

Chapter 5

Baptized by the Rhythm of Tea

*In these past few days, we have remained intoxicated
Within the long-drawn-out fragrance of the tea rhythm
Devotedly submitted to the baptism by the primeval spirituality
This baptism
Has washed away our greedy lust
Has cleansed the dust that covers the soul
By the fresh fragrance of the Return to the Nascent Truth
We have realized the essence of Life
And have been reborn unto our true selves
To return to the innocent Nature
The feeling of no sound surpassing sounds
Shall accompany us till the end of our lives.*

~ Shen Ke-Zhen



Tea Expedition— Journey of Cha-Dao to Wu Yi Mountain

2005 August 10-17

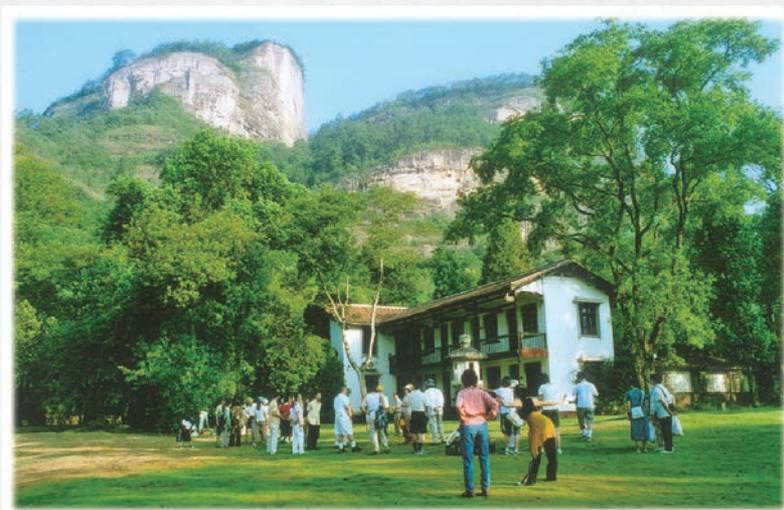
Background of the Tea Expedition

Since the essence and spirit of the Cha-Dao is *Love*, to pursuit Cha-Dao as the goal, the *Tea Meetings* will naturally set out to propagate this new message. To share the truth, virtue and beauty of fine teas with love, and to help people to understand :

Tea is a gift from God. Not only is it a drink of civilization, but is also nurture for entering the *Tao*. Tea is a nice media, and is helpful in purifying the body, mind, and soul. Tea elevates one's spiritual consciousness to return to the Source of Life. When one finds peace within, then the surroundings in turn will become peaceful. Human beings could create Heaven on Earth together.

A historical Cha-Dao Expedition, a large-scale Tea Banquet, was held during the week of August 10th to 17th in 2005 to Wu Yi Mountain in China. Tea friends from six different paths—Taiwan, Beijing, Shanghai, Nanchang, Wuhan, and Guangzhou, met at the destination in the northern part of Fukien Province, and conducted an eight-day *spiritual tea banquet*. Together they joined in the pursuit of truth, virtue and beauty of the Cha-Dao.

Wu Yi Mountain was designated by the UNESCO World Heritage Committee as one of the *Natural and Cultural Heritages of the World* (1999). On the southern slope of *Da Wang Feng* (Emperor's Peak) at Mount Wu Yi, there



▲ Veiled Pavilion Mountain Atrium



stands a courtyard-style hotel, named the *Veiled Pavilion Mountain Atrium* (幔亭山房). It gets its name from the famous *Banquet of the Veiled Pavilion*, reputedly held on the site some two thousand years ago.

The mountain atrium sits at the base of *Veiled Pavilion Peak*. The towering *Da Wang Feng* stands behind it, with an open grassy plane in front and the scene area of the *Wu Yi Palace* hugging its left and right flanks. In its immediate vicinity are *Wu Yi Palace*, *Zhu Xi Memorial Hall*, *Fang Gu (Way of the Ancients) Street* and *Liu Yong Shrine*. The *Nine Bends River* meanders below, cutting a serpentine path through the rocky outcrops of the legendary *Wu Yi* range.

Day One August 10, 2005 (Wednesday)

The *Veiled Pavilion Mountain Atrium*, though only about a fifteen minute drive from the airport, is set with a beautiful environment—away from the noisy city area, and is very peaceful and serene.

Our group from Taiwan was the last to arrive, and it was already nine p.m. by the time we reached the Mountain Atrium. After a few handshakes, hugs, and greetings, rooms were assigned, and guests were free to clean up a bit before enjoying a simple vegetarian meal. After the meal everyone moved into the conference room of the hotel, which served as our tearoom.

All tea friends know that every day, no matter how late or how tired one may be, without exception one must brew up a pot of tea. This serves to wash away the weariness of the day and to balance the magnetic frequency. Only in doing so does one have the strength to meet the day to come.

The conference hall, which had been prepared for us in advance, looked something like a long rectangular lecture hall.

Above the facing wall of the room, there hung a horizontal banner that read: *Wu Yi Cha-Dao Expedition*. On the opposing wall a similar banner read: *Tea Could Yield Virtue*.

How then does one make tea for seventy-two people? An undertaking like this had already been planned well in advance.

A large, top quality, bamboo tea sink was brought from Taiwan, along with two 1500W electric hot plates and four glass water kettles (two full kettles going into each round alternatively). Three large and one medium size high temperature-resistant glass kettles were used as the tea pitchers.

In tasting tea, the teacups we used were the *Azure Flower Tea Tasting Set* (consisting of a sniffing cup and a sipping cup) custom made by *Hang-Jia*.

As for our teapot, we used the prototype for the *Cha-Dao Energy Pot No. 0*

(silver water kettle, volume 1250cc). The design is opulent; the entire body of the kettle is pure silver white. On it is carved very intricately with a traditional dragon and phoenix motif. Once set upon the bamboo perch, it looks very magnificent and noble, which inspired awe in all those present.

To the music of urhu fiddle (*Racing Horse*) the tea banquet began. The atmosphere of the whole room was excited and full of expectations. President Ho (Teacher Ho, President in brief) began the proceedings with a short address—offering a blessing that after the gathering at Wu Yi Mountain everyone will better and better. He also wished that at the end of the eight days, everyone would return to his or her home with smiles and lights.



▲ The scene at the Tea Banquet

The First Pot True Love Level 5 of Hang-Jia 12 Levels

The name of the first tea, *True Love*, seemed to suggest a certain meaning. No selfish desire, no hidden motive and an unconditional love, that can be called *True Love*.

One person steeped the teas, and sixty-nine others tasted and savored. Each round of tea required two and a half combined steeping from the silver kettle. Only then was there enough to go around.

While the tea was being brewed, everyone's gaze was fixed—caught up by the silver dazzling light that shone off the kettle with figures of dragon and phoenix. It was quite astonishing. The silver pot was of large body; its silver was of top-notch. The tea soup it steeped out was both lush and beautiful, tasting much different than when made in such a large pot.

The crowd was utterly intoxicated by the fragrance of *True Love*.

After tasting *True Love*, the tea friends then sang *The Song of Tea Tao* together:



*From all places we gather together with joy
 Cha-Dao brings us in happy harmony
 In tea is born virtue
 Love and Forbearance
 Tea invites the moon To roam over the skies and the Universe
 It is nectar that nourishes all beings as one
 Within Cha-Dao, there is True Love
 Hearing back the Currents of the inner nature
 Now and the primeval times are the same
 Relishing the nothingness of the everlasting eternal
 Sharing in Cha-Dao
 To create Heaven on Earth together
 World peace is not a dream*

The Second Pot Elixer of Immortality High Truth Beyond the Twelve Level Teas

The *Elixer of Immortality* is a *rock tea* aged more than fifty years.

The last pot of *True Love* plus a few songs with energy, very quickly we already expelled turbid *Qi* from the body and banished the weariness from travel.

That this tea could be called an *elixer* certainly it must contain a great deal of energy and is very fortifying.

After silently tasting a few cups, all the guests felt tranquil both the body and the mind, and were suffused with energy.

After an impromptu performance on the *dongxiao* (vertical bamboo flute) by Mr. Zheng, the dancer Ms. Zheng then performed a lengthy piece entitled the *Dance of the Spiritual Realms* which lasted almost fifteen minutes.

The night was already growing late, our president then announced the end of the night's tea meeting.

Day Two August 11, 2005 (Thursday)

Last night we arrived rather weary after a long day of travel, so this morning we set out at nine a.m. to roam the Tien Yo Peak.

If you do not roam the Tien Yo, you have roamed in vein—it's really funny!

Afternoon Tea 15:30

As the music of *urhu fiddle* ended, everyone sang together the *Song of Cha-*

Dao. The afternoon session began.

The First Pot Taiwanese *Wen Shan Bao Zhong* (文山包種) Gold Medal Medal 2004

The *Tea Tao Energy Pot No.0* was used to steep the tea. The liquor it poured out was both glimmering and clear. From a mere glance, one knew immediately that it was a good tea. Not only was it fresh in fragrance, but its tea *Qi* was also super strong. Upon drinking it, one's entire body flushed with heat. One friend noted that the tea *Qi* was the strongest he had ever encountered among the *Bao Zhong* teas.

President: It was extremely well brewed. It is rare in recent years to find such a good *Bao Zhong*, though the soup is a little thin. Those who are accustomed to drinking *Puerh* will feel that. There is a bit of astringency on the tongue and at the roof of the mouth, but this is not unpleasant. Its fragrance is quite special—a faint and clear Oolong fragrance—perhaps it could be called *Bao Zhong fragrance*. People who like Oolong tea will certainly like this kind of fragrance.

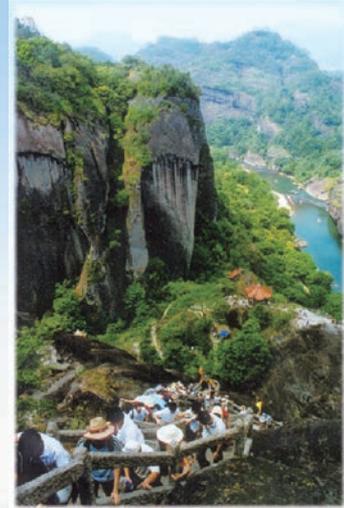
Tea friends started to ask questions:

Question one: How do you identify a fake *Puerh* tea, and how do you identify wet storage *Puerh*?

President, “It shouldn't be called a fake *Puerh*, but rather quick-fermented tea. *Puerh* tea is fermented after being made. After being aged with time, the vibration frequency of the tea becomes increasingly subtle. The subtler and finer it is, the greater a tea's potency in penetrating through *Qi* impasses within the body.

Due to over fermentations, sometimes the teacakes will have a musty smell. It wasn't until the 1970's that there were mature teas made by the *wo dui* or wet stacking process, which requires a high level of skills and experiences. If it is done well, these teas are in fact very tasty, and can be quite valuable. The drawback is that this process robs the tea off two-thirds of its energy. Generally, mature teas that are not tasty mostly are products of unsuccessful *wo dui*.

New teas have a fresh fragrance. However, all new teas, except for teas from ancient tea trees, are not tasty.





Question two: It seems that the longer one tastes tea, the higher up the class one's tastes go. Over the time, one even develops a kind of contempt for the lower class teas. Exactly what is the proper attitude one should have with regard to this?

President, "To taste back teas of lower class needs a lot of courage. *Tea Tasting* is a process of purification, wherein one needs to be one with the tea. The frequency of a good tea is subtler than that of people. The *Qi* of such a tea surges upwards, opening the *Crown Chakra*, and allowing us to connect with the energy of the *Universe*—which naturally allows the body and heart to quickly settle down.

In talking about the benefits of tea drinking, most people talk about the tea catechins, whereas in fact the catechins make up but a small fraction. The most important part of a tea is its energy.

Even if a person has an imbalanced diet and an unregulated life style, it may take ten years of accumulation to get cancer. Therefore, it is not easy to get sick. Simply by drinking tea every day, one will find that it is difficult to fall ill. Tea not only purifies the body, it is the starting point for purifying one's life.

A *Bao Zhong* tea is slightly fermented. After being steeped it is already beginning to mold overnight. *Puerh* tea is fermented after being made. It is subtle and as such harmful bacteria is hard to survive. There are some diseases that neither Western nor Chinese herbal medicine can cure. The only thing that can cure them is energy. Tea is a type of energy.

The level of *Cha-Dao* is different from that of *Tea Art*. *Tea Art* can only up to the consciousness level, whereas *Cha-Dao* enters the subconscious and transcendental consciousness levels."

The Second Pot Joy Level 3 of the Hang-Jia 12 levels

President, "Today we are going to make a paragon of *Joy*."

That a single whiff of a good tea can make one laugh, is due to the fineness of its vibrational frequency. When in meditation, the cells of the body are actually are most active, and good tea has powerful force of penetration.

Most people have a dark countenance. It is not that the skin is dark, but is due to the coarse inner frequency. From tasting good tea, one's frequency becomes refined and the face in turn will appear more radiant.

Question three: What is so special about the three *Sacred Teas* from Tibet?

President, “The three *sacred teas* all grow at very high altitudes, far from any pollution, where the air is thin and subtle. They have with them spiritual energy of the nature. Most of the tea trees are wild grown, ancient, potent in spiritual energy, and the frequency is very fine. Tasting them is like tasting tea made of a thousand year old tea tree. From them one can absorb the energy of the great Nature. Good teas make it easy for one to relax, settle down, and become tranquil.

The Tibetan people often refer to a king or a saint as an *eagle*, therefore in Tibetan, *eagle* is tantamount to a saint.

The fragrance of the *sacred teas* is close to sandalwood. It is a very level fragrance. When it is blistering hot outside, after a cup of the *Sacred Tea of the Chomolongma*, one could quickly become tranquil, and balanced.

Cha-Dao is different from *Tea Art*. From a spiritual point of view, any so called *Cha-Dao* in the form of performance should be called a *Tea Art*. It must be elevated to be able to be called *Cha-Dao*. *Tea art* does not attain the transcendental consciousness level. It cannot reach the transcendental consciousness level. To be called a *Tao*, it has to be able to enter at least the subconscious level. If after tasting tea, makes you calm down, being able to look inward yourself, then that can be called *Cha-Dao*. When you hear the inner Sound after tasting tea, then that Sound belongs to the level of *Tao*.”

Question four: What is the relationship between the tea and the tea steeper?

President, “The relationship between the tea and the tea steeper is just like that between Man and the plants.

Tea’s spiritual energy can absorb anything. Tea is the highest amongst all material substances. It is very unique.

Tea can absorb the essence of the sun and the moon, as well as the spiritual energy of the Earth. When a tea is first harvested, its inner attribute is cold. After being stored for certain years, it is transformed to warm. After being stored for a long time, the tea is transformed, aged and becomes subtle. The character of the tea becomes mild and hot, and the attribute is fortifying. Therefore, if one drinks too much old *Puerh*, they may develop too much *fire* or *dryness* in the body; one must drink some water and eat some fruits in order to achieve a balance.

By tasting good tea, the speed of one’s energy comes to be replenished quickly—the speed of recharge is much faster. The amount of sleep will



be reduced. To be able to taste good teas, one must have great blessing rewards.

Tea is ever evolving, ever growing and uplifting; whereas Man is pinned down by fames and desires, and has been staying at a certain level. That is why the vibrational frequency of an old tea is subtler than that of most people.”

Question five: What is the relationship between tasting tea and the balance of Yin and Yang?

President, “Some plants are hermaphroditic. For example in my shop there is a Gingko tree that was originally a female tree, but in its second year the leaves that grew on its branches were male. Within people there likewise exist the qualities of Yin and Yang. After one’s spiritual consciousness has been elevated, both of these two inner qualities are developed. In the end, there is neither male nor female.

