

Da Hong Pao | Big Red Robe

Legacy of renga
Sasamegoto (Hushed, private words) by Master
Shinkei



FLOATING MOUNTAIN - Mountain Top Tea Circle

Da Hong Pao | Big Red Robe

Cliff Tea Wulong

Description: The most famous tea of China, Da Hong Pao is prized for its deep vanilla notes in flavor and lingering caramel taste.

Region: Wuyi Mountain, UNESCO Protected Area, Fijian Province, Chana

Fun Fact: 6 original trees of Da Hong Pao are still exist, but do not produce tea since 2005. One of the last batch of original Da Hong Pao is stored in Palace Museum in Beijing. 20 g of Da Hong Pao was sold on auction for Y208,000 (approximately \$1600 per gram).

Myth: Monkey Pick Tea are collected by monkey.

Truth: Monkey pick tea referred to a tea, harvested in hard to rich regions of Wuyi Mountains.

Brewing Tips: Gongfu brewing

Parameters: Vessel - clay pot (Chaozhou or Yixing clay)

Water temperature - 91-95C = 195.8 - 203F

Leaves/water ration - 1:20 (5 grams for 100 ml).

Steeping time - 6, 4, 4, 5, 6 + increase gradually.



FLOATING MOUNTAIN - Mountain Top Tea Circle

Tea in Japan

Dancha (brewed brick tea) was introduced to Japan from China by the early Heian period (ninth century), it was not until the Kamakura period, when Zen master Eisai (1141-1215) actively promoted the use of powdered tea (matcha) for medicinal purpose and a stimulant during period of meditation (chanoyu).

Renga

Chanoyu and renga stands out as particularly close
siblings arts of ancient Japan.

Chanoyu was born just as renga was at its highest,
usually placed at the time of Shinkei (1406-1475) and
his student and friend Sôgi (1421 - 1502).

First Stanza (5 syllables) (7 syllables) (5 syllables)
Second Stanza (7) (7)
Third Stanza (5) (7) (5)
Fourth Stanza (7) (7)
Fifth Stanza (5) (7) (5)
Last Stanza (7) (7)

FLOATING MOUNTAIN - Mountain Top Tea Circle

Renga

The practice of renga composition and the perception of beauty are ultimately rooted in Buddhist awakening to reality.

Shinkei states:

The attitude of heart and mind is central. In looking upon the scattered blossoms of falling leaves, in contemplating the dew of the grasses and trees, be wakeful in your heart to [the true nature of] the dream of this world and your mind of illusions, conduct yourself with gentleness, and let your mind be drawn to yūgen (the “profound and subtle”).

Renga and chanoyu are the art of “za”

As chanoyu, renga is a group rather an individual creation; they are essentially arts as living acts occurring in a particular time and place and drawing on the resources of both.

At its heart lies the involvement each member of the group in a process that demands the exercise of sincere appreciation of the work as a whole.

Sasamegoto (fifth month of 1463)

Auspicious Words

Question: People in provinces think it imperative that auspicious words be written into each verse, and if a link even slightly unpropitious in tone is offered, they knit their brows and cast downward looks. Is it proper?

Answer: At the wellspring of form and content in this art lie the awareness of the transience of things and expression is once's most serious concern. In renga, person speak to one another of that which touches them most deeply; thus it has the power to move the hearts of even the most ferocious and demonic of warriors, and to awaken us to the truth of our fugitive world.

Sasamegoto (fifth month of 1463)

Discover the new by seeking the old.

Question: Should I study this art by inquiring of accomplished masters, or should I need the comments and criticism given by peers at the various sessions I participate in?

Answer: A foolish question. There is a saying: Discover the new by seeking the old. Those who have not properly received the transmission of the way train and practice in futility.

Sasamegoto (fifth month of 1463)

Companions

Question: Is it necessary, then, to search for good friends and to know people fully?

Answer: In general, we do not have our own way in this world, so we cannot determine who our friends will be or what kind of people we will associate with. Nevertheless, encountering good friends is of crucial importance in every discipline. However concentrated or composed group may be, if there are even one to two participants whose hearts are not transfused [by awareness of the nature of human existence], the session will inevitably leave a sense of disappointment.

Good person are able to cherish [the good of] others and abhor [their evil]; this is because they are mindful of the way.

Sasamegoto (fifth month of 1463)

Popular appeal

Question: Some people say that wake and renga, it is verse that can interest even the crudest and most uncomprehending provincial roughneck that belongs to the true way. Is it correct?

Answer: In none of the way can those of shallow aspiration who have achieved no breakthrough be expected to show understanding. Practitioners lacking skill and insight may take pleasure in verse linkage and commonplace conception, but if their practice is undistinguished, how can they awaken to the lofty and bubbly beautiful?

Sasamegoto (fifth month of 1463)

Abiding practice

Question: After a person has received training in this way for a number of years, is it possible to discontinue it for even a short time without altogether losing one's bearings?

Answer: Although you may have accumulated years of diligent study, if you are negligent even briefly in your practice, you will fall back with nothing to show for your previous efforts. It is written: "Reflect on yourself three times each day".

Three Poets at Yuyama

1 WINTER Way through the mountains:
Under glaze of snow
The fallen leaves
Deep crimson.
Shohaku

Twentieth day, tenth month,{early winter},
Entoku 3 (1491)
Some [manner of] person

2 WINTER Under light snow,
Leaves turn
Deeper
Along the mountain path,
And withered stalks of grass
About the rocks
Yet draw the eye
In winter.
Socho

3 AUTUMN Even into winter
I'll look
Toward the pampas grass
At the rock still,
Where plaints of insects
Began calling me forth.
Sogi

4 AUTUMN Beckoned by insects
Trilling
I came out of house.
It is now still of night. My
sleeves gather
The autumn wind.
Shohaku