

## VIII. Tea people in Korea

### 1. Silla Dynasty - Centered on Teacher Seol Cheong 薛聰

I will briefly describe stories about tea people first and the tea ceremony afterwards. As we all know, Master Seol Chong was the son of the Monk Wonhyo and is the first famous person in our world to study Confucianism centered on Confucius, so he is referred to with honor.

When he was still in his thirties, Silla made great achievements with the King Munmu of Taejong, who first unified Korea, and the next king was King Shinmun (681-691). One day during the summer rainy season, while drinking tea alone with the king in the palace, the king asked the teacher to tell him an interesting and useful story. At that time, the teacher told the king a famous story, which has been passed down under the name “Admonition for the Flower King” 花王戒 .

In the story of the Flower King, there are also words about tea, and at the same time, when interacting with a righteous person and the opposite, a wicked and treacherous person, it is necessary to do the right thing. It says that there are things that fall into the wrong direction. This may still be the case now, but the tea story teaches us greatly that even in the olden days of China, a son could not achieve his goals because he could not meet the right person. The teacher said that his father, Monk Wonhyo, used to drink the same tea as Bambaeki. Since he was a tea master, it can be assumed that he inherited his father's influence.

And Dae-deok Simsang (審詳), who is said to be Wonhyo's disciple or else a disciple of his grandson, went to Japan and greatly enlightened the Joseon Dynasty about that country. And considering that tea was widely used in Japanese society during that era, especially in Japan, where tea is still referred to with the sound 'cha', we can see that this incident was at least an actual event. I guess it would be better to think about it in relation to the great virtue of poetry as the center.

In addition, if we speak of Master Wonhyo, we can see that he was a true tea person who could be seen as having kept the original meaning of tea life and life alive for eternity, rather than just practicing tea life at that time.

In other words, the people called Hwarang who shone brightly in our nation's history from the Silla to today, as well as the mothers who gave birth to them and raised them, and the Hwarang masters who guided them, all have tea as their standard and live by it. You can clearly see. It is clear from the record in the “Tongyugi written by Lee Seok of the Goryeo Dynasty saying that he had seen a tea kitchen and a tea cauldron that the hwarangs had used in the region to cultivate their own minds at the Tea Kitchen at Gyeongpodae in Samcheok and Gangneung, Gangwon-do that the Hwarang of the time controlled their daily lives with tea..

From this, it can be seen that our people's sense of subjectivity and self-realized consciousness with an eye that discovers beauty in all the tools and nature around them has heard the truth from all those places, and in this atmosphere, as a tea person who has passed down a unique tea life, I will write the story of Venerable Chungdam (忠談) next.

#### \*Chungdam

As a famous tea master of the Silla Dynasty, we cannot leave out the monk Chungdam of the 35th King Gyeongdeok (742-764).

According to King Gyeongdeok, it was about 100 years since the unification of Silla, when politics was stable and the people enjoyed peace. At this time, It was a period of prosperity in Silla culture, when the world-famous Bulguksa Temple and Seokguram Grotto, which we still boast about to the world were built, and also including the casting of the 4577,000-geun large bell of Hwangnyongsa Temple.

There are no detailed records about Chungdam, a tea priest who lived during the peaceful times of Unified Silla. However, according to “Samguk Yusa (三國遠事)”, Chungdam was a monk and a renowned poet. He was also a wonderful tea master.

It was a warm spring day in the 24th year of King Gyeongdeok (764). It was the 3<sup>rd</sup> day of the 3<sup>rd</sup> month. The monk carried all the tea in an angdong ((櫻筒 a container decorated with cherry tree bark) and set out for Samhwaryeong (三花嶺) on Namsan Mountain in Gyeongju.

Twice a year, on the third day of the third month and the ninth day of the ninth month in autumn, he never failed to offer tea to the Maitreya Buddha at Samhwaryeong in Namsan. There was no way the monk could forget this day.

Arriving at Samhwaryeong, where no one was around, the monk immediately brewed tea with sincerity and made an offering to Maitreya Buddha. Even though it was a silent stone Buddha, Tea Monk Chungdam shared a wordless tea conversation, and it was an extremely enjoyable day spent offering tea to Maitreya, the Buddha whom the monk believed in.

The statues of Maitreya Buddha and Left and Right Bodhisattvas of this Samhwaryeong, where monks used to make tea offerings, are now moved to the Gyeongju Museum.

