

## II. History of tea life 茶生活의 史的考察

### 1. Silla era

When we take a historical look at the tea life of our Korean people, it can be broadly divided into the tea life before tea tree leaf tea and the period after the tea tree appeared in history. Speaking of tea before the appearance of tea trees in history, the Baeksan tea (白山茶) mentioned by Zen master Cho Ui in “Dongcha-song” was made by picking the leaves of a plant located in the middle of Baekdu-san Mountain and boiling it in appropriate water. It refers to a time when people drank or roasted and drank the five grains, especially barley and beans, or picked and drank fruits such as Ogalpi, Schisandra chinensis, and Goji berry. This is because the Han people had already come to Korea and brought tea to the Korean people for hundreds of years during the period of the Three Han Dynasty from the beginning of the founding of the country, so tea came directly or indirectly from the natural Han land, and its drinking preferences and tastes were actually influenced by tea trees. It is thought that there may have been a transplant of tea trees.

However, tea trees actually appeared in Korea since the era of Queen Seondeok, as revealed in the records of the Samguk History. In the 3rd year of King Heungdeok’s reign, Kim Dae-gwang, a member of the Tang Dynasty, brought tea seeds, and the king sent the tea seeds to the south, to Jirisan Mountain. This is the tea that grows wild today in Hwagae-dong, Jirisan Mountain, as already revealed by Master Jeong (Yak-yong) Dasan.

However, since Ssanggyesa Temple in Hwagae-dong, Jiri Mountain, was founded in the late Silla period during the reign of State Preceptor Jingam, there was no reason for tea trees to have been planted in Hwagye-dong, which had no temple, so the place where tea trees were first planted must have been Gurye. There is a view that it was near Hwaeom-sa Temple. However, in Hwagae-dong, before the founding of Ssanggyesa Temple, there was already an old temple called Okcheonsa, and the climate there was most suitable for the growth of tea trees, and even now, the area near it is the most prolific and the most prolific than any other place. Judging by the facts, it seems that Mr. Chasan’s opinion is valid.

And according to the 『Samguk Sagi』, we can see that this tea drinking became popular in the 3rd year of King Heungdeok’s reign, and there is a record of King Gyeongdeok receiving Yeonseung Chungdamsa (緣僧 忠談師) and drinking tea at the palace, and in this record, Chungdamsa made a tea bowl, and prepared tea utensils. Tea was poured into each of three utensils to make an offering to Maitreya the World-Honored One (彌勒世尊) at Samhwaryeong (三花嶺), Namsan Mountain. Again, at the king’s command, the king and all his closest ministers attended an offering of tea. They said

The taste of the tea was strange and my mouth was filled with a strange aroma.  
(茶之氣味異常區中異香郁烈)

These things can be seen in the “Samguk-sa-gi,” and this Chungdam is famous as the author of the Anmin-ga (安民歌) and the Changiparanga (讚耆婆郎歌).

In addition, in the travelogue of Lee Gok (李穀), a writer from the mid-Goryeo Dynasty – “Journey to the East Dong-Yugi (東遊記)” it is said that he witnessed the wives of the four noblemen being preserved in their original condition in the Donghaebin (東海濱) region. . It is said that in Gyeongpodae, there was a stone carving where Hwarang used to drink tea in the old days, and in Hansongjeong (寒松亭), there were stone carvings and stone

pots of monks. Looking at this, we can see that the Hwarang who achieved unification during the Silla Dynasty had already mastered all the rules of tea life. What does the deep meaning of tea life, which forms the basis of the burning spirit of Silla Hwarang, tell us? Here we are reminded of Master Dasan's words, "Only a nation that drinks tea prospers."

Next, Yi Gyu-bo 李奎報, a great scholar of Goryeo, visited Wonhyobang (元曜房) in Gasan 邊山, Buan (扶安), Jeolla-do and introduced interesting old records about the tea life between Won 唯 and Bambaek (蛇福). In addition, there is a record of tea in the epitaph (碑文) of State Preceptor Jeongam, and when referring to the Hwarangs' tea life, we can also see the relationship between tea and Silla's national defense Buddhism (護國佛教).

