

PREFACE

From: George Elison, Deus Destroyed,
Cambridge, Harvard University Press, 1973

[PKF note: Fabian Fucan apparently wrote this bitter denunciation of Catholicism in 1620. He was an important Japanese Jesuit who had been given a Christian name.

[Note: Fabian Fucan's argument has been heavily edited.]

What is the cult of Deus? What are the scriptures on which this cult's adherents rely, and the terminology they use? Who is the main deity they worship, and what do they say about his Causal State?¹ What are the principles they teach? Because the followers of the Buddhas do not inquire into these matters, they are not able to strike down and defeat this sect. Because the priestly attendants of the gods are not familiar with these matters, they are not able to vanquish this cult's adherents and chase them from the land. And therefore the cursed doctrine has grown day by day; wickedness has flourished many months—how many years have passed thus!

I joined this creed at an early age; diligently, I studied its teachings and pursued its practices. Due to my stupidity, however, I was long unable to realize that this was a perverse and cursed faith. Thus fruitlessly I spent twenty years and more! Then one day I clearly perceived that the words of the adherents of Deus were very clever and appeared very near reason—but in their teaching there was little truth. So I left their company. Some fifteen years have passed since: every morning I have lamented my desertion of the Great Holy True Law; every evening I have grieved over my adherence to the crooked path of the barbarians. All that effort to no effect! But I had a friend who remonstrated with me, saying: “If you have made a mistake, do not be afraid of admitting the fact and amending your ways.”² Here, this is the Confucians' golden rule of life—act on it! Before, you learned all about the cursed faith of Deus; take pen in hand now, commit your knowledge to writing, and counter their teachings. Not only will you thereby gain the merit of destroying wickedness and demonstrating truth; you will also supply a guide toward new knowledge.”

All right. Though I am not a clever man, I shall by all means try to act on this advice. I shall gather the important points about

the teachings of the Deus sect and shall skip what is not essential; my aim is to write concisely. Thus shall I mount my attack; and I shall call my volume DEUS DESTROYED.

In the sixth year of Genna, *kanoe saru*,
on the sixteenth day of the first month,
a Zen recluse in my hermitage,³
at random I write this Preface.

For those initially entering the Deus sect
there is a seven-step gate to the doctrine.
And the sum of the FIRST STEP is as follows—

In the myriad phenomena of heaven and earth, we recognize an all-powerful creator; in the unaltering change of the seasons, we recognize his regulating hand. To use an analogy: When we see a splendid palace, we realize that there existed a skilled craftsman who built it; when we see that house laws exist within a family and the family is governed according to their intention, we realize that the family must certainly have a household head. Such realization is the universal rule. Therefore, since there was a time when heaven did not exist and earth did not exist and nothing existed and all was a lonely void, then the fact that heaven and earth emerged, that the sun, the moon, and the stars with boundless brilliance shed their light in the heavens, rising in the east and setting in the west in unaltered sequence, that the thousand grasses and the myriad trees grow on earth, sprouting fresh buds and shedding old leaves exactly in the appointed season—this fact would be inconceivable without the existence of an all-powerful creator. This all-powerful creator we call *D*.⁴

To counter, I reply:

What is so amazing about all this? What schools fail to discuss this? It is stated:⁵

There was something before heaven and earth:
The shapeless original emptiness;
It acts as the lord of the myriad phenomena,
It does not wane in accord with the four seasons.

And also:⁶

Heaven does not speak;
Yet the four seasons run their course thereby,
The hundred creatures, each after its kind,
Are born thereby.

Moreover, Buddhists discuss this in terms of the process of origination, continuation, destruction, and void;⁷ and in Shinto the Age of the Gods is divided between the Seven Gods of Heaven and the Five Gods of Earth. And the first of the Seven Gods of Heaven are the Three: Kuni-tokotachi no Mikoto, Kuni-sazuchi no Mikoto, and Toyokunnu no Mikoto; they are the ones who opened up heaven and earth.⁸ The lord who always rises to the land's government: this is the meaning of the worshipful name Kuni-tokotachi no Mikoto. Why then do the adherents of Deus press their tedious claims with the pretence that they alone know the lord who opened up heaven and earth? Idle verbosity without substance, and most annoying!