When looking at the composition of Maitreya Buddha's mandala, we can see that this Buddha uses the means of compassion to transform sentient beings from the perspective of non-dwelling nirvana.

The seal on the left hand as a sign of submitting the Four Demons and gaining fearlessness and the Yeonsangjobyong (蓮上澡瓶), that is, the crystalline eye) on the right hand suggests the intention to wash away the sins of sentient beings with nectar water (the halo has a lotus pattern carved on the back). This is because it hints at Amitabha, which has the meaning of fearlessness and submitting the Four Demons.

Also, this Maitreya Buddha's left and right side-by-side coordination (? 左右補處脇侍 commonly known as Baby Buddha) is a very interesting form of Buddha statue. Judging by its statue, it is clear that this Bodhisattva is the head of the body. This head-to-head body is exactly what we humans were like when we were born. This four-head body Bodhisattva statue symbolizes hope and development, and at the same time, it symbolizes the meaning of helping Maitreya Buddha and even tells the meaning of the caresses received from Maitreya Buddha.

As the Buddha symbolized the state of wanting to wash away the sins of sentient beings with nectar water, it was also associated with the idea of Tea-monk Chungdam and all aspects of his tea life.

Therefore, it was the most enjoyable thing for the monk to offer tea offerings on Jungsam (重三 3.3) and Junggu (重九 9.9) days, which are the best seasons of the year. Moreover, deep in the monk's heart, Maitreya of the Three Flower Spirits was always and everywhere. Since they were together, Maitreya Buddha was living the life of non-dwelling nirvana, that is, a free living person who is not bound by any place.

After making a tea offering to Maitreya, Chungdam walks down the path of Namsan Mountain and quietly recites the song he once sang in honor of the personality of Hwarang Giparang (嗜婆郎).

The moon appeared through the water  
Where are you chasing the white clouds?  
Girang's figure was submerged in the deep blue stream.  
逸劇川 Ilgeuk cheon's pebble  
Mieumgat, the genie of the province, a eunuch  
ah! The pine nuts are tall  
It is a flower that knows no frost  
'Three Kingdoms Affair' by Lee Sang-hyeon

As he was passing through Gwijeong Gate (歸正門), filled with memories of Giparang, his dear friend from the past, a messenger from the palace hurriedly came to him and said that the king was calling him, so Chungdam went up to the pavillion of Gwijeongmun (歸正門). The king greeted him with a happy face and asked:

"Who are you?"

"I am Chungdam."

"Where are you coming from?"

"I am on my way back after making a tea offering to Maitreya Buddha of Samhwaryeong."

"Then I'd like to have a cup of tea too."

Accordingly, Chungdam took out the tea utensil from their case, opened the tea pot, boiled the tea, and offered it to the king. An unexpected tea ceremony was held on Samjit Day at Gwijeongmun, and a beautiful tea ceremony flower bloomed.

"From what I heard, your song praising Giparang has a very high meaning. Is that really true?"

"That's right."

"Then can you write a song for me?"

Chungdam composed a song and offered it at the king's request.

You are a father and your subjects are a loving mother.  
I consider this a happy year for the people.  
The struggling poor, you feed them and take care of them.  
Where would they go if you leave this land?  
You know how to rule a kingdom  
If you act like a king, like a subject, like a citizen,  
the country will be peaceful

This song is Anminga 安民歌, one of the 24 poems of Silla's Hyangga that are still handed down to this day. The king was happy in his heart and asked Chungdam to continue to stay in the palace, but Chungdam bowed twice and refused, so King Gyeongdeok realized that he could not tamper with the feelings of this tea-monk.

Although tea-monk Chungdam was able to speak directly to the king about the essentials of politics through Anminga, he did not want to be confined to the luxurious and comfortable palace as a monk.

The feeling that cherished the tall and noble personality of Giparang as if it were a branch of a pine tree that even the harshest frost could not carelessly touch was the personality of Chungdam and the cozy emotion exuded by the quiet and peaceful poetic language such as cloud. moon . stream. Pebble. and pine tree was the very emotion of Chungdam, a tea monk and poet monk.

## 2. Goryeo Dynasty - The life of tea by the great scholar preceptor and minister Lee Gyu-bo -

Thanks to the holy will of King Gyeong-sun, the last king of Silla, Silla – the era preceding Goryeo—was not caught up in narrow ideas of Silla's thousand-year-old royal history. He, more than his own son, established a new people's voice and a new society and brought benefit to all people. He kindly agreed with his subordinates and transferred all of his power to Goryeo to a person who the entire people wanted to rule and make powerful.