So how is tea connected to our specific lives?

Tea life allows you to find the truth in all aspects through your own experience, realize truth for yourself, and gain the mysterious view that truly great things are not far away, but are obtained from true experiences in everyday life.

Therefore, what the hwarang observed with one mind was the world of '卽是光明覺照', and this world was truly bright, and it widely illuminated that everything was going in one direction. This was a fashionable way of life that transcended all controversies and achieved peace through harmony with nature.

The beauty of this tea life is that it has no form and is a great love that cannot be seen, so it is a life that can be enjoyed at any time and any place without losing the true life of a human being. Here, they savored and transcended all the tastes of life in human society, such as bitter, sour, sweet, and salty, through tea. In other words, tea revived and purified the bitter and sour taste of life and restored the original strength of the spirit. "Isn't it true that the driving force of creation resides here?"

Because of this connection, we Koreans have often used this sense of taste to comment on people, other daily occurrences, and various tools. For example, by looking at expressions such as "That person is a bland person," "That woman is really salty," and "That person is sour and arrogant," you can clearly guess that this has had an influence on tea life, and this reflects the link between tea and reality. It reflects the relationship as is. Therefore, a great tea life brings about a great present life. It would be a mistake to mistakenly view tea life as a running away from reality.

I think it may be related to this fact that Master Jeong Dasan said, 'A nation that drinks tea prospers, while a nation that does not know tea declines.'

What I would like to point out next is that there are many who do not have the correct knowledge about how to pronounce 'cha'. In Japan, this '茶' is also pronounced as 'ocha', and this Japanese pronunciation has its origins in the Korean pronunciation of the Silla period. The reason is that the sound of the character '茶' is 'Janggaban' (丈加反) or 'Taekgaben' (宅加反), and in the dictionary Kangxi Zijeon (康熙字典), it is called 'cha' in China. We can guess that this pronunciation then went back to Japan.

Also, in that era, Korean Buddhist monks widely spread Buddhism to Japan and exchange was prevalent, so in light of the social situation at the time, it goes without saying that tea life was an instinctive preference for people with Buddhist culture.

Tea ('Cha') from China came to Korea and became established as 'cha', which then spread to Japan and gave birth to the Japanese way of tea. Therefore, it is correct to pronounce the character '茶' as 'cha'. It is most natural and historically justifiable to say 'chatjip tea house,' 'charye tea offerings,' 'chatjong tea bowl,' etc.

## 2. Goryeo period

Before explaining the tea life of the Goryeo Dynasty, it is necessary to explain the Jiri Mountain Jukro tea (竹露茶 bamboo-dew tea) seen earlier.

This Jukro tea, as it is called in Hwagae-dong (花開洞) of Jiri Mountain, is one of the world's famous teas and has been Korea's supreme tea ever since Kim Dae-ryeom (金大廉) brought it from the Tang Dynasty and planted it around the 3rd year of King Hongdeok's reign (828) in Silla. Many masters, including Jeong Dasan and the Saint of Tea (茶聖) Cho-ui (草衣), praised the Jukro tea from Sosan in Hwagae-dong.

In particular, Cho-ui praised the area where Jukro tea trees grow in Hwagae-dong over a huge 40 to 50 li, so there is no better place for a tea forest or tea field than here, and this Jukro tea is also the best tea in the world. He explained the reason, saying that tea is originally grown in places with stone pebbles, and that tea on sandy loam soil is comparable to that, and that it is especially better in mountainous areas. Thus the Tea Garden in Hwagae-dong is suitable for this.

The entire area is a valley with sandy soil mixed with pebbles, and the spirit of the mountains grows in a frosty fog, so all the conditions for tea are naturally provided, and the medicinal properties of the tea are also excellent. Therefore, Cho-ui (草衣) like Li Zanhua (李贊皇) and Lu Yu (陸羽), who are the finest tea masters in China, also admitted that there was no exaggeration in what they said about the Hwagae-dong level tea that he evaluated.

In addition, Wandang Kim Jeong-hee (阮堂 金正喜) said that Hwagae-dong Jukro tea is of better quality than the best Yongjeong (龍井) and Dugang (頭綱) tea in China, and that it is also popular in the kitchen of Vimalakīrti (維摩居士) in India. It was highly praised, saying that there was no tea with a better taste.

