

# REFUTATION OF DEUS

by  
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(Continued)

## PART IV

The Deus [sect] say that when Deus finished creating heaven and earth and all the phenomena in them, He created human beings as the lords of all creation ; but that is not to say that from the beginning human beings were created in unnumbered and unmeasured quantity, but He created a couple called Adam<sup>82</sup> [husband] and Eva [wife] and gave them all wisdom and intelligence to an exceptional degree and placed them in a realm of supreme pleasure on this earth called “ earthly paradise.”<sup>83</sup> This place called the terrestrial paradise was a place which had neither heat nor cold and was far away from human suffering. As long as Adam and Eva were in this place, there was neither poverty nor sickness ; they had perfect content and neither the thousand pains nor the thousand

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82. 阿檀—The ideographs are used phonetically to represent the Portuguese form of the name “ Adam,” which is “ Adan ”.

83. テレアル—“ terearu,” Japanese rendering of *terreal*, Portuguese for “ earthly.”

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labors even approached that area. Here Deus gave Adam and Eva one warning. Even though they ate the fruit of all trees and plants, they must not eat the fruit called *maçan*.<sup>84</sup> By keeping this law, needless to say, not only Adam and Eva, but their children and grandchildren would be ageless and immortal, and perfectly contented, and in due season would be summoned to paradise in heaven. But, on the other hand, God said that if they became law-breakers, they would be expelled from the earthly paradise, and beginning with the experience of death and illness, would suffer human pains and should not rise to Paradise but in the end must descend into and stay in a hell called Inferno. Thereupon the aforesaid Tengu, called Lucifer, jealous of the fact that, if human beings were left alone, they might usurp the position he had lost in the heavenly paradise, crept into the earthly paradise, and urging the woman Eva he said, "Why aren't you allowed to eat this fruit called *maçan*? This is the fruit which gives knowledge of the three realms, and since if you eat it, you will become like Deus, in order to prevent men from becoming like gods, he has forbidden you [to eat it]"; so Eva ate it. Since her husband Adam similarly broke the command by eating, they were driven out of even the earthly paradise; and at present even we, their descendants, have become beings who suffer extreme hardships, beginning with death and illness, and besides will fall into Inferno."

In refutation I say, that although they rebelled against truth,

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84. マサシ - Portuguese *maçan*, apple. Since this fruit was not introduced into Japan until the early Meiji Period, there was no native word for it at this time.

there seems to be a bit of sense in the first and second parts, but after the third part, if we listen to this fourth part, it is not going from the shoals to the depths, but gradually becoming shallower ; from this point on, there is no telling how much shallower it will become ! Just think a bit. The phrase “divine command” seems to be worthy, but when there are so many reasonable laws, it is truly the height of the ridiculous to forbid the eating of something like dried persimmons<sup>85</sup> called *maçan*. It is fit only to deceive old women and to cajole crying infants. Dried fruit is inadequate as a reason for such a serious matter as being rewarded with ascent to heaven or punished by descent to hell. I have never heard that among the Five Prohibitions<sup>86</sup> and the Ten Commands<sup>87</sup> or the various [other] regulations of the Ritsu<sup>88</sup> sect, that dried fruit was forbidden. It is but natural that in olden times the monk Hachiya,<sup>89</sup> having heard the teaching of *macan*, called it the “Dried fruit doctrine.”

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85. アマボシ—Persimmons peeled and dried were almost the only confection known in Japan until European cakes were introduced.
86. 五戒—The Five Prohibitions of Buddhism were against killing, stealing, lying, adultery, and drinking.
87. 十戒—To the above were later added eating flesh, malice, slander, deceit, and self-praise or slander of others. In another version, anger, covetousness, and contempt of the Three Sacred Treasures are included in the list.
88. 律家—A Buddhist sect founded at the end of the 7th century which emphasized discipline rather than doctrine. Under Ganjin, a Chinese monk, it became an order with a fixed rule and a prescribed ordination ceremony in a place approved by the Emperor. There were three of these approved sites, in Nara, in eastern Japan and western Japan respectively. Thus it assumed some of the aspects of a state religion. (Sansom, *Japan: A Short History*.)
89. 蜂家—Although the genealogy of the Hachiya family goes back further than the 16th century, there is no record of anyone having become a monk.

