

upon pondering some spiritual problem. The short introductory case is then followed by a story (*kieh*) about the master, including his birthplace and parentage, religious yearnings as a youth, home departure and tonsure, spiritual struggle, awakening, and succession to the title of patriarch. The main purpose of this section is that of providing the circumstances surrounding the awakening experience announced in the preceding koan case. This latter section is often the occasion of stressing the master's special virtues and abilities, his unique fitness to become a patriarchal successor, and his later success as a Zen teacher. Occasionally, especially in the accounts of the Indian patriarchs, the master is shown exhibiting marvelous supernatural powers in an atmosphere charged with the miraculous and fabulous. This section can be lengthy in the case of particularly important pivotal figures such as Bodhidharma, or it can be perfunctorily brief in cases where the background information on an individual is practically nonexistent. At any rate, the material for this section of a chapter is not Keizan's own invention but rather was drawn from other genealogies such as the Chinese *Jing De Chuan Deng Lu* (*Keitoku Dentoroku*) and *Wu Deng Hui Yuan* (*Goto Egen*), which were Keizan's two main sources. Hence, these stories were well known in the Zen tradition and could be found elsewhere. However, a comparison of Keizan's telling of these stories and their presentation in other sources shows the author editing, abbreviating, expanding, shifting emphasis, and otherwise exercising a critical choice in what to include or exclude.

The third section of each chapter consists of Keizan's commentary on either the main case or, rarely, on the second section. This section, named *nentei* in many modern editions, is very similar to the traditional *teisho* given by the master to his monks. Neither the *teisho* nor the *nentei* is a simple explanation or discussion about the koan case, but rather functions as an occasion for the master to speak "from the heart," to explore the case from an enlightened perspective. Such an occasion may stimulate the monk's own spiritual search and provide pointers for the individual who is prepared to understand as a result of considerable practice and his own inquiring spirit. Keizan's talks, like the classical *teisho*, provide him with the opportunity to guide practice, exhort, correct, and encourage, as he clarifies the import of the koan case. I have given this section of a chapter the more familiar heading of *teisho* in order to alert the reader to the nature of the section.