

RIKKYO ECHO

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ST. PAUL'S UNIVERSITY

July 1973



Our Reflectional Trace In Vietnam War

Vietnam War was finished generally by the withdrawal of American Army. But many precious Vietnamese life was snatched by the dogmatic military intervention. We learned the lesson that remains in men the only hatred against invaders.

What on earth does the Vietnam War mean for us? The American Government did not regard Vietnamese as living men. U.S. Army robbed the human precious life, liberty and fortune by different doctrine and opinion.

And U.S.A. enforced indiscriminately bombing and mass killing as an undoubted duty. We have to consider the historical background of this behaviour.

But many precious lives were robbed by the dogmatic military intervention. Having learned from the miserable past battle "no-more-war", we are amazed of the immorality of the Vietnam military intervention by U.S.A. or the cruelty and misery the war brought about.

For us, it means the threat against humanity not to treat human being very holy one but to understand it as the only thing.

And we began to think through the war, "What is democracy?" "Is it on earth democracy carried out in Vietnam?" "What is liberty?" "Why are the only general public damaged?" So we began to insist our human right. To have the questions of "Do men have right to

aim the revolver at comrade and to rob of other's life so easily?" is natural doubt and resentment, and so it has developed and expanded far and wide.

People started demonstration against the action ignoring the humanity in the various ways.

"What feeling does the American Government see on the Vietnamese?"

Struggle of Life

But the various movements splitting into factions, main subject of anti-Vietnam war was lost. It was severely criticized. This means that the participant of movement began to think high political problem consisting in Japan-U.S. Security Treaty. But the criticism was not always directed to the American Government's policy.

Now we began to notice directly the fear against state's power. But many Japanese could not manifest their intention definitely. Does it mean that many Japanese did not directly become the injured or could not organize movement as yet? But we Japanese could not fundamentally regard Vietnamese as the same human being like us who feel attachment to our life.

What did we need to understand or reaffirm on earth from Vietnamese embarrassment or the scene people getting away from the bombing?

Namely there was the existence of humanity. The war is so cold-hearted as to lie the question of humanity, and there is nothing but struggle of life and death which is human eternal subject. Many defenseless private houses were reduced to ashes, children had to get away in tears, young men had only a narrow escape and men were frightened of life from today. Could we only see this states as the phenomenon brought about by war? Or is it impossible for us in this age to solve the troublesome by our humanism?

Vietnam Proper

But the Vietnamese have got Vietnam Peace Agreement apart from our romantic action, thinking and sympathy. But can we only praise the peace agreement and take delight in the withdrawal of American Army? And the Vietnam proper lies in ruins and the Vietnamese lose lots of lives and materials more than we can imagine or guess.

We learned the lesson that there remains in men the only hatred against invaders facing the ruined land and wounded people. But who on earth does undertake the responsibility for life robbed by force?

Win The Struggle

The faculty of general education held a "explanation-meeting" on 11th, June. The subject was about "the written advice to remain." Around the problem, there has been something new in the campus of Rikkyo since the beginning of this semester. Before that, the battle in the university was mainly between the militants on the left and university administrators. This is still largely true, but now the moderate students join the struggle or cause trouble about that.

At the meeting, we heard many contradictions in terms

that we have never heard before and saw painful faces of professors. It seemed that Mr. Kenzo Ito, the dean of the faculty, was a kind of scapegoat. It means, of course, that the faculty has a lot of issues and the faculty members have no sense of responsibility and they have never had an education idea as a whole. Mr. Ito said, "the aim of the university is to get credits," adding, "the credit is for graduate." So he made a clear statement that to enter the university is to graduate the university. Like this, the explanations of the faculty members, Taka-

hashi, Yamamoto, Inoue and others, were irresponsibility, illogical, nonsensical and unconscious.

The students who were in charge of negotiations were largely radical students, but the audience was the moderate students and most of them were against the authorities concerned especially their own professors. So something is happening. There is now a critical pause when the majority of students are not only turning back from isolation and alienation, but searching for a new theme and a new majority. Maybe it won't be kept. But there is at least a new and more hopeful tone to the debate and talking in the campus this academic year, and it clearly should not be ignored.

