by author)

According to *Nishida*, there must be an existential transformation such as conversion or "e-shin" in every religion. In other words, the existential transformation is seen as even a key of general understanding of religion. This suggestion would be actually

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[11] 「歎異抄」『浄土真宗聖典（注釈版）』、p. 849.
[12] 「場所的論理と宗教的世界観」『西田幾多郎全集』vol. 11, p.419.
[13] 「場所的論理と宗教的世界観」『西田幾多郎全集』vol. 11, p.425.

verified by the common structure of conversion and "e-shin" mentioned above. Therefore, as *Nishida* pointed out precisely, the commonality of religious transformations discussed here could be a start point toward universal understanding of religion. To put it more practically, the structural commonality of passivity dependent on the transcendence could provide a useful framework for understanding of religions. In this sense, this comparative study is also an attempt to contribute to solving one of the most difficult and important problems in contemporary society, that is the bridging over to different religions by mutual understanding.

Added to this practical argument, now I will reconsider an anthropological meaning of the common existential structure between conversion and "e-shin". Both of the transformations are characterized qualitative discontinuity of before and after the changes and irrational passivity seen in one's attitude. Either the discontinuity or the passivity suggests intervention from transcendence. That is to say, these transformations are not completed without any transcendental factor unable to be explained solely by science. And there is a suspension of human activity, namely irrational passivity due to transcendence in the midst of these transformative experiences. It is the irrational passivity that prevents any theoretical explanation about conversion and remains these experiences mysterious furthermore indicates human religiosity throws light up the depth of human existence.

The insight would also be verified by a consideration of the passive existence in both prayer in Christianity and *zazen* (mediation) or *nenbutsu* (chant), which are typical practices in Buddhism. These religious behaviors surely could be seen as active acts, but all of them aim to make one's existence passive. Other words, one of purposes of these behaviors is to have human existence opened toward some transcendence in each religious context. For example, the words of Samuel for Lord "Speak; for thy servant heareth" (1sam3:10, KJV) would illustrate the passive attitude in a prayer. In brief, a prayer is to bend one's ear to voices of God or a practice to have one's mind opened for God. Likewise, *zazen* could be seen as a preparation for *satori* (enlightenment) and *nenbustu* would be a condition of Salvation by the Other. Both of *zazen* and *nenbutsu* are characterized a passive attitude waiting for some transcendental action or force. In these religious practices, previous active-self is negated completely and new passive-self is born. Here, the fact ought to be noted is that a religious person often realizes the most stable existence in the passive-self, which is usually called true-self, through obedience to these religious behaviors. Paradoxically, negation of self is identical to creation of self. The paradox that self-negation (self-surrender) forms self-affirmation would be a profound basis of human existence. Indeed, the stable but paradoxical existence is predominantly found religious persons. However, the eminent stability independent on any secular matters might suggest an inherent and natural existence of human beings. At least, the religious existence would present one of useful sights to study general human beings. If such an insight may be valid to even some extent, it could be said that human is a religious and paradoxical being! On the other hand, it is conversion and "e-shin" that shows apparently the religious paradox as humanity itself.

In addition to the structural commonality between conversion and "e-shin" discussed above, lastly I would like to consider a difference of them from human existence.

Granted that the existential transformation such as conversion and "e-shin" could be the vital point of understanding of religion, some differences of them would also explain differences of religions in the world. To put it briefly, it is the difference of mode of the passive human existence. For example, passivity in Christian conversion directs toward an outward "height", and that in Buddhist "e-shin" toward an inward "depth". This means that the direction of the passivity to which human existence opened defines the character of religiosity. Shortly, a difference between religions can be seen as a difference of passivity. A unique passive direction found in each religion might be greatly effected by Nature including climate or geographical features. In other words, Nature in each district suggests the direction beyond which something transcendental presents. From this standpoint, religious features would be reduced to human existence rather than religious ideologies. That is to say, ideologies or teachings in respective religions are what instruct us how to exist passively. And it is the existential transformation such as conversion or "e-shin" that this kind of passivity is shown most eminently.