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Indeed, I have heard that all the gods and buddhas tried to change their robes<sup>90</sup> of enlightenment into the form of bows and arrows or a sword and stretched forth their divine hands in protection [of the people]. Is it an attitude suited to Deus; moreover, is it reasonable that, having purposely made the devil, Deus did not lend his protection to Adam and Eva when the devil Lucifer deceived them, saying that if they ate the dried persimmon they would immediately be expelled from the earthly paradise; and not Adam and Eva alone, but all human beings would be condemned to hell; as if he felt it served them right to fall into sin, and he were laughing at the sight? In short, didn't Deus know that Adam would break the law? If he didn't know, his is not an omniscience pervading the three realms; if he *did* know, for the sake of pity, he should have told Adam and Eva how to avoid falling into sin. At any rate, since the teachings of the Deus [sect] are fiction, they are all inconsistent.

## PART V

The Deus [sect] say, "After the aforesaid Adam and Eva committed their sin, worst of all, they faced death and disease, as well as experiencing poverty and want; and in particular, when they reflected upon the misery of falling into Inferno after death, and felt the remorse called 'contrition'<sup>91</sup>, they felt that, regardless of what their life had been in their present

90. 解脱—*Lit.* "robes of emancipation from worldly desires."

*Cf. Jizō Jūrin Sūtra*, "The brocade cape which the nun wears is the emblem of release from the illusions of this world."

91. コンチリサン—"conchirisan", the Japanese phonetic rendering of the Portuguese *contricão*, contrition.

existence, all including themselves who repented and grieved for their sins, and ceaselessly looking up to heaven and prostrating themselves on the earth,<sup>92</sup> prayed for this [salvation], might be saved in the future world, and Deus, out of his great mercy and compassion would save them. But again, although God desires that human beings should be allowed to do penance for sin on the basis of God's righteousness, since human beings are finite, they cannot do adequate penance. The reason is that the sin of Adam and Eva is immeasurable sin. For instance, if we strike [different] people's faces with the same hand, the guilt is heavy or light according to the social status of our opponent. If we strike an inferior, there is no trouble even if he is struck. If we strike an equal, he takes revenge. Just as, when we strike a superior, such as someone like the ruler of the nation, as a rule it becomes a serious crime, and one's descendants are condemned to severe punishment to the end of posterity; so, since their sin was committed against the infinite Deus, they should do infinite penance; but as they are already finite beings, it is impossible for human beings to do penance for their sin. If he leaves them just as they are, although Deus can do all things, his omnipotence will be concealed; and so in order completely to fulfil his omnipotence on the basis of compassion and divine justice, Deus made a divine promise to Adam and Eva that he would take human form and be born into this world and would give satisfaction for man's sins; and Adam and Eva, hearing this, passed the word on to their descendants, and having lived

92. 行住坐臥—Cf. *Shinchi Kan Sūtra*, "Going or staying, sitting or lying, [we] encounter all kinds of suffering."

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930 years, at last they passed away.”

In refutation I say, “This is what is called in the common proverb, ‘The carpenter who cuts it [too short] and then splices!’<sup>93</sup> Though it may seem all right to join it, it would have been better if it had never happened. For instance, intending to make his materials do, the carpenter cuts a lintel to span a 30-foot arch; but if it is too short, it shows the ingenuity of the carpenter when he splices it without throwing away the materials; but it is stupid that he should have blundered by cutting the long piece too short. There is no difference between this and Deus’ failure to make Adam and Eva righteous, and later repairing them. Without anybody’s hiring him to do it, he gratuitously tried to create human beings and failed, and now to create us as creatures doomed to suffering is a plan for which we are not grateful. The disciples of Deus who can listen to such things with gratitude and not alter [their faith] are not fit even to be called doubly idiotic.

