

Tea and Zen Have One Taste –

Practicing Tea
Ritual

Tea Bowl named
Buji, “Nothing to
Do” by Tanaka
Genya





Kitchen Crew

Preparing tea for guests is similar to learning tea ritual.



Tea Preparation Area at Kōtō-in

A successful tea
gathering
symbolically follows
the journey of the
Zen adept as he or
she leaves the
ordinary world . . .





. . . Rests in a liminal space . . .



. . . Is purified . . .

. . . and enters the
place of practice.







Sumidemaie – The
arrangement of charcoal



The meal offered to the guests during the first part of a formal tea gathering is based on temple fare.



懷石

Kaiseki

One of the ways that nature is brought into the tea room is through a seasonal sweet served after the meal.



After the meal and break in the garden, guests are summoned back to the tearoom with the same kind of gong used to call monks to “dharma combat” with their spiritual teacher (*rōshi*).





An old Korean Tea Bowl



Thick Tea Container
named *Unsui*, Clouds
and Water



Brocade Bag
for the Thick
Tea Container



Tea Scoop named *Dai Yu Ho*, "Big Mountain"

Some of the
utensils used to
prepare thick tea

The sharing a bowl of thick tea is the high point of a tea gathering—ideally a kind of shared *kensho* or seeing one's true nature.



Thick
tea is
followed
by thin
tea.





Tea Master Gary Cadwallader makes tea in the park

References:

Girardot, N.J. 1983. *Myth and Meaning in Early Taoism: the Theme of Chaos*. Berkeley: Univ. of California Press.

Sen Soshitsu XV 1978. Cha no Sugata (Tea as it really is). *Urasenke Newsletter*. 15.