In this way, Goryeo from the beginning of the Silla Dynasty, was led by the most virtuous people, not just the Parks, the Cheongs, or the Kims, but although the names of the rulers were different, the ideology that governed the country was inherited as it was from Silla. Furthermore, when Silla was unifying the three kingdoms, in recovering the old land of Goguryeo, which had become foreign territory, they even named it Goryeo and designated it as the name of the country.

In this regard, the two components enjoyed tea in the previous era and became a natural follower. In fact, the culture of Goryeo became even more brilliant during the reign of King Munjong (1046-1083), and the fourth prince of Munjong, An Ui-cheon, held an outstanding position as a compiler of cultural thoughts globally as part of our people. It is a compilation of numerous works of Buddhist teachings, which is the publication of the Tripitaka Koreana from the Goryeo Dynasty. The amount of literature can be clearly seen by looking at all the literature written by Uicheon, so it will be shortened here, but among them, there are special differences between the collections. We can see that he was a true tea person by looking at the fact that he appears in several places. It can be seen that he enjoyed tasting the five flavors and paid attention to them as a national leader.

Next, I would like to talk about Lee Gyu-bo. As he said, Lee Gyu-bo was a Buddhist individual who had excellent literary skills and insight. He was one of the people who placed great importance on Zen in Buddhism and pioneered the Zen style of his time, that is, 'tea and Zen alone.'

Tea is a combination of the tea poems and tea described in the Yi Sangkukjip (李相國集) transmitting his writings, as well as the wine he enjoyed very much. Talking about the hobby of wine in an interesting way gives us a different impression due to the contrasting nature of tea and wine.

And, judging from the contents of the poetry related to tea by Po-eun Jeong Mong-ju, an ambitious Confucian scholar of the late Goryeo Dynasty, which has already been mentioned in the historical study of tea, it can be said that it has already been included in the beauties of tea.

In this way, tea was popular from the beginning to the end of the Goryeo Dynasty, and the tea made in the Goryeo Dynasty can be said to be representative of the world that followed. As already mentioned, we can see how far the tea ceremony went as seen in the picture of the scene of the time depicted in the Gaoli tujing (高麗圖經) written by Xu Jing 徐競, a Chinese diplomat who visited Korea during the reign of Injong (仁宗 1122-1146). Therefore, the tea and tea ceremonies that were held in that era were different from those that had already been performed in Silla, so it can be assumed that they were greatly influenced by those of the Song Dynasty, the period when Tea and Seon were one.

## 3. Joseon Dynasty Period - From Ven. Ham-heo 涵虛 to Master Seosan 西山大師 -

At the time when the regime was changing from the end of the Goryeo Dynasty 麗末 to the Joseon Dynasty 王朝朝鮮, while Seong Sang-gok was visited by Yi Haeng, the father of Yi Sek 李穡, drinking and having tea talk together he said, “The taste of Chungju’s water is the best in the world, and that’s because it is the water from famous mountains like Mt. Geumgang-san. If we look at the next place, and the water in the middle of the Han River is next, and the three-slopes water flowing down from Songnisan Mountain is next,” we can see how deeply the two tea people appreciated the value of water. This mention of tea people’s appreciation for water from the beginning of the Joseon Dynasty is limited as it has already been mentioned earlier.

One of the tea monks of this era can be identified as Hamheo-dang Deuktong Seon Master. He was a disciple of the Great Master Muhak and was a famous Seon master, so can be said to be the origin of Tea Zen. He is said to be the so-called ancestor of Zen 提高祖, and is the leading figure in the Diamond Sutra, which is highly regarded in the world, attaching meaning to this sutra that is no less than the understanding of the Diamond Sutra of Haei-ui 解義, who is referred to as the ancestor of Southern Zen..

He fully realized that he was not caught up in anything when it came to achieving his goal of living independently. This is something that he lived in the state of non-existence and this person can be said to have practiced a thorough life of tea in the words of tea. Since the tea poem about this person is mentioned in another part of this book, it will be omitted.