Ashio Comes to Our Senses

Last Feb. 28, Ashio Copper Mine which had been a one of four large Japanese mines since Meiji Era, was finally closed up. It means the end of Ashio Mine, and the life of peasant who had mined stubbornly is ignored and the nature of Ashio is ruined. Now there is not an idea of the movement that inhabitants continued to have till they were suffered from a severe defeat and were crossed out. And the Dam is ready to be built in order to put all history of Ashio into the bottom of the water. Employees' houses are surrounded by rugged slope without tree or grass and the place is deserted. That rugged slope is never ready to get back to the state of once prominent fertile soil in Japan as if to refuse such

a human act like planting trees. Only the desolate scene leaves the misery history of Ashio in our memory eternally.

In its history, the classic movement against the public pollution and resistance against the law of expropriation of land and so on, assume a form of inhabitants' movement. It consisted of their spontaneous resistances and calls, but its history means no more than the defeat of a inhabitant and an individual. Their resistances occurred from necessity at the last movement of death. They were destroyed only not to direct interests of enterprises or government, but also to bring the end to the history of it. They were agonized by outsiders' will unilaterally as minority and the resisted, and they were buried as victims of modern civilization. Then now we live on or exist in the modern civilization.

Our Vacant Soul

In university and society, we continue to seek after the immediate means of satisfying our wants. While we are intently conscious of ourselves being left in the current of a certain social structure and try to refuse to be put in the frame, we never try to repulse it face to face. When we intend to find out our justice and purity in such an

empty condition, we would be able to find the rugged scene of Ashio in the corner of our vacant and pure soul. However pure or artistic or humane the "life" we are seeking after is, the rugged scene as a symbol of misery history of Ashio peasant always stands in our ways, so long as it is an escape from reality.

Means of Community

The history of Ashio is brought out from the control system of the government, enterprises and self-governing body as the present condition of public pollution is. That is to say, we must recognize that Japanese mental structure made by inhabitants and controllers also forms ourselves. There are various communities in the society we must live in. Our life is formed in it and depends upon it. Therefore "life" we are asking is not self-closely one, but it must be worth while to various communities. After the war, while Japanese devoted their selves to establish Western "individual", they regarded the former community as feudal one and they refused it very simply. We can recognize such unbalanced condition of our age as real problems. But recently, the importance of community gets to be recognized again. Although

we try to collapse the militarism and feudalistic community and establish the democratic state, we allowed MINAMATA Disease and SANRIZUKA problem etc., which conceive irrationality, and the resurrection of militarism is overheard. In the prewar attachments of people to land, village of family and consciousness as members of community were denied under the name of modernization. And it is not clear recognized that responsibility and duty to the community we depend on were lost under urbanization. Until now we have permitted social contradiction and self-contraction, so our life have only been maintained.

When we must face the real problem, we may not be able to recognize the problem, and may not be able to insist the right of inhabitant or people. If it remains as it is, even the value of our existence can be doubtful. The establishment of individuality is to set us in the community around us, and in the local society and the state. That is to say, it is nothing but our own consciousness to be a member of community. It is not the illusional community and state, but it must be the one that the individual can depend on.

Regarding the regional developments and public pollutions

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銀河会下町 294-0011代
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Meeting with Jesus In Akutagawa

Mr. Ryunosuke Akutagawa was a writer who read the Bible eagerly in his last years. He killed himself by means of taking sleeping drugs too much on the morning of the 24th of July, 1927. His last works were *Saihonohito* (the Western Person) and *Continued Saihonohito*—essays on Jesus, and there was only the Bible at his bedside. Why couldn't he help killing himself though he read the Bible so eagerly?

Then we must pay attention to his view of Jesus. There are the following sentences in Matthew 16. "Jesus went to the territory near the town of Caesarea Philippi, where he asked his disciples, 'Who do men say the Son of Man is?' 'Some say John the Baptist,' they answered. 'Others say Elijah, while others say Jeremiah or some other prophet.' 'What about you?' he asked them. 'Who do you say I am?' To that question Mr. Ryunosuke Akutagawa answered in the *Continued Saihonohito* as follows. "Jesus was a journalist and person in journalism at the same time, or he was a writer of a short story called a fable and was hero of a novelistic biography called the New Testament." To the same question Simon Peter—one of Jesus' dis-

ciples answered in the same page of the Bible, "You are the Messiah, the Son of the living God."

