

IX . For the future of tea

We are currently living in a simple reality where we lead a daily life. This means that we have already orthodoxly inherited all the norms established by our ancestors in the precious and unique norms unique to Koreans, and we can confidently say that we have better and more unique etiquette than other peoples, or that we are the only ones who have it. This reveals that they are a dominant cultural nation.

However, considering that such a thing can only be tolerated by our people, or that it is a view obsessed with self-centeredness, it is disgusting, biased or biased, and thus other people cannot understand it. Considering that, in the same situation as knowing our own, If you do not know lead, you must have sufficient understanding, effort, and wonder to lead, and you must have a reverent attitude and not lose fairness.

Therefore, we must be fully aware of the level of subordination and extent to which our predecessors who lived their lives in the past have made a living, and we must not brazenly look down on or destroy the knowledge or etiquette that was established therein, thereby becoming unfaithful or unloving. Because we are most afraid of becoming descendants, in a true sense, we claim to be the heirs of legitimate and orthodox culture.

Even though we have inherited this sense of duty and responsibility, I know that we should not be caught up in the old-fashioned idea that we should not go any further than the standards that were practiced until yesterday, or that we should not go even one step further than those standards.

Needless to say, what has been done so far must only be the ultimate in true goodness and true beauty, and this is because it is always considered to be something that must be looked at with dispassion and thinking about today without being tied down to any one thought.

Of course, we are not without the amazing legacy of our predecessors, but in order to continue the legacy of our predecessors, we must inherit the same will and efforts they made, and act as successors and legitimate successors to the same will and spirit. This is because Koreans cannot help but feel their inherent sense of duty and mission in the world's historic plaza.

Rather than saying, "If only we can live well" from yesterday to today, this is about the future that is coming from this - to put it simply, there is a tomorrow, and we must tell those who will be there in that tomorrow in advance, and we do not want to tell them at all. Because I listen desperately. In particular, in order not to retread the same train that had deviated from its original meaning in the past, the 'tomorrow of tea' was written here.

We live in a car - in other words, if we look at the surroundings where we make a living, the first thing to consider is the place where we live - the house. And it will be about entry into the country, clothing, life, and food. Next, there are a variety of hobbies related to our preferences in everyday life.

This does not mean that housing, clothing, and food are not included in this symbol, but most of the things marked as symbols are things that occur in daily life in addition to the three above. In other words, the flower letters, paintings, dishes, etc. that adorn the surroundings have a great influence directly and indirectly and play a part in our lives, so I would like to say a few words about it, which is closely related to tea life.

1. Building materials

We can still boast to other peoples that we have a tea house where tea is mainly consumed, and what is pointed out as a high-class building for tea lovers is the numerous

buildings built throughout the region, such as the house where such and such a master lived and it is a temple, shrine, or shrine of a temple with a long history and is very old, such as a shrine. It's not that it's not, it's that it looks good because it's stylish and cute.

However, we must be wary of clinging to this indefinitely and thinking that other buildings that can be smaller, more beautiful, or appear quieter cannot exist far away from nature. We must be careful to keep everything that needs to be there tomorrow along with today. Looking ahead, you should be able to live a car life without any inconvenience, even if it is bigger and more generous than that, and sometimes less than that, so the building, that is, the place where you drink tea, is not too much of a problem.

In order to do better in this kind of environment, it must not be disorderly or manipulated, so it must be a return to fundamental beauty and a return to life.

In other words, tasteless and meaningless manipulation ends up being a work of art. Rather than creating in this sense, the term “sound Chinese development” may be more appropriate. Therefore, we have been saying that ‘the middle stage of good intentions’ is more difficult than new creations, and this statement seems to have been made in reference to the above.

2. Clothing

There is a lot of room to think about whether the clothes our people have been wearing up to now are necessarily better or are so cumbersome and unsuitable that they do not fit anywhere.

First, is there any reason why the clothes you are wearing should be white in color? Until now, we have been obsessed with being called a white-robed people, and who has given us the duty and responsibility to stick to these white clothes forever? Does this mean that in order to wear these white clothes cleanly, housewives have to be tied down to do laundry and not be able to use their energy on other livelihoods?