As we all know, Venerable Cheongheo (清虛 1520-1604), along with his disciple Master Daesa, worked hard to combat the national crisis when the nation was going through a great hardship from external enemies, namely the seven years of the Japanese invasions of Korea. The poem he recited during his tea life is also famous and has already been mentioned, so I will shorten it here, but the last line of the poem, “無限松風韻不齊,” refers to the “sound of water boiling in a tea pot” as part of his life as a Zen Buddhist monk.) Like the saying, “It is infinitely uneven,” he deeply listened to the sound of water boiling in the cauldron and expressed his feelings, showing that he was a tea person who lived at the highest level. At a time when our people were experiencing great suffering unprecedented in history, he learned that he should take the lead with the people and prevent a national crisis with his attitude toward the situation, and at the same time, we decided that no matter what difficulties might arise, we would certainly save the lives that can be achieved through tea, even in difficult situations.

Most of the stories are mentioned from the beginning of the dynasty up to the Great Master Seosan, and from the end of the Japanese invasions of Korea onwards, including Teacher Jeong Dasan, Wandang Kim Jeong-hui, and Ven. Cho Ui monk.

## ◦ 丁茶山

As everyone knows, Dasan (茶山) Jeong Yak-yong (丁若鏞) is called ‘the culmination of Silhak (質學)’ and ‘Korea’s greatest academic thinker’, and at the same time, he was one of Korea’s greatest tea connoisseurs. .

He was born in 1762 as the third son of Jeong Jae-won, a civil servant scholar belonging to the Namin clan. He was considered a rare genius at an early age, and as a young man, he studied with many figures, including King Jeongjo. He played an active role as a great genius (大器俊才), who combined the entire nation’s (朝野)’s promising talents, as a Seungji (承旨 royal secretary), as a secret royal envoy, or as a local official (府使 busa).

Then, around 1800, when the century turned, he was cornered by the opposition at the time and spent nearly 20 years in exile, on the brink of death. Among his homes in exile, Chodang (判堂) on the mountain behind Gyul-dong in Gangjin (康津), that is, the mountain called Dasan (茶山), is especially famous. Didn't the name of this mountain eventually become his pen name?

During the 18 years of exile in Gangjin, he only said, "I will devote 寄託 myself to national cares and the people's wretchedness 國憂民恤.... Jeong In-bo (鄭寅普) commented, "He devoted his time to the study of the 丹黃黹 and left behind a masterpiece of writing that was unrivaled for 5,000 years of Korean history."

What he wrote at that time was the famous '이서일표 (二書一表) Two Books One Chart ('목민심서(牧民心書)', '흠흠신서(欽欽新書)', '경세유표(經世遺表)') and a review (評議) of the Six Classics and Four Books (六經四書).

However, tea trees were growing wild on the mountain behind Gyul-dong, where the teacher lived in exile. So the name of the mountain became Dasan (茶山). It is unknown whether tea trees were propagated naturally because they are geographically part of the Jiri Mountains, or whether there was a scholar who loved tea in Gyul-dong before and the tea trees were transplanted there, but near the Dasan Chodang (茶山艸堂) there were countless tea trees growing wild.

The teacher took care of and cultivated these tea trees in his spare time while writing. He built a ceremonial hall around Dasan Chodang and planted tea seedlings there to cultivate.

Then, a crevice in the rock behind the chodang was dug out to create a mineral spring, and the name of it was Yakcheon (藥泉). Also, a large and spacious rock was moved to the front yard of the Chodang, and tea was made on the rock. The name of the rock is Chajo (tea pot). In front of it, bamboo trees grow thickly, and the South Sea can be seen across the pine trees. In this distant heavenly verse, the teacher confessed alone, "I am alone between heaven and earth."

The sound of cold water in the mountain valley stirs the bamboo groves.  
The spring star is hanging on a plum blossom branch in the garden.  
There is beautiful music here  
It's a pity, there's no way to express this feeling  
How many times did I sit down and get up again and walk around this yard?  
(寒聲澗到上包竹 春意庭存一枝梅 美樂左中無處說 廈回清在起徘徊.)

However, the teacher, standing alone in this distant spot, was able to overcome that loneliness by tea.

He said that when he boils Chasan tea and Yakcheon's evening water (石間水) on the stone and drinks it "it feels refreshing, like swallowing fog."

The teacher lifted his brush and wrote a poem.

There is no city book in the Dasan hut.  
Only spring flowers are in full bloom and valley water flows.

The beauty of the tangerine grove after the spring rains.  
I quickly draw water from a crevice in the rock and wash the tea vessels.