Mr. Akutagawa kept reading the Bible as a biography and took only Jesus out of it. When we read a certain person's biography, to know him or to understand him equals to meet him. This is all the same in reading the Bible. In order to know Jesus truly, we must meet him. Was it possible for Mr. Akutagawa who did not read the Bible as the gospel of the cross with deep impression in his mind, but read it as a novelistic biography of Jesus with his reason to get the chance to meet Jesus?

Jesus is the way, the truth and the life; no one goes to the Father except by him. Don't you find deadlock in the view of Jesus of Mr. Akutagawa who ignored that Jesus is the Son of God, and decided he was a writer and a hero of a biography? And besides he saw Jesus as one of many Christ-Tolstoy, Goethe, Nietzsche, Whitman and Joannes Baptista by whom Jesus was baptized. Don't you feel a kind of an escape and find the reason why he could not help staying from the right path? Mr. Akutagawa who could not see true Jesus (Continued on Page 4)

Start from Our

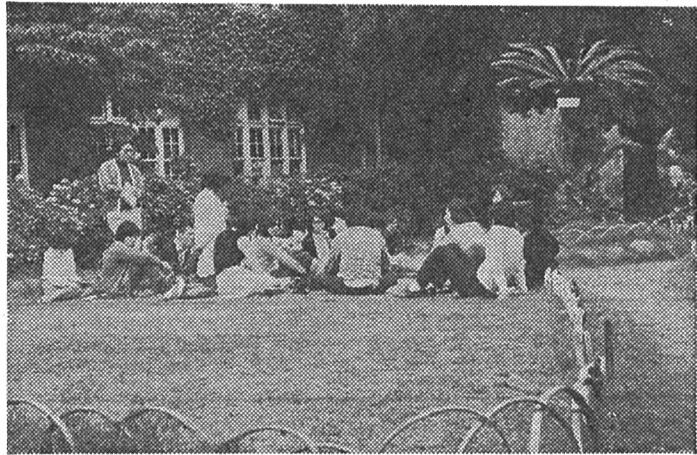
We, younger generation, have much energy to search for something. But, even if we make full use of energy, it comes to nothing. If we have obstacles ahead of us, we will not be defeated to achieve our purpose. We must live doing our best. We can discover something new deeper. We base on this, we have a certain problem-consciousness, we must have

The structured society called the management society and the vertical society brought the high economic growth. But as the reaction to it we destroyed nature which seems to remain as it is and then we were completely deprived of our individualities, namely our existence as a man. And our existence has become changeable one with somebody else's. In this state, it becomes impossible for men, who were deprived of individualities to search for their mutual relation with one another in the

field of education.

Under the existing conditions it is not fearful to walk with our eyes closed, that is to say, to take a compromising attitude. But it is hard and difficult to walk with our eyes open. Today we do not turn our eyes to

versity which is composed of the random teachers and the random students, and there students sometimes find the classroom no seats for them to listen lectures which a teacher speaks over a microphone. What is the university? In this state, there



Many students want to communicate with one another because of solving their problems in every situation.

Hard to Understand Other Culture

Many years have passed since the Education of English in Japan started containing many kinds of problems. We cannot simply say that education was a "good" one.

Until a few years ago, Japanese had studied using English-Japanese dictionary and the most important objective had been "translation." And now, actually, we can easily find the men who cannot speak English but read English well. So the world of English education and many enterprises are at a loss, and the educational method is reconsidered and as the result, it begins to change from "reading" to "speaking". And it is clearly seen from the number of language schools increasing admirably, and of course, they can get lots of money.

The education making much of "speaking" is so useful and delightful in comparison with that of "reading".

(In that case, we can say, our "English" found its way little by little, as a means of communication.)

From now on, the education of English in Japan puts its way forward in this way, and it may make the words "Nyushi Eigo" and "Juken Eigo" disappear, if

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"the difficult, disagreeable and unnecessary things," and we are living an easy, repetitious and usual daily life. It is impossible to gain a solution of these problems with such attitudes. Now what on earth must we do?

There are a lot of problems in the modern society and the universities. For example, the modern society is the management society and has a tendency to think much of an academic career. As a result we do not exist as a man but as an object which is controlled by our society. We ought to feel something by recognizing this fact without fail. And we can say the same thing for the university which we are on the school register. During the lesson, there is not relation between teachers and students as a man. And there is only relation between an object and an object. There we can easily find a uni-

versities. Everybody recognizes them. But we can do nothing. As a result we feel impatient and miserable. Now what must we do?

