

I. Preface 緒言

In the daily lives of modern people, hobbies and tastes are bound to be deep within everyone. These hobbies and preferences are a yearning for infinity, and we simply express this longing ideal with the word 'cool.' We strive to pursue this wonderful life, which is also called moderation.

We use words such as 'good manners' and 'clear manners' to refer to people who lead a moderate and disciplined life. In this case, the word 'manners' has several meanings.

First, they are polite and cultured,

Second, in clothing, one should look frugal and dignified, not frivolous.

Third, in the case of food, the seasoning is right, the container for the food is clean, and the container itself is suitable for the food.

Fourth, everything in the room or house where the person resides is clean and all living utensils are placed in an orderly and harmonious position.

Fifthly, daily behavior and daily language, speech, voice, etc. are docile, humble, and clear in expressing one's thoughts.

However, this is nothing more than an objective observation of the norm. Rather, if we talk about the subjective nature of the norm, it is how each of us goes about our daily lives in the reality we face, and with what mindset we will approach it.

In other words, it means demonstrating sufficient humanity as a human being and fulfilling the original mission of a human being and the virtues that follow this mission. This means becoming one's own master, whether staying, sitting, lying down, speaking, being quiet, or moving, etc. It is about taking action. Therefore, all the rules are collectively called daily etiquette, and the basis of this etiquette is also called virtue. A life of tea is considered to be the most suitable for cultivating these virtues or manners.

In general, the food called tea itself is a mere mountain plant and the buds of plants, and it has been appropriately legislated and has become a favorite in our daily lives, but this tea is a food that can be considered the 'Bulgi empty cup (不器)' that Confucius once mentioned. Master Won Hyo said about this 'Bulgi', "Although it looks ugly in normal times, when it bursts into speech at the right time, it makes a sound like a thunderstorm," he said, "猶如天鼓" like a heavenly drum.

Therefore, even if we do not feel that it is indispensable in human life, it does not mean that a life of good taste and manners is not absent in any aspect of human life.

It can be said that for humans to lead a cultural life is to burn the material aspect, or, to put it bluntly, to light a fire and boil water before eating. Just as water and fire are the most opposite in their nature, it can be said that human life ultimately contains two opposite natures: birth, and its opposite, death.

Therefore, the meaning of tea life is that we aim for a sincerity of human life that is in line with the truth and awakened, and in Buddhism, this meaning is also called 'the life of Buddha Bodhisattva', and it is also praised by Confucius and Mencius. In Confucius's words, it is also called 'the life of a gentleman.'

The impression that the meaning of tea life gives us is that it is very cheerful and active, and at the same time, it is also very diverse.

For example, we light incense, pick flowers according to the season, and arrange them in vases that match the setting. Sometimes, we hang a suitable painting on the wall, set up a desk in front of the wall, and recite poetry or write in front of it. Not only do we write

and draw, but we go even further and commemorate the virtues of deceased ancestors, bow to the objects of our religion, and sit quietly in meditation.

This kind of tea life is the foundation and material for all the people of the next generation coming from us, a lighthouse for future people, and a tower of merit. How could our tea life not be amazing, beautiful, and holy?

Leading a human life is the same for all nations and peoples in the world. However, in each nation-state, depending on the local culture, customs, etc., they try to find the above-mentioned non-material things in the life they lead, and also try to consciously pay attention to them. It would be safe to say that by enjoying pleasure in life, these people have established a life culture of wisdom and righteousness. Furthermore, we may call this the 'cultural history of humanity' as the true things were achieved directly by tastes or hobbies and fulfilled all aspects of human life.

Then, what is the above-mentioned non-material thing in the dietary life of our Korean people? Needless to say, we do not hesitate to say, 'It is tea.'

Nevertheless, Japanese tea people say, "In Korea, tea was actually enjoyed for hundreds of years from the Silla Dynasty to the Goryeo Dynasty, and tea lovers (bread lovers) also enjoyed the noble hobby. Because they made good tea bowls according to the tradition, these were made to be used in tea parties by tea people from all over the world, with a Goryeo tea bowl as the prince, but unfortunately, the Korean people have lost their cultural history, they were unable to maintain it and eventually it disappeared." In fact, it seems that quite a few Korean people agree with what they say.

However, this view is a fallacy that stems from a failure to carefully examine the foundations of Korean social life. In fact, there are nations like ours where the ritual of tea is maintained and preserved in all subjects that determine their human affairs and has become a beautiful custom throughout the world, and there is no precedent for it. There is nothing. For that reason, for the Korean people, tea appears as a non-material symbol in their lives.