The adherents of Deus claim:

D is *infinitus*—without beginning or end. He is *spiritualis substantia*—true substance without material shape. He is *omnipotens*—all is in his power. He is *sapientissimus*—the wellspring of wisdom without superior. He is *justissimus*—the wellspring of universal law. He is *misericordissimus*—the wellspring of universal mercy and universal compassion.⁹ Aside from all this, he is the wellspring of all good and all quality. Since the Buddhas and the gods all are merely human beings, they do not possess the above-mentioned qualities. Since they are subject to the process of birth and death, how can they be said to be the creators of heaven and earth?

To counter, I reply:

To regard the Buddhas and the gods as merely human is but the wicked view of ignorant men, a supposition truly befitting the

adherents of Deus. The Buddhas all possess the Three Bodies: the Law Body, the Recompensed Body, and the Accommodated Body.¹⁰ The Tathagata in the Accommodated-Transformed Body did undergo the Eight Stages of Earthly Life, for the sake of salvation of all sentient beings and as a means of bestowing grace.¹¹ However, the Tathagata in the Law Body is the Buddha of Eternal Existence and Eternal Constancy in kalpas boundless and without beginning: he is the True Buddha of the Law Body of Thusness.¹² He therefore transcends all attempts to define him; one does not speak of "good" or "evil" in him. And so the scriptures also say:¹³

Constant dwells the Tathagata;
There is in him no change.

Only the deluded and unenlightened consider him merely human. And those who say that the gods also are merely human likewise are ignorant.

[Fucan's next passages are very obscure but they basically show how Buddha's "Thusness" and "The Pure Undisturbed Absolute" are beyond the power of words or logic and hence superior to D's "wisdom & discrimination."]

All the following stem from the original wellspring of the Pure Undisturbed Absolute: Yin and Yang were born; the pure and turbid, dynamic and quiescent material force came to exist;³⁴ heaven, earth, and man together produced the myriad things; we possess forethought, knowledge, and discrimination; the birds fly about and sing, and the beasts run about and roar; the grasses and the trees blossom forth in flower, wither away, and die. All these comply with the double variance, the pure and turbid, dynamic and quiescent principle. From antiquity immemorable down to the present day, not one of the Thousand Sages and Ten Thousand Worthies has failed to affirm the truth of this process! The adherents of Deus are not the ones to surpass Confucius or excel Lao Tzu. Their creeping tendrils of sophistry, their twisted vines of discord I shall sever at the root!

THIRD STEP

The adherents of Deus claim:

☩ is *spiritualis substantia*—true substance without material shape. Not a hair can be inserted into space where he is not; he fills up all heaven and all earth. But in a special way he has demonstrated his power and his glory: above all the heavens he created a world of boundless bliss, in order to bestow joy upon the good; this place we call *Paraiso*.

At its beginning, before he brought man into being, he created a countless, immeasurable number of heavenly beings called *anjo*: but he did not yet show his holy self to them. He set down the sacred law that none was to aspire to the rank of chief over the rest: if they kept this sacred law, for their virtue they would in adoration of the presence of ☩ partake to fullest measure of inexhaustible bliss; but if they broke this law, they would be thrust into that pool of perfect agony called *Inferno* and would suffer the torments of noxious cold and noxious heat in hell.

But no sooner had they been created than from among the countless number of *anjo* there arose the one called Lucifer and, taking pride in his own excellence, urged upon the others: "It is I who am ☩. Adore me!" Among this boundless number of *anjo*, one part in three followed Lucifer's behest; but the greater part did not ally themselves with him. So ☩ then took Lucifer and all of his confederates, one part in three among the *anjo*, and, casting them down to the underworld, he thrust them into *Inferno*. And so the *anjo* due to their sin of pride became the devils known as *diabo*.

To counter, I reply:

O you adherents of Deus! What you have exposed here is entirely ☩'s own fault and altogether serves him right. First of all: What you have said about ☩'s overflowing omnipresence makes one wonder whether he has not misheard a discussion of the process in which the Active Law Nature of Thusness fills

up all heaven and earth and pervades the Six Directions.⁴⁶ Two lookalikes don't both have to be right—here's your perfect example of that fact. But did you not say that **D** is *sapientissimus*, Wisdom pervading the Three Worlds?⁴⁷ If that be so, and if he created these *anjo*, then it indeed is inconceivable for him not to have known that the *anjo* on the instant would fall into sin. If he did not realize this, then it is utter nonsense to call him Wisdom encompassing the Three Worlds. And if he did know that they would fall into sin and nevertheless created them, then he committed the most nefarious of cruelties. If he is the all-powerful **D**, why ever did he not make sure the *anjo* would not fall into sin—why did he not create them sinless? Contentedly to let them fall into sin was, in effect, to create a band of dreadful demons. What manner of action is this, this creation of useless devils, this spawning of a wicked hindrance? But perhaps **D** bungled the job of creation? Or do the *anjo* represent chips that fell during the work of constructing heaven and earth and the myriad phenomena, to be used for kindling the flames of *Inferno*? Haha! What a joke!