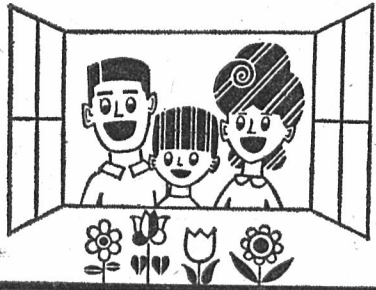
There is not the confident relations between teachers and students of our university. So we search for it in the circles, communities and so on. But the fact is that we cannot find it there. There is not collision between individuals and an individual feels as if he is "not in the right place" and is gotten rid of from there. What can they do when they are forsaken? Where can they search for the confidence? How must they live from now?

In short, recognizing "deed of living" which is the starting point of a man, we must turn our eyes to the things which seems unnecessary today and absorb and digest them and live in order to reveal the exist-

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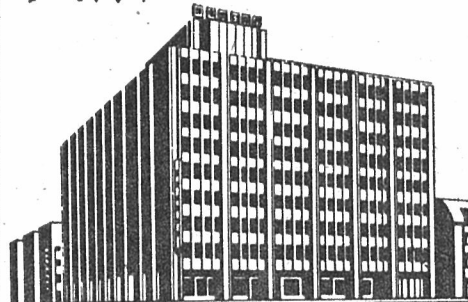
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Critical Attitude

with a direction. It is difficult for us to consider ourselves usually. To consider ourselves, to improve ourselves, to live with searching mind are very important. A present state is never returned. It is necessary for us to make much of a present state.

ence of ourselves clearly. Therefore we ourselves construct "mental barricade" for ourselves and do not stop criticizing, and must approach various things with our criticism starting point of our thinking.

We can do nothing without it today. We want to try to recognize the daily life as the struggle of ourselves in order to carry out the above completely. The result depends upon our power in this struggle. We must realize that we are now in the middle of "The struggle to live truly." "The struggle to live truly" is still going on.

Communication in Club

What are clubs for us? Where is the value of clubs? It cannot be said that the clubs are the whole of university life. But, we think by them what we received from it is more than what we conceive. We are expecting to receive something from them. We believe clubs are like follows: clubs are constructed by each personality and collective of different persons in thought, so there is a conflict of opinions and personality. We must have the strong self on account of expressing ourselves and must truly understand one another in it. It is always necessary for us to have mind in search of something, to have a certain problem-consciousness in clubs.

But it seems that we are not acting concretely to search for it. One may say "Your thought is contradictory. Your thought seems academic to talk about." Not at all! Because we always have searched for mind, and had this consciousness, so we are about to act concretely.

As long as we have this mind, the clubs are not an only "place". It is true that the club plays a part of offering a "place", but the place comes to nothing if we

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it goes well.

But on the other hand we will not be able to understand foreign people and languages if we have the easygoing idea, that is, English is very useful in order to get a job, etc.

Language is the thing which symbolizes our mind in it. It is very difficult to understand the heart of language without confirming the fundamental element, that is, the difference between Japanese way of thinking and that of foreigner's. English people say that Shakespeare's phrase "Shall I compare thee to a summer's day?" is the finest piece of poetry.

We may hardly understand the heart of "I". But our heart trying to understand somebody makes ourselves understood. We will not be able to be "good" speakers of English if we only try to speak "Useful English Conversation" with easygoing idea.

Nay, even if it seems hard to be a "good" one, it is necessary for us to keep on having readiness for understanding other people in our mind firmly.

do not make full use of it. It is very important to search for something in them. The value of clubs exists in the search. Independent acts are based on this value—searching mind and problem-consciousness. We often hear that persons are apt to follow their personal liking. (Birds of a feather flock together, or Like attracts like.) But it does not follow that if people get together they can produce something. Those who gather there have a certain common consciousness. We think this condition applies to many clubs. What is important is to try to find it in them.

Then, what part does this mind or consciousness play? The answer is: by this it is possible to achieve the purpose and to produce independent acts in the same direction. As long as we belong to clubs, as long as

club exist here and there, it is necessary to have a searching mind and problem-consciousness.