This world-famous tea came back to the Goryeo Dynasty and was introduced to Goryeo tea makers. In other words, the Goryeo Dynasty reached the peak of tea life by combining world-class tea with world-class porcelain—Goryeo tea cups. As a metaphor, it can be said that it is like a dragon that acquired the magical power of wisdom!

During the Goryeo Dynasty, ancient customs were used in the annual celebrations of Palgwanhoe and other national rituals, where both ritual wine (祭酒) and tea were used, but among them, tea was considered more important.

And of course, the tea ceremony was prevalent among the military and ministers, and a grand tea ceremony was frequently held for various subjects from the king to the crown prince, so to prevent this ceremony from having negative effects, as can be seen from the appeal of Choi Seung-ro (崔承老), a senior official in the first year of the reign of King Jeong (宗), tea was more than a symbol in a sound human life, and was bound to the end of the season by ceremonializing it, formalizing it, and fixing it. The same thing that happened in the Goryeo Dynasty happens today, like the formalization of Confucian rites and the formalization or commercialization of the tea ceremony that we see now in Japan and other places. According to the trend of the time, rather than trying to correct this unsoundness, they even sent Choi Seung-ro, who deplored it and wanted to reform it, to pay condolences.

According to the record of 『Seonhoebonggo Goryeodogyeong (宣和奉使高麗鬪經)』 written by Seo Geung (徐約), who was a member of the Song Dynasty delegation around the first year of King Injong of Goryeo (1123),

土產茶味苦澀，不可入口。惟貴中國臘茶，并龍鳳賜團。自錫賚之外，商賈亦通販，故邇來頗喜飲茶。益治茶具，金花烏盞，翡色小甌，銀爐湯鼎，皆竊效中國制度。凡宴則烹於廷中，覆以銀荷，徐步而進。候贊者云，“茶遍乃得飲”未嘗不飲冷茶矣。

館中以紅俎，布列茶具於其中，而以紅紗巾覆之。日嘗三供茶，而繼之以湯。麗人謂湯爲藥，每見使人飲盡必喜，或不能盡以爲慢已，必怏怏而去，故常勉強爲之啜也

(The tea produced in Goryeo is so bitter and astringent that it cannot be drunk. The people of Goryeo value only China's tea and Yongbongdancha. Thank you for your gift. In addition to tea, merchants also bring and sell tea, so people like to drink tea in recent years. Moreover, the people of Goryeo are good at making tea utensils, for example, black cups with gold flower patterns, small colored tea cups [翡色小甌], silver trivet braziers [銀爐湯鼎], etc. are all imitations of Chinese tea utensils. Generally, during banquets, tea is boiled in the middle of the palace yard and placed under a silver lid shaped like a lotus leaf. It is covered and served by walking slowly. However, since the person in charge of the task can drink it only after saying, "The tea has been served," iced tea is always drunk. Inside the guesthouse, it is served on a red small table. [紅俎] is placed, tea utensils are arranged on top of it, and covered with a red silk cloth. Tea is drunk three times a day, and then soup (湯) is served. The people of Goryeo refer to soup as medicine. However, when the envoys see him drink it all, he is always happy, but if he fails to drink it all, he thinks they are looking down on him and goes away complaining, so he always forces himself to drink it all.)

This means that the extravagance of the tea ceremony - expensive foreign teas and luxurious tea bowls - are all imitations of the tea ceremony that was popular in China during the Goryeo Dynasty, given that the system is the same as that of the Song Dynasty. It is clear that this was done, and it is also possible to fully guess how tea ceremony was wrongfully corrupted.

In relation to this, what needs to be addressed is the question of the relationship between tea and Zen. Since we will look at a detailed explanation of this issue later in a separate section, we will omit the specific details here. However, the form of the so-called 'tea, seon, one body', which combines tea and Zen, which typically appears in the history of Buddhism in China, seems to have become common in Goryeo at least after the middle of that period. In other words, tea and Zen were not connected until the early Goryeo Dynasty.