(都無書籍貯山亭 唯是花經輿水經 頗愛橋林新雨後 巖泉手取洗茶瓶)

The teacher, who had been busy studying Chinese characters and teaching his students, picked up his brush again and lamented his sick body.

I began pounding the medicine mill frequently.  
There is no troublesome mold  
but preparing tea is becoming rare,  
dust is quietly accumulating on the tea utensils.  
(頻春藥臼煩無蘚. 稀煮茶鑪靜有塵)

In this way, by using tea to soothe the loneliness of living in exile, overcoming the pain of living in exile with tea, and purifying the mind with tea, the teacher was able to write an unrivalled masterpiece in our history.

Therefore, the teacher went so far as to say, “A nation that does not know how to drink tea will perish,” and even lamented that while all nations in the world enjoyed tea, our nation was the only one at that time who did not enjoy tea.

The teacher also studied the history of tea and revealed that the place where tea was first cultivated in Korea was Hwagae-dong, Jiri Mountain.

In addition to his Silhak-related writings, the teacher left many poems, including many tea poems. 『Chahap Sicheop (茶盒詩帖)』 is one of the tea collections. However, most of these tea poems are missing from the existing Collected works 『Yeoyudang Jeonseo』. Fortunately, it is said that those who are producing the relevant section of 『Yeoyudang Jeonseo』 are editing these newly discovered tea poems together, which is a great achievement that reveals the teacher's reputation as a tea master.

When the teacher returned to his hometown after 18 years of exile in Gangjin, he could not forget the taste of tea there and created the Chasingye (茶信契) group with his students. This was the teacher's intention to unite his disciples in tea while remembering tea, and at the same time, it was the teacher's utmost desire to share the bond between teacher and pupils in the tea spirit by sending tea from the mountain to the teacher.

“In the spring, it is Gokwu tea (穀雨茶), and in summer, it is Iphacha (立夏茶),” and the teacher who was leaving his exile in autumn, which was neither spring nor summer, could not forget the Gokucha and Iphacha of Tea Mountain. Aren't we clearly able to see a tea master's appearance here?

The teacher who returned to his hometown wrote a letter to his remaining disciples at Dasan Chodang, saying that life in his hometown was worse than the life there, and asked them to cultivate tea well and send it to him every season.

We know that the sound of thunder and lightning emanating from an extremely pure and quiet drink called tea was transformed into the Hwarang spirit of Silla during the Three Kingdoms period, and in the case of Dasan, it was expressed as a culmination of Silhak. Here we see the unification of tea and Silhak.

° Chusa Kim Jeong-hui 秋史 金正喜

As the world knows, Chusa (秋史) was an outstanding Silhak scholar and epigraphist in the first half of the 19th century, and at the same time, he was a calligrapher who can be considered an unrivalled scholar in our history.

However, we cannot overlook that he was also one of Korea's true tea masters. In fact, the tea life underlay his efforts to pursue the truth by uncovering the facts (實事求是學), the road of tea was the basis of his calligraphy, while tea and Seon breathed together at the bottom of his practice of Seon. There was. Therefore, Chusa was also consistent in tea poetry, single-minded in tea writing, and united tea and Seon.

He was born in 1786 (the 10th year of King Jeongjo's reign) to Kim No-gyeong (金魯敬), who served as Panseo Hojo, and Gigye Yu (紀溪 俞氏).

His hometown is Gyeongju, his nickname is Wonchun, his pen names are Chusa, Wandang, Yedang, Siam, Gwapa, Nogwa, etc. There are about 200 different pen names related to tea life, such as Charo (茶老), Gojeongsiljuin (古鼎室主人), and Seungseolhakin (勝雪學人).

He studied under Park Je-ga (朴齊家) when he was young, and in 1809 (the 9th year of King Sunjo's reign), he went on a journey to Yeonhaeng with the Dongjisa (冬至使 Ambassador) Park Jong-rae (朴宗來) and his party, and visited Weng Fanggang (翁方綱), Ruan Yuan (阮元) and Cao Jiang (曹江), and discussed the Chinese Classics and calligraphy, and also lectured on the tea ceremony. One of Chusa's pen names, Seungseol Scholar (勝雪學人), originated from the Confucian scholar Ruan Yuan (阮元大儒) when he met him and drank Seungseol tea served by him, and he later used this nickname in his works.

He served as the Chungcheong Left Governor (忠淸左道), Secret Royal Inspector, Seongkyungwan Head Master, Military Administrative Judge, and Hyeongjo Judge, but his genius and uncompromising life earned him many enemies, and he was eventually involved in the so-called Yun Sang-do (尹尙度) incident. For the next several decades, he spent his life in exile, moving to Bukcheong (北淸) on Jeju Island.