Next, let's think who values clubs. We think, their member does! Each member has only to value it. Social value to appreciate a club is not necessary. But we are not only self-satisfied. What we get from it is self-satisfaction and something deeper. Our satisfaction is only a part. We do not search for it so much as something deeper. We can not yet understand, explain and insist what is "something deeper." So we, their members, must find it from now. The important thing is not for others to understand it but for us to do it. We will step by step walk together or one will walk alone. We shall try to get something or to search for something deeper in clubs. And we will succeed in searching for it.

Break Through Ango

By K. Iida

Right after the second world war, Ango Sakaguchi published Daraku-ron (An Essay on Degradation), and in those days it caused a big sensation. He wrote about how to live in that confusing world, and he advocated degrading. Now we must stop to think again how we should live in this modern society.

Ango Sakaguchi showed his way of life apparently in his "Daraku-ron". "Live and degrade," he asserted in it. It is very attractive that he actually led a degraded life with a strong will. Though Ango said, "Mankind is too weak to degrade completely. So he makes up moral to prevent him from degradations," he solely rushed to the bottom of his degradation. At first sight, it looks like an infinite freedom. But we can not do so thoroughly. A man is not so strong as to steep himself in the infinite freedom. The strongest man may be a man who lives and will live in the moral society which was built up by weak men who have not been able to degrade. The truth is that mankind must pursue the freedom within this moral society.

Freedom in Us

Compared with former freedom, this freedom may be less attractive. The freedom I want to say here is not to be sought after and after, but exists before us. In other words, it is the freedom not to be pursued out of the moral society, but exists in this very society. Even while we are being confused like the hero wandering to seek after his freedom, our own freedom may be in our daily life. But the freedom which can be seen in Ango's life is still attractive. His personality is one of the

causes that made him lead such a corrupted life. Ango said, "If a man dies, he leaves nothing," or "Only the thing is beautiful and true that comes from necessity and is not vulgar." And his simple and steady personality as represented above made his degradation unmoved.

I understand Ango very optimistically. I only want his powerful energy for leading a life. I'd like to love his way of thinking and observing, but I can't love his way of living at all. I want to improve myself. I have to improve myself within this daily life with the mind of keeping up with myself, however far from smartness it may be. And I think it is one of the means to burn up the freedom which I achieve.

—On Juvenile Literature—

Problems in Creating Fairy Tales

Cinderella, Kaguya-Hime, the Tin Little Soldier. . . . They are all our friends since our childhood, the heroes and heroines of old fairy tales. There must be no adults who didn't read any fairy tales when they were children. From nostalgia, from the idea to keep good tales, and from commercialism, has come **The Red Birds**, published recently in a deluxe edition with an LP record. Fairy tales are bound up with us. When we were children, we were given them, we were brought up with them, and now, we adults must give them to children. How should fairy tales be? How should adults receive them?

For Children

Though children don't experience new things only through fairy tales nor get impressions only by them, it is sure that fairy tales are one of the most important factors in children's self-magnification. Fairy tales have to present the world into which children enter with their imagination, where by playing freely, their dreams, imagination, and feelings can be cultivated. Fairy tales ought to be a free sphere for children. They should not be guides to make children become good adults faster. We must not confine children to the limits of adults' conceptions and morals. But how can adults create a free world? How, among the numerous fairy tales, can we choose ones that present the world where children can play freely? It is blasphemy against chil-

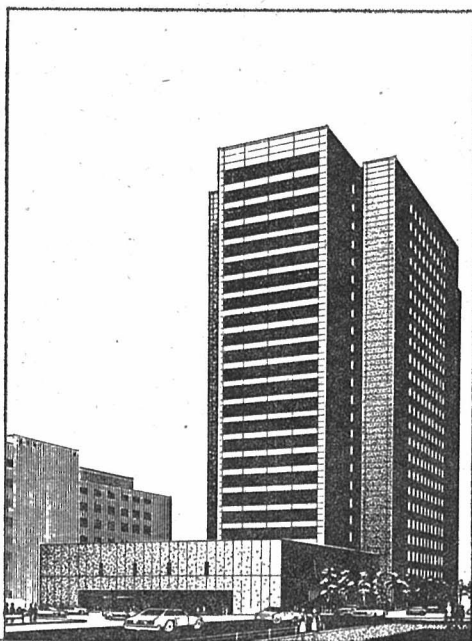
dren if adults write fairy tales just using easy words and fantastic plots. As long as fairy tales are literature, a writer has to show his own thoughts in them. Those thoughts, however, are an adult's conception. So, when the conception shifts to the children's blank minds, they would be the same personage as that adult in miniature. Does this way of thinking make light of the children's capability too much? Even if adults write fairy tales with some intention, children may accept them through their own feelings and select them. Yet, if readers can interpret tales freely, when adults read fairy tales to children, the fairy tales are delivered to them through the adults' own interpretation. Now, this time, the reader's conception shifts to the children. It is in this process that fairy tales are apt to be used as a means of moral education.

