

Buddhist history as Mahakashyapa, Ananda, Ashvaghosa, Vasubandhu, Bodhidharma, Huike, Qingyuan, Dongshan, and Dogen, along with a number of others in the Indian line who are unknown outside Buddhist genealogies of this kind. Thus, the *Record* shows a straight and unbroken line of descent starting from the Buddha and continuing through India, China, and Japan, ending with Ejo, who was Keizan's own spiritual grandfather. Keizan omits any mention of himself out of modesty, although he was the fifty-fourth patriarch of the family, and he also does not include his predecessor and spiritual father, Tettsu Gikai, who was still living and whose inclusion Keizan apparently felt was inappropriate. Gikai is only mentioned briefly in the account of Ejo as having established the family at Daijo Monastery.

At the heart of the *Record* lie such genealogical matters as transmission, succession, and inheritance—words that are encountered frequently in the text. There are also the related matters of continuity, legitimacy, and authenticity. The structure of each chapter is fairly uniform. The current patriarch of the family is wandering about teaching, or is an abbot of a monastery, and he is searching for a suitable individual to inherit his authority. He encounters a young man of unusual commitment and talent who has forsaken secular life and seeks enlightenment. After some passage of time, during which the young man struggles valiantly and single-mindedly, he achieves enlightenment, often during an encounter with the patriarchal master. The master confirms the awakening and recognizes the younger man as a fit successor. Thus, the younger man succeeds the older in a process that has continued unbroken over many generations. The point of such a narrative is that at any point in the chain of successors, an individual can demonstrate his legitimacy and his claim to the family name by proving that his predecessor was so-and-so, whose own claims derive from his own predecessor, and so on back to the founding ancestor. Ultimately, Shakyamuni himself, as the founder of the family, is the ultimate legitimator of all subsequent successors.

There are other Zen genealogies besides Keizan's *Record*, each with its own structure and purpose, and there are also genealogies in traditions outside Zen, such as Pure Land and Huayan. However, Keizan's *Record* is unique within this genre of literature. Each of the fifty-three chapters begins with a koan case (*hon soku*), which records the master's awakening in a dialogue with his master, upon hearing some remark made by his master, or