“Again, it is strange that as we said above, since the sin varies with [the social status of] one’s opponent, sins which are committed against the infinite Deus become infinitely great sins, and it is impossible for finite beings to do penance for them. If the sin of eating a single [piece of] dried fruit, when committed against Deus, becomes infinite sin, then why shouldn’t doing penance a thousand times, accompanied by a feeling of penitence and remorse until we are bathed in tears of blood, also become an infinitely good deed? Doubtless Deus is a lord who

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93. 切って接ぐ—Cf. 切って接木をする, meaning “to destroy and rebuild.”  
(*Rigen Daijiten*)

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fosters human evil, but ignores goodness. Or does evil increase in relation to Deus, and good diminish in relation to Deus? If one inevitably had to take his stand on one of these two opposite principles, and argued such doctrines in detail, even if he wrote with the heaven and earth as paper, and trees and shrubs as brushes, he could never completely finish. I will take up only one angle for a while. The scholar must inevitably refer to the [other] three angles.<sup>94</sup>

### PART VI

“As to the account of the incarnation of the aforesaid Deus, about 5000 years after the creation of heaven and earth, he [Jesus] was born in a place called “Beren”<sup>95</sup> in the country of the Jews,<sup>96</sup> during the reign of an emperor called “Caesar.” His mother was called Santa Maria and his father Joseph. But both this Santa Maria and Joseph were called “virgin”; that is, they were never married, but [she] conceived and bore [a child]. If you ask how it was known that this was the son of Deus, first, not only did Santa Maria have the virtue of never marrying, but she was also provided with all goodness and merit and never failed to chant prayers, as well as to meditate. Once when she was facing window

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94. 愚見く—Cf. Confucius, *Analects*, Book VII, Ch. 8. “The Master said, ‘I do not open up the truth to one who is not eager to get knowledge, nor help out any who is not anxious to explain himself. When I have presented one corner of a subject to anyone, and he cannot from it learn the other three, I do not repeat my lesson.’”

95. ベレン—“Beren,” the Japanese rendering of *Belen*, the Portuguese version of “Bethlehem.” Cf. English abbreviation “bedlam.”

96. ジュデヨ—“Judeo,” Japanese rendering of the Portuguese “Judeu,” a Jew.

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in meditation, and her heart was pure, suddenly in the twilight an angel appeared and with bent knees and clasped hands said, "*Ave, gratia plena: dominus tecum.*" The meaning of these words is, "Hail Mary, full of the grace of Deus; the Lord is with you." From that moment she became pregnant, and when ten months had been completed, the birth took place in the above-mentioned Beren in the middle of the night within a stable, and angels came down from heaven playing music, and an ineffable fragrance permeated every direction. Thus by means of this miracle Deus revealed his incarnation. The incarnate Lord was called Jesus Christ. He lived in this world 33 years, teaching all living things the way of good; and since he called himself Deus, a party of the Jews heard it, and saying it was black magic, reported him to the authorities, who tortured him and beat him and eventually hung him on a cross called "*kurusu.*"<sup>97</sup> In this way he did penance for the sins of Adam and Eva through the merit of cancelling sin and giving birth to good, and when he was 33 years of age, he died,<sup>98</sup> the third day he rose again and forty days later he ascended to heaven. Since then about 1600 years have passed."

In refutation, I say, "You say that the incarnation of Deus was about five thousand years after the creation of heaven and earth. If doing penance for sin was that slow, was it because heaven and earth are so far apart that it took numerous years to travel the long road between? Or did it take

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97. クルス—Japanese phonetic rendering of Portuguese *cruz*, cross.

98. 入滅—*Literally*, "entered into Nirvāna, by which human beings are released from the cycle of death and rebirth; usually applied to the death of saints." (Shimmura, *Jien*) Here used for lack of a better term to mean Jesus' death on the cross.



