

Words of Truth



Exposing Buddhism (Part 2)

By: Brian A. Yeager

From my research on “Buddhism”, I found that there are four fundamental beliefs of all Buddhists. These four fundamental beliefs are the foundation of their doctrines. These beliefs are called the “Four Noble Truths of Buddhism” (<http://www.thebigview.com/buddhism/fourtruths.html>). Like most false religions, not everything believed is wrong. That is what makes false religions somewhat believable (i.e. Galatians 1:6-12).

A Look At The Errors Within The “Four Noble Truths Of Buddhism”

The first of these four beliefs is: “1. Life means suffering. To live means to suffer, because the human nature is not perfect and neither is the world we live in. During our lifetime, we inevitably have to endure physical suffering such as pain, sickness, injury, tiredness, old age, and eventually death; and we have to endure psychological suffering like sadness, fear, frustration, disappointment, and depression. Although there are different degrees of suffering and there are also positive experiences in life that we perceive as the opposite of suffering, such as ease, comfort and happiness, life in its totality is imperfect and incomplete, because our world is subject to impermanence. **This means we are never able to keep permanently what we strive for, and just as happy moments pass by, we ourselves and our loved ones will pass away one day, too**” (<http://www.thebigview.com/buddhism/fourtruths.html>).

Of course, much of what is said above in this first “Noble Truth” is right. Life does consist of suffering because of mankind’s choices (Genesis 3). Death is a fact of life (II Samuel 14:14, Ecclesiastes 3:19-20, Ecclesiastes 12:7, and Hebrews 9:27). The only thing that will prevent some from dying from this point forward is the return of our Lord (Matthew 24:42-25:30 and I Corinthians 15:51-57). The HUGE error above exists in the statement I put in bold and underlined. Contrary to Buddhist’s beliefs, we are able to permanently keep what we have striven for. That is, if what we have labored for is the Lord and our eternity with Him (II Corinthians 4:6-5:10, Colossians 3:24, II Timothy 1:12, II Timothy 4:8, and Hebrews 6:10-12).

The second of these four beliefs is: “2. **The origin of suffering is attachment.** The origin of suffering is attachment to transient things and the ignorance thereof. Transient things do not only include the physical objects that surround us, but also ideas, and -in a greater sense- all objects of our perception. Ignorance is the lack of understanding of how our mind is attached to impermanent things. The reasons for suffering are desire, passion, ardour, pursuit of wealth and prestige, striving for fame and popularity, or in short: craving and clinging. Because the objects of our attachment are transient, their loss is inevitable, thus suffering will necessarily follow. Objects of attachment also include the idea of a ‘self’ which is a delusion, because there is no abiding self. What we call ‘self’ is just an imagined entity, and we **are merely a part of the ceaseless becoming of the universe**” (same source as above).

It certainly sounds noble to have a point of one's faith that denies self. Again, this has some truth to it. We have to deny ourselves to serve our Lord (Mark 8:34). One must also love the Lord more than any earthly relationship or material item (Mark 10:17-22 and Matthew 10:34-39). Yet, the origin of suffering is not attachment. The origin of suffering is sin (Romans 5:12, I Corinthians 15:21, and James 1:13-15). Moreover, one is not just part of the becoming of the universe. Each one of us has an identity (Genesis 2:7) and a purpose (Ecclesiasts 12:13-14).

The third of these four beliefs is: "3. The cessation of suffering is attainable. The **cessation of suffering can be attained through nirodha. Nirodha means the unmaking of sensual craving and conceptual attachment.** The third noble truth expresses the idea that suffering can be ended by attaining dispassion. Nirodha extinguishes all forms of clinging and attachment. This means that suffering can be overcome through human activity, simply by removing the cause of suffering. Attaining and perfecting dispassion is a process of many levels that ultimately results in the state of Nirvana. **Nirvana means freedom from all worries, troubles, complexes, fabrications and ideas. Nirvana is not comprehensible for those who have not attained it**" (same source as above).

Truly, we shall suffer no more when we leave this world (Revelation 7:15-17). However, "Nirodha" and "Nirvana" are absurd falsehoods. Jesus Christ was unattached to the carnal matters people struggle with, but He certainly suffered at the hands of men (Matthew 16:21, Luke 24:46, and Hebrews 13:12). Those who follow the Lord will suffer as well (Romans 8:17-18, II Timothy 2:12, James 5:10-11, I Peter 1:3-9, and I Peter 3:14). Suffering is a huge part of how we overcome sin (I Peter 4:1-2). Therefore, why would we ever want to cease that which makes us stronger (James 1:2-4)? How about Buddhists explaining away how far out their idea is by saying you cannot comprehend it if you've not attained it?

The final of the four beliefs is: "4. The path to the cessation of suffering. There is a path to the end of suffering - a gradual path of self-improvement, which is described more detailed in the Eightfold Path. It is the middle way between the two extremes of excessive self-indulgence (hedonism) and excessive self-mortification (asceticism); and it leads to the end of the cycle of rebirth. The latter quality discerns it from other paths which are merely 'wandering on the wheel of becoming', because these do not have a final object. **The path to the end of suffering can extend over many lifetimes, throughout which every individual rebirth is subject to karmic conditioning.** Craving, ignorance, delusions, and its effects will disappear gradually, as progress is made on the path" (same source as above).

Again, we all realize that we have to put our desires to death to be spiritually minded (Romans 8:12-13 and Colossians 3:5-15). The funny part to this erring concept is the false doctrine of reincarnation. We are going to dig in further to the Buddhist's belief in reincarnation in our next article, so I will not spend much time here discussing it. Needless to say, we do not have more time to get it right in our next lives. When you leave this earth your fate is set (Luke 16:19-31).

Conclusion

We have seen that the "Four Noble Truths" of Buddhism are really four false doctrines. Yet, we can see how they might be appealing to people who want to leave carnality behind as there are some truths mixed in with these errors. It is kind of like rat poison. A rat is not necessarily just going to jump in and eat what will cause it to die. The poison has to be mixed with something good so that the rat will eat it. Next week, as noted above, we will expose the Buddhist doctrine of reincarnation.