When he lived in exile on Jeju Island, tea monk Cho Ui of Daeheungsa Temple sent him Jukno tea and also the tea trees he had grown. Chusa drank the tea, cultivated the tea trees, suppressed his anger at the place of exile, and settled down to calligraphy. There is a famous story that at this time, he wrote and sent a copy of the "Heart Sutra" in return for the gift of Cho Ui.

Public opinion often tries to simply connect the calligraphy of Chusa with modern aesthetics as if it were bizarre, but in reality, such praise is nothing more than a superficial view that comes from not knowing his true nature.

He once said that it is only when there are 5,000 characters in one's heart that one can write, otherwise it is just pandemonium inside, and he also said, "If the heart is pure and lofty, it will be orphaned." He said, "If you do not have a single intention, you cannot write according to etiquette, and a clear and classical meaning cannot be expressed without the presence of the fragrance of letters (文字香) and the energy of reading (書卷氣)." In fact, the so-called 'fragrance of letters' of Chusa and his 'energy of reading' has a deep and inseparable relationship with the way of tea, with tea-seon.

When talking about painting techniques, he pointed out that even if you reach the 9,999 level, the remaining one level is the most difficult, and that one level is the only one that counts, a mysterious and superb spirit. I think it would be impossible to talk about the fortunes of Chusa without the way of tea and tea-seon.

This can also be guessed through the following anecdote.

One day, Shin Ja-ha (申紫霞) met Chusa and said, "Your poetic thoughts only come to light the moment you make tea and have a cup of it." Chusa laughed and said, "Indeed, that is so. I only get it from the stove where tea is brewed and drunk."

Therefore, there was always tea and a stove (茶爐) around Chusa, and there was always tea in his writing and poetry. After returning from exile and staying in Gwacheon, he



drank plum blossom tea, placed a folding screen of plum blossoms he had painted around his study, wrote “Plum Blossom Baekyeongsi (梅花百詠詩),” and took as a pen name ‘Plum Blossom baekyeongru (梅花百詠樓)’. He enjoyed drinking plum tea and reciting plum poems, so it is natural that he nicknamed himself ‘Plum Blossom Lord.’

However, he also highly evaluated the Jukro tea from Hwagae-dong, Jiri Mountain. He highly praised Jukro tea, saying that it is of much better quality than Yongjeong (龍井 dragon Well) or caked Touwang (頭綱) the best tea in China, and that even in the vicinity of India's Vimalakīrti (維摩居士), there is no tea as delicious as Jukro tea. Therefore, there was always Jukro tea around Chusa, and various other teas were available, and it is said that he was more pleased than anything when someone gave him tea.

Among them, it seems that he received the most tea from Cho Ui, and while drinking the tea sent by Cho Ui, he would practice tea-seon and struggled to relax (脫盡習氣), and sometimes picked up a brush and wrote in big characters (大筆) the two characters '茗禪' Myeong (tea) Seon ) and sent it to Cho Ui, his respected Zen master.

He also sent a poem to tea-monk Cheon Il (天一), praising and commemorating his tea life.

What does the Man of the South Mountain eat? He boils and eats White Stone tea in the mountains every night. The people of the world call him White Stone. He has grown older all his life, but has no need for money. Tea Man's stomach is infinitely more comfortable after eating.

At 72 years old, my bones are alive and well. The true guru is here in southern Namsan. I will not blame the road for being long and will follow him.

南山仙人何所食，夜夜山中煮白石。· 世人喚作白石仙，一生費齒不費錢。·  
仙人食罷腹便便，七十二峰生肺肝。· 真租只在南山南，我欲從之不憚遠

As for tea master Chusa, following Jeong Dasan, together with Cho Ui, Heo So-chi (許小擬), Kang Chu-geum (姜秋琴), and Shin Gwan-ho (申觀浩) were later scholars, and a high level of tea life was learned. While achieving this, they studied writing, Seon, painting, and Silhak in tea, practiced asceticism, and worked hard to advance. One of his prominent posthumous works is called 'Juknojisil (竹遠之室)'. It resonates with those who have fallen into a life of complacency.