No matter how fantastic the fairy tales may be created, they are adults' productions. No matter how children have the ability to select, it is adults who make limits. Even if those who have a child's heart write, it may be the adults who have an adult's heart that publish them. When we give fairy tales to children hoping that they may play freely in the wide world, what can we do for them? In spite of knowing that the truth we believe is not absolute, we have to bring up a person through ourselves. How terrible it is when we become aware of this fact!

(Continued from Page 1)

from the view point, we, as inhabitants and people could consider them. So we can regard the regional development or MINAMATA Disease as our own problem. If we get angry at such a contradictory problem, we must continue to have an anger in ourselves. And we have to reaffirm civilization and science in connection with ourselves, too. We have to ascertain our position in all problem. Nation, it is people's possession and it is formed by people. It

seems that Japanese do not understand the natural idea. For, as mentioned above, we cannot think our "life" in nation or community, still less in history. The existence of feudal community does not always have the consciousness of a member of community. In other words, feudal community was the rule for people. We must learn Japanese history. And we must find out something instead of the feudal rules. Then we must continue to grow our genuine "life" forever.



日比谷通りから見た「サンワ東京ビル」(昭和48年12月完成予定)

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Editorial

New Trend in Campus

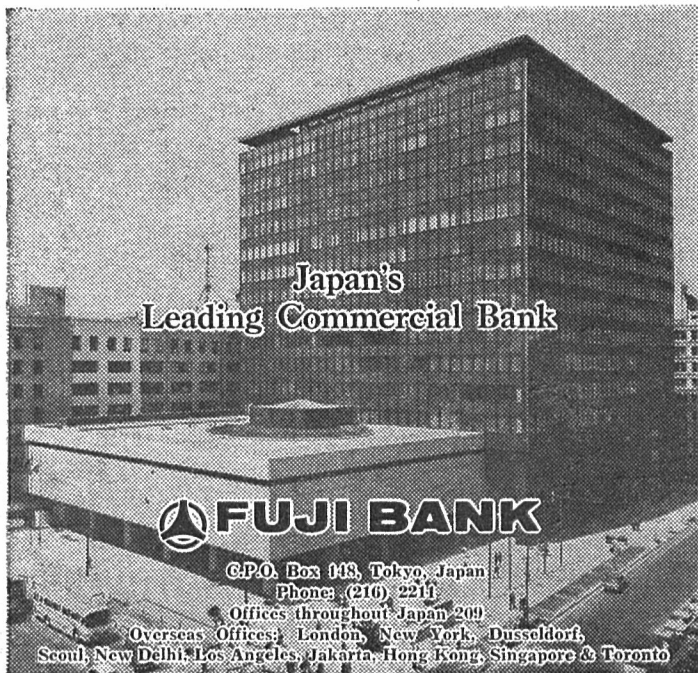
Two years ago, many students lost hope in the political situation. Feeling political alienation, they were wandering. But now, they are back to the campus and the student clubs. And those who awake from idleness are also getting together into clubs. It shows that we form clubs as places for us to escape. At the same time, we are escaping from the problems arising in our minds.

Let's take the case of the Rikkyo Echo. The activity of the Echo is that of the Echo, somehow or other. But as it doesn't fulfil its function as a medium, we have to recognize it as a means of inner-communication. The same dreadful air of idleness as that in the campus goes through our minds. We should have begun a struggle.

It is sure that problems are different for each individual. It is when the "problems" are discussed by everybody that each problem has some meaning for the Echo. And it is because each problem is raised in the individual. We will face the matter to approach. It is the Echo that presents the place where we can discuss essence of the problems and how we should be and do. On that point, the Echo has a completely different element from that of other circles. The grievous spread of idleness, however, is gaining momentum. We dare repeat the words we said two years ago.