Among the clothes, from the upper clothes such as jeogori, jeoksam, and durumagi to the lower clothes such as skirts, trousers, and middle garments, and the accompanying clothes such as toshi, beoseon, hangeon, belt, daetnim, baeja, and vest, modern urban life and work life. Convenience can be seen in this, or in terms of clothing, it is a thing of the past, but it leaves the impression that hats, tanggeons, mangeons, etc. have already disappeared. For men and women, not only are they ahead of the Western style and at the cutting edge of fashion, but also at a once-in-a-lifetime wedding, they must stand in that blessed position as the Western style's entry.

Indeed, our people have brought a long history of 50,000 years, and have been praised even by neighboring countries, and we consider ourselves to be a people who practice unflinching etiquette in the most beautiful way, and we have enjoyed wearing the clothes of a 'virtuous nation' as the Chinese people call it, a 'respected scholar', 'fashionable woman' or 'new wife', 'new lady's' clothes such as bokgeon or cheongdo cloth, the red belt and hansam sash on this cloth, and the bride's red robe and skirt, etc. are decent and appropriate for the ceremony. Was it polite!

In contrast to this, when compared to things like fluff coats, top hats, or wedding dresses worn before a ceremony, which are the major ceremonial items of Western style, the distinction as to which is more noble and petite would be a natural guess for those who live the lives of true mountain people.

There is no one who would not agree that these robes that we have come down with are better than anything else.

In this sense, we must pay special attention to the clothes worn during traditional ceremonies, which are inevitable in our lives. Even in everyday clothes, women's tunics and

tops should be improved to suit modern behavior, and thus be economically efficient. You will also need to wear shoes. In this regard, at a time when our people are calling for the implementation of Saemaul life, the most appropriate national uniform should be introduced as soon as possible. When people from other countries come to our country and see the men, women, and children of this people, along with the deep spiritual aspects like the Saemaetul Movement, these seemingly small improvements will be meaningful when they see the long history and the unique and elegant qualities that have inherited it. Do you think these people will see our good things and not spread the message to their countries? The more I think about it, the more I believe that possibility is possible.

3. Food

Among the things that I felt especially keenly, what I think most keenly is that, to be honest, our people lost their national sovereignty under the Japanese's militaristic violence and the sharp sword of the Japanese called 'Masamune', and were deprived of the most precious human freedom. Whether it was back then or today after liberation, when the social trends of Europe and the United States are sweeping through both North and South, the thing our people lack the most is when it comes to food. In most cases, if a person eats at home, eats with many people, or shares a table with foreigners, his physical appearance is not good.

Accordingly, during the reign of the Japanese Emperor, even the lower-ranking soldiers of the Japanese Emperor criticized him by saying, "Joseon people have no manners when eating and just leave a mess on the table like animals." To them, the etiquette of eating was shown through their actions, so the humiliation came without any protest. Even today, it is no exaggeration to say that European and American people follow the Western customs when eating Western food, and imitate European and American banquet etiquette or gentlemanly manners at the dinner table.

So does that mean we don't have the courtesy to treat the food we eat three times a day? It is just a rice bowl, a soup bowl, a bowl containing various side dishes, and whether you should just leave the rice, soup, side dishes, etc. in contact with your spoon or chopsticks, and the kimchi soup, soybean paste stew, and leftovers that you have ate several times, or should you just leave them as is? Should I just throw away that food that seemed to be swimming? Or did our ancestors do the same thing without even thinking about how to keep the leftover food clean and hygienist-friendly when they have to eat it?

That was definitely not the case.

You will know that the event was much higher than this, and that the event was carried out more brilliantly and beautifully than any other country or nation with a high level of culture and civilization today.

I am not saying this in a biased way as a Buddhist practitioner, but if you observe the food preparation method that most of the monks in any temple currently use under the guise of so-called priests of that temple during the Buddhist temple season, you will see that it is beautiful and clean. And you will know the most polite way of doing things.

This is not something that can be called good or bad by questioning the nobility or vulgarity of the person who practices it, but it is simply a matter of knowing that eating etiquette will be such a spiritual event for any country, any people, anyone, and at the same time, it will last for thousands of years for our people. I believe that the fact that there is a method of eating that has been passed down will serve as a sufficient example. Therefore, it is immature and foolish to assume that the Japanese-style ceremonial ritual, which is prevalent in Japan, is the best ceremony for tea-making people, or even to assume that the cooking

method we practice is not something special for us, as it is not according to the Japanese style. It would be the work of the hot dogs.