In the late Goryeo period, tea masters were Zen practitioners, and the state of unity between tea and Zen was pursued to the fullest, and the artistic beauty of Goryeo tea bowls was added to this to lead a high-class tea life. Without understanding that, you cannot say that you know the true nature of Goryeo Chawan.

Sanggok Seong Seok-rin, who was visited by Lee Haeng in the late Goryeo Dynasty, said that the water from Chungju and Wonju was the best in the world. The reason is because it is the water of a famous mountain like Mt. Geumgang, and the Ujung Water of the Han River is called the second, and the Samta Water of Songnisan is the third. The ancient tea lovers were so sensitive even to the taste of water, which became the body of their tea life, so that we can clearly guess the state of their tea life.

### 3. Joseon Dynasty

During the 500 years of the Joseon Dynasty, the ritual of tea ceremony, which had been customary in the palace for generations, continued, and tea ceremonies continued in private homes as well.

Among them, we cannot help but mention Seosan Daesa ((西山大師 1520-1604), a famous monk from the reign of King Seonjo. In his famous tea poem there is a phrase that says

The cities of all nations are like anthills.  
The warriors of Heaven are like mayflies.  
At a tea party with the bright moon and white clouds  
The sound of water boiling in a tea pot (茶鼎) surrounds me endlessly.  
(萬國都城如議塚 千家豪傑若隨鷄 一窓明月清虛杭 無限松風韻不齊)

. From this point of view, seeing how he, a tea monk, covered the bright moon with a candle and planted white clouds with a pillow, and quietly observed the infinite sound of water boiling in a tea pot, not just one sound, but infinity, it can be seen that Cheongho (清虛) was also a profound philosopher.

Prior to this, Jeong Po-eun (鄭團隱) of the late Goryeo Dynasty recited his life.

An old scholar who has done no service to the nation  
I am so tired of drinking tea that I do not know how to purify the world.  
I lay alone in his quiet house on a blizzard night.  
The sound of water boiling in a stone tea pot sounds lovely.  
(報國無刻老書書契茶成辯無世情幽齊獨臥風雪夜愛聽石昇松風聲)

Through his poetry, we can see how lonely he was, while sitting with tea, showing the composure befitting a serene Gyeongse (警世歌) song.

Also, Jeong Yak-yong (丁若鏞), who called himself Dasan (茶産), lived as an exile in Gangjin (康津), his place of exile, until 1818, when he was released and returned to Seoul.

Around the day of Gokwoo (April 21), he demands, young tea leaves should be picked and roasted to make one pound of tea, and before Ipha (立夏 May 5), ripe tea leaves are picked, two pounds of 耕茶 tea are made, and enclosed (同封).

(穀雨之日取微茶炤作壹斤立夏之前取晚茶作耕 2斤右菓一斤耕茶二斤與詩札同封) (‘茶信契節日’)

Dasan organized the 茶信契 Tea Trust, established its sections, and explained in detail the right time to harvest tea and production methods. It can be seen that he was operating from a business perspective.

It is said that Dasan learned tea from A-am Hye-jang, who was about 10 years younger than him, at Boeun Seonbang, where he had been residing before him, and also taught A-am the I-ching. This Aam was a scholar at Daeheungsa Temple in Haenam-gun, Jeollanam-do. As for Daeheungsa Temple, despite the Joseon Dynasty’s policy of worshipping Buddha and Confucianism at the time, it did meritorious service during the Japanese invasion of Korea - Great Master Seosan’s academy called Suchungsa (蘭忠祠) is located here, and since then, many scholarly monks have been produced from generation to generation, leading to the emergence of scholarly monks who are called the 12 Great Masters (十二大宗師) and the 12 Great Gangsa (十二大講師). It is a famous temple.

In addition, the area is located at the southern end of Jeolla Province, including Namhae, Gangjin, and Boseong, and is located on the road to Jeju Island, so it became a historical site for unfortunate political figures during the Joseon Dynasty. Therefore, it was an important place in terms of culture due to the frequent visits of political figures and their family in difficult times, and because it was a famous tea producing area, it was also the most suitable place for tea lovers to lead a tea life in the mountains and fields.