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years to prepare garb for the journey? During the five thousand years when there was no expiation for sins, all the people in the world who fell into hell must have been unmeasured and numberless. Numerous people falling down to hell is exactly like rain falling, [but] to watch this without any feeling of pity nor to set his mind to any expedient for the salvation of all living beings for five thousand years — can such be called a merciful lord? From this it is evident that the teachings of the Deus [sect] are all fiction. Moreover, the number of years is also extremely suspicious. They say that Jesus Christ was born five thousand years after the world's creation. Again, [they say] that sixteen hundred years [have passed] since his birth, making a total of 6600 years. If we compare this number of years with the traditional records of China and Japan, the number is extremely small. Were perhaps, the heaven and earth of Deus made later or separately from *our* heaven and earth? It is suspicious, suspicious. Again, it is said that Jesus Christ was born to Joseph and Santa Maria, who were good people that never married. What supreme good is there in that? It is the common human code that all people should live as couples. Ordinarily, to go against the usual code is, on the contrary, evil. Evil means to violate the Way.<sup>99</sup> If it were the human principle for all men under heaven not to wed, what could be expected but that nations and human beings would perish? At such a time, that the usual code is good and anything else is non-good is obvious. Again, it is

99. 悪と言うは—Cf. Confucius, *The Doctrine of the Mean*, Ch. I, 1. "What Heaven has conferred is called The Nature; and accordance with this nature is called the Path of duty; the regulation of this path is called Instruction." (Legge, *The Chinese Classics*, p. 44)

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said that since Jesus Christ claimed to be Lord of heaven and earth, a Jewish party, saying that he was a magician, reported him to the authorities and [they] hung him on the cross and cut off his life. Indeed, this is most likely. As the poem says, "Cut the handle, cut the handle ; it is indeed not far away."<sup>100</sup> Since in present-day Japan, the teachings of yon Deus are magic which opposes the Way of the sages, wise rulers, thinking to eradicate them, and the common people also hating them, they report Christians to the authorities and accuse them, so that their heads<sup>11</sup> are cut off and they<sup>102</sup> are also crucified and burned<sup>103</sup> to death. The wise [rulers] of the past and present seem to agree in their governmental policies. I shall explain more fully later that the teachings of Deus are an heretical doctrine. Well, besides, the doctrine that he was revived and

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100. 伐柯伐—Quoted from *Shih Ching Pin* (詩經) Ch. XV. The original meaning is "Grasp one axe-handle while cutting another—the pattern is not far off."
101. 首を刎られ—Decapitation was the most common method of executing Christians as well as other criminals. According to the list of martyrs in Nagayama Tokihide's *Collection*, hundreds died in this way.
102. 磔もの—Nagayama Tokihide in his *Collection of Historical Materials Connected with the Roman Catholic Religion in Japan* (1928) says, "According to the Japanese method [crucifixion] is not a lingering punishment. The sufferer is bounded [*sic*] not nailed, and his body is immediately pierced by a lance, or sometimes by two lances thrust in at the sides and coming out at the shoulders."
103. 焼殺—In the description of Father Carlo Spinola's martyrdom at Nagasaki on Sept. 10, 1622, we are told "... a large space had been enclosed. Inside the paling had been set 25 stakes for those that were to be burned ... thousands of spectators crowded about the fences or stood on the neighboring hills.... Father Spinola chanted the 'Laudate Dominum! omnes gentes' ... then addressed a few words to the governor's deputy. After the fires were [*sic*] lighted, he and the other martyrs continued to speak to the people so long as it was possible for them to do so." (Cary, *History of Christianity in Japan*)

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ascended to heaven may seem to be glorious, but it is basically heretical — everything is sorcery and delusion. In the face of enlightenment, both right and wrong are proper ; for the unenlightened, both right and wrong are improper. In the face of the true Law, both right and wrong are proper. There is no need of waiting to say that in the face of sorcery, both right and wrong are delusions.