Here, let us list some of the types of rituals we have been practicing. First of all, in the offering ceremony of the current Buddhist monks mentioned above, what is the spirit of the Five Visions, the Three Circles, or the Three Wheels Pure Pureness, the interest in the recipient, the recipient, and the new object, and the attitude of sharing and receiving this in itself? One example is whether to follow the etiquette.

① Five visions

1. 量彼來處... Consider the entire process of eating something.
2. 付己德行... Eater thinks of yourself as one of your own.
3. 防心離過·貧等爲宗...Concerns that protecting the mind and letting go of excess is the best.
4. Right thinking: I regard it as a good medicine and nutrient for maintaining the health of my body.
5. It is to repay all the tangible and intangible blessings one has received from one's parents, or as a member of a country or people, or even as a member of the world, from those around me. In this way, it is to achieve the mission to achieve merit and do good deeds for the people of the world.

The above five things are called the five views, and the deep thoughts of these five views are felt deeply while eating food called rice. With this in mind, you need to be aware of what you eat. If I were to summarize these five things, it would mean thoroughly thinking about and practicing the thoughts of gratitude and appreciation.

② 三緘 means closing in, and while eating, you should not open your mouth to speak while deeply engraving on the meaning of the five visions. Not speaking means keeping your mouth shut. Closing one's mouth means only closing one's mouth, and that closed mouth is truly closed and sealed.

Therefore, the ancients said, “Three-其口學金人” means, “Close your mouth like the mouth of Buddha in the shape of a Buddha.”

Next, most families hold a ancestral rite during the holiday, which our people celebrate as an annual event. During the ceremony, one sits, stands, bows, the food is placed in a certain vessel, the order in which it is placed on the altar, the incense is burned, tea is served, and the ritual is served. Isn't this the turn?

And the events that take place during the wedding ceremony where an adult man and woman are united, or when the bride goes to her in-laws' house for the first time after the ceremony, have already been mentioned in the ancestral rite, so we will limit them to this, but it is a tradition that has been handed down to us and is carried out as a custom. I need to know.

There are many other events that can be held, but since they are too expensive, we will reduce them. The problem is that, regardless of the location, what has been done so far has been done in the main hall, an ondol room, or a ceremonial hall, so in the future, aspects other than sitting and standing on the floor or an ondol room will inevitably be carried out. You can sit on a chair and entertain guests who come and go with a table in front of you, and sometimes you can read, meditate, or write.

In addition to this, traditional methods of boiling water or preparing food have been used in kitchens and stoves that previously used fuel such as wood, charcoal, or briquettes.

Considering that even in cities and rural areas today people cook using electric heat or gas fuel, wouldn't there be a more convenient and better way to use other calories in the future?

Anyway, even if there is a better change, the problem is that tea life is a problem. When you conduct yourself with appropriate creativity and a clear opinion without difficulty, the true character of a tea person is revealed.

One of the words of Mr. Kim Jeong-hee, who was a tea master, is that "I draw a line with sorrowful energy and an orchid with a happy thought" may be the most thorough statement, but it means that the brilliant sentence '喜笑怒篤' is not as good as the brilliant sentence. It should be deeply engraved and savored.

4. Flowers

In the field of flowers, of course, all the flowers and trees that boast of the four seasons and show the seasons, as well as the stones that go with them, will be discussed in this section, and furthermore, the flower path, such as flower arrangement, should also be included in this section.

Among these, plum trees and bamboos, as well as chrysanthemums and orchids, which have been called to us for a long time, are of high fidelity, and their unique individuality is highly regarded, so they are planted in gardens or admired as bonsai. Thus, tea-making artists discovered the unique beauty of tea from a Zen perspective and drew it into paintings.

But since it would be too much for us to go into the broad scope of all this, we will tell you what requires our attention.

Flowers are problematic not only with their leaves and branches, but also with the stems that originate from those branches. However, we can see that the reason we are called a flower is based on the premise that it is the time when it becomes a flower and performs its function. To borrow a phrase from Wandang, "No matter how good a peony or a turmeric flower is, as it means in the phrase, "No matter how good the flowers are, if they bloom or dry out, they will surpass the frost like chrysanthemums." Even if it is a flower with incisions, if it blooms and does its best but its stem dries up or withers, it has already degenerated from beauty to ugliness and must be removed within the scope of our beauty, no different from a weed.