FOURTH STEP

The adherents of Deus claim:

After **D** had created heaven and earth and the myriad phenomena which crowd the universe, he created man to be master over all the myriad things. Not that from the beginning he created the countless, immeasurable number of humans that exists today. Rather, he created a pair of humans: Adam as the husband, and Eve as the wife. He gave them all the categories of wisdom and discrimination in abundance, and he left them in a region called *Paraiso Terreal*, a world of boundless bliss upon the face of this earth. This *Paraiso Terreal* was a place without cold and without heat, separated from any sorrow. While in this place, Adam and Eve would suffer no want and no illness; they would live in ease and satisfaction, and the thousand cares and ten thousand troubles would never even approach their precincts. But here also

D set down a law, for Adam and Eve to follow: of every herb and tree of the garden he let them freely eat, but not of the fruit called *maçan*.⁴⁸ If they kept this law, Adam and Eve themselves (needless to say), and also their children and descendants down to the furthest generation would not age and would not die, but rather would live on in peace and satisfaction, and in due course would ascend to the Supreme Heaven which is called *Paraiso*. But if they proved transgressors of the law, they would be chased from *Paraiso Terreal* and would fall prey to death, disease, and the other multitude of sorrows. Never would they be raised up to the Supreme Heaven, *Paraiso*; but instead they would in the end have to dwell sunk in the hell of *Inferno*. Such was the commandment.

But the aforesaid devil Lucifer grew jealous in the expectation that humans, if only they stayed true to **D**'s behest, would usurp the honors of Supreme Heaven, which he himself had lost. Craftily he crept in to *Paraiso Terreal* and prevailed upon the woman Eve, saying: "Why should you not eat of this fruit called *maçan*? This is the fruit of knowledge, of insight into the Three Worlds; and if you eat thereof you shall be like unto **D**. For **D** only set down this law so that humans would not become like unto him."

And Eve ate of this fruit. And her husband Adam also did eat. By this they broke the sacred law, and for this they were chased from *Paraiso Terreal*. This curse has descended down even to us, the progeny of Adam and Eve today: death, disease, and all the other sorrows have multiplied hereby. But, worst of all, our lot now is to be subject to descent into *Inferno*.

To counter, I reply:

Although they were contrary to reason, the first two Steps did at least possess a minute measure of logic. But as one progresses from the Third Step into this Fourth, one expects in vain to go from shallowness on to greater profundity, and finds instead that even the shallows gradually lose in depth. And just to imagine what lies in store ahead!

But first let us consider: Though the term "sacred law" itself implies something holy, still such a precept must contain the stuff of which laws are made. But this business of "Don't you dare

eat the *maçan!*” (a fruit somewhat like the persimmon) truly is the height of absurdity! It’s just like tricking an old woman or cajoling a crying child. A persimmon does not suffice to serve as direct or indirect cause for such all-important matters as the possession of Supreme Heaven or the fall to hell. Among the Five Commandments or the Ten Laws or all the codes of the School of Discipline, I have not heard of one precept which cautions against persimmons.⁴⁹ When the late Hachiya Nyūdō heard this disquisition on *maçan*, he aptly termed it the persermon of the adherents of Deus.⁵⁰

Did not **D** know that Adam would break his law? If he did not know, then he is not Wisdom encompassing the Three Worlds. And if he did know, then from his position of mercy and compassion he certainly should have taught to Adam and Eve the determination not to fall into sin. Either way, the explications of the adherents of Deus are gross invention and completely outrageous.

SIXTH STEP

The adherents of Deus claim:

The above-mentioned entry of **D** into this world occurred after some five thousand years had passed from the time when heaven and earth were opened up. His birth took place during the reign of an emperor named Caesar, in a village called Belem, in the country of Judea. His mother’s name was Santa Maria, and Joseph was the name of his father. But both Santa Maria and Joseph were *virgem*, by which is meant to say that throughout their lives they did not have marital relations; and in these circumstances he was conceived and born.

