

VII. Tea and Meot

We have talked about car life in many ways so far, but to put it simply, it can be said to be a life of Meot (style). As I said before, the purpose of tea life lies, above all, in our human tastes and hobbies, and these hobbies and tastes are the longing for and pursuit of infinite Meot.

However, if you ask yourself what 'Meot' is, there is no easy answer. Bishop Richard Rutt, who wrote in the Dokseo Newspaper, "The essence of Korean culture is Meot, and this is also a unique sense unique to Koreans." Although it is clear that it is a word that expresses a unique feeling that flows deep in our veins, it is not easy to explain this Meot.

Of course, many intellectuals have their own interpretations of Meot, but in general, there seem to be many explanations through objective examples, and it does not seem to be analyzing and explaining the content of Meot itself.

I too may not be able to get to the root of the deep content of these words and may end up being superficial, but through tea life, I will think about it in terms of the Meot I feel from objective objects and the inner Meot I achieve subjectively.

We can evaluate all objective objects in one word, Meot, from the surroundings or environment of our lives, such as houses, gardens, and tea rooms, to tea utensils, calligraphy and paintings hanging, or the other person's clothing, speech, and behavior.

When all the objects with Meot in life fit perfectly in a certain place and time, they are said to have Meot and when they do not, they are said to lack Meot. In this case, Meot seems to mean harmony or blending.

However, being able to decide whether an object or thing has Meot or lacks Meot is primarily due to the harmony or suitability of the object itself, but it also largely depends on the perspective of the person looking at and evaluating the object. So, we can't help but say that subjective inner Meot is a bigger problem.

True inner Meot is the most exciting time when one has perfect virtue that possesses the overall nature of life in the universe.

Cho Ui (草衣) said that tea that is infused with the healthy spirit (健靈) of well-boiled water and the divine energy (神氣) of tea, is 'divine' (神靈), and when it comes to tea drinking (飲茶) he also said that it is best to drink alone, which he refers to as 'divine' 神.

Here, divine '神靈' refers to infinite exquisiteness, and drinking tea alone is called 'divine' because the tea person who drinks divine tea is connected to the eternal and infinite nature of heaven and earth and is in samadhi. It is said that he becomes a god who can be immersed in the joy and joy of complete absorption (三昧境).

At times like this, it can be said that one has reached the pinnacle of inner Meot. Of course, it must be understood that the 'divine spirit' mentioned here is different from the spirits described previously, such as 'ghosts' or an omnipotent god.

In this way, inner Meot lies in a life of great joy, of true awakening, which is well expressed by the Korean word '신난다' (being possessed by a spirit).

Children who are innocent and full of energy shout, "Hey! 신난다, I'm excited, thrilled". This means that 'God comes to life' in oneself, and it is at this moment that the true face of one's original nature is clearly revealed without any damage. Also, at this time, the distinction between self and other beings disappears, the self becomes the world, and the world becomes the self, and one becomes one with heaven, earth, and nature, and is immersed in the joy of eternal true life.

Here, there is the infinity and eternity of Meot, so the exciting time, which is the highest point of inner Meot, is when various limitations of the ego disappear and are led to

infinity. In the present, the past and the future live at the same time and continue on into eternity. This is because we live in the ten-directional world (十方世界) that encompasses everything, including things temporal, spatial, and class. Of course, even if adults don't shout out 'I'm excited' like children when they experience the most exciting times in their lives, they are quietly and definitely saying to themselves that they have Meot.

In this way, through tea, our ancestors tried to enjoy an exciting and wonderful life, and Zen master Hamheo Deuktong (涵虛 得通 禪師 1376-1433) said,

You should try this tea once.

It will bring endless joy in one taste.

(當用一椀茶一當 一當應生無量樂)

A life of true Meot is never private, for even one's Meot belongs to the public, and cannot be acquired through deceit, trickery, imitation, or manipulation. If it is not the right style, the right rhythm, or the right melody, it will just flow into falsehood and end up becoming 'maengtang (萌湯 lukewarm water)' or 'ilgani' (something ordinary. Wandang (阮堂), wrote,

I've been drawing orchids for decades

but they have never been right

until one was drawn well by chance.

This is the point I've been thinking about for a long time.

I wondered what was going on, so I closed the door and looked around to find it.

Ah! This was accomplished in a place without Vimalakīrti's nonduality.