° Cho Ui 草衣 Zen master

The first Zen master of Daeheungsa Temple in the early 19th century is the founder of Korean tea. He was literally a tea monk. When discussing tea, you cannot talk about it without mentioning him, and when talking about him, you cannot talk about him without mentioning tea.

His Seon is tea Seon, and his poetry is tea poetry, so as he said ‘Tea and Seon are one’ and ‘tea and poetry belong together.’

His family name was Jang, and he was born in Naju, Jeolla-do in 1786 (the 10th year of King Jeongjo's reign). His pen name was Jungbu (中浮), his Buddhist name was Uisun

(意恂), and Cho Ui (草衣) was his dharma name. This dharma name appears in Ya-un's 'Jagyeongmun (自警文)'. It is said that it comes from the verse

Fill your stomach with tree roots and fruit  
Cover yourself with pine needles and grass clothing.

He became a monk at the age of 15 and received teachings from the great monk Wan-ho (玩虎) of Daeheungsa Temple at the age of 19. He became a disciple of Jeon Dasan 丁茶山, who was close to Wan-ho, and studied at Dasan Chodang (茶山艸堂) for about 3 years. And he breathed the cutting edge of contemporary culture by interacting widely with the leading scholars of the time, such as Jeong Dasan, Kim Chusa, Hong Yeo-joo, Shin Seok-jeong, Kim Myeong-gye, Shin Gwa-ha, and Kwon Jeong-in 丁酉山, 金秋史, 洪奭周, 申紫霞, 金命喜 申觀浩, 權敦人. However, he was a scholar and a Buddhist monk who did not stop at a wide range of connections and new ideas, but also opened up new horizons in the five principles of Zen. He studied deeply more than 40 holy Buddhist texts, suffered hardships in search of the five meanings of Zen, and entered Iljiam (一枝庵) at Daeheungsa Temple to pursue 'Iljiam studies (究寬)'. And the Iljiam studies were developed through and with tea, as mentioned several times before.

According to Choui, the word 'tea' in Sanskrit is Argha (關加=Argha), which means 'origin (始原)' or 'primordial (原初)'. In Buddhism, 'original' and 'primordial' refer to (無着波羅密) non-attachment paramita, which refers to the pure original mind that is not captured by any desire. In first intention, cha is the original mind before such greed and agony, non-attachment paramita. Therefore, Tea Monk Cho Ui wrote

In the past, all saints and sages loved tea.  
This is because tea has no evil, like the character of a gentleman.  
(古來賢聖俱愛茶茶如君子性無邪)

In 1828 (the 28th year of his reign), Cho-ui wrote the famous 'Chasincheon' while he was at Chilbulam Temple in Hwagae-dong, Jiri Mountain, the origin of Korean tea.

This book is about the mysterious aspects of tea. As it was mentioned in detail earlier in the section on the mind for tea practice, it is omitted here.

According to the records of Cho Ui's tea life by Beomhae Gak-an (梵海 覺岸 1820-1896), Cho Ui's disciple, the tea recommended by Zen Master Cho Ui was made by picking yellow-hued leaves (黃茅葉) on a clear day during the Gogwu (穀雨期) season in mid-April. The tea leaves should be dried well in a closed room, steamed, and then carefully sealed to prevent outside air from reaching them. He said that the teacup was literally filled with the scent of Zen.

In addition, the tea water used to make tea is also said to have eight virtues, such as lightness, purity, coldness, softness, divination, and non-toxicity. In addition, in Chasinjeon 茶神傳, he himself said, the tea becomes the spirit of the water, and the tea water became the body of the tea, creating an indescribable true scene.

Choeui and Chusa (秋史) had a special relationship as they respected and understood each other. Indeed, it can be said that it was a fellowship between the Tea Saint and the Book Saint. When Chusa was living in exile on Jeju Island, Choui personally sent tea to Chusa through Heo So-gyeong and also sent tea tree seedlings. It is said that Chusa planted

the tea tree seedlings sent by Cho-eui around the area where he lived in exile, and carefully tended the tea trees morning and evening.

It is said that while drinking that tea, he devoted himself to writing and painting. In return for receiving the tea, Chusa wrote the 'Heart Sutra' in famous calligraphy and sent it to Cho Ui, who treasured the 'Heart Sutra' in his journal.

The name Iljiam is said to have originated from a poem by Hanshan that says, "Because the crow-tits always live with one mind, they feel comfortable even with just one branch of a tree."