In tasting good teas, when the tea *Qi* rises up, a person naturally relaxes which facilitates the body coming into balance. When one’s frequency is coarse, Yang is Yang and Yin is Yin. It is only after a person’s frequency becomes subtle, there is not much difference between Yin and Yang. A saint is one who has attained the equilibrium of Yin and Yang.”

Question six: If one is sensitive to teas, and finds it difficult to sleep after tasting teas, what should he or she do?

President, “That is affected by the common perception. Tasting tea stimulates the body type, but this is not sensitive.

One needs to program the mind. The more you think about it, the more afraid you become, and the more you cannot sleep. If you think *if I want to sleep, then I’ll sleep—if I cannot sleep, then let it be* then you will be able to fall asleep easily. A good tea contains high energy. If you have a strong capacity to absorb, then you will not require so much sleep at night. There is no need to sleep eight hours; it can be reduced to where even three hours is enough.

Don’t be predisposed to anything, accept and enjoy whatever comes to you. In this way, miracles then happen every day.

A saint is the embodiment of love. Tea is the embodiment of energy, and energy can cure all diseases. If you drink tea daily and learn to settle down, you will undergo great changes—spirituality is elevated—you will have great advancements.”

Question seven: Is there any hidden meaning to the sequence of *the Hang-Jia*

Twelve Level Teas?

President, “Yes! Tasting tea is a beautiful thing. One needs to be *Romantic*. With *Romance* then one will feel *Happiness*, from which *Joy* naturally arises. The appearance of joy is *Rainbow* like. As one progresses, one desires to seek *True Love*. Having obtained *True Love*, one feels as if being nourished by sweet *Nectar*. After being nourished by *Nectar*, one gets *Enlightenment*. After attaining *Enlightenment* one can explore the *Galaxy*. Progressing ever further into higher states, one enters *The Universe*. One level beyond the *Universe*, it is *Truth, Virtue and Beauty*. Having obtained this bountiful harvest, the result is *Reappearance of the Grace*. Finally there is *Return to the Nascent Truth*—the state of Nothingness.

The level higher than *Return to the Nascent Truth* there is only the boundless *Ocean of Love*.

Each of the twelve tea names carries with it the character of light. If one speaks the names daily, it will naturally benefit one’s body and mind.

What we advocate with this Cha-Dao is a spiritual message—a love that is unconditional. One who can adjust and conquer his own mind, control one’s own self is meant to be a saint.

Those who can be here today are all reaping the benefits of very big and very deep affinity. Now that we are here, even the plants and trees are welcoming us. As long as we are able to let go and relax, then each day will be in fulfillment.”

Question eight: What is the relationship between the tea-steeper and the participants?

President, “Different people have different frequencies; some are crude, others refined. The mind of the person steeping the tea will intermix with the tea. Therefore, only when there is no thought, will one steep out the full potency of a tea. Moreover, one can draw in the energy of the *Universe* and thus pull up the tea’s score up. One could even steep out a *200-point tea*, to attain a higher level. With average people steeping tea, if they could train themselves to calm down and to be peaceful, and to not add their own mind, it is already very extraordinary.”

Evening tea 19:30

The Third Pot *Da Hong Pao* Small leaf variety, year 2005

President, “For our first pot of the evening we are going to taste this *Da Hong Pao*



(with a very delicate package). This is a gift from a friend who grows tea. He hopes we will give him some advice.

Steep the tea, taste its fragrance and feel the rhythm of its essence.

Tasting *rock tea* is to taste the *rock marrow and flower fragrance* within it. The higher the class of a rock tea, the stronger is its rock *Qi*; the most important in tasting rock tea is this rhythm.”

Steep, taste, and critique.

President, “This pot of *Da Hong Pao* is of the small-leaf variety. Although its fragrance is good, it has however been slightly over roasted, thus depleting the tea’s energy slightly. Among the teas he has given to others, this tea should be considered of very high shelf. This tea cannot, however, be steeped too thickly, otherwise it would not be tasty.

A high shelf tea must exhibit the energy of a high shelf tea. Only when the moisture and the spiritual energy of the land where the tea grows reach a certain level, do such tea plants grow.”

The Fourth Pot The Galaxy No. 1 Level 8 of the Hang-Jia 12 levels

The highlight of today’s tea session was *Galaxy No. 1*—1930’s wild grown, large-leaf arbor tree tea. Both its energy and the state of perception were extraordinary. After tasting it, everyone relished silently and enjoyed for some 10 minutes.

The dancer Zheng then impromptu performed a dance entitled *Gui Fei (Imperial concubine of a higher rank) Intoxicated by Tea*¹. There is a theme with the dance. The observers could make their own connections. Here, with the help of the poem written by a tea friend, we could remember and relish this dance:

¹ Yang Guifei (719-756 C.E.), one of the four most famous beauties of ancient China, was the beloved consort of the Tang Dynasty emperor Xuangzong. Here the word wine has been changed to tea in order to suit the festivities.

Observing Gui Fei Intoxicated by Tea

I am a dancer from Heaven

Holding the message of love

Let me offer in honor of everyone, a cup of good tea

Wherein lies the unbounded love of the host.

*I have tasted and dance while I am drunk
I invite you to roam with me
To dance over the vast Universe
Waving the ribbon and sleeves of Love*

*Come, come, come
Have another cup
Help yourself
Take as much as you like
Dance to your heart's content
By each raise of my hands and toss of my feet
Each coquettish glance and smile
Within my charms*

Have you ever heard the soundless laughing of the Universe

~ Li Xin Yu

The evening's tea session thus ended. Today is Chinese Valentine's Day. We spend the day together at the *Veiled Pavilion Mountain Atrium* of Mount Wu Yi.

Day Three August 12, 2005 (Friday)

Today we took a day trip to *Tiger Howl Cliff/One Line Sky*. It should be less heavy, as often the schedule is arranged to be hard first followed by easy and fun trips.

The weather was good, and there were many other tourist groups, all struggling up to the top of the mountain to feast their eyes on Wu Yi's *Thirty Six Peaks and Ninety-Nine Crag*s. Unfortunately, due to the number of tourists, we found it is crowded and noisy. The surrounding atmosphere being somewhat coarse, nothing much good can be reported. Before long everyone wanted simply to go back to take rest, and await the afternoon tea.

Afternoon tea 14:30

The First Pot Teacake made from an *ancient tea tree* year 2005

President, "This is a teacake made from the leaves of an ancient tree. It was



produced in 2005. The leaves used are the bud tips from arbor trees found deep in the mountains, where cars and horses cannot reach. Porters must be hired to carry them out on their backs, and so it is very precious. This year only two cakes were made as a trial. They are the most valuable and special. Although this is newly made *Puerh* tea, because it is made from the bud tips of arbor trees, there is no astringency to the taste. Also, the fragrance is very delicate. One must not fail to smell this fragrance, for it is very hard to come by. A wild-grown old tea tree is a world heritage. It is most precious.

As everyone tasted the liquor, just as expected, the fragrance was truly very fine and exquisite. Even though it carried with it a slight astringency, this did not linger long in the mouth. Eventually it disappeared all together, and brought with it a flow of saliva and *sweet aftertaste*. It also had nice energy. Such a young tea and already so fine, one can expect what will come to it with age.

The Second Pot Great Sea No. 3 1940's

Everyone tasted with great attention. It was nectar-like, sweet, soft, and supple. The sandalwood fragrance carried with it tones of Chinese medicine. The *Qi* of the tea was delicate, yet at the same time solid, deep and broad—just like the vast ocean. The body emitted heat. The *Qi*, which was slightly on the Yang side, rushed straight up to the crown of the head, spiraling to the left and right.

Everyone sat wordlessly, enjoyed in silence.

The Third Pot Aged Oolong year 1967

President, “This third pot is an aged *Oolong* that has a ginseng fragrance to it. We will have to steep out *150 points* to surpass the *Great Sea No. 3*, which was thirty years its senior.

A logic that is without logic is the *Tao*. When steeping tea, if one could add in the energy of the *Universe* it will be different. With the energy of the *Universe*, the liquor taste will taste finer and suppler. If the tea-steeper's own frequency becomes subtle, then the liquor steeped will attain an even higher score state.

When one steeps tea affirmatively and confidently, steeping out a *150-point* tea is something quite ordinary.

Question one: What qualifies as genuine positivism, and not just the negative in the guise of the affirmative?

President, “This is not easy to express in words or in terms of humanity's intellect

and language. It is not easy. It is stated in the Buddhist sutra: *If the heart can shift its state, then one is just like Tathagata Buddha.* We accept anything that comes is positivism. Most people operate exclusively on the mental platform. Only when we are totally without relying on the intellect, then it is truly affirmative. Only when we listen to the true inner Sounds, then it is what the Creator meant. When every thought is according with the arrangement of the Supreme, then it is affirmative.

Unfortunately, all the training we undergo in this world goes through the brain. Therefore, generally what we think is correct mostly is wrong. Unless the spirit is able to ascend to the platform of transcendental consciousness, otherwise it is very difficult for us to help others to grow.

Because once it goes through the brain, we will consider our self interest. Just like when highly prized old *Puerh* cakes such as *Sung Pin* or *Tong Ching* are taken in hand—immediately broken pieces apart and shared—that is affirmative. When our thoughts come from the deepest levels of the heart, without consideration through the brain, then that is affirmative. By removing the mind—when there is no more self—that is affirmative.

All of God's creations are of one. We have own the power of creation. It has always been connected.”

Question two: Why is it that wherever we go, we must achieve harmony with the Great Nature?

President, “If we cannot merge, then we will be repulsed. If you can hear the Sounds of the Mother Nature, and listen to the Sounds within, that means your frequency is very close to them—only in this way will you be embraced. Just as in approaching a small group of people, if we cannot join with them, very quickly we will be driven away.

We are very relaxed, having been listening to the Sounds within, and never for a second leave it.

With teas that are less than one hundred and twenty years old, the state that can be attained still can be described in human language. The realm that can be attained with teas older than one hundred and twenty years is not on the Earth. Such fragrance can only be said as scent from the Heaven. It cannot be described.

Question three: How does one make progress in the direction of the affirmative via the *Cha-Dao*? How does one abandon the intellect, and surrender completely unto intuition?



President, “This is somewhat difficult because we have already been relying on our brains for too long.

Tasting tea is one method to quickly make change. There are only two drawbacks in tasting tea, one is being free from anxiety, and the second is not aging. After tasting tea, instantly one is pulled up to the spiritual level, wherein there exists none of the worries in this world. There is only joy and love. At such a time as one discards the intellect, there is love. Only after being pulled down from the spiritual level, do worries appear.

The vibrational frequency we come in contact with the outside environment everyday is often rather crude. We become infected and absorbing the Yin strength, and thus our energy is gradually worn down. Tasting tea helps us to relax, to expel the strength of Yin and to re-supply us with energy from the *Universe*. The body will quickly regain balance and equilibrium. Therefore, every day no matter how tired we are, we must not fail to drink a pot of tea before sleep. This will bring us happiness as well. If we can pass each day happily, this is to live the life of a saint, though to be happy everyday is no easy task. As long as there is the self—*I*, one will never be truly happy; taking off *I*, there will be true happiness.

After tasting tea, your life will change very quickly, and you will see your own shortcomings. We often take very, very deep emotions and suppress them within our hearts all the time, thus accumulating a lot of strength of Yin. By carrying on this way, it is difficult even in situations where one does not want to become angry. However, *Tea Tasting* can help us to release this negative energy by little each day, and we come to simply smile all day long.

An actor, in order to perform well a certain role, must project himself into it, enter the sphere of it, and allow it to frame his personality. After playing a role for a long time, a lot of negative energy will be absorbed. Thus, layer-by-layer, he binds himself to it as if by a rope. This is all voluntary. He likes it and has created it. Therefore, one ought to do their best to select only good roles to play. Taste tea after the play to relax. Let go off immediately to regain balance.

In this world, though we can enjoy beautiful things as much as we want, still we should not be led by our emotions, because those are all negative energy. As long as we can be without worry in our daily life, then very naturally we will not accumulate negative energy. There is no need to talk about affirmative; naturally we there will be affirmative.

Tasting tea is helpful with this.

Question four: How do we identify the excuse of renunciation, which is really avoiding responsibility? How does one rightly and swiftly deal with this?

President, “As long as one still has unfinished karmic chains, there is no reason to evade ones responsibility, instead one ought to face the challenge.

One must train oneself to be able to accept and enjoy the pain. Pain is also an extremely high enjoyment. Pain can be most fun. It is really very enjoyable.

The purpose of our work is to *complete all of our affinities*. Every single individual that are affiliated with us, we need to complete the affiliation with him. Everyone we know, even strangers that we meet on the street, are by no accident. With everyone who has contacted with you, there is some affinity that needs to be settled, even if just with a cup of tea, a joke, or a song. Being able to sit gather together and taste a cup of tea, there are affinities in the past live.

Therefore, one should accept whatever it is. The only way is to try to surpass it. This is the way to quickly repay our debts in this world.

The work that we have to perform in this lifetime, we must complete it;





otherwise we will need to come back again. Whether we meet with good or bad destiny, there is no point in trying to avoid it. A family in itself is a very good ashram. Let every affair be completed perfectly, for only then will you be able to put it down.

Every single cup of tea liquor is Tathagata, is Love, and is God. Within each cup of liquor, we can see everyone's spirit. Love makes the entire world becomes advanced.

We enjoy the *Cha-Dao*, and the *Cha-Dao* makes us joyful altogether!

Evening tea 20:00

The Fourth Pot Tie Lo Han (鐵羅漢, Iron Arhant²) 2nd generation year 2001

The Fifth Pot Xie Yin (雪印, Snow Seal 7532)

Wherever one passes through one will surely leave marks. This morning we toured Tiger Howl Rock; tonight we steep the best of *Tie Lo Han*.

The tea friends had already by this time achieved a tacit understanding that they would speak only when appropriate, and when it was not, they would simply go and speak with the tea.

There was no talking at all while these two pots were steeped in succession. The amount of time that everyone sat tasting was about an hour.

After tea, everyone moved to the lawn. Holding lit candles, they formed a circle to watch the *Dance of Flame* performed by Zheng.

The evening's tea drew to a close amid the sounds of laughter and merriment. Yet another joyous day!

² In Buddhism, an Arhant is one who has flown past the nets that bind one to the material world, a liberated soul.

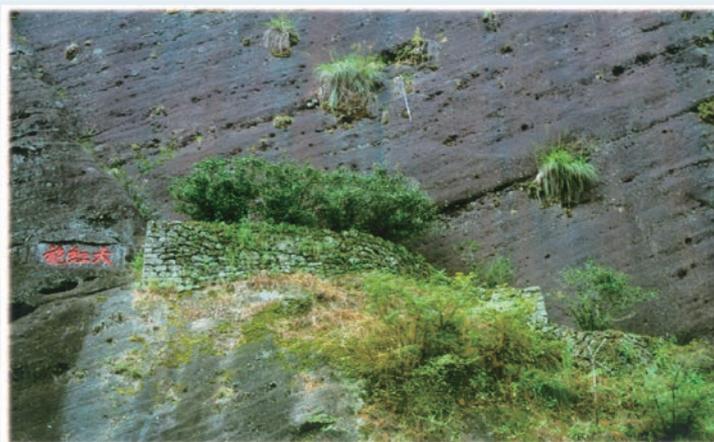


Day Four August 13, 2005 (Saturday)

We moved out at seven a.m. to visit the champion mother tree of *Da Hong Pao*, and to tour the grotto of *Shui Lian Dong*.

This day was overcast and rainy, to which our president cheerfully remarked, “*That’s the way it is, now there won’t be too many tourists.*”

We got out of the car and walked for a bit. On both sides of us beautiful tea fields nestled at the feet of succeeding cliffs. From far away, we could see on the rock wall, three bright red words half way up the waist of the mountain—*Da Hong Pao* (大紅袍, *Great Scarlet Robe*). As we drew near for a closer look, we saw



that the mother tree of *Da Hong Pao* originally consisted of three trunks and four bushes. The tea produced by each of these four bushes has a unique fragrance and rhythm. Someone later planted two more trees next to the original four bushes.