To counter, I reply:

So it took all of five thousand years after heaven and earth were opened up for **D** to enter this world! Was the atonement so late in coming because heaven and earth are so far apart? Were so many years expended along the way on this distant route? Or were all those years spent on fuss and preparation for the journey? Since atonement was not accomplished for five thousand years all the human beings in the world had to fall into hell—a measureless, countless number! All those people falling down to hell! Really, it must have been like a torrent of rain. And him who watched this and did not even feel sad, who for five thousand years was not disposed to find a way to redeem sentient beings—are we to call him the all-merciful, all-compassionate Lord? One simple look at this will make it clear that all the teachings of the adherents of Deus are fraud.

And what they say about the total number of years is also extremely dubious. Five thousand years from the opening up of heaven and earth until the coming of Jesus Christus added to the one thousand and six hundred years since his coming make a sum of six thousand and six hundred years. In balancing this number of years against that recorded in the Japanese and Chinese histories one finds the number exceedingly short. But perhaps the heaven and earth of the adherents of Deus are somewhere outside this heaven and this earth, and came into existence at a later date. Perhaps there is yet another, a separate heaven and earth. Dubious, dubious!

So Jesus Christus was born with lifelong virgins, the virtuous Joseph and Santa Maria, as father and mother. What sort of ideal virtue is this? “Man and wife have separate functions.”⁵⁴ The universal norm of moral law is that one and all shall enter into marital relations. Actually, to counter the universal norm is evil; and evil may be defined as the departure from the Way. If marital relations were not completely the standard of moral law in the world, then what else could we expect but the extinction of the human seed in every province and district, down into the last village! So it is obvious now that the standard Way is virtuous and all outside it not virtuous.

SEVENTH STEP

The adherents of Deus claim:

The above six Steps contain the outstanding and necessary teachings of our faith. Those who can find assent to these Steps will accept our doctrine; but after embracing our doctrine they must by all means observe ten statutes known as the Ten *Mandamentos*. The first of these is: "You shall hold the one **D** dear above all things and him shall you worship." The second: "You shall not invoke the holy name of **D** in baseless oaths." The third: "You shall endeavor to keep every seventh day as your *domingo*." The fourth: "You shall observe filial piety to your father and your mother." The fifth: "You shall not kill human beings." The sixth: "You shall not commit adultery." The seventh: "You shall not steal." The eighth: "You shall not make false charges against others." The ninth: "You shall not lust for the spouse of another." The tenth: "You shall not have wicked desires for the property of another." These are the commandments.

And of these the First *Mandamento*—"You shall hold **D** dear above all things and him shall you worship"—means that one should esteem this **D** even above one's ruler, more even than one's father and mother. Refuse to follow the orders of ruler or parent if compliance would mean the denial of **D**'s will! Do not grudge your life in such a situation! And not to mention all else that this *Mandamento* implies!

To counter, I reply:

So you propound a ten-point statute called *mandamentos*. But aside from the first of the ten points nothing here exceeds the

scope of the Five Commandments which prohibit killing, theft, adultery, falsehood, and drunkenness.⁵⁹ The ninth and tenth *mandamentos* contain restraints against wicked desires of the mind; but the injunction against drunkenness also is aimed at restraining all licentiousness of the mind. In drinking wine and in drinking water the act of drinking may be all the same; but wine leads to licentiousness, so that lust, cupidity, and other such wicked desires arise when one is drunk. And therefore drunkenness is prohibited, and the commandment which proscribes drunkenness is meant for to prevent the mind's corruption.⁶⁰

So you talk about filial piety. O you adherents of Deus! Filial behavior is in the Empire accepted as the way to righteousness, and therefore you mouth adherence to it for mere form's sake. That is the way it seems to me; but we shall hear more about this point later.

The first *mandamento* urges disobedience to the orders of sovereign or father if compliance would mean denial of **D**'s will; it entreats one to hold life itself cheap in such a situation. In this precept lurks the intention to subvert and usurp the country, to extinguish Buddha's Law and Royal Sway. Quick, quick! Put this gang in stocks and shackles!

"One does not usually expect to find precepts for attaining to ultimate good outside the realm of morals constantly preserved in the people's daily life."⁶¹ There are a great many divisions within moral law, but they all come within the scope of the Five Social Relationships and the duties they involve. Sovereign and subject, father and child, husband and wife, elder brother and younger brother, friend and friend—what else can a man do if he has performed his duties within these relationships! And if a man derange these, then what is the iniquity, what the atrocity to which he will not stoop?