"The problems must be different from each other. We must not permit the contradictions and the troubles in our minds to remain around us. Each of us should accept the challenge on each point. Let's struggle in order to live, making the best use of our four years as students of a privileged class."

We should not be deceived. We should not be idle. We have to struggle. We have to win a victory. We have to remain young. We have to keep situation for carrying out our struggle.



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Fight with Ourselves in Zen

One of the latest boom is religion. Today which is called "The Age of Discontinuity" is in the state of unbalance both in material and mental sides. The boom tells that people who live in present days try to escape from indescribable hollow, inefficient and alienated feeling which arose from self-loss and aim-loss. But it can be said that the latest boom in religion is made up by mass-communication. Mass-communication knows the general heart, and it introduces the book which is related with religion with a celebrated phrase "recovery of right of heart" or "thought and practice for your true life." People are possessed in these celebrated phrases. But it is true that people look for a sense of security which is difficult to get in present society but which seems easy to get in religion.

There are many and different sorts among religions, but many people are interested in Zen. For, the aim of Zen meets with idea which people look for. In short, the aim of Zen is to create the self-philosophy according to what we feel, and to make self-reason higher and higher. It is this self-philosophy that people look for and people must have. People read only a few books which are related in the religion and do Zazen for several ten minutes, and they feel as if they are religiously awoken. People can be released from present worry and stop worrying. But, this is only self-satisfaction and self-deceiving. We must face suffering here and now. We must develop ourselves by religious acquisition. Borrowed philosophy must be turned into

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could not reach God, as a matter of course. He reached the way of reading the Bible but at the stage of entering the way to Jesus he made a digression. When he realized that he had been choked, and had made a digression, he probably killed himself. But it is possible that he did not notice these errors. That may be sadness of Mr. Akutagawa who saw Jesus as a writer and could not take other views because he was a writer.

real philosophy of ourselves. Here is the true meaning of Zen and religion. To reach the true philosophy is very severe, but we must believe in that beyond the agony, we must believe our future as the folk song "Kibo" expresses which was sung by the Four Saints.

From Daily Life

We must fight with ourselves for ever, but we must be careful not to narrow the fight, which leads to suicide. We must continue fighting by using all possible means and from all possible sides and take a rest sometimes. And Zen in the latest boom of religion can be one of the ways, and can be one of the most powerful weapons if we utilize it well. But, how many people

are using this powerful weapon? How many people are looking and thinking about themselves? And, how many people notice their future? It is very doubtful.

Why did we lose sight of our future? Because, the management society which was created by the present technical skill deprived ourselves of our future. The management society excluded all our danger and wished for safety, and managed our senses. In the present society, the safety in all matters is the most important. If we hope to have our future and the life which is not boring but fascinating, let's run away from home which is called management society. Let's dare to plunge into many dangers because we are young.

The Time-Honored in Modern Society

When we look at the Japanese own construction, traditional mind, "wabi" or "sabi". What does the beauty of them, which is elegant and well-polished tells?

A castle tower, a gate and a shrine and a temple, a five-storied pagoda, further, a private house and a farm house, have a common thread of connection, as the thing to express their own beauty of Japanese culture. Among them, the common and big factor is "noki", an eaves. The beauty of the line from roof to eaves. The exoticism of Chinese construction or other country's which we feel looking at them is the difference of roof line.

An eaves has simple and slightly carved line of the roof with tiles or "hinoki" bark or straw, and rhythmical and powerful straight line of "taruki". The contrast of the two and harmony lead beauty. When we stand under the eaves, we feel relieved and become quiet and restful. We are held in natural arms.

Present day city is made of various reinforced concrete

buildings. Rationality symbolized by it was produced by Western civilization and is modernization itself. Its severity and the idea that man is the best bring out dreariness or chill of building, having the mask of "modernization". It gives an effect also on man's mind, which turned cold, lost warmth of human nature. It is one side of a city dweller or modern people. But as long as there is racial traits, Japanese cannot be Westerners. A phenomenon of "Discover..." seems the expression of the dissatisfaction to modernization.

Even the concrete buildings of museums or memorial halls have surplus space or are built in Japanese-styles and they look different from the ordinary buildings. There is the example near us which is our new library. Standing before it, first it impresses familiarity. When we think where it comes from, the beautiful eaves which are constructed with brief curved lines can be seen. It has the space under the eaves supported by the slightly curved line of roof that is seen in the traditional Japanese architecture.

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