As we checked in our surroundings, we noticed how damp and misty it was up there. *Da Hong Pao* grows with its back against the rock wall, amid the broken down cliffs, its soil dotted with glimmering and shining stones, due to the dew that flows down the rocks of the cliffs, nourishing it day and night. It enjoys diligent attention and protection provided by both public and private hands, as well as the gazes of love and affection from tourists over many years. In addition, it also receives careful picking and expert roasting according to ancient methods. Under these conditions there is really no way for it not to be an exceptional tea.

We took a group photo before the mother tree of *Da Hong Pao* to commemorate the visit, and then one after another started out towards the grotto—*Shui Lian Dong*. On the way, we passed *Horse Rock* and *Eagle Beak Cliff*. *Eagle Beak Cliff* is home to the famous tea—*Shui Jin Gui* (水金龜, *Golden Water Turtle*). Finally, we arrived at the largest cave of Wu Yi Mountain, the *Shui Lian Dong*



grotto. It is a massive rock wall, split right down the middle. When the rains are heavy, there are two silky plume-like springs run down from above. When there is breeze blowing, it looks like a beaded curtain.

Today surely qualifies as a miracle. What had originally been planned for yesterday was postponed until today due to the collapse of a road. In the early morning the sky was dark and overcast and halfway along there was a light rain. It rained on and off throughout the day, all of which we found most comfortable. Had we gone yesterday, we would have had a great big sun baking down on our heads as we walked along the road, and we would have been suffocated down the valley which is entirely without trees for shade. Hard to imagine what would happen in that case.

As soon as we got back to the *Veiled Pavilion Mountain Atrium* immediately there began a heavy downpour. The timing couldn't have been better. This will surely have an additive effect to the volume of the river and enhance the experience for tomorrow's drift along the *Nine Bends River*.

Afternoon tea 14:30

The First Pot Shui Jin Gui year 2004

The afternoon's tea session opened with one of the four major *rock teas*, the highest shelf of *Shui Jin Gui*, which is a product of *Eagle Beak Cliff* that we toured this morning. Its fragrance and rhythm are both enchanting.

The Second Pot 7572 Teacake Early 1980's

The *Qi* field of the gathering room was particularly strong while we steeped tea in the afternoon. Although this tea was only twenty years old, after only two cups many of the tea friends had either fallen asleep or entered trance. This was a bit unusual! Upon the spirits returning to their hosts...

President, "Because everyone's heart has become beautiful, therefore the scene outside has become pretty as well. When we draw near and close to the Nature again, the way we view all of creations come to be different. In fact, at every moment Mother Nature is welcoming us with the prettiest poses. It is simply that our hearts are not settled, and so we cannot hear their voices. Actually, every flower, every blade of grass, and every tree is pouring forth pure and fresh aroma.

This afternoon's tea session is concluded early, wishing everyone to enjoy a unique and wondrous evening!" (Applause)

As the tea friends stepped out of the meeting hall, a flood of sunlight poured down from a low angle. The color of the sky was just right, the mountains and trees all a radiant green, as if Mother Nature was inviting.

We all wandered aimlessly, and without any commitment all walked up along the banks of the Nine Bends River. Unable to resist the call of the water, boys and girls, men and women, old and young—everyone jumped down into the water, one after the other. At first everyone was simply enjoying being in the water, but very soon a large water battle broke out. The water battle was both fierce and splendid, with cries of laughter and joy carrying on to no end. As the splashes were flying in all directions, due to the angle of the sun there appeared rainbow after rainbow amid the sprays—enveloping all as they played in the water. It was a group of overgrown children, having so much fun that they forgot themselves entirely.

Because everyone played so wildly—playing until exhaustion—dinner was relished all the more.

With dinner nearly over, we hooked up our digital camcorders to the television in the dining hall so that everyone could review the frames we'd shot over the past two days. This allowed us to revisit such scenes as the afternoon's *Dance with Nature*. The scenes were all so wonderful. After being selective, magnified, and concentrated display, it is more complete. The effect is excellent. Some are even more striking than the feeling on site.

The video was played for about twenty minutes—some people standing and others sitting—with great laughter erupting throughout and no chill in the middle. It was really lots of fun.

Never has seen a group of people having dinner so joyfully and so positive.

Evening tea 20:00

The Third Pot Thousand Tael loose-leaf tea year 1980

President, “This is the *Thousand Tael³ Tea*. It was originally wrapped in a bamboo tube, which is in an elongated whole bucket. One tube holds one thousand *taels*. This is a tea from Hu Nan Province. Originally it was intended to be medicine tea. Basically, the early *Thousand Tael* of this weight had been stopped being produced in the 1950's. Therefore, this is a very special tea. Ordinary people very rare have the chance to taste such tea. It has a heavy weight, and is of a national treasure.

We steep tea at the *Hang-Jia*, behind the host's chair and before the shelf of the teas, stands four tea pillars. They are all *Thousand Tael Tea*, which we refer to as the *Four Chief Bodyguard*. *Thousand Tael Tea* is a solid pillar, and it must be sawn apart in order to steep the tea. We *didn't*

³ A tael is equal to 36.9 grams.



bring the entire pillar with us here. What we have today is loose-leaf. Although its age is still relatively young, but it is still very special.

This *Thousand Tael Tea* was produced in 1980. It is in a loose-leaf form. Most such tea is compressed very tight and weights one thousand taels. Even if thrown into water for a week, the water will not seep through. So the manufacture process of *Thousand Tael Tea* is very tight and dense. It is entirely hand-made.

Why is it made into a pillar shape? This is because in times past, transportation was inconvenient. In order for easy transportation, therefore it was made in the shape of a pillar. In Taiwan it used to have to be sawn into discs with an electric saw, and then been peeled apart. Someone once tossed one of these pillars into water, and sawed it apart half a month later only to find that its heart was still dry.

True *Thousand Tael* pillars were made before 1953. The ones that were made recently are new. There are *Thousand Tael Teas* made in the 1920's. Those are tantamount to museum collections, which are very precious.

Question one: This *Thousand Tael Tea*, how should we taste to examine its tea character?

President, “*Thousand Tael Teas* are produced in Hu Nan province. It was made according to a specific formula, not of a single composition. This loose-leaf *Thousand Tael Tea* for example, is of single composition, being made up entirely of tea leaves. However many *Thousand Tael Teas* are mixed with other ingredients, to serve as a medicinal tea. The composition may be ninety percent tea leaves and ten percent other plants compressed together. Generally speaking though, the major portion is made up of tea leaves. After drinking, the tea will adjust the character of body into balance.

Thousand Tael Tea, after being aged a certain number of years, becomes very tasty.

Question two: How old is this loose-leaf *Thousand Tael Tea*?

President, “This is 1980's, which is more than twenty years old. This is of loose-leaf. *Thousand Tael Tea* is medicinal tea which is compressed very tight, very hard formulated tea. Loose-leaf *Thousand Tael Tea* is loose-leaf which is of single composition. It tastes like a *Thousand Tael Tea*. There is only a slight difference.

Question two: With most *Puerh* teas, upon tasting them we will sweat, why is it that in drinking this tea we do not?

President, “Sweating has to do with one’s individual body type. The tea *Qi* of this *Thousand Tael Tea* is actually very strong. One will still sweat in tasting it. That was because you played in the water too much this afternoon.”

The Fourth Pot *Jing Chang Hao* (敬昌號) 1940’s

President, “*Jing Chang Hao* is a 1940’s tea. Hopefully everyone can sit quietly and enjoy this pot of tea so that it may expel all the negative energy in your bodies, and be able to be elevated quickly.

In tasting this kind of tea, one will be elevated very quickly. After being upraised, though the frequency eventually will fall down again, still you have enjoyed this moment. The progress in spiritual consciousness is in stages, one after the next. You will keep being elevated”

After performances of song and dance, the evening’s tea session was concluded.





Day Five August 14, 2005 (Sunday)

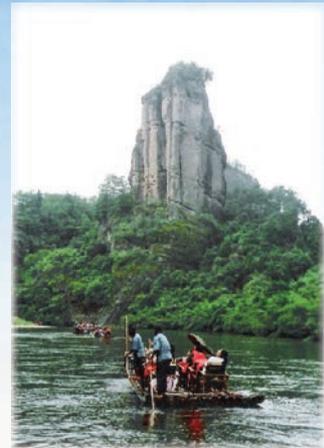
If you don't take a trip on a bamboo river raft, you have not been to Wu-Yi. After breakfast, a splendid activity was planned—the Nine Bends River drift tour.

Without experiencing this drift along the Nine Bends River, it would be difficult to fully realize the beauty of Wu Yi Mountain.

Afternoon tea 14:30

The first pot Wild growth, large-leafed *Puerh* 1970's

Loose-leaf tea ages more quickly. This tea made from wild growth large-leafed arbor trees was certainly good tea, yet it was only thirty years old. After only one cup the entire room became completely silent—just as if the tea session was about to end. There was not a single movement, voice, or sound.



The eyes may be closed, yet the mind was awake and the ears were highly alert. There were seventy adults and children, all sitting quietly, listening attentively to the voice of Nature.

How beautiful it was, that voice of serenity, that power of silence. By what affinity we have to share in this moment?

The second pot *Nectar* 1950's loose flake tea

President, "All good teas rest on a base of astringency and bitterness. The state and ranking of bitterness is very high. Teas that are at first bitter but with a sweet finish all have very high tasting state. For the next pot we will steep a tea that is astringent yet makes the mouth watering, which has an even higher realm in tasting.

Nectar is a product of Yi Wu Mountain. It is a tea with bitter base. But after a while the bitterness will be gone. If you then take a cup of plain water, it will taste very sweet. The tea from the Fong Mountain tea area is even bitterer than this, and finer than this. After just two cups, one will like it. And after three cups one will have fall in love with it! One must ingest a little bitter for the body to gain balance. The feeling is very comfortable. At night, this pleasant flavor will keep returning for you to savor again and again.

Teas that have a bitter base are very tasty, and have long lasting charm. Teas with an astringent base are even tastier and have even more charm. Both the worst and the best of teas are astringent in their base. *The*

difference is that high ranking astringency dissolves instantly. A truly high ranking tea, one of transcendental consciousness, is very often astringent at its base.

Nectar makes one relaxing and very quickly one's energy is recharged. I can't let you all slumber too long, for if you continue like this, you won't be able to sleep tonight. When relaxing, the body is replenishing its energy. Every minute we are dying and being reborn. Take another cup and is back into life. The third cup is fragrant and sweet. One starts more and more like it. There is a feeling of endlessly tender and soft love.

Nectar - first bitter, next reborn, and the third being fragrant and sweet. Let us call it *the three transitions of Nectar*.

Evening tea 20:00

The third pot of tea Bao Yi Xing, (寶以興) Late 1970's fermented teacake

President, "This pot of tea is a fermented teacake. However, it is very special, for it was made using the ancient method. Generally, fermented teas all undergo *wo dui* (wet storehouse stacking); however this teacake was made by the *Bao Yi Xing* tea firm in the late 1970's with a traditional process. Therefore, it is well worth to taste it.

Generally speaking, after the *Puerh* tea leaves have been harvested, they are steamed in an oven then pressed into cakes. Ordinary fresh leaves for *raw* cakes, after being steamed, are immediately pressed into cakes and allowed to cool down very quickly. Whereas the so called ancient method made teas the steaming time is slightly longer. And during the cooling down period the time in sealing the heat is relatively longer. Naturally the degree of ripening resulting from the sealing is higher.

Wo dui (渥堆) is intentionally to keep the steamed tea leaves to stay in high temperature and heat by piling up a compost heap. Then undergo at least three stages of stacking. More complete process would require five times of stacking. The whole process lasts for at least two to three months.

This teacake was made by directly allowing the sealing time in the steaming process relatively longer. This is a traditional and ancient production method. Therefore, this tea is somewhat different from common *wo dui*. The traditional ancient method has its own characteristics.

Normally, in steeping tea one should not use as much tea as I do. When one uses such big amount, the results are often rather unpleasant for



taste. Generally speaking, the teapot should be filled to about one-third. For some high ranking teas one-quarter is enough. Using less tea and longer steeping times will produce the best tea for taste. When one steeps as heavy as I do, it is very difficult to control. Besides, with high ranking teas, we will also not willing to let go off. It is no easy task to break off. Therefore, normally the amount of tea does not need that much. With the steeping time slightly longer, then the tea brewed is the easiest to control, and to steep out a high scoring tea is the easiest.

Actually, there is a secret in steeping tea. When brewing tea it never occurs to me that I'm doing the task. I just foolishly play with water, mechanically filling the pot and absently pouring it out. Because I found this movement is much of fun.

Even though my hands hold the pot and play with it. The way I pour the water has become very naturally inertia. In truth, my mind is completely empty. That is why when I am steeping tea I am able to constantly chat with people or tell stories. I do not keep track of my steeping times. When the water boils, I pour it here and pour it there, and for some reason the tea steeped is always so tasty. I have no idea how I came by such instinct and with this gift. It seems that I developed them shortly after starting to taste tea. It didn't take long, and naturally I have this gift. Though by saying so may discourage a lot of people. But I am telling the truth."

The fourth pot Ocean of Love No. 1 + Return to the Nascent Truth

Level 12 of Hang-Jia twelve levels

"During the last tea I talked too much. We should taste this pot of good tea. Enjoy the taste and settle down for a while.

To involve both motion and still, such is the nature of the *Tao*. With both Tea and *Tao* can there be called the *Cha-Dao*.

This pot is *Ai Hai* (*Ocean of Love*), however the amount was a little light, so I've added to it a bit of *Return to the Nascent Truth*. *Return to the Nascent Truth* is the top ranked tea among the *Hang-Jia Twelve Level Teas*. *Ai Hai* is high truth beyond the twelve levels. The highest tea that can be attained is the *Ai Hai*. These two in combination can be called the *Blissful Ocean of Love*."

All of the tea friends knew the score, and understood that to steep *Ai Hai* in a tea banquet of this size was equivalent to be a *lotto* winner.

After dividing the cups, all were in silence. Men and women, old and young, all were roaming spiritually in silence—returning to the nascent truth, and sailing to the *Ocean of Love*.

The *Ocean of Love* has no shores, and there is no need to go ashore. Those who can soak, steep, and swim within it become settled like an infant snuggled in the bosom of a loving mother. How blissful!

Half an hour later, everyone was awakened, after watching a few performances the evening's session was adjourned.

Day Six August 15, 2005 (Monday)

In the morning, we visited a large tea factory. Getting off the vehicles, we first strolled through the tea fields to observe the tea trees and the environment in which they grow. During the break on the upper floor of the tea factory, we were entertained by the zither playing of Mr. Zheng, a music teacher. Everyone then spontaneously began singing the lovely *Song of Cha-Dao*.

Afternoon tea 14:30

The first pot Gold label *Da Hong Pao* (大紅袍) year 2005

President, "This is one *tael* of *Da Hong Pao* that I bought this morning. One catty, or ten *taels* (500g), costs 8000 RMB.

Enjoy it! After tasting it, everyone can express their feelings to share this love. Always speak out your love, and to share with others.
(After tasting the tea) Generally, the topmost quality tea of a teashop we





could have tasted like this one belongs to the third class. For a tea to be qualified as first class, it must possess the conditions of a first class. The environment in which it grew (determined by Mother Nature) and the level of the producer's skill, all must be top grade. Only then will the result be a first class item.

A high ranking cliff tea must exhibit sufficient *rock Qi*, and the rock rhythm must be long and enduring. Basically, the rock rhythm of this tea apparently is not enough. Normally *Da Hong Pao* is very fragrant. The fragrance of this tea also is not deep enough. From the aspect of the quality presented in the liquor, we had tasted *Da Hong Pao* the first day we arrived here. The rhythm of that tea was far stronger than this.