No matter how insignificant the grass, such as mold or moss, is, it gives an indescribable sense of elegance by being covered, rather than being exposed to the tasteless ochre color that gives a rough impression on the garden floor. In this case, even though it is a humble plant, it looks better than any beautiful flower.

What does this situation tell us? This is simple; it corresponds to the constant pursuit of natural beauty and the desire for natural beauty. Beauty is not something that is scattered, it is natural and this also applies to flowers. Scattered things are not the beauty of nature, so the harmony that is suitable as a flower and meets the right situation is the state of beauty that we can think about and enjoy, knowing that it is suitable. This beauty is also the state that tea people take as their main focus.

Therefore, tea lovers enjoy flowers and sometimes put fresh flowers suitable for the season on the tea table. Thus, in order to achieve great harmony with the beauty of nature, flowers are brought into the state of flower-like tea life on the spot, so flowers are indispensable for tea lovers who seek the beauty of seeing the peak of culture according to the season.

And during tea ceremonies on holidays, flowers bloom to make the surroundings majestic, and incense is burned to purify the place. And with the intention of swearing like a

flower, they light incense sticks while performing the ceremony of flower marriage. What a shining, flower-like, and fragrant form of bondage!

5. Books

It may be said to be a high-ranking place in our daily lives, but letters are hung or decorated in places that we must look up to.

This writing may be by a famous writer, or it may be something helpful for self-discipline, such as daily proverbs, and is often written by a monk in face form or in the form of a concise text. Therefore, in the case of writing, is it possible to use Hangul? Since most people have been living in Chinese characters for a long time, the overwhelming majority are Chinese characters.

Speaking of Chinese characters, from the independent perspective of our people, it is something that other peoples have been studying and writing down for fourteen thousand years, but for us, who have been constantly influenced by various cultural influences geographically, only the Chinese people, who are of a foreign race, should be in charge of it. I will say no.

That is, a representative figure is a person like Huan, who is said to have been an influential person who created this Chinese character. The Korean people called Dong-yeon (夷), an ancient title of our country, and this '夷' character is the same as what we know by common sense today. The fact that it is not the character '夷' of 'Deoknom' means that before or after Confucius until the Han Dynasty, the character '夷' was called '仁耆' meaning 'a shining country where a gentleman lives'. You can see it from .

If we look at the so-called Six Books or Chinese characters, which are historical considerations of the creation of Chinese characters, from a literary perspective, we can find that, focusing on the nearly a thousand characters currently designated as hieroglyphs, there are about about 1000 characters belonging to scripts created by editing objects. It's about a hundred characters. There are about 780 characters such as 明 and 初, which are composed of the meaning of 會, and the re-exhibition of the hieroglyphic prefixes and meetings like this is called 轉注. For example, just like the letter '樂' in music, in the case of wind, it is 'eak', but when listening to music, it becomes the joyful 'nak' in the sense of feeling joy. When you see or hear something pleasant again, exploring it means harmonizing it with your mind, and the number of characters prefixed, like the letter 'Yo', is about three hundred.

The fifth is 聲諧, which is made up of 段, that is, based on the sound called sound. It is about fifty-three thousand characters and accounts for almost all Chinese characters (approximately eight percent).

In addition to this, letters created by transliterating foreign words from foreign countries without any meaning are called 假籍文字 and are also included in the sixth category.

These Chinese characters were also written as they went through the process of historical development. Among those written in the Chinese characters, including the Japanese characters, wooden characters, and gold stones, there is a book called Jeonseo, which is said to assist the Jeonseo. A font composed of left-hand writing or subordinate writing in meaning is called courtesy writing.

Again, what has been refined from this book of rites is called a book of etiquette, and what was written to record this book is called a book of poetry. Again, this is called cursive writing, which refers to cursive writing.

After all the complexities of these Chinese characters were reorganized by our oriental writers, and by extension the assortment of tea, the tea practitioners did not just write these letters, but also elevated them to the level of beauty. It was sublimated. In this way, it is said that the picture is like seeing the peak of the painting, and we can fully understand the artistic aesthetics, leading our mind to a quiet place that is the peak of true beauty. In this sense, the tea person contemplates the beauty of the book and praises it.

In the case of our Hangul, over a period of nearly 500 years, our ancestors, regardless of gender, enjoyed writing poems and poems in Hangul literature. And the writing was appreciated as if it were written in one character, but looking at the quantity so far, it is less than one-tenth of the amount written in Chinese characters.