In addition, Daeheungsa Temple's Cho-ui Uisun (1786-1866), was 24 years younger than Dasan and 14 years younger than Aam. He was the same age as Wandang Kim Jeong-hee, and was a scholarly monk who lived nearly 10 years longer than Wandang. In Buddhist studies, he was particularly well-versed in Zen principles, Vinaya, and Brahma. In addition, he also studied the books of disciples and reached a level of excellence in poetry, calligraphy, and painting.

In particular, it is not an exaggeration to say that he is Korea's Lu Yu when it comes to tea. He had a deep relationship with Kim Jeong-hee, with whom he shared common feelings, and in the letters exchanged between the two about their tea life, Wandang even used the pen name (雅號) Seungseoldoin (勝雪道人) as his tea name.

As for Cho-eui, when King Jeongjo's son-in-law, Hong Hyeon-ju (海居道人), had Byeon Ji-hwa (北山道人), the governor of Jindo, ask Cho-eui about the Way, the result was the Dongcha-song (東茶頌). In fact he wrote it for and dedicated it to Hong Hyeon-ju.

He said there

Recently, I received a question about the tea ceremony from Hae-Gyeong Hong Hyeon-ju 海居 洪顯周, and I carefully wrote and presented a part of "Dongcha Song" according to the meaning of the ancient people, although I was not able to master the language of "Dongcha Song" as the ancient people wrote. This is to answer the question asked of me based on this text. I am extremely sorry that the writing is cumbersome and taints the high question. If there is a phrase worth reviewing, do not spare the effort to revise it.

近有北山道人承教, 垂問茶道. 遂依古人所傳之意, 謹述東茶行一篇以進獻. 語之未暢處, 抄列本文而現之, 以對下問之意. 自徐陳辭亂煩, 冒瀆鈞聽, 極切主臣. 如或有句可存者, 無惜一下金篋之勞

Recently, I heard a Buddhist monk from Buksan ask about the way of tea. Finally, in accordance with the meaning handed down from ancient times, I have taken the utmost care to compose and offer a copy of "East Tea Journey." In cases where the words are unclear, I copy the text and answer the question. I feel extremely sorry for insulting his Excellency (鈞聽) by making it confusing and troublesome with my clichéd words. If there are any passages worth saving, do not spare the effort of indicating them once.

His older brother Hong Seok-ju (洪奭周) was also of noble birth, a master of Confucianism, and a high-ranking scholar.

Meanwhile, at the end of "Chasinjeon (茶神傳)", Master Choui says,

戊子雨際, 隨師於方丈山七佛亞院, 謄抄下來. 更欲正書, 而因病未果. 修洪沙彌, 時在侍者房. 欲知茶道, 正抄, 亦病未終. 故禪餘強命管城子成終. 有始有終, 何獨君子爲之. 叢林或有趙州風, 而盡不知茶道. 故抄示可畏 庚寅中春, 休菴病禪, 虛窓擁爐, 謹書.

One rainy day in 1828, I followed my master up Mount Pangjang and into the 亞-shaped meditation room at Ch'ilbul. After I had copied (this text) and come back down, I wanted to rewrite it tidily but was prevented by sickness. Luckily, the young novice Suhong was in the office. He expressed a wish to learn the Way of Tea so he began to copy out the

text neatly but then he too fell sick and could not finish. Therefore I reluctantly took up the brush between sessions of meditation and finished it. It is not only Confucians who know the saying that “there is a beginning and there is an end.” In study temples too they drink tea in the manner of Zhaozhou but nobody knows about the Way of Tea. I have copied this so that those who come later can read it.

It is said that Cho-ui copied it at Chilbulam (七佛庵) in Hwagae-dong, the home of tea. However, there is no doubt that it is in fact his writing. This is because the writing style of this 『Chasinjeon (茶神傳)』 and the writing style and predicates of his work “Dongcha Song (東茶頌)” are exactly the same. This can be seen by looking at the phrase, “叢林或有趙州風 而盡不知茶道 故抄示可畏.” In study temples too they drink tea in the manner of Zhaozhou but nobody knows about the Way of Tea.