The second pot Old Shui Xian (Old Narcissus) 1960's

President, "This morning, the tea factory owner treated me the oldest *Shui Xian* from his personal stash, a ten-year-old vintage. You are more fortunate than I, for I have brought from Taiwan a nearly forty-year old *Shui Xian* to treat you. After tasting this tea you'll be addicted.

To be able to drink truly high ranking teas is no easy task. If you don't know much about teas, teas will not come after you.

A first class tea, because the quality produced is very small, the tea maker puts a lot of love in it. Even the time for picking these teas from a certain time to a certain time is calculated accurately. And a great deal of painstaking effort is invested. It is made overnight and roasted in a single day. After spending a lot of love, one can only produce that very small amount. That is very precious. The attention and energy spend in producing such a tea is all different. Therefore, to be able to be a first class tea is very difficult indeed.

Today, I have brought with me a forty years old *Shui Xian* to treat everybody. Normally, I will not take rock teas such as the old *Shui Xian* out of my shop. But suddenly I had the inspiration. Perhaps I knew that someone might treat me with *Shui Xian*. So I brought this along.

It's very rare to find *Shui Xian* as old as this. The *rock tea* that we had last time, the *Elixir of Immortality*, was from the 1940's. At home I have some *Rock Tea* that is close to one hundred and twenty years old, but the amount is very little that I no longer taste it. Also, it is been stored for too long. Probably it has been deteriorated and cannot be tasted."
(Laughing while talking)

The third pot Guang Nang Gong teacake (廣南貢餅) 1940's

President, “What we are about to taste now is the *Guang Nan Gong teacake*. It is none other than the previous brand name of the *Guang Yun Gong teacake* (廣雲貢餅).

Guan Yun Gong, was produced in the 1950’s, sixties, seventies, eighties, and the nineties. But it was previously known as *Guan Nan Gong*, which was made in the 1940’s. The one we are about to taste now is from the 1940’s.

Guan Yun Gong used to be made in Canton Province using tea leaves grown in Yun Nan Province. However this *Guan Nan Gong* most likely does not make use of Yun Nan tea leaves, although it is possible that it was processed in Yun Nan. So after the fifties, Yun Nan tea leaves are used. That’s why it is called *Guan Yun Gong Teacake*. The modern era cakes are Yun Nan tea leaves, pressed and produced in Canton, hence the name *Guang Yun*. Since this cake is called *Guang Nan*, the leaves are most likely not from Yun Nan. But regardless of where the leaves were grown, upon hearing that it’s from the 1940’s, it’s worth tasting. As long as one laughs simply from smelling it, then it is a fine tea.”

Question: Please explain what is meant by: *Through tea one could enter dreams; Tea could make one drunk; Tea could summon the moon; Tea could yield virtue.*

President, “Tonight I will let everyone enjoy a bit of *Tea could make one drunk*, although in truth we already had the other day. That day we watched *Gui Fei intoxicated with tea*. Therefore this phrase doesn’t require further explanation.

Through tea one could enter dreams. Normally people have the concept that it is hard to sleep after tea. Actually it is because the tea one drinks has a lower rank—the vibrational frequency therein is rather coarse. Mostly people taste green tea. Those with relatively lower quality very easily disrupt our nerve system. Whereas good teas, as long as *Qi* rise upwards are all good teas. With such teas, it is for sure to be able to relax, and to be able to sleep well. Therefore, many people having been relying upon sleeping pills for a long time, with their minds on the edge of breaking down, happen to have the affinity to come my shop to have a seat. I said to them to drink a bit of tea and all would be fine. They took some tea and just as they were sitting there, they fell asleep. They didn’t even need a bed to fall asleep. People who come to my shop often find what I say to be rather odd. They don’t believe what I said just to drink some tea. Oddly, each one of them falls asleep with eyes shut down. It is because the tea has made them relaxed. Therefore, if



you cannot relax or your thoughts cannot calm down, then simply drink some tea. As soon as we are relaxed, then very easily we could enter dream. Hence the phrase *through tea one could enter dreams*.

This logic is by nature very simply. The teas that most people get to drink are no good. Most of them contain pesticides, chemicals, theophylline, etc. All of these are very distressing to the liver. However, with a good tea, the *Qi* will certainly drift upwards. Because as the *Qi* is uplifted, the mind will settle down. These people have their thoughts being more complicated. Their thoughts cannot calm down and tend to have more hallucinations. Therefore, after tasting tea, then very naturally his mind becomes settled, and naturally they fall asleep well. Therefore, for those people who regularly take sleeping pills, if every day they drink some good tea, then gradually they no longer need the pills.

As for *tea could summon the moon*, perhaps we should ask Miss Zheng to dance *Tea Could Summon the Moon* to provide an answer tonight. Let the actions to express *Tea Could Summon the Moon*. Because Miss Zheng has been conveying some very high level messages through dance. These are all high level qualities in our spiritualities—through dance to share with the world, to make affinities with the world. Just like some people are good at singing, and they use their songs to convey such high level messages. This is very precious.

As for the final phrase, *tea could yield virtue*, after tasting good tea, the goodness in our thoughts all come pouring out. Because when our frequencies stay on the mental level, only then we fight with each other. Only then we have lots of negative thoughts. Actually, after we taste tea, our frequencies become refined. Because within the range of this higher level frequency, there are no such things of the world—no these worries, no all these bad things. All we have are the qualities of truth, virtue, and beauty. The qualities of truth, virtue, and beauty inside us all come out naturally. We become innocent—we cry when we want to cry, and laugh when we want to laugh. Only being naïve we could attain the realm of virtue and beauty. The tea could yield virtue displays very naturally.”

Evening tea 20:00

The fourth pot Shi Feng Long Jing (獅峰龍井) year 2005

President, “This batch of *Shi Feng Long Jing* is from a tea tree that grows next to the eighteen stems in the Emperor *Qian Long*’s⁴ *Imperial Tea Garden*.

⁴ September 25, 1711 – February 7, 1799.

Its energy is very strong. This afternoon someone asked what was meant by *Tea could summon the moon*. In a moment during the break, go out and have a look of the moon, then you'll see."

After taking a few cups, all that can be seen was the limpid tea liquid. The fragrance of the tea was clear, extraordinary, secluded, uplifting, and very delicate. It is very rare that a green tea could be so subtle, and the tea *Qi* was so strong. Everyone was intoxicated by the enchanting fragrance. Their eyes were closed and without making noise. Each one was left seeking one's own amusement in the tea.

Approximately half an hour later, a ten-minute break was announced, and everyone wandered out to the lawn to stretch his or her legs. It was a fine day, with crisp air and clear autumnal skies. Upon looking up, the night sky was a patchwork of stars, a wheel of bright light hanging over at an angle, with a few clouds and fog slowly drifting around it. A halo encircled the moon like a rainbow garland.

The fifth pot Galaxy No. 3 + Return to the Nascent Truth Level 12 of 12 levels

The quantity of *Galaxy No. 3* I brought is a little light, so I've added a bit of *Return to the Nascent Truth* to it.

Galaxy No. 3 is slightly superior to *Galaxy No. 1*. The *Return to the Nascent Truth* is the hundred year old *Hong Zhi* (紅芝). The two in combination, needless to say, are precious and extraordinary. All the ones at present, whether having heard of or not or having tasted, savored the experience very much. Each one sat silently to experience and received its energy into the deeper realms of the spirit. No sound was made by anyone for some thirty minutes.

Most unusual was that there were five or six children present, ranging in age from four and a half to thirteen. All of them remained perfectly quiet, sitting straight up while tasting tea. They seemed not so much like beginners, but instead as if they had been experts in tasting teas for many past lives.

President Ho then clicked his tongue five times to awake everyone, concerned that we might catch a chill if we slumbered too long. After tasting tea, all of the lethal points of the body and pores of the skin will open. That is why one can be purified so quickly. However, the unnatural cold air from air conditioning is very easy to break through. So we drank a little tea more to get some sweat.

Further recollections of the tea meeting of "Happiness" :

"In tasting the first and second cups, the flavor was just like nectar. It's very delicious. Because I myself and two others were serving the tea (dispatching the tea), I remained somewhat distracted throughout and so I never did enter stillness. After three or four cups, our president suggested that everyone sit quietly for twenty minutes. I saw everyone was sitting still and quiet, so I also then sat still quietly. No one taught me how to meditate. I was just absent of any thought. After



a while, I saw before my eyes the towering of Wu Yi Mountain—its many peaks and trails were all quivering, flipping, and rolling. Immediately my eyes were drawn to the endless starry sky. Countless stars were flashing upon the night sky. I then noticed an elderly, sitting cross-legged on a bluff halfway up the Wu Yi Mountain; behind him was a wall of rocks, to his left a deep ravine. The mountain slope was lush with trees, flowers, and shrubbery—too much beauty to be taken in at once. This elderly person looks like an ancient Buddha. My heart emerged with joy. Naturally there was a smile on my face. Then all I could see were numerous the same Buddha stretching out in a great row behind the first, drawn out along the canyon endlessly. After a while, I felt in the middle of my forehead there appeared an eye, a lengthy black eye ball showed up, like a black grape. This black eye ball kept moving over the center of the forehead. Just as I thought that it was not good-looking, not pretty, President Ho then woke us up. Wow! So the President's tea was truly magical!"

After tea, Miss Zheng performed a dance entitled *Tea Could Summon the Moon*.

Zheng dressed in a magnificent costume that was graceful and beautiful. When she attends a tea meeting in Taiwan, she always dresses simple costumes and even without costume, but this time she has come specially prepared. Within the music entitled *Affinity (Purple China Heart Music: Taiwan, Original Power Culture Co.)*, her beautiful dance displayed in stages of start, follow-up, transition, and conclusion, which conveyed the enlightenment of the dancer and the message from Heaven. This was a long dance, which lasted for more than ten minutes. Those of us who knew the skills appreciated the performance, and those who that did not understand the intricacies simply reveled in the bustle and thrill of the movements. Everyone was awed by the majesty, beauty and grace of this dance. It was a really noble and magnificent performance. The dance finished, everyone applauded enthusiastically, and offered due praise. Fantastic!

This performance was just too marvelous! Too perfect! Although the music abruptly stopped in the midway, this did nothing to impair the grace of the performance. The spirituality within it was high after all. It was too perfect! The evening's session ended here.

Xiao Jing from Taiwan with her note after the journey :

Earlier it occurred to me unintentionally that the long thin waxing moon of Wu Yi Mountain always shines very bright. Even when encircled by the drifting clouds and fog, still it is ringed by a halo of light. After sharing this with the others, everyone then began to pay closer attention to the phase of the moon. After dinner, before tasting tea, or during the midway break—the moon showed a different phase. Tonight, after tasting *Galaxy No. 3*, I was intoxicated as I went outside for

a stroll. The moon was nowhere to be found—what replaced were stars all over the sky. I and my sister Xiao Hua prepared necessities ready and chose a good spot, and then lay down on the grassy lawn to observe the stars. The constellations we recognized could have been counted on one hand. What was going through my mind was that I hadn't yet volunteered any kind of performance. Night after night at the evening tea parties, those with good singing voices, those with special talents, and skilled dancers were too numerous to count. There really was no way I could allow myself to get up on stage and spoil the mood. Each time an old *Puerh* was poured, often any song appeared to be redundant. And what I tried hard to remember was forgotten in a flash. Ha! Plus, these past few days the air conditioning blew too strong and with symptoms of a cold I didn't open my mouth to sing.

Gazing at the glorious starlit sky, slowly I remembered the lyrics that I had prepared. Just then a bunch of comets flashed across the sky and a thought came to me, "If you can't sing it, then at least write it down." I then decided to include the lyrics to the song in my report, which would otherwise have been very appropriate for this night :

Listen to the Star Light Singing

*The blue wind softens and slows the night
The multitudes of people
Has anyone been forgot
In the far away cities
My dearest
Gazing far at me under the same sky
The deep sea of longing is always endless
The season for loving is ever far out of reach
Before I open my eyes
All this may be proved an illusion
Listen to the stars singing all over the sky
Just like angels dancing beside me
This world is unpredictable
Perfect things are rarely seen in life
Let us waste time no more
The star light all over the sky is singing gently
Don't let this dazzling light awaken your regrets
Just like angels soaring and dancing beside you
No one could change get together, leaving away, joy and sorrow
Let us cherish this beautiful dream*

Very touching! My dear tea friends, have you ever received *Xio Jing's love*?
Good night!



Day Seven August 16, 2005 (Tuesday)

Tomorrow we will return home. In the morning we are free to do what we like. Everyone was minding his or her own business.

Afternoon tea 14:30

The afternoon tea session was overshadowed by the sadness of departures.

The first pot Ang Xi *Green Tae* (安溪綠鐵) 2nd grade tea

President, “*Green Tae* is a special variety of Oolong tea series. After tasting so much *Puerh*, this *Green Tae* will surely come as a great delight. *Green Tae* has adequate depth, breadth, and strength of fragrance. It contains the perfume of a hundred different flowers and its transformations are highly variegated. The tea *Qi* is languid and delicate, and it has a special *Guan Yin* rhythm. When drinking tea, one must taste the tea’s true nature, the essence contained in its rhythm. If it is truly a *Guan Yin Wang*, from the first to the tenth cup, each cup’s essential rhythm will be different.

Generally the tea with leaves that look oily and shiny is not the true *Tae Guan Yin*. The genuine article looks just like the leaves of an ordinary tree that are coarse and natural.

The altitude where the *Green Tae* was produced is not high, however the energy hidden is very high. Different varieties of *Green Tae* are of different prices. As long as the *Green Tae* is of first grade, then the appearance is extraordinary.”

The second pot *Five Elements Tea*

First, let all the tea friends relax—to see if after tasting this tea they have the feeling of finding their way home.

Everyone had three cups or so. One by one the tea friends fell asleep, entered dreams, and entered trance. The atmosphere settled into a sea of silence.

After approximately fifty minutes everyone was awoken.

President, “Is everyone relaxed in the body and mind now? The level of this *Five Elements* is rather high. Given that there are so many of us, to be able to taste a tea of this level is quite extraordinary.

Let everyone zone out for a while longer, sit, and appreciate the feeling of what it’s like to be empty headed. The more and more we become inactive, that means we have been elevated further.”

Xie is the Secretary General; Zhou is the organizer of this tea banquet. President Ho invited them both to come forward and share some of their personal specific impressive experiences. Below is an excerpt of some of the key points :

Xie, “In the first few days of this tea banquet, we saw many enthusiastic and responsible tea friends hustling about, sharing the work required for carrying off this event. Suddenly I realized clearly of what my role was in all of this—I was both a bystander and an actress participating in the play. From this I came to see even more clear that every object and every person within the *Universe* is really *at once the lead actor and a supporting player on the stage*.

On the third day when we toured the *Da Hong Pao* tea fields, within the short distance of one kilometer, I had one of the deepest realizations of my life. It might as well be the path of my life’s journey where I felt completely enlightened. Walking leisurely with Liao, Sun, and Deng, we slowly approached the revered *Da Hong Pao* tree. It seemed to know that we had come to pay a visit, and reciprocated our good feeling in kind, as a good host entertains his guests. As we walked, at times I could feel the objects and creatures all around us inviting me in and guiding me in how to know, appreciate, and to enter their world. Led us be merged with them as one, and to interchange and embrace with their energy. The result was that the more I walked, the more I felt relaxed and happy. My thoughts also became more and more lucid, creating a kind of union of mind, body, and soul. This sense of serene, balance, and peace spread continuously both within and without my body. In addition, it became as if I could decipher their language and could now interpret all the messages being sent to me by all the living beings and objects along the path. This led me to a fuller and more complete understanding and realization of the lives of the *Universe*. The feeling of *they were me and I was them* was so clear and so intense.