The duties of sovereign and subject toward each other are loyalty and reward. The duties of father and child toward each other are filial piety and parental affection. The duties of husband and wife are in the propriety of separate functions. The duties of elder brother and younger brother are in fraternal service and love. The duties of friend and friend are contained in good faith. To bestow upon man a nature consistent with these Five Relationships is the part of Heaven's Will. And here is how you regard all this, you adherents of Deus! If adherence means denial of **D**'s will, then cast aside the loyalty of subject to sovereign,

repudiate the bonds of filial piety and of fraternal service!—such is your counsel. What greater iniquity than this?

The expression “denial of ㊦’s will” means, first and foremost, to abandon ㊦ and adhere to the Buddhas and the gods. And therefore, no matter how grave be the ruler’s command to convert from the cult of Deus and adhere to the Buddhas and the gods, the adherents of Deus do not grudge their lives and would rather court chastisement under the Five Penalties, and would delight in it.⁶² Look, look! They value above the ruler’s command the orders of the Bateren. For Bateren preachments they feel more debt of gratitude than for their own parents’ beneficence.

Japan is the Land of the Gods. The generations of our rulers have received the Imperial Dignity from Amaterasu Ōmikami, through U-gaya-fuki-awasezu no Mikoto and his August Child Jimmu Tennō, who became the progenitor of our Hundred Kings. The Three Divine Regalia became the protectors of the Empire, so that among all the customs of our land there is not one which depends not on the Way of the Gods.⁶³

And the divine Prince Shōtoku, being a Buddha manifest in human form,⁶⁴ took on the will of Amaterasu Ōmikami to expand the Way of our land, and to that end he made Buddha’s Law flourish. From that time on our land also became the Land of the Buddhas.

And this, this the adherents of Deus plan to subvert! They bide their time with the intent to make all of Japan into their own sectarians, to destroy the Law of Buddha and the Way of the Gods. Because the Law of Buddha and the Way of the Gods are planted here, the Royal Sway also flourishes; and since the Royal Sway is established here the glory of the Buddhas and the gods does grow. And therefore the adherents of Deus have no recourse but to subvert the Royal Sway, overthrow the Buddhas and the gods, eliminate the customs of Japan, and then to import the customs of their own countries; thus only will advance the plot they have concocted to usurp the country themselves.

They have dispatched troops and usurped such countries as Luzon and Nova Hispania, lands of barbarians with nature close to animal. But our land by far surpasses others in fierce bravery; and therefore the ambition to diffuse their faith in every quarter and thus to usurp the country, even if it take a thousand

years, has penetrated down to the very marrow of their bones. Ah!—but what a gloomy prospect awaits them! For the sake of their faith they value their lives less than trash, than garbage. *Martyr*, they call this. When a wise sovereign rules the Empire good is promoted and evil is chastised. Rewards promote good and punishments chastise evil. There is no greater punishment than to take away life; but the adherents of Deus, without even fearing that their lives be cut, will not change their religion. How horrible, how awful it is! And whence did this flagrant wickedness arise? One look will show that its origin is in the first *mandamento*: “You shall hold ㊦ dear above all things and him shall you worship.” The spread of such a cursed doctrine is completely the working of the devil.

But I need not dissect these cursed teachings into little pieces to proffer to my august audience. Our ruler truly possesses perspicacity and sagacity; so he need hear but one part in ten to understand the whole ten.⁶⁵ From the top on down this entire gang will be subjugated and stamped out. And the benefit of this action will a hundred times surpass the merit of the Sage Rulers of another land in ancient times who, as tradition has it, subdued the wild beasts, tamed the flooding waters, and put at peace the dwellings of the people. Wild beasts and flooding waters are enemies harmful to the body. This gang, however, would subvert the truth; these are enemies of the Buddhas and of all Law. And, worst of all, this is a perfidious band which plots to usurp the country. Who is there that would not hate them?

Well, to continue: It is scarcely worthwhile to discuss the right or wrong of the part about the bestowal of a name, the taste of salt, and the taper in the hand. So ㊦ will not save men who have not received the blessing of this *baptismo*, though they be righteous men! This is completely unheard-of. A man may not have received the blessing, but if he is righteous what reason could there be to condemn him?

The Great Brilliance keeps no light to itself; the Great Benevolence keeps no love to itself. In contrast, listen to ㊦ talk! “This is mine, all mine!” “This does come up to my expectations!” This is a ㊦ with an ego, fraught with human caprice. The presumption that human caprice can measure up to Heaven’s Will is the abyss of ignorance.