In this Iljiam, Tea-monk Cho Ui does not use the word "Seon alone 專禪" while meditating, but "vipassana". This may be in line with the will of Master Wonhyo, and Chusa, in his review of Cho Ui, says, "Now that we have reached a world of equality by embracing all worlds, what is there to give up?"

Tea Saint Cho U sent a tea poem to Ssang Su Do-in (雙修道人, Wondang Kim Jeong-hee's Taoist teacher) as follows:

1. All the things in life are vanity like spring snow, but which of them is worth cutting away?

(一. 萬事從來春消雪 誰知個中自有一段難磨滅).

2. Have purity or harmony like the moonlight on an autumn night  
Nothing can compare to that clarity.

(二. 秋空淨涵明月光 清和難將比較潔)

3. Discussing about handsome and ugly,  
true or false,  
all are just one thing, transcendent.

(三. 殊相劣形誰擬議 眞名假號總元絕)

4. The reality of eternity

I saw it as non-being.

What is the union of incense and fire?

It is said that an old relationship was established.

(四. 始未相動那伽定 誰知香火舊緣結)

5. True or false are just the same

there's no need to seek.

Let's live and die together,

there's no need to hug.

(五. 雙放雙收沒處尋 同生同死休提挈)

6. Still, in a corner

showing a true face

Every time that happens, I feel happier

No matter how I feel, I become more fervent.

(六. 一廻見面一廻歡 有甚情懷可更切)

7. Even if there is a gateway  
of thirty strict blows  
uselessly, following the years,  
let's still be fervent.  
(七. 三十柱杖曾不畏 等閑隨雲下巖嶽)

8. Right there,  
clean and pure,  
I realize it is the office of Vimalakīrti.  
(八. 却看維摩方丈居 白玉界中黃金)

9. Jade-like ladies sometimes  
scatter heavenly flowers  
but Manjushri(曼殊)'s growing in mud yet pure (任意自在)  
is free and easy (任意自在)  
(九. 玉女時將天花散 曼殊芬陀蒂相揮)

10. Fragrant rice  
is everywhere,  
in silent places.  
I get to hear the true teachings of the Dharma.  
(十. 無底鉢擊衆香飯 沒根耳聽無言說)

11. In a life of staying pure in the midst of filth 處染常淨,  
do you want to become clean  
after having a shit?  
(十一. 熱惱塵垢無着處 有誰更願濯清冽)

12. Among Vimalakīrti's non-dual dharma  
despite the Thirty Great Bodhisattvas  
broad tongues (廣長舌)  
in the end, Vimalakīrti remained silent.  
(十二. 不二門中三十人 都無所用廣長舌)

13. (As you know) when the Buddha was on his deathbed  
explaining the meaning of complete insight (道通)  
“Light – righteousness and mercy”  
. . . Aim at that character (伊)  
If these three points are arranged vertically,  
incomprehensibly they make that character  
(十三. 君不見末後都將伊字喻 縱橫并分也難別)

14. I insist  
expressing deep gratitude,  
you should share Dharma and Seon food  
with the greedy  
(十四. 我從長者請下一轉語 法喜供禪悅食還將容.)

The state of ‘non-duality’ of Cho Ui was inherent in tea life at this level. Cho Ui wrote the famous Dongchasong at the request of Haego Dowi, the son-in-law of King Jeongjo.

The Dongchasong and Chasinjeong are truly the scriptures of Korean tea, and, they are masterpieces comparable to Lu Yu's Classic of Tea (茶經) in China

How can the high state of Dongchasong (東茶頌) be expressed in vulgar phrases? However, to briefly outline its contents, it is necessary to find the way of righteousness by combining the water (湯水), which is the body of tea, and the pure tea (精茶), which is its spirit and the essential principle sought is a specific mind for the way of tea. Cho Ui's works include 2 volumes of Cho Ui's Poems 草衣詩集, and in addition, 震默祖師遺巧, 四辨漫語, 東茶頌, and 茶神傳 and some calligraphy and painting(書畫).

And his old residence, Ilchi-am, has been completely demolished, and in its place, several tea trees planted by the tea monk are growing in a dense forest.

In addition to the tea people listed above, there were numerous tea people who enjoyed tea, and in fact, there were quite a few tea people who lived according to the original meaning of what tea life was aimed at, avoiding hardship, and there are a few who were the most representative of that era. Having heard that, I hope that in the midst of each difficult situation, through tea, there will be a generation of honest tea people who can live with the hardships of the people with deep insight and leisurely virtue.