Throughout this seven day journey, I could hear very clearly my inner self saying to me, “To love oneself is none other than to love all of creations, to admire oneself is to admire all creations, to respect oneself is to respect all creations, to accomplish oneself is to accomplish all the creations. All living beings are parts of the Creator, and are the manifestations of the Creator. All objects await us silently anticipating the day when we come and acquaint ourselves with them, and help people to recall the memory that ‘*they are none other than ourselves; we are none other than them.*’” (Applause)

Xie’s splendid speech inspired Zhou’s talk :



In truth, when we are performing any task there is no action that is truly done by ourselves. In organizing this tea banquet, apart from the selfless efforts put forth by the tea friends, there were also a number of benefactors who helped to make this gathering a success. The entire operation could not have been carried off with my personal ability alone. Perhaps long ago in the year XXY, or even many centuries ago, he (she) had been preparing for this event, has been doing such thing. I am just a puppet with a needle and thread. All I did was put the last few stitches on this tapestry. I see now that everything I have done previously, even including all my life, all of my past experiences and opportunities were all in the preparation for today. Perhaps I should do this thing. Since there had already so many conditions prepared in advance, so you should do this thing, therefore it is for sure that you should do it. Perhaps the mutual agreement among us so many souls was that—you should carry out the job. Therefore, after all these were accomplished, I have no specific feeling. There did not have the problem of hardship at all as you have mentioned.

Yesterday afternoon, for some bizarre reason, I didn't go to the riverside to play in the water. Normally I would never have been absent from such event. By chance I had bumped into Miss Xie and we got to chatting beneath a tree. We talked about some of the problems that we'd encountered in our lives, and about how can or how to experience that *God is us ourselves*. Just as we were chatting, discussing this topic, suddenly in that moment it came to me that everything that's happening here at the *Veiled Pavilion Mountain Atrium* are all us ourselves. There is no distance between us and all the souls. Even though through the eyes there is space between us, still what we see as space is no real space, it is still us. I, you, the space, all three of us are in one. We are together, we are each other, and we are as a whole. In that moment I realized—“*Oh, so there is a mutual agreement between ourselves and the creations of the Universe, to prop each other up, to carry one another, to rejoice for one another, and to verify each other.*”

In that instant, sitting there under that tree, the palms of my hands began to sweat. I felt a burst of the joy, the excitement from the entire tree. It was an understanding, a deep realization. Suddenly, I found that we are of one body. A tree across the way at a distance of approximately fifty meters, suddenly it will drift close to me within twenty meters. The feeling of its embrace, and all its energy! At first I felt that this place was quite nice. I had no complaints, but still a tree was just a tree, and I was I. But in that moment, I came to discover that the tree and I are the

same; we are very close friends. “*Oh! I realized! We are truly of one body.*”

Upon realizing this, I found that I would no longer think in terms of, “*I should be more compassionate; I should love and protect the Nature.*” However, I would no longer do any harm to the creations of the natural world because *we are of one*. Because when we harm other creations, it is none other than violence against ourselves. When we are able to completely merge with them, we are having affection to ourselves.

Learn to love ones self before loving others; and to love ones self is to love the creations. This is what I have realized from this trip.

Everyone applauded heartily. The final afternoon tea ended on a perfect note.

Evening tea 20:00

After dinner, most went outside to watch the evening moon. Some gazed at Emperor’s Peak or strolled through the tea garden, though none strayed too far from the teahouse.

The third pot The Sacred Tea of Chomolongma

Liao led us in singing the *Song of Cha-Dao*. Amidst the singing there were a of sorrow of departure.

The first tea of the evening is *Sacred Tea of Chomolongma*. This was to balance out the strength of this afternoon’s *Five Elements Tea*.

Chomolongma Peak must be steeped with water of seventy-five Celsius degree, whereas *Red Eagle* and *White Eagle* should be brewed with one hundred degree water. Everyone sipped the tea at ease.

The fourth pot The final pot of tea

The color of the tea liquor changed. The tea friends closed their eyes, silently meditating and letting their spirits wander. Upon the return of the spirits to their bodies, they started discussing and guessing what it was that they had just drank.

The energy of the tea is very strong. It has the feeling of *Ocean of Love* after tasting. Is it a bit higher than *Galaxy* ?

Liao suggested softly, “A bit higher than *Universe*.”

As it turns out it was *Universe* with a little *Hundred Year Hong Zhi* mixed in. The time for the *evening under candlelight* had arrived so everyone began moving out onto the lawn.



An evening under candlelight

August 16, 2005 21:00-24:00

The tea friends efficiently formed a large circle on the lawn. President Ho sat in front of a large stone lamp in the middle of the great lawn, with Zhou to his left and Ruaan to his right. Everyone was given a red candle. Next the candles were lit from one to the next, starting with President Ho and the Vice President to the left and right separately going around the circle. Then put before each one.



The moon wasn't very bright in the sky, nor was the candles on the grass lawn. The latter illuminated the faces of those who sat before them and formed a big circle of candle lights.

The tea friends sat facing the center, the cumulated energy built up over many days awaited to explode.

Zhou then stood up and said, "Let us all warmly welcome our president to speak with a big applause!"

President, "This evening party perhaps is our last scheduled program for this *Wu Yi Mountain Cha-Dao Journey*.

Tonight we will spend together here an extraordinary night. Hope tonight will bring everyone joy and happiness.

Now let the evening party begin. Our first show is a dance by Miss Zheng. Let everyone welcome her with a warm applause."

For her last performance at the Mount Wu Yi Tea Banquet, Zheng appeared in full regalia, two red candles resting in the palms of her hands, gliding barefoot across the lawn. She danced and the candlelight spilt out all around her—her postures fluttering and elegant, eyes waved, with smiles all over her face. It was truly a performance in which the heart of the dancer overflowed. She was conveying a soundless message. All the people at presence were also receiving the message in silence.

The short poem below sums up what many people wanted to say within their hearts :

Watching Zheng Dance in the Candlelight Evening

*I am love
I am dance
I am Life
I have come
Only to deliver the message of the Universe
To share
Love
Love is light
Love is fire
It dispels the darkness and ignorance of a thousand years
The chill and frost of ten thousands
I flutter and dance ebulliently
To seduce the soul shackled within your body
To arouse the true love that you inherently possess
Come
My friend
Don't be shy
Please accept my high praise
We are one from the start
We are all born of love
Please accept my invitation
Cast aside your reservations
Awaken your passion
And dance with me
We have always been one
Natural born dancers all
Angels of Love*

~ Li Xin Yu

The dance finished and applause poured in from the candle-lit rim to the center.

President Ho had previously instructed, “After the dance, for the night’s performances, let us not call people up to perform. Let everyone come up of his or her own accord. Let everyone express his or her self naturally.” As such, the shows did not follow any rehearsal or pre-determined order. There were no expectations and no limits—free reign was given to each performer.



Zhou was the first to stand up to present a speech,

*“I don't know what kind of affinity bonds have brought us here
Nor do I know what arrangements of our past lives and the present life
Have enabled us to come to know together*

It's the Tea

*Striding with light and graceful steps
Carrying with it magnificent shock and awe*

It has allowed us to gather here today

We are the spirit of the Emperor's Peak

We are the spirit of the Nine Bends River

*We are every flower, every leaf, every tree, and every blade of grass
of the Veiled Pavilion*

We are the gentle breeze that gently caresses our faces

We are the raindrops that dance upon our face

We are the flower fragrance that wafts on air

We are the air that cradles the tea fragrance

We are that magical clan of Cha-Dao in the Universe

Let us lift up the candles in our hands

And spark the flame within

To illuminate others

As well as ourselves

Let us blaze with soul fire

Let us dance with Tea

Let us accompany with Tea

To create Heaven on earth

Let us slowly lift up our hands

Let our hearts be joined

To return to that Ocean of Love that is without depth and border

Let us be one with light, with love, and truth

Let us meet together with merry

to rejoice in this beautiful and wondrous Cha-Dao Banquet of Wu Yi Mountain.”

The speech (poem) concluded, Zhou then asked, “*Who will bravely step up next?*”

A tea friend from Guang Xi walked to the center of the circle and said, “*President kindly brought us such fine teas, allowing us to relish in the wonder of tea fragrance. In appreciation, just now I wrote a song for everyone in gratitude.*”

He then took out a piece of paper and began to recite:

Inspired by the Cah-Dao Journey to Wu Yi Mountain

*Tien Yao peaks
Nine Bends River
Hang-Jia people
Puerh Tea*

*One is more spiritual when Heaven and Earth are united
A Return to the Nascent Truth in digging for the root of existence
Heaven and Hell separated distinctively*

*Within the Universe there is an endless Ocean of Love
Great Scarlet Robe*

*Old Shui Xian
Tea Saints*

*All at one with the Universe
That old solid tree births such a lush and potent fragrance
The saint of tea steeped the tea's spiritual rhyme
In it the power of the Universe is contained
God and mortals dance together joyfully*

~ Li Rui Lin

After reciting the lyrics, everyone joined in clapping.

The third person to step forth without being asked was Miss Shen, who said in a clear high voice,

“I am much honored to have been able to participate in this tea banquet. First I would like to thank our friends from Taiwan. May every day bring you happiness and health forever. I am very excited to be here. My daughter Li Li called me, ‘Mom, you must fly back from England, this is a very rare opportunity—you must come. My youngest daughter had just had a baby in England, however once I received this news, without waiting for the baby to reach the first one hundred days, I rushed back. I felt this was a very rare opportunity. From the experiences I’ve had over the past few days of the tea banquet, I have come to understand how to properly face the journey of my life and how to better live each day.

I am very excited. Tonight while having dinner, I wrote a piece of words. Now I offer it to everyone :

*In these past few days, we have remained intoxicated
Within the long-drawn-out fragrance of the tea rhythm
Devotedly submitted to the baptism by the primeval spirituality
This baptism
Has washed away our greedy lust*



*Has cleansed the dust that covers the soul
By the fresh fragrance of the Return to the Nascent Truth
We have realized the essence of Life
And have been reborn unto our true selves
To return to the innocent Nature
The feeling of no sound surpassing sounds
Shall accompany us till the end of our lives*

~ Shen Ke Zhen.

After reciting these lines, she then sang a song that reminded her of the feeling in the childhood—*Let Us Splash Up Twin Oars*.

The senior returned to her seat and next a young girl, who had recited a poem for us two days before, stepped forth again. The maturity she showed in her speech reached far beyond her age. These past two days she has been learning how to play the two string Chinese fiddle (urheen) from teacher Zheng, and already was able to play a song by Li Shu Tong entitled *Farewell*. (Everyone joined in the singing).

*Beyond the long pavilion, by the side of the ancient road
Where green grass and azure skies are joined
The evening breeze caresses a pomegranate tree and the sound of a flute lingers
The golden blaze of the sunset shines on a mountain beyond mountains
From the ends of the sky to the corners of the earth, this fellowship is scattered
A flagon of cheap wine to drink one's full and be merry
Tonight we bid farewell and sleep in cold dream
Beyond the long pavilion, by the side of the ancient road
Where green grass and azure skies connect
The evening breeze caresses a pomegranate tree and the sound of a flute lingers
The golden blaze of the sunset shines on a mountain beyond mountains*

Suddenly, Ran Zi who was still in elementary school came running out and very generously offered, “*Let me sing ‘Tomorrow will be better’ for everyone.*” Everyone clapped in approval and also sang along. There was a brief break.

After that, a tea friend from Hu Bei then said, “Our group from Hu Bei will go up and perform a chorus. We’ve taken Small Town Story and modified two of its words. We’ve taken our town and changed it to Hang-Jia. If anyone knows the song, then sing along. We haven’t rehearsed either; anyway just let’s sing together. That it may express a little bit of our gratitude.”

*Hang-Jia has many stories
 All full of joy and happiness
 If you are to come to Hang-Jia
 You will reap a bountiful harvest
 It looks like a painting
 It sounds like a song
 The state of Truth, Virtue, and Beauty,
 Here resides
 Those who chat they chat
 Those who talk they talk
 The story of Hang-Jia is really wonderful
 Invite your friends to come along
 Come to Hang-Jia and be our guest*

Everyone clapped and sang along, when they'd just finished, *Old Qi* stepped up to the plate. *Old Qi's* carriage is very magnificent. He sang together with dance. The atmosphere on site was very high! He changed the lyrics of *Happiness* to *Hang-Jia's Puerh Tea is Truly Wondrous*. After his song was finished, Yuan Yuan began to heckle, demanding that *Old Qi* perform a belly dance. Everyone was overjoyed.

Old Qi and Yuan Yuan then sang a duet, an old school yard song from Taiwan called *Country Road*. And everyone sang along.

Next was teacher Li from Taiwan. She is able to write poems, but it takes her a couple of days to work up the courage to sing a song. Tonight she bravely sacrificed herself and stepped forward to share together with everyone in singing *If*.

As the chorus was ending, in came thirteen-year-old Gong Zhu (princess), dressed in full dancing regalia. She had been visited Russia to perform a dance. As it turned out today was also her birthday, and so everyone sang *Happy Birthday* before her performance—wishing Gong Zhu happy birthday. Next, Gong Zhu performed the dance.

It was the dance of a pure and chaste young girl, her movements graceful, fluid and drawn out. Each gesture was gentle, slow, pure and soulful. She glided as if she might float off on a moonbeam. The moonlight shone down from the night sky, while the candlelight on the grassy lawn glowed. She swayed and shuffled her supple limbs, radiating a purity of spirit and a love that was overflowing. In an instant she stirred and captivated the hearts of all sitting round the circle.

Such dance ought to only exist in Heaven. How many times can it be seen in



this mundane world? Everyone was thoroughly intoxicated with applause erupting intermittently throughout. Upon the dance finished, the applause then exploded vigorously that lasted for more than one minutes.

Liao then came out to thank everyone, “Today we are truly grateful! Ever since my daughter has come to know tea, everyone can see how happy she is. I am really very touched and grateful. I can realize the true meaning in her dance. Therefore here I also express myself from my own heart. I will sing the song, *The Devotion of Love* :

This is a calling of the heart
This is the devotion of Love
This is the spring breeze on earth
The flowers of bliss are blossoming everywhere
This is the spring of Life
In a heartless desert
In a wasteland without love
Even the Lord of Death stops in his tracks upon seeing
The flowers of bliss are blossoming all around
Ah
If only everyone would offer a little bit of love
Then the world would be a perfect place
Ah
Ah! Ah!

(Woman’s voice): *Next let sister Yuan Yuan dance for us.*

Yuan Yuan likes to dance. Though she has never been formally trained, still she danced and flew about the lawn, her limbs moving swiftly—also seemed as if flying towards the moon. The audience was held in rapt attention, each one of us felt surprised. No sooner had the applause ended, a tea friend from Taiwan suddenly walked quietly to the center of the lawn. With arms held high and towards the moon, she began to dance as spryly as a nymph. Her eyes never looked down the ground and moved swiftly. Not long after she collapsed on the grass. Everyone applauded in encouraging.

The four and a half year old *Little Angel* then summarily entered the arena. Her tiny body with short limbs was also racing about the lawn—with eyes fixed on the sky, as if ready to take flight upon the wings of the moonlight. She danced adorably, albeit strangely, to the somewhat surprise of the audience! In fact all of tonight’s dances were really amazing and surprising—there was a kind of energy in the field. The Little Angel tripped and fell, birthing great applause and laughter from the onlookers!

Zhou later wrote us and said, “Chan Shin shoot the video after the light and turned out all blank. The only section of all the videos was the scene of *Little Angel* falling in a heap at the end. Ah! Ah! It’s really funny!”

