

Walpola Rahulas book "What the Buddha taught" is translated into many languages. Here are some comments.

Comments to the swedish translation.

The french "formation mental" and the english "mental formations" are translated into the swedish "mentala formationer, tankeformer". It's better to use describing words, that come nearer to the etymological (original) meaning, than to translate with a simple existing word, that now means something else in the swedish language. Another translation is "generering", but this word is in itself a interpretation of something that is generated, created, in this case the thoughts.

Thought flow means that mental formations and thoughts flow helter-skelter like in a boiling pot.

Attention is a state of mind when the movable thought flow diminishes and becomes just one particular thought.

One particular thought means that just one thoughtform is at hand, that just one mental formation is active (present here and now).

In the waking state thoughts come and go all the time. The quality of consciousness (presence – absence here and now) is variable.

"Mindfulness" is sometimes used in swedish translations, but this is really a particular thoughtform (present, here and now).

To focus the thought is a state of mind when a particular thoughtform gets more Intense.

"Flow" is a state when thought, word and action flow harmoniously without stress and without being initiated from the will. "Mindfulness" and "flow" are often used in modern methods for "personal development" and athletic training. "Dhyana" is translated by "meditation", but this is definitively very wrong. If you want to know what dhyana is, read the primary sources in yoga and buddhist literature. If you want to experience dhyana you must practice. Less words and descriptions and more practice and experience is the Way. To "realize" Nirvana is not possible. A better word is "attain", but even this word is wrong. Nirvana is not conditioned, so read about what Nirvana **is not**, not about what Nirvana **is**. In the teaching of Buddha there is no soul or spirit, but in the text we have been forced to use the words psychical or spiritual. Here is meant a special mental form (thought activity). In the first noble truth all is already said. The five aggregates describe details. It is more important to keep to the source and keep the pali words than to translate them with swedish words, that we already have a view of what they mean, but definitively diverge from the original meaning. We have a better chance to understand the description of the pali word, which we will do in the first, second and third noble truth.

The fourth noble truth, the eightfold way, must be practiced daily (it's not enough just to understand). Here it was difficult to chose the words: right, correct, completed or optimal. The way shall and must be trodden by each one of us. We read in the texts, that when Buddha explained the Way and the four truths, those who listened attained Illumination, was Enlightened and attained Nirvana at once or during the next few days. The individuals of our days need much , much more time.

Since I, Stephan, in the beginning of the 1960s met the Reverend Walpola Rahula, I have read his book countless times. I asked many questions, he answered them all quickly and efficiently, showed me texts in his book or in other original texts. I nodded and understood. But I really just thought that I understood. After countless levels of understanding, exercises and striving to follow the eightfold path, I have arrived at my present understanding and experience. Acupuncture has both upset and helped me to understand better, but it has taken almost forty years. If I add another ten years of search in yoga and vedanta, it adds up to fifty years of search for the truth. Without doubt I walked circuitous ways apparently to no avail. I remembered Walpola Rahula and my teacher in acupuncture, I nodded my head and thought that I understood. Twentyfive years later I understand better and want to speak with my teachers once more. But they have left this world, and so it has to be. According to The Buddha's teaching you have to have confidence in yourself, in your own good judgment.

Even when you do something wrong, you do right, because you have benefited by the experience. First you must throw off the muck, then you may come up as the lotus-flower.

The teaching of Buddha has had a profound influence on my life – it has been my way of life. My acupuncture and the Correctus Method has many components taken from the teaching of Buddha, which I didn't understand in the beginning. The Correctus Method and CorrectusBack may in their turn help the modern individual in his/her striving for personal development – to follow the eightfold path – to practice dhyana and vipassana – to live life healthier and happier.

We two seekers for truth – Bo Johansson och jag, Stephan Tomac – have to the best of our ability translated "What the Buddha taught" by Walpola Rahula. The teaching of Buddha has become and is our way of life. For many buddhism is just a religion or a philosophy. There is no official interpreter of the teaching of Buddha, like the pope in the catholic church. We have proceeded from our experiences and from the french edition "L'enseignement du Buddha" and the english translation "What the Buddha taught" of this book. If you as a seeker has viewpoints, contact us.

And good luck!