(不作蘭花二十年 忽然寫出性中天閉門克堯尋尋處此是維摩不二禪)

This means that when the thought or desire to do well has not disappeared, there are still concerns about fame or self-interest, and the true nature of a person's innocence is not revealed, but it is a non-dual Zen, with the indiscretion of self and other. It also means that this true nature is revived only when it reaches a non-differentiating mind (無分別心). In this way, we must understand that Meot belongs to the public and is by no means a place for self-interest, and that the life of tea and Meot is a common space that must be achieved jointly by all members of society.

Lastly, what I would like to add is that our hobbies, that is, our lifestyles that pursue Meot, should be talked about from an emotional perspective.

This is because the emotional sense leads to the world of beauty, the realm of truth and aesthetics. While intellectual pursuits and willful actions, along with calculating reckonings, tend to bring fatigue to one's life, a life of emotional hobbies allows one to control and ignore no matter how complex a life and difficult situations one encounters, so there is no such thing as an unpleasant thought. I think it can lead to an exciting life of great joy.

Of course, just as a person who possesses knowledge, emotion, and will (知 . 情 . 意) in an even and harmonious manner is called a whole person, even if only the static aspect of life cannot be said to be absolute, there is no particular reason why our life should not be lived as a wonderful living person filled with gratitude and joy. This is because emotional stability is essential in order to survive.

Now, if I decide to unravel and recite the thread of those feelings,

Eyes once opened¹ eyes are open
the world explodes, the stem explodes
ears once opened, ears are open
breathe and the windpipe bursts

The egg becomes a chick
the door bursts and the shell bursts.
I woke up and called it Nirvana 解脫
called it Power of the Way 道通, called it seeing one's true nature 見性

Look at the production of anything
know its failures, know the variety of producers.
Everything that is not right is not right.
It's a pity that it's failed.

Know Meot and become Meot,
the variety and the rhythm match.
The holy mother of the Silla dynasty performed her Charye
gave birth to Hwarang and lived happily ever after.

Meot belongs to the general public, what is private
is not good, Meot becomes a way and a ritual.
Tao is to believe and Ye is to practice.
Trust 信 is true and frugal, and etiquette 禮 is sacred!

Frugal propriety is good manners.
Good manners come from Charye
Charye comes from Meot
Meot shines in tea
Tea lives in Meot.

Meot is good style.
form once achieved there is no limit to Meot.
Big, wide, deep and profound 奧妙
it is not a sum of other things,
in terms of moderation

People may pass away, but etiquette lives on.
Etiquette is living and is prajna paramita.
Meot is eternal life
that breaks out, wakes up, is free.

Our housekeeping, housekeeping with Meot,
No one can do it, it's just reverence 敬仰
The Hwarang are alive

¹ The sutra in which Buddha recorded his meaning as the first Dharma gate is called 初轉法輪經 The Setting in Motion of the Wheel of the Dharma Sutra, and in this sutra, after Buddha himself attained enlightenment, the first thing he spoke about was the five disciples who were his classmates. , meaning that he has opened his eyes and that the opening of eyes has been achieved through bright wisdom and mercy.

the April lions who inherited the spirit of Meot.

Look at Seokguram!
Life, eternity, be Meot.
This is what Vimalakīrti.'s hut is like.

You can't not know
Without knowing what's Meot
you lack discernment and need to grow up,
set aside ulterior motives and live communal Meot.

I like discretion!
I like the taste of tea!
That simple taste
brings out Meot. I like its discretion!

Meot is drinking on nights not Wonhyo
candle drippings, drinking the tea of creativity,
tea is born of Meot, and Meot lives in tea.
It is human because it is assured.
Right or wrong is quick, be bold, be brave, and be wise.

No matter where Meot arises,
no other 用數 is allowed,
no matter how small a piece of it is wickedness .

I like the taste of tea, every way I like it,
simple without pretention
warm, pleasing

I like the bitter taste of tea,
I like it when it's tart,
sour is sweet, sweet is sour.

I don't like non-salty things, I don't like bland.
I hate the taste of unskilled seasonings.
I don't like things that are non-salty without any reason.
If it's bland, it's no good, so season it just right.

My prayer is in the composition of my song rite.
The rhythm must not be missing. The rhythm must be right.
The twelve strings of the gayageum dance around the strings.
I'm so excited for our mom to get off.

So cool! This is the living one
You are a mountain person.
This person is a cool person.
This is a wonderful piece of public life.

Meot belongs to all, even alone

Since all like Meot
without Meot nothing is possible, all die of falsehood

It's a mountain, the great public of Meot
It is a mountain, it is nirvana.