Crescendos one after the other, and then suddenly there was an unexpected development. Xiao Bao stood up to speak, his voice excited and high with emotion,

“Yesterday I made a pact with Eric, I said if there were several miracles occurred today, then I would stand up and say something to my parents that I’ve never said before. Today miracles have already appeared, so I would also like to offer one more for my parents. I am now fourteen years old, I have been conscious on this earth for some ten odd years, and to tell the truth, I’ve never really treated my parents very well. Actually it’s not that I want to be this way. I want to change my life. I don’t want to continue behaving in the way I have in the past. So I have mustered up my courage and come up here to say one word—I owe you an apology for being an unworthy son. I’ve been a disappointment to you and I hope you can forgive me.”

When he finished speaking he knelt down in silent admission of wrongdoing. *Old Qi* and his wife then came up and embraced their son. Everyone was very moved, and offered applause by way of encouragement. Afterwards *Happy Shu* informed us that, “That morning he had even told his parents: ‘*This is the last time I go out to play with you. After the baby is born then this house will belong to the three of you. You won’t have to worry about me from now on...*’ Those words still echoed in their ears. That night the soul suddenly woke up, and he walked out of the fortress that he’d imprisoned himself in for the past four years. It seemed that he suddenly and completely realized his wrongdoing as he knelt down apologetically before his parents. It was really incredible.”

This was a most touching display and some people began to shed tears. The playing of *Chess Piece* on flute then picked up, the sound carrying high and low - reaching both near and far. The music spread like a wave across the circle, helping to settle the scene after all that emotion.

Xiao Bao, “I feel very honored to have met everyone here. Thank you everyone for what you’ve done for me. Thank you. I have listened to what Uncle Ho had said and I feel now that I will surely achieve all that I want. I want my future. I believe I will.”

A female voice then called out from the crowd, “*Xiao Bao, we love you!*”

Everyone then chanted, “Idol! Idol! Idol, Idol!

Miracle! Miracle!”

Next Xiao Bao first thanked Auntie Xie and then Gong Zhu. “It was



her performance that gave me the courage.” Next he thanked teacher Ho for encouraging him to make the final decision. Then he kowtowed to each of his parents, one by one, and his parents embraced him in return. Everyone was very touched and encouraged the boy with their applause with great joy.

Gong Zhu, standing on the side then exclaimed, “Excellent! Bravo!”

Long Long who had never cried since she was born, suddenly began crying uncontrollably.

Yi Shi began to play the bamboo flute (*xiao*). No sooner had the sound of the *xiao* ended, than the girl who had earlier recited a poem came on stage again, wanting to perform for everyone a *characteristic dance*—a foreign folk dance, an offshoot of ballet—she would do the dancing, and up to everyone to guess what it was.

No music accompanied her and she wore no dancing costume. She danced alone, performing two drawn out pieces on the grassy lawn.

The first was a Hungarian dance, with everyone guessed for few times before the right answer. The second was a Spanish dance. It was a bit easier to identify and someone guessed it correctly straight away. As a finale she sang a song entitled, *Red Plum Blossoms in Bloom*.

Upon finishing, Lei Ming stepped forward holding a flute, saying he would play an extemporaneous melody, one without a title.

Zhou immediately said, “Please let’s all give Lei Ming thunder storm-like claps!”

No sooner had the sound of the flute ended, and the applause stopped, Ms. Shen said, “Allow me to sing a piece of Peking opera entitled *Gui Fei intoxicated by Tea* for everyone.”

Next a group of children sang, *Encounter*.

At this time, Xiao Bao’s parents walked over together to President Ho, hugged him and wept, expressing their deepest gratitude. Everyone watched quietly with making any sound, observing this tremendous outpouring of emotion; the release of many years of hardship and bitterness.

Old Qi, “President once told me something. How did it go? That is, ‘Smart people eat stupid people; stupid people eat the sky and the earth.’ As for myself, I have once been one of those smart people, but now after all these years, I have become nothing. Then became just like a foolish guy. Now I finally understand. I should really understand. From now on, starting from today, I shall be a fool. I will give myself to God.”

His disclosure was most touching. What kind of evening party is this?

Little Angel, together with dad and mom sang *Mother's Kiss*, and everyone joined in the singing.

Ling Ling kept her promise and came out to sing the song she'd committed to earlier, *Plateau of Chin-Zhan*. The song was pleasant to listen; the voice was forceful and high. Even though the song was difficult, nonetheless everyone joined enthusiastically in singing it.

The evening was already quite late, when someone remembered *The Song of Cha-Dao* and suggested singing in chorus,

*From all places we gather together with joy
 Cha-Dao brings us in happy harmony
 In tea is born virtue
 Love and Forbearance
 Tea invites the moon
 To roam over the skies and the Universe
 It is nectar that nourishes all beings as one
 Within Cha-Dao, there is True Love
 Hearing back the Currents of the inner nature
 Now and the primeval times are the same
 Relishing the nothingness of the everlasting eternal
 Sharing in Cha-Dao
 To create Heaven on Earth together
 World peace is not a dream*

The Song of Cha-Dao strikes the spirit of the *Hang-Jia Cha-Dao Research Society*, but everyone also invisibly felt that the evening party was drawing to an end. Zhou seemed to sense this too, and suggested that everyone sing *The Same Song*, his favorite.

Never has there ever been a banquet beneath the Heaven that goes on without an end. President Ho stood up and walked to the center of the circle. He asked the tea friends from Taiwan step forward, holding hands and forming a circle. He then asked the tea friends from the mainland to step forward, hand in hand and formed a big circle out of the small circle, with the inner circle facing the outer. Mr. Ho then said, "We the tea friends from Taiwan will now sing a song for you, *Wishing You Happiness* :

*I give you a gift of love
 I wish you happiness
 No matter when or where you are
 Don't forget my blessing*



*On this journey there is sweet and there is bitter
You must keep steady and strong
Elaborate your wisdom
Leave behind your droplets of sweat
Create your own happiness*

(Lyrics by Lin Huang Kun, melody composed by Lin Jia Qing)

The singing finished, President Ho declared the night's tea party adjourned.

Suddenly from the crowd came a child's voice yelling, "No! I don't want to go!" It was *Little Angel's* voice. She was sobbing in her mother's arms.

The candlelight had already gone out. Under the moonlight many people wept openly, giving each other hugs, and bearing their hearts.

The scene at the end was as chaotic as it was heart warming, with many individual scenes occurring simultaneously. Likely busiest in all of this was President Ho.

Apart from God, no one can narrate a perfect story. Those who were there that night, upon reading these lines, surely will recall individual recalls!

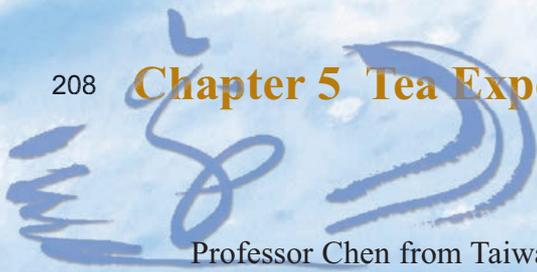
Joyous laughter and tears, blissful happiness, and gratitude—it had only just ended and already it was being missed. Once missed then expectation occurs—expecting to rejoin the next year.

The meeting was over but the people did not disperse, everyone feeling besotted with the moment, refusing to return to their rooms and leave it behind. They spread out in groups of three or five, some sitting, some standing, with others lying on the grass lawn, gazing up at the night sky or staring at the moon. The moon was clear and bright. Man gazed at the moon, and the moon also gazed back at Man.

Someone then exclaimed, "Look, the clouds in the sky have also formed a big circle!"

It was true. Above our heads, the long and thin bands of cloud had formed a big circle. Today is the twelfth (according to the lunar calendar); no, it's the thirteenth, now being nearly one o'clock in the morning. The moon should have disappeared long ago, but still it hangs on above the treetops, lingering long; not willing to move. Everyone stared dumbly at the moon, and the moon gazed at everyone.

Someone then began to dance under the moonlight, and everyone rushed to find candles or flashlights—anything to help shine a light.



Professor Chen from Taiwan then spoke for the first time, “The moon is very strange tonight; it seems not to be moving at all.”

Everyone had already by now noticed this strange occurrence. After a long while, someone was heard to say, “It’s really true, tea can summon the moon!”

Another voice said, “Yep! Last night we watched an entire night full of stars, we gazed until two A.M., but there was no moon at all.”

President, “Let’s not let it move then! If it were moving it would have gone down over the mountains long ago. The moon wants to let us enjoy an entire night full of wonder! Let it stay a little while longer then—until we fall asleep.”

The moon bore witness to our festivities, accompanying us the entire night. Then suddenly overhead, on the side of sky, there appeared a comet streaking past. Truly it was a wondrous night!

President, “Each one of you helped in creating this miracle. Why did I ask everyone to come out for a stroll? It was because if you didn’t come out for a stroll, you could not have understood God’s will. When you realize that upon our arrival at this place, every corner, everyone is in the process of transforming and transcending—all the problems were disappeared. You will know how meaningful this work is! It is not in the physical aspects.”

From afar drifted the bubbling laughter of the Zhou family from Beijing, this seemed to remind Mr. Ho of something for him to say,

“Each one of us is the favored son of Heaven. None of us realize just how rich and noble we are. Sometimes, we forget how truly grand, how wealthy and plentiful we are. We are stalled within certain logic. Therefore, get out and move around a little occasionally. Let the world purified more quickly. Every time we pass across a place will bring peace atmosphere to that place. The place wherever we passed by, it will surely become a paradise on Earth. We must quickly uplift this world’s frequency to let this world be peaceful sooner.

You wanted me to explain *Tea can summon the moon*. I have already proved it. Every night the moon was already down by ten o’clock and out of sight. Normally when we finish tasting tea and walk out, the moon is gone. Tonight however, it has lingered on, waiting for us to go to sleep. I hope that now you all can attest to the fact that indeed *tea can summon the moon*.

When initially I was asked to explain this, it wasn’t that I didn’t want to



tell you. It's just that at the time, if I told you, you would never have believed me. Better to have waited until everyone could witness for themselves that *tea can summon the moon*. Then you will naturally realize it"

Everyone remained sitting together in a circle, enjoying the beautiful and mystical night. All were unwilling to let it go. Finally, it took the president's urging everyone and left alone beforehand, everyone gradually left and went back to their rooms. At that time, lo and behold, the moon also fell down fast over the horizon.

So this was the final night of the *Cha-Dao* Expedition to Wu Yi Mountain.

Day Eight August 17, 2005 (Wednesday Morning)

It was between one and two a.m. by the time everyone made it back to his or her room to sleep. By five thirty a.m., the tea friends from Guong Zhou and Beijing had already boarded their vehicles. President Ho and a few others went to see them off, shaking hands, exchanging hugs, offering blessings, and making pledges to meet again the next year.

After breakfast was free time. Xiao Jing and *Chess Piece* lead a group of tea friends down to the Nine Bends River to again play in the water as if trying to recover something. However, with so few comrades, the scene seemed a bit cold and deserted. The play didn't last for long and soon everyone returned to his or her rooms to clean up and take a bit of rest. Then it was remembered that our president and the group from Wuhan, Shanghai were having a chat, so we went and sought them out in the tea room, not wanting to miss out on anything.

Even before we reached the door to the hall, we could hear a boisterous conversation coming from within. Someone was talking, "After drinking tea one falls completely at ease. Whatever he or she does is just like floating clouds and flowing water." By hearing the voice we picked out immediately whose it was. So tasting tea goes just as well with chatting, wonderful!

Steeping tea is really a very casual affair. No one minded that this time we were chatting whilst we sipped. The questions raised by the tea friends from Wuhan drew out a number of unusual responses from President. Below are few selections from the discussion :

- ◎ Through tasting tea, we relax and release tension very quickly. Once released, we then enter a new territory. If these things (suppressed and accumulated negative energy) were not released, then they all jam up there and you cannot grow.
- ◎ Everything is a process. After a while, you will feel that all are of one.

Following frequency being elevated, the realm one enters will be different.

- ◎ In truth, to be successful, one does not require great resources. Just follow the instinct, the feeling, go ahead to accomplish it whatever comes to your mind. There is no need to reserve any space.
- ◎ In this world you must act quickly. When you are trying to reach a decision don't consider too much, for if you over think it you will only make trouble for yourself, and in turn create more trouble in this world. Actions that don't make too much use of the intellect will naturally cause no trouble.

The energy inside the brain is lower. If you rely on the brain in reasoning, it will ultimately harm yourself and waste your own energy. I never use my brain; I simply do. Act straightforward! No matter who you're dealing with, before they've even had a chance to consider, I have already done. Once an action is processed through the brain, it becomes subject to our mortal frailties. The energy is not right. Basically one is hindered by oneself.

- ◎ When doing anything, you must always be swift. Your speed must always surpass that of the demons to be able to win. You must be aware that *when a spiritual practitioner performs any good deed, there will always be a trial involved*. Therefore, in all that you do, do not waver. Whatever we say, the result must be manifested. In this way the demons have no chance to stop us doing anything. Generally, we always make use of the brain to analyze first. We make plans what should be done first, and what should be done later. In the end when we go out to have a look all the demons are dragging at you. You struggle in your heart constantly. All your life spends in up and down, asserting and denying, and struggling over there. Therefore, even though you spend all your energy you still don't get anywhere. We do not have to waste our strength like this. After you finish saying something simply do it quickly. Then it is done.
- ◎ Therefore, once your perspective changes a whole new world unfolds before you. We do anything just like floating clouds and smooth flowing water. In the space of a single cup of tea all comes to be decided. Don't use too much logic.

A tea friend from Shanghai asked some questions about personnel.

President Ho responded rather casually saying, "These are really just small problems. Drink more tea, then you will have the wisdom to deal with them... If there are no more questions, then simply enjoy good teas!" (The tea friend kept in silence...)

Rou Yi suddenly thought of a melody and sang a song—*Heart of the Lush Green Grass* :

Having no fragrance of a flower, nor the height of a tree,



*I am but a sprig of grass nobody knows
Never lonely, never anxious,
Just see how my buddies cover every corner of the world
Spring breeze! Oh spring breeze
You have blown me green
Sunshine! Oh sunshine
You shine down on me
Oh Rivers and mountain streams how you nourish me
Oh Mother Earth,
You embrace me oh so tight*

The song was fitting and won a room full of applause. That sound, like good tea and good water, had a great penetrating power. People continued filing in, and after a bit of light talk and a few jokes, the President said,

“In this world, in the course of a single cup of tea, you can create a paradise within one thought. Since arriving here, the rate at which you grow has been very fast, and you have influenced the magnetic field of this place. We constantly advocate and this world will soon become Heaven on Earth. The affinity between us is very deep.”

Rou Yi then sang yet another song, *Olive Tree*.

We then drank tea quietly for about half an hour. The time was up and so the president gave his concluding remarks,

“I would like to congratulate everyone! This spiritual purification journey has brought to you marvelous experiences. I hope this energy, stays with you a long time after returning home. May all of your days be filled with happiness and the romantic spirit! As for myself, I am already very accustomed to this kind of reality. Therefore I bring it with me to share with everybody. I hope that everyday wherever you may go, your lives will be full of miracles.”



The eight-day *Wu Yi Mountain Cha-Dao Expedition* of happiness, peace and full of love has been ended. Each of the tea friends had their own experience and had accomplished a lot. The tea friends came from all the directions. There were males and females, old and young alike. Of those who were old, some were over seventy years old, while the youngest was only four and a half. Everyone gathered in one room to experience together the *Cha-Dao*. Every morning we went out to leisurely inspect the rocky peaks and bending rivers of Wu Yi Mountain, to merge with the embrace of Mother Nature. In the afternoons and evenings, we retreated into the tea hall to silently sample sweet springs and teas of exotic fragrances,

with spirits roaming in the realm of truth, virtue, and beauty. In the course of the seven days, we put aside the worldly affairs. We did not talk all the gossips. All worries and cares were forgotten except for happiness and joy. It was a wonderful exchange of love and affection. Each one played their role, serving the other and in turn being served and beneficial with each other. In the end each had achieved their own spiritual growth and elevation.