As of now, the literature in Hangul letters and characters can be said to be very insignificant compared to that of Haja, but if we put our own spin on it, it is creative and peaceful, breaking away from toadyism and tradition, which are the habits that are causing great problems to our people. Considering that the undesirable areas are hidden in general and popular art, from now on, we will strive to establish true and fruitful art there.

I'm looking forward to tomorrow.

6. Painting

Painting, along with writing, is called calligraphy or painting, and in pure Korean it is called painting.

In this painting, oil painting, etc., which has recently been introduced from the West, is called Eastern painting. In that serious sense, it can be said that there are two genealogies: southern literary painting, which we call oriental painting, and northern painting, which consists of drawings that are close to life-like expressions. Among these, there is one that mainly copies people, flowers, etc. In the case of male paintings, the focus is on expressing the inner characteristic and inner nature of the painting rather than a formal copy that is close to the real thing. In the case of the same landscape, flower pottery, and model painting, the Sunggeun style of painting with a realistic feel as the main focus is called Bukjonghwa.

Anyway, if we talk about the origin of paintings like this, they went through the Eastern and Western cultural transportation routes such as the Silk Road or Paper Road of Central Asia, and there are colored paintings painted in the same style as today's oil paintings, while others deviated from such coloring and became pure color-oriented paintings. The emphasis on painting is also called literary painting or Namjong painting. However, it is mountain water painting that accounts for the largest proportion of this oriental painting. This mountain and water painting depicts mountains and water, including trees, rocks, peaks, cliffs, and valleys in the mountains, as well as people, trees, stones, stones, birds, beasts, gods, birds, and animals in between, as well as rivers. Sometimes it is a waterfall and sometimes it is just a stream. Even in the case of just a river, like a stream, there are grasses like reeds and irises along the riverside, geese, wild geese, egrets, seagulls, and the rising sun and moon as well as fish boats and fish rays. There are also elegant depictions of the free phenomenon of clouds between mountains, fields, rivers, and the sea.

In these paintings, there is a principle called 6 Dapp I and 6 妙 for freely using thoughts as an artist. When talking about the field of beauty, there are cases, such as the theory of enlightenment and enlightenment, that can only be achieved and learned through the artist's natural ability. In an example like this, the flowers that bloom according to the seasons, spring, summer, fall and winter, are naturally harmonized together on the screen, so you can see the state of the painting through the painting subject of Four Seasons of Flowers.

Although such profound observation is the work of an artist with only natural vision, the painting naturally draws us to a quiet place and reaches a level of aesthetics similar to the

life of tea. Meanwhile, tea people observe reality as it is from a scientific attitude, which is the most realistic position, and judge things from the point of view of their correct nature. This kind of discernment of judgment is sometimes called '肉眼', and the state of artistry mentioned above is also called 'Heavenly Eyes'.

Not only that, when we recognize the philosophical aspect, that is, the thought shown in the picture, the state in which everything is equal and equal, and is in great harmony with each other, is called the state of enlightenment. It is also said to be the recognition of equality that great harmony has been achieved in the equal value of the drawn object itself.

The perception achieved in this way is said to be a state of capturing a large circle, as it allows everyone who sees the picture to think of all phenomena as if they were reflected in a large mirror. This may mean that the picture itself becomes a great telescope. Just as the viewer becomes aware of various phenomena occurring in a mirror depending on his or her thoughts, they themselves may be in the great distance, so this case is called the state of Dharmakāya.

Therefore, in the life of a person who has been awakened in all aspects of the life of a person who is awakened in all aspects of the state of the body, the heavenly eye, the human eye, and the law eye, it is said to be an enlightened eye for living that saves everything. The word 'Buddha's eye' is used to mean 'the enlightened eye' or 'the eye of an enlightened person.' What this means is that with the eyes of a householder who drinks tea and lives an awakened life, he can judge the appropriate time and object well in any situation and understand all of them. Since tea can control the moon, a picture is needed, and the state of seeing and drawing a picture is called '畫禪一致', and in the sense that tea and painting are in harmony, it is also called 'tea painting three stars'.

