

WHEELWRIGHT PRESS

Wheelwright Press is our name for the publishing branch of Zen Center. The study of Buddhism in America depends on the presentation and continued availability of good authoritative translations of classic texts from their Chinese, Sanskrit, Pali, Tibetan or other originals. There are many Buddhist schools each with its own voluminous literature and even with all that has been written *about* Zen in English in the last few decades, most of its primary literature and commentaries is locked away in ancient Chinese, awaiting a translator and publisher. The careful and scholarly translation of one text alone can occupy a scholar for many years, and we know from our own experience in Zen Center study classes just how valuable such a translation can be, particularly since Buddhist writing is not just literature or philosophy, but pre-eminently *lore*, yogic lore, the reported experiences of ancients who have practiced just as we practice, recording their guidance and advice.

The Wheelwright Press' book issued in 1980, *Timeless Spring: A Soto Zen Anthology*, translated and compiled by Thomas Cleary, is just such a book. From his own encyclopedic knowledge of the Chinese and Japanese Zen literature, Dr. Cleary has culled passages from the sayings and stories of masters in the Cao-Dong or Soto lineage, almost all of which have never before been translated. We are hoping early next year, funds permitting, to publish Dr. Cleary's translation of the classic koan collection *Shoyoroku: The Book of Serenity*, a collection similar to the better-known *Blue Cliff Record* and *Gateless Gate* collections, but which has been used more in the Chinese Cao-Dong (Soto) lineage than the Lin-Chi (Rinzai) lineage.

The Wheelwright Press is nevertheless not limited only to Zen, or even Buddhist books. In 1981 we were fortunate to be able to release a new book by Lama Govinda, the culmination of his study spanning forty years: *The Inner Structure of the I Ching: The Book of Transformations*. The physical preparation of the book alone took two and one-half years, as, for example, some of the diagram pages had seventy-five separate pieces to be checked and aligned, and the book has fifty-seven diagrams.

Lama Anagarika Govinda and Li Gotami Govinda



In his preface to the book, Baker-roshi said:

Here we have in this extraordinary labor of love and intelligence by Lama Anagarika Govinda, a basis for and a means to understanding the *I Ching* directly. Until now, all occidental studies, commentaries, and translations have been based on the accumulation of Chinese commentaries, and not on the structure of the *I Ching* itself — the trigrams, hexagrams, and their permutations and systematization. The *I Ching* is probably the most subtle structural representation of the active inter-independency of the human mind and the phenomenal world that has yet been made by man.

Although language awakens us to developed possibilities of common thought, still language guides our thought into the predictable and repetitious. By contrast, the *I Ching* summons the mind to its more inherent possibilities, without the conscription of names and syntax. Where language describes, the *I Ching* implies, suggests, guides us to what we could not or would not have thought of, thus returning the mind to its own emotive and mathematical workings prior to the conceptual and controllable expressions of language.

When these lines and their alternations have been studied and understood, the *I Ching* can awaken us to what we more actually feel, think and can do. While language is for communicating with others, the *I Ching* is for communicating with oneself and ourself.

Another project for the future is *Walking in Beauty: Reflections of A Yurok Indian Education*, teaching and stories by Harry Roberts.