President Ho was the sole host of the tea party. It was by his affection that the benedictory forces of the universal energy came to be channeled. The silver pot used for steeping made the liquor most potent and pretty. The selfish-less love and subtle force of vibration had stirred the heart of every tea friend present. Everyone melted within a boundless sea of love, continuously in the process of being purified, awakened, self-realized, and up-raised. Each one came to realize that love is the ultimate truth in the *Universe* and all received the Benedictine of God's loving power. Assisted by the strength of the tea, we all became instruments of the will of the Supreme and blessed this world. Indeed, within these eight days, we created a heaven on Earth altogether.

A tea banquet such as this is unknown to the annals of history. What we were in pursuit of was already not merely the tea, the art, nor the refinement of living, but the true *Cha-Dao*. Therefore, it is different from an ordinary tea meeting. Perhaps it should be called a *Cha-Dao Banquet*.





The Day — Monday

After Wu Yi Mountain, returning to our respective points of origin felt somehow like falling from Heaven. Though we returned to *normal life*, having undergone this spiritual scouring and charging of our batteries, each of us now felt that our lives were raised up to a whole new level. The love in our hearts continued to grow. Each one adjusted their own way of living—to create and accept their own new future.

Looking back on the eight days spent on Wu Yi Mountain, everyone felt very lucky to have been able to attend this splendid historical banquet. Many joyfully expressed that it must have been the fulfillment of pacts made in a previous life. The eight-day tea banquet had become an eternal memory in the hearts of all the participants. This historic banquet and immortal memory should rightly be commemorated in some way, to share with the world and the future generations.

Everything described above is a rather complete memoir, yet the full texture of the events is beyond this record.

August 22, 2005, that is today's date. The tea banquet being over less than a week, and Zhou from Beijing sent five *attainment reports* written by the children of attending the tea banquet. The ages of the children ranged from thirteen to seventeen.

Adults were busy with work, facing life, and fulfilling their social responsibilities. They had no time to write articles. Children on the other hand have few worldly burdens; their hearts and thoughts are simple, unpolluted, and direct. Their accounts are unprompted, written swiftly and from the heart.

The followings are five excerpts from the attainment report. These are the voices of a new generation of the new era. Within the reports, there are full of spiritual awareness and gratitude. They also transmitted the *message of love* that descends to us from Heaven.

- (1) Xi Xi (A sixteen year old girl, a sophomore in high school now living in Beijing. She enjoys novels, movies, tasting tea, and playing the long flute. The following five names are all nicknames. The ages were counted according to the years having participated in the *Tea Meetings*.)

Wu Yi Mountain—A Spiritual Journey

The seven-day trip to Wu Yi Mountain was not merely a journey of the body, but rather it was a journey of the spirit!

The first night after meeting Uncle Ho (the President), a very strong and

intense force of love had been continuously wrapped me up tightly. A feeling of being touched from the bottom of my heart began to creep like a vine and tears rushed out uncontrollably. Through each cup of amber colored liquor, True Love was transmitted to the depths of all our hearts and souls. After we tasted a steep of *Ai Hai* (Ocean of Love) ,a most exquisite tea, everyone entered Samadhi. Within the dense tea *Qi*, unconditional love and endless humility were conveyed, which contained the full benediction of God. The power of love pierced straight into the soul, and tears flowed naturally out the frame of the eyes. It was a kind of shock wave from the depths of the spirit. Wave after wave of love sprouted from the bottom of the heart. The entire soul was cleansed by nectar and purified by the energy of the *Universe!*

During these seven days, it was as if I were an infant again. Every moment passed just so innocently, happily. Every day was waiting foolishly for miracles to descend. God truly was especially caring us—this group of silly children, each day bestowing upon us different miracles. The rainbow around the moon was proof enough for all. The beautiful illustrious light that surrounded the moon brought endless praise and delight for the foolish children on the ground. The candlelight that rushed up to the heaven is further proof—the miracles on our side have become eternity. The candlelight was just like a ray of God’s light, as we bathed in the pillar of light silently awaited a new baptism.

The moon was swayed by us, and for a long time it paused upon the sky. Its gentle and mysterious light illuminated every smiling face.

Uncle Ho’s words that day touched and moved something in my heart. He truly helped me find the affinity that I had lost for so many years! This affinity has always been by my side, it’s just that I never really sought it out to taste its flavor! When we truly settle down, that long lost affinity will jump out to share with you.

Sitting quietly on the grassy lawn, eyes shut, quietly soaking in the Benedictine grace of Mother Nature, it was just like a dream state. The trees walked towards me and I was sunned by the gentle smiles of each blade of grass. In the end I realized we ourselves are the key that opens the door to the deepest depths of the spirit.

Lying on the grass, gazing up at the starlight, my entire being was completely drunk. Lost in the Milky Way, the lights were flashing endlessly. The clear and obscure voices by the ear guided us into another realm. That ingenious interaction of light and sound formed a staircase, a path back to home!

Eternal Memory

The starlight flickers



*Illuminating the lawn
Everyone sat silently, cross-legged
Awaiting the descent of a miracle
The falling of a star
Brought with it the grace of God
Trail after trail of star light slashed across the sky
The vast sky is now performing
A brilliant and blazing ballet
The lush tea fragrance within each fine porcelain cup
Communicates the message of love
His love and humility
Revealed in the amber colored liquor
Manifested
Around him
Shines the light of God
My spiritual awareness
By the mercy of God
Rises up
Beneath the night sky
The forest of trees is waving
The small blades of grass
Have paved a length of soft carpet
The moon
Gives off its bodily luster
A comet streaks by
Leaving a trace of its brilliance
That carves an eternal memory into the heart
The Shapes are shining
The Wind is dancing
The Moon is radiant
We are all silently waiting and sharing
Sharing the true love within our hearts
The warmth from the earth
The greeting of every tree and every blade of grass
The fairies of the world are dancing
Transmitting the endless spiritual currents*

- (2) Shepherd (A boy, age fourteen, attending Yu Ying School in Beijing.
Specialty—sleeping. Nickname: Sleeping Deity in Heaven)

The Miracle of Love

Wu Yi Mountain has brought me too much. I have taken out all I owned and dispatched them out. In return I was shown a response that is carved on my bones and stamped on my heart.

In these short seven days, I have changed so much. In the beginning my mood was rather dark. I came along only out of duty to my parents. Wu Yi Mountain, so what! It had nothing to do with me. When I stepped into this great hall, I was still a completely closed off—my soul was completely shut, jammed and sealed off from everything. I just pretended to smile everyday. I pretended to be happy and tried to act natural, and just to searching for some nonsense console. The feelings of the first few days were the same as when I came—completely didn't make any change at all; all I thought was that coming here was a complete waste of time. I totally didn't see anything, didn't realize at all. I was just cheating myself. Still I couldn't find the key, couldn't feel the lock and couldn't see the door. I was continuously trapped in my own frame and be my own self.

However, everyone who came to Wu Yi Mountain, over the seven days each came with his own mission. I came to believe, on the morning of the sixth day. I had been observing, searching. I finally realized that the first few days seemed to be only suppressing myself. Perhaps this was the arrangement of destiny. The force left for me to be explored.

Eric made a bet with me. He said, "If you see a miracle today, then go and do something that you want to do but have been afraid to do." I agreed. This was completely out of character for me for the last day. In truth, before the critical moment came, I had already decided, miracle or no miracle I would carry out my promise.

After dinner, I went to look for Uncle Ho. I went to find him to share my feelings of the past seven days. I gathered all of my thoughts, and released them all at once. All my feelings about everything in these seven days, including many prejudices against Uncle Ho, I laid out in full. I had the feeling of being released from a great burden. I completely opened up. I had found the key and touched the lock.

My agreement with Eric was that, if there appeared any miracle today, I would take it as a sign that I must apologize to my parents. Originally I thought to wait until we got home, but as night arrived so did the moment that would change my destiny. I didn't plan anything out, initially I thought I'd simply enjoy the final night here, take a few more looks at the beautiful night sky, and enjoy being close to nature. Time kept passing by, and without aware of it. I truly completely believe wholeheartedly in miracles.



Oh, the dance by Gong Zhu! Truly, I will remember it for the rest of my life. Oh, how it deeply struck and moved my heart. I could see the door. I could touch it. And immediately it opened. As I stood in the center of a couple dozen people, I opened my soul. I released the love that had been slumbering within me for so long, and it struck deep within everyone's heart. I was repaid with unlimited love. Oh, what a mighty power! It was an incomparable feeling of fulfillment and happiness. I truly felt I was the most fortunate boy in the world. I was completely overwhelmed. Wasn't this exactly the kind of feeling that I needed? This feeling has always been inside of me; it's just that I never used it, that's why I kept overlooking it. When that feeling of unlimited love was feedback into my soul, it then compounded to become an even more perfect love, an even more powerful force that in turn I could go and spread to others. This truly is paying it forward. I have successfully changed my life. My life has become ever more beautiful, perfect, full, and happy. I believe in myself and I have accepted love. I have learned to tolerate all; therefore I have acquired all and become all.

- (3) Qi Qi (A seventeen year-old boy, now living in Beijing. Nickname: Small tea pot. Hobby: Tasting tea, reading, listening to music.)

The impression I'm left with from trip to Wu Yi Mountain, starting with the *Veiled Pavilion Villa*, is just too beautiful to put into words. The plants and the lawn, and the strolling leisurely among them—that kind of communication between the soul and nature—even now, just thinking about it makes me happy. Also, the twisting of the Nine Bends River, the towering majesty of *Emperor's Peak*, all of these made a strong impression on me. However, the deepest impression would still have to be the scene where everyone was moved all at once.

Free Flowing Beneath the Moon

*The moon lit up the curtain of the night
 Like a lotus rising up from the water
 Beneath this night's moon
 The seven-colored moonlight
 Painted all the creeks and crags of Wu Yi
 Everyone's gaze fixed upon you
 You create one miracle after another
 And we like the stars
 Are scattered all over the corners of the world
 Shining upon you, as well as the night sky
 The night is oh so beautiful
 Like a dream or illusion
 A young girl sits on an alter weaved from light*

*Kneeling before the moon
 Is this real?
 The color of the moon and the light of the stars
 So brilliantly entwined
 And I,
 The light in my eyes
 Has already spilled out,
 The corners of my mouth curve upwards
 In my heart there is only blanching praise
 It's you that created this miracle,
 Delivered love—through tea
 Towards everyone
 The moon seemed to have also been affected
 She strolled
 Hung upon the tree tops
 Loitering above the cliffs
 As if unwilling to depart
 When everyone lowered their heads in silent reverence
 Silently she slinked away
 The stars became brighter
 The night became more still
 A comet slashed across the night sky
 Leaving behind a scar
 Leaving behind a memory
 I have always thought that memory is the most beautiful
 The miracle like comet
 Slashed across everyone's cheek
 And upon everyone's face, radiance remained
 That moment of glory so brief
 Yet stands eternal*

- (4) *Chess Piece* (A sixteen year old girl, studied at Wuhan Foreign Language School. Expertise: German, flute.)

Journey to Wu Yi Mountain

2005 August 10-17 Seven days that felt like seven years, at Fujian's Wu Yi Mountain.

2005 August 20th 1:30 a.m. I locked myself in the bathroom to write down these words that I wanted to express.



*Flowing with cups of thick and dense liquor,
love that is richer than the liquor was transmitted.
Through tiny and thin blade of grasses,
appreciating the breath that is even finer than the thin grass.
Gazing up at the dazzling star falls,
Teardrops brighter than the comets dripped.
Flowing one and other curves of rainbows,
Taste intricate painstaking curvier than the rainbows.*

In truth *Happiness* is just as good as *Ai Hai*. There isn't a drop of tea that doesn't contain endless sharing and happiness. Tasting tea needs no redundant speech. Just settle down, reverently and patiently await the appearance of a miracle, then all problems disappear automatically. Only Love is the solitary medium of the heart.

After listening to Uncle Ho's words, I imagined myself standing on the grassy lawn, encircled by green trees. My eyes shut, my arms opened wide, watching as the white clouds flow over the blue sky, the Nine Bends River was sloshing at my feet. Suddenly, unwittingly, tears began to flow. It's been so long, I'd forgotten my dearest friends for oh so long, but still they remember me. When I gently called to them, they waved back at me and smile. Since that day, I've come to know them all again—I remember and possess them once more.

Actually we have always owned them—never really lost them, though sadly they had been neglected in a corner. There they remain, until one day someone reminds us that on our noble necks there hangs a key that can open a hundred treasure chests. Only then do we suddenly awake and realize how wealthy we are. Prior to this, we so often beg alms from others. How miserable and ridiculous we were!

The Moon was also drawn by our light and for long moments would not leave us.

The Moon was also touched by our *True Love*, and garlanded itself with a beautiful rainbow.

The candles in our hands lit up one by one, the perfect halos of which will ever remain at the foot of Emperor's Peak. Sounds of merriment and laughter, excitement, and tears. The opera unfolded in scene after scene of heartfelt emotion, illuminated by the halos of candlelight. We sat in awe of miracles, and in turn created them ourselves.

Love by Liebe

When water is affected with love it will display a wondrous and beautiful pattern, not to speak of the most sensitive human being?

Enjoy an endless ocean of love, immersed within it, and hope that for a moment time may stand still.

Smiles on the cheeks bloomed radiantly, sounds of songs lingered long in the tearoom, dances in candlelight dazzled with glow.

I suddenly felt I was not brave at all. I was so afraid to leave this paradise. I was so afraid of falling down after being lifted up so high. I was so afraid that I shall soon have to face the darkness beyond this light. I was so afraid that the return to negativity is unavoidable. I was so scared.

Tea - Light – Love, please give to me the courage. Let me dare to break on through!

I need you to tell me that we will all play our roles well.

I need you to tell me that we will all carry out our tasks!

I need you to tell me that we will take this brimming cup of love and share it a round!

I need you to tell me that we are bestowed with the mission to create a paradise together!

When I tried to describe with my pen or with my mouth the miracle, the first time I felt so utterly helpless and lost.

Only those who have experienced it for themselves can understand and believe every sentence, every phrase, and every word I am saying.

I pray that our next meeting is just around the corner!

- (5) Princess (Gong Zhu, thirteen year old girl studying in the forty-seventh high school, loves tea, reading, dancing, and playing flute.)

The Radiant of Love

(1)

The evening tea meeting began at seven p.m. Upon entering the room, I felt the force of love came over me at once! After sitting down in a chair, I didn't want to move anymore. Words and talk have become redundant. I just want to close my eyes for a bit and enjoy the moment. Though the tea had not even begun to be steeped yet, the moment Papa Ho brought out the tea leaves. I almost cried, the tears pooling up in the corners of my eyes. Suddenly, I felt myself floating amid a Ocean of love. I had no idea to where my body had drifted. It seemed as if all that remained sitting on the chair was a soul transfixed. I could hear nothing.



When I opened my eyes, what I saw was a cup of tea, but to me it was a cup full of love. As I lifted the cup, my hands trembled, my third eye twitching without end, my entire body was suddenly heated and I began to sweat. One cup down and already I've entered Samadhi. In a single moment I became exceedingly relaxed, carefree and saw a blazing light. This was none other than the dazzling brilliance of love! It's so pleasurable, so comfortable. This feeling seemed have not been felt for so long. After a long while, when I opened my eyes again everyone and everything I laid eyes on instantly became bathed in light. Ah! Here is the Heaven, the Heaven of Love!