And when it comes to talking about pictures, as Koreans, I would like to say one thing with great caution. In Buddhism, the section called 'tea painting' includes paintings, sculptures, and buildings such as pagodas, and the aspect of depicting the objective phenomenon of this mandala as it is in nature is called '胎藏曼荼羅'. ' is called. The artist himself - that is, the artist's own inner knowledge that has attained the very realm of what he wants to draw - is depicted as 'Geum-Gyeok-Seo-Cha-羅', which is a secret Buddhism that claims to be the master of Buddhism. It is a big claim.

The person who first created and achieved this dual form of Geum and Tae was a great monk named Yeon Cho of the Silla Dynasty. This monk was a famous Buddhist monk during the Tang Dynasty and was also a Buddhist monk. This Monk Hye-gwa was an agent of Zen Buddhism who completed his life as a mandala of Jin and Tae, and the person who succeeded this great practitioner can be called the greatest master in Japanese Buddhism. In spreading this esoteric Buddhism, Master Gonghae propagated the religious Buddhist culture in Japan using the gold-tae and two-faced mandala created by Monk Hyeoncho, and at the same time, it had a great influence in becoming a symbol of Japanese beauty.

It is unknown whether our country was also influenced by Hyeoncho, or whether Goguryeo's Damjing (曇徵) or Silla's Solgeo (率居) also mastered the same level of common art that this monk praised, but in any case, Sol or Damjing They were also our ancestors.

Likewise, our people were also possessed of unique artistic qualities. This is because all the landscapes of the land we live in are in their natural state of painting. 'San-紫水明' is something that is literally beautiful and wonderful, no different from the past or present, and the beauty of nature found on the coasts of the east, west, and south was able to raise a people with such a natural talent, and the people who grew up in this environment could I think it was the most natural event that our predecessors allowed artistry to unfold without any hindrance.

In other words, it is not without reason that our people were able to live their own lives in a place where a well-structured society was established, where the production was suitable and the proper quality was achieved. As people who were able to draw such landscapes and were familiar with this great nature, their descriptive power and insight had a great influence on the Southern School paintings among the Chinese people who entered the western continent, and the artist of these Southern School paintings viewed our country according to the teachings of our predecessors. I became curious and had a desire to look at our arithmetic. Among such sayings, it is said that '願生高麗國國一見金剛山', and things like 'Jangsan 無盡圖', which they could not see even if they wanted to see them, can be seen in abundance in the Cheongryeo Waterway, so nowhere else in the world can one see such great nature. You won't be able to discover the scenery!

Considering the historical development process of oriental painting, we particularly assert that Dongyanghoe, or at least mountain and water painting, should be called '高麗 painting'.

Although, referring to a person named Wang Bing, an outstanding artist born in Han, the Southern Song painting, which counts Wang Bing as its first ancestor, was actually created in the vast plains south of the Yangtze River. How could it be possible to easily see mountains and islands there? Even if it was created from the artist's imagination without actually seeing it, it is only fiction and delusional thoughts within the artist, so people who have not experienced it in reality cannot be confident that they have drawn a true picture with confidence. It is possible to imagine that what gave these writers real confidence and belief and led them to that artistic level was something that was obtained from Korean culture, at least in the era before Wang Yu.

Among them, the '禮成江圖', painted by Li Ning, a Goryeo citizen, during the Song Dynasty, which was one of the periods when culture flourished in all aspects of China's long history, became a favorite of Huizong, who was known to have an extremely aesthetic sense. do. Thus, while facing a difficult national crisis and continuing to receive political interference from the Yuan dynasty established by the Mongols, the fact that we have continued to possess the unique and independent skills that only our people can achieve in the field of culture and art is not something that can be overlooked. .

In any case, in light of these ancient historical facts, the enlightened lifestyle of the tea life brought by our people shows that, just as our tea people today enjoy looking at paintings, the tea people of Japan are even more likely to enjoy endless creativity and creation even in paintings like these. I believe that the rite will be effective.

7. Utensilss

來日 refers to a vessel for tea. The vessel referred to here is a tea pot used in tea making. Types of this tea include vases, pots, and incense burners, and more directly, it is called tea or tea paper.

When we talk about this, there are Song Tables, Ming Tables, Qing Tables, etc. made during the Song Dynasty, and there are also tea bowls, such as Music Tables, etc. made throughout each era, including Gyeongjeon, made in Japan, an eastern country.