Such an existential approach would succeed in explaining of features in respective religions because of the neutral and universal viewpoint. I hope it would be a useful intellectual instrument for mutual understanding or constructive dialogue between different religions. Added to it, the focus to the human existence discussed here would allow for specifying human religiosity universally, and lead to exploring inherent humanity. In this sense, this study does not only deal with mere particular experiences but also attempts to investigate human existence itself.

I believe that we can sooner or later solve one of the most urgent but difficult problems, that is bridging over deep crevasses between religions by reason that all of people, even if they have different faith, exist as common human.

Appendix: A comparative table of translation terms concerning "conversion" and "convert"

versions the first edition	Textus Receptus 1550	KJV 1611	Darby 1890	ASV 1901	RSV 1952	NASB 1960	NAB 1970	NIV 1973	TEV 1976	CEV 1995	NLT 1996
Matthew13:15	επιστρεψωσιν	be converted	be converted	turn again	turn for	return	be converted	turn	turn to	turn to	turn to
Matthew18:3	στραφητε	be converted	are converted	turn	turn	are converted	turn	change	change	change	turn from
Matthew23:15	προσηλυτον	proselyte	proselyte	proselyte	proselyte	proselyte	convert (n.)	convert (n.)	convert (n.)	follower	convert (n.)
Mark4:12	επιστρεψωσιν	be converted	be converted	turn again	turn again	return	be converted	turn	turn to God	turn to God	turn from
Luke 22:32	επιστρεψας	art converted	been restored	turned again	turned again	turned again	turned back	turned back	turn back to	come back to	turn to
John 12:40	επιστραφωσιν	be converted	be converted	turn for	turn for	be converted	be converted	turn	turn to	turn to the Lord	turn to
Acts 3:19	επιστρεψατε	be converted	be converted	turn again	turn again	return	be converted	turn to God	turn to God	turn to God	turn to God
Acts 6:5	προσηλυτον	proselyte	proselyte	proselyte	proselyte	proselyte	convert (n.)	a convert (n.)	been converted	who worshiped	a convert (n.)
Acts 6:7	υπηκουον τη πιστει	were obedient to the faith	obeyed the faith	were obedient to the faith	were obedient to the faith	were becoming obedient to the faith	were becoming obedient to the faith	became obedient to the faith	accepted the faith	put their faith in the Lord	were converted
Acts 13:43	προσηλυτων	proselytes	proselytes	proselytes	converts (n.)	proselytes	converts (n.)	converts (n.)	beconverted	worshiped God	converts (n.)
Acts 15:3	επιστροφην	conversion	conversion	conversion	conversion	conversion	conversion	been converted	turned to God	turned to God	were being converted
Acts 17:4	προσεκληρωψησαν	consorted with	believed	were consorted with	joined	joined	joined	joined	joined	believed	converts (n.)

versions the first edition	Textus Receptus 1550	KJV 1611	Darby 1890	ASV 1901	RSV 1952	NASB 1960	NAB 1970	NIV 1973	TEV 1976	CEV 1995	NLT 1996
Acts 28:27	επιστρεψωσιν	be converted	be converted	turn again	turn for	return	be converted	turn	turn to	turn to	turn to
Romans 1:13	καρπον	fruit	fruit	fruit	harvest	fruit	fruit	harvest	converts (n.)	followers	good results
Romans 16:5	απαρχη	firstfruits	first-fruits	first-fruit	first convert (n.)	first convert (n.)	firstfruits	first convert (n.)	first man	first person	first person
1Cor 16:15	απαρχη	firstfruits	first-fruits	firstfruit	first converts (n.)	first fruits	firstfruits	first converts (n.)	first Christian converts (n.)	the first to have faith	the first to become Christians
1Timothy 3:6	νεοφυτον	novice	novice	novice	recent convert (n.)	new convert (n.)	recent convert (n.)	recent convert (n.)	be mature in the faith	new followers	new Christian
James 5:19	επιστρεψη	convert (v.)	bring back	convert (v.)	brings back	turns back	bring back	bring back	bring back again	lead back	be brought back again
James 5:20	επιστρεψας	converteth	brings back	converteth	Bringsback	turns	brings back	turns	turns back	turn	brings back