However, when it comes to this tea bowl, people around the world look up to and look up to the Goryeo tea bowl made of our high-quality rice cakes, and even go as far as to say that even in the tea dinners of people from various countries, the true quality of the tea ceremony could not be achieved unless it was a tea bowl with the name of this Goryeo tea. I get to say it.

However, the Goryeo tea bowl they usually call it is not actually a Goryeo celadon tea bowl made during the Goryeo Dynasty. It is a work created as it is, without any thought, under the unfortunate social treatment of people who were at the bottom of the nameless and knowledgeable class during the King Dynasty, and who were almost underprivileged at that time. It is an unexpected incident that these works are surprisingly used as tea bowls, and not only the use of tea bowls but also the beauty itself is pure and exquisite. In this way, the meaning of sublime, pure love waited for someone who could discover its beauty. We, as Korean tea makers, cannot help but find it somewhat strange that Japanese tea makers, who have seen this sublime beauty, are the owners of a unique and outstanding eye for beauty, and claim to be themselves.

Does this mean that this was already done in the Silla period and that there was no similar beauty among the vessels made in Baekje or Goguryeo?

Are you saying that they imitated the artisans of the Tang Dynasty in the paintings, statues of Buddha, and other stone works, which were works by the New Emperor, who happily accepted all the rules as those of the Tang Dynasty and highly valued the culture of the Tang Dynasty?

It is something that cannot be affirmed. The Buddha statues, pagodas, and vessels of the Tang Dynasty are completely different from those of our Silla Dynasty, and no matter how much we want to value them in the same context, everyone looks up to our country's works and automatically bows their head in front of them.

When looking at the garden inside the old palace of Silla called Anapji, which is now almost completely destroyed, it is not only indescribable, but also surprising. It is discovered that the beauty of the landscape is immeasurable in its vast area. Because you can.

In this way, our people were able to achieve works created from the nature of super-free nature. When viewed from the perspective of the person who achieved it, it was achieved out of the instinct of humanity that left the conflicting ideas of beauty and alcohol in the mind. At the same time, it can be said to be directly related to our people's natural innate nature of non-viability.

In this way, the life of a tea lover from the past, who lived in the pure beauty of tea utensils, to the present can be compared to the words of Dr. Sam Yeo-kyung, a Japanese historian, who lamented that "Korea's great tea culture disappeared after the reign of the King." The same thing is just something they misunderstood.

We, tea people, can show respect and acknowledge the kindness of our ancestors, just as they find beauty in the works of our ancestors and are amazed by their beauty, but we cannot highly value their original intentions.

We, the tea people, need to think deeply about where the cause of this kind of music comes from. The cause is that our people are experiencing a phenomenon brought about by a historical fact that has been repeated many times over a period of time.

To put it simply, it is no different from the past or now that people claim to be in the political or contemporary limelight among our people, but use their authority to shamelessly lose themselves and rely on others without knowing it. They flatter other countries that they see as powerful, confuse their minds with the weirdness of those countries, bow down to them, borrow foreign powers, look down on their own culture, and not only ignore innocent people, but even people in other countries. It can be said that it is an example of a truly ruinous consciousness, both internal and external, that prides itself on its status and authority. This immature behavior not only destroyed the innocence of one's own people, but also created the same illusion among people with a conscience abroad. As a result, due to the false self-conception of some educated people and their association with such people, the ignorance of foreigners who seem to know everything about this people has been carried by our people

almost as if they did not know about it, but they have constantly cherished, enjoyed, and achieved it. will be.

In this respect, from now on, the car life that looks to tomorrow should be a thorough eradication of this kind of separation from the past. At the same time, it must be deeply rooted in the bottom of all public ignorance.

And this pure innocence must be nurtured and cultivated further.

This rejoices in the pinnacle of beauty that can be found even in small objects such as tea bells, and at the same time, goes further to express the innocence of pure, unique beauty in everything that surrounds our lives, including desks, inkstone cases, and other things. should not be forgotten. In all things, we must actively strive to create new, pure and innocent products. This is Chasallim's Korean-Japanese approach to tomorrow.

In this sense, it goes without saying that the utensils of pure rice with the innocence that have been handed down so far need to be stored and maintained well, and we must not forget the sincerity of handling the utensils in our daily lives.

This also means that if we keep the items that have already been created and make the innocent and pure tools we will encounter in the future valuable, we will take good care of what we have made and our precious cultural assets will become more valuable.