(2)

During the midway break of the afternoon tea meeting, I could no longer contain myself. I ran outside onto the grassy lawn and began to cry. The sun smiled gloriously—the entire lawn all sprinkled with dew, with dewdrops hanging off the leaves of the trees. I listened quietly and attentively to the beautiful voices of nature, so harmonious, so gentle and peaceful, so beautiful and wondrous and so touching. The freshly fallen rain brought them new life. Each one of them was smiling—smiling so cutely. The more I observed, the more I wanted to cry because I could feel the love that Mother Nature gives me. Mother Nature's love is such beautiful.

“Hi, little blades of grass, how are you!” Just then, I saw them all gently swaying with the gentle blowing of a breeze. Hey they're waving hello to me! Haha! They're so adorable. I didn't feel any of their sharpness, only their gentle warmth and peace. The usual me always cast Mother Nature aside. It's surprising that they are still so welcoming to me!

“Thank you all!” I would never have thought these cute little spirits would smile back at me. It's really too marvelous and wonderful! Oh, how I do love Nature! It's all so vibrant, so sympathetic and kind, and so very cute! Then I cried again, feeling that they had given me so much love. Truly, I feel I've received Mother Nature's love. I was as moved as I was overjoyed. I didn't know what to say. They are so potent with spiritual energy, and they have such a noble quality in them.

(3)

I am especially grateful to teacher Zheng (Yan *Qiu*). Each night, she performed the most beautiful dances for everyone. As for the evening tea parties, most of them she could not attend, having to change outfits, put on make up and prepare for her performances. Her *Dance of the Soul* moved me the most; it

awakened my heart and made me realize that I needed to open up more. I also realized that even if I only had the most modest of talents, still I should offer them for the benefit of others. Therefore, on that day as I walked out of teacher Zheng's room, I felt like I was reborn, that this was a new life. I felt that I must open myself without failure; I must take my heart out of its box and reveal it. Therefore, on the last night I performed a dance, which was the awakening of the true *me*. For me it was a miracle in motion!

Although I have been studying dance for nine years, not many people had seen me performed a complete dance. This time when I danced, it was a breakthrough—I grew so much by it. The dance I performed that day was a completely extemporaneous, which for me was yet another breakthrough. While performing the dance, I reached a stage where I almost couldn't hear anything and I wasn't sure what I was doing. I was lost in rapture in the dance. I don't know whether I danced well or not, I simply used the dance as a means of communicating my love. I was most grateful to everyone and so I used my dance to express this most grateful heart! I still remember how beautiful the moonlight was that night, its halo so large that it enveloped us all. That halo was just too beautiful—its light so tender. As if the moon was sharing in the festivities, and had come to celebrate my birthday!

(4)

This time tasting tea, my harvest was bountiful—I found the true self. Ever since I finished that dance, I have discovered what the true me is like. I will no longer hide myself away. On this journey, I slowly released myself, bit by bit. Because I know now that the true me is the most beautiful. If one wants to share the love in their heart it's not a matter of simply saying it with words, you must show it! I finally understand why in Beijing, Qi Qi gave me the nickname *Kou Tou Chan* (*empty talk*). This was because at the time I only understood theory, but couldn't put it into action. Since coming back from Wu Yi Mountain, I've realized that I must *practice* for only then can I grow. Even this concept I'd know for a long time, but I never actually put it into practice, so it never fully became a part of me. Now I understand, if you want someone else's words to truly become something you own, you must put them into action. It is of no use if one merely *studies* the theory. Only by *practicing* can one truly understand the meaning of things they learned. I think that this is the way it should be.

During this journey, I have also experienced the wonder of Mother Nature. I came to see how all things are of one. In truth, Nature is sentient and feels love for us just as we do for it. When you melt with it as one, then you can feel its power. Every night when I look up at the stars, I can sense the energy from the *Universe*. It is very subtle and fine, but it is marvelous at the same time. It feels like a beautiful



moment in a dream. I gaze up at the night sky and converse with the stars. On the surface, it seems as though we are separated so far away, but when one merges oneself to them as one the feeling is really never been experienced before. It's very wonderful! Words cannot express it; it's just too marvelous!

(5)

Everyone is a manifestation of Love. Really! Everyone is filled with love and passion. All are unconditionally devoted and care giving! Sunned in the light of love, I grew so much. Under the dotting protection of love, I could feel so much love. Now I know if one wants to change the world into a paradise, one must start by changing themselves.

Nowadays, I do my best to try and keep my mind clear and just let God do everything for me! I say I have given myself over to God, but actually putting it into practice is sometimes difficult. Sometimes I forget to concentrate, but as soon as I remember I will go back to it immediately.

Now, I understand that true affirmation springs from the deepest corners inside. It is not simply that because one says something with the mouth that they are being positive. Only when we are doing things without our ego, can affirmative result come. Only then does one become empowered! In truth, God has blessed everyone with His love, though we only realize this when we allow God to do everything for us. This is real empowerment.

In truth, all of this I've learned from Papa Ho. Every time I see him, his love comes shining out from within. It affects me so much that sometimes I can't look directly into his eyes for fear that I will simply burst into tears. To be able to steep tea for seventy some people and make it so well is such an amazing thing. In truth, it isn't really Papa Ho that is doing the steeping, he simply let's go and allows the power of the *Universe* to work through him! It's because of this that I can now feel and understand that there really is no time, no space, and no boundaries. There is only the rich and potent power of love—beyond this nothing else exists. When we try to send out love, often it doesn't work. This is because we are still striving with our intellect! I shall train myself to abandon my mind, for only then will I be connected with the power of God in every moment.

Below are some short poems that I wrote as promptly. These were my feelings and experiences at the moment I was feeling then. They are also love verses!

Poem One

*Rich, thick love
Deep affinity
Has brought me a most pure heart
That most sincere and true love
That is most beautiful and most unique*

*There isn't anything quite like Her
Just like a limpid crystal
That beam of loving light
Is her avatar
So beautiful she shines
A radiant ocean of love and light*

*Love is like my mother
Protecting me, giving to me
It is unlimited eternity
Nothing can veil Her
Because although could be visible, nothing can touch Her
She may be heard but never be touched
—The Light of Love*

*An angel
If she were white
Or if perhaps she were black
But either way she is beautiful and holy
Oh! She is selfless
Always offering herself in silence
LOVE 愛*

*Open your heart
Let love flow free
Share joy and happiness; the miracle and beauty
Love is our true manifestation
It makes us even more beautiful
When you become yourself again
Then you are an angel
And the power of God will bestow upon you
At that time everything is the light of love
With here most pure heart
This is the highest virtue
And the most selfless love*



Affinity
It is magical
Without searching
We discover that it's there
Really!
It is a promise made millions and millions of years ago
Its existence
Conjoins people affiliated with each other
Their meetings are truly marvelous

Poem Two

Nature
Is the Mother to the Earth
To see it with your eyes, to hear it with your ears, and to touch it with your hands
If you feel it with your heart
It is really as close as with a friend

I lay on the grassy lawn
Feeling its vibration
It's life; it's love
The energy merging with the Universe!
To speak with it
Is such an exquisite joy! So wonderful! So marvelous!

Without noticing, it gives me its love,
Where should I let it drift off then?
Who needs it (LOVE) most
I will let it float to the one who needs it in the world
Let it float to every corner
Let it travel on the wind
The wind will tell it where to go
Drifting, and drifting!
The beauty of the ocean of love
Does love have a voice?
Yes it does
If you listen with your heart you can hear it
It is always by our side

There is one thing in the world
That no matter how much of it you give away

*It never decreases
That is
Love*

*Within Mother Nature's smile
Man's hatred and malice
Melt away*

*After a fine rain
In the sky a glorious rainbow is displayed
It is Mother Nature speaking
She is standing upon the water
Smiling*

*The innumerable stars and I
Are together dissolved
The bright moon
Has already melted me*

*Open the window
The vast blue sea stretches
Strolling on the beach
Pick up a seashell
Silently close my eyes
And cast a stone upon the sea of love*

*The comet
Comes from there
It is a guest hurriedly passing through
All it has brought us is
Eternity
As it passed us by
Where is he off to now?
Where he pleases I suppose*

*Affirmation
Confidence
My friends
Possesses half of my heart
The other half
Has been stolen away by love*



Ah!

*The rain and the dew are so beautiful
A spell of rain has just passed
As I walk to the side of a squat tree
All leaves are stuck with tiny droplets
It is the Nectar from Heaven
Nourishing with love*

*In a small stream
A group of lovely children
Playing in the water
Only faces of joy and laughter can be seen
One can hear the sounds of joy and laughter
Together with a wordless love*

*Sunlight
Pierces through the clouds
Reaching out to Nature
Coming into the world
Coming to our side
Selflessness is her noble character
Giving us warmth
An offering of love
A clarion call from the heart*

*We are in this now
We must transcend it
With love*

*The heart is like a shell
And love is like a pearl
When the shell opens
And the pearl appears
Then love flows out*

*Nature is at one with love
Let us unite with them*

*Oh little stream
You are crystal clear to your bottom
Bringing with you illusions like dreams*

*The moment
 When water droplets dance
 All of the water droplets like
 So many lovely little souls laughing
 A cup of Puerh
 Washes the dust from the depths of the heart
 Boundless love and endless light
 Awaken a slumbering soul
 Silently a few teardrops fall
 For so many years I have hidden myself away
 In an instant
 I have cast off that thick and heavy shell
 Leaving only the supple soul
 The true me
 Has finally awakened
 One cup of Puerh is enough to awaken the soul*

*Leaving behind the bustling streets
 Arriving at the wondrous and carefree nature
 Enjoying a love that's beautiful like a dream
 Dialing directly to God
 Speaking with the Nature and the Universe
 The World, Time, everything
 All falls away
 Leaving behind only rich thick love
 The deep affinity*

This wondrous journey has come to an end too fast! I feel unwilling to part with it. In truth many of the things I've experienced cannot really be put into words, and all that has been written is really only a fraction of the whole. Within this fete of love, many miracles happened. Nature was our companion, everyone laughed and as they laughed they became one with God. There it is the paradise.

While writing these attainments down, tears accompany me, and I lose myself in them again as I am once more touched by that love. I tell myself now to open my heart just a bit more, to broaden my horizons just a little wider and to carry wherever I go, the brimming cup of love, to walk with a grateful heart and thus extend this journey of love.



Those were the five tea retrospectives of the children who attended the tea



banquet. The last was by a mere thirteen-year-old girl.

Who says each new generation falls short from the standard of the last? It appears that some children are more self-realized than most adults.

*To open your heart just a bit more, to broaden your horizons just a little wider, to carry wherever you go the brimming cup of love. To walk with a grateful heart and thus extend this journey of love — **This is the future of humanity.***

*Nature was our companion, everyone laughed and as they laughed they became one within God's love. There it is the paradise — **This is the future for Earth.***

This is the heartfelt voice of a new generation, for a new century. It is the message that God brings us through the pure of heart.

Today the day the *realization reports* have arrived from the five children. They have given us a glimpse of what tomorrow for humanity and the future of the Earth may hold—this day is our renewed hope for **tomorrow**.

That the tea banquet would yield such a bountiful result went beyond all of our expectations. Perhaps it even exceeded our president's clairvoyance. We are blown away, and feel most fortunate and thankful to God for the opportunity.

These events are well worth celebrating, but how?

Let us sing in chorus a song, and through it channel our love and gratitude. What shall we sing?

Let's sing everyone's favorite, *The Song of Cha-Dao*.

Here we say *goodbye* to our dear reader. Let's promise to meet each other again **tomorrow**.



▲ The author of the song's lyrics led the singing

The Song of Cha-Dao

Lyrics: Ho Zhao-Qing

Tune: Using the ancient melody from *Cold Mountain Monk Footsteps* (han shan seng zong), the final two lines were modified by Professor Li Xiang Ting.

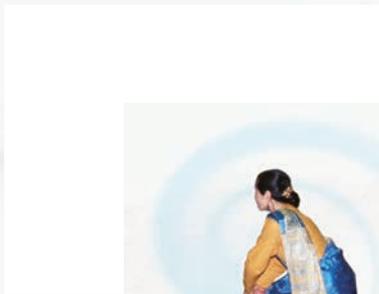
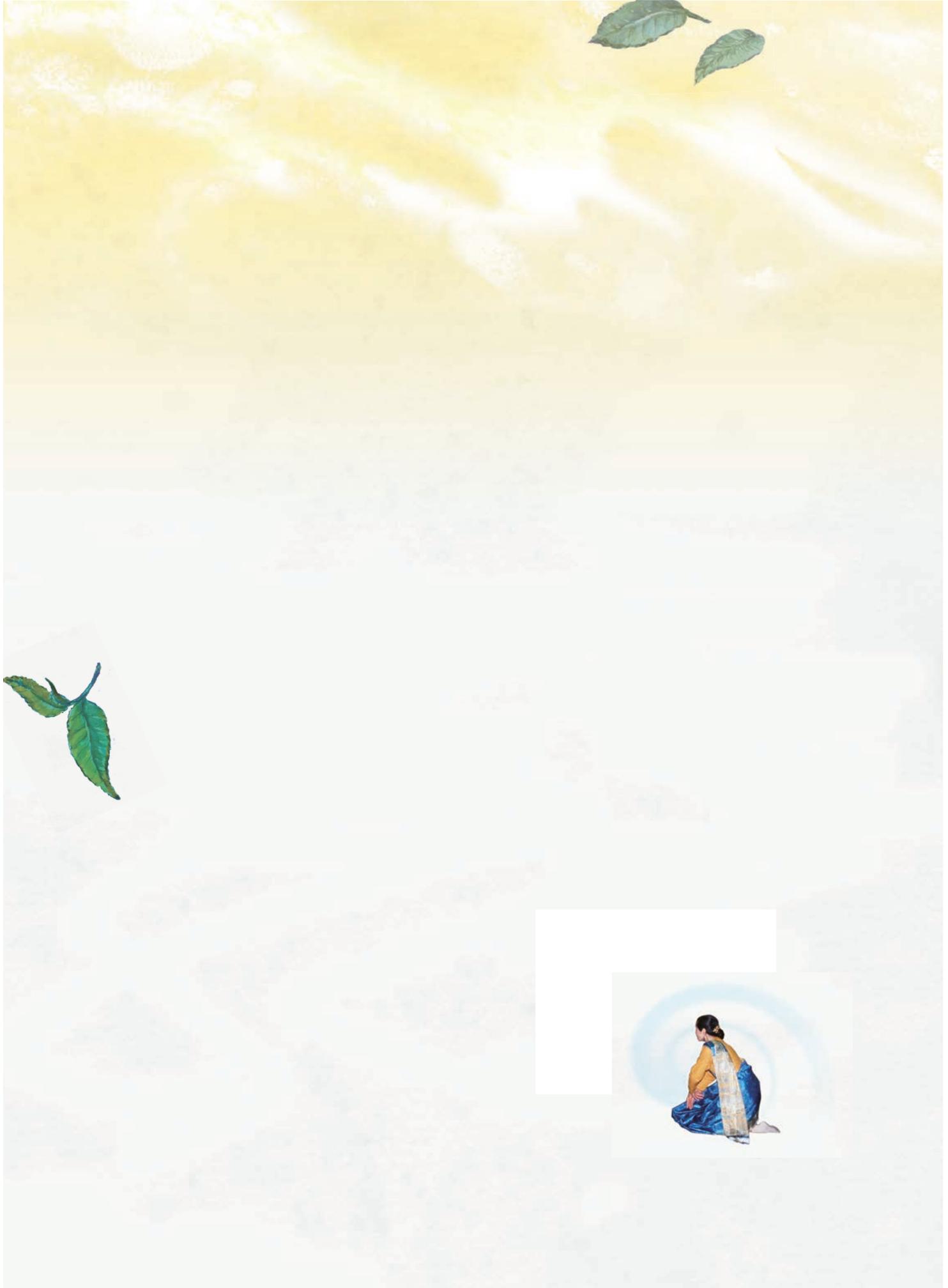
I = D 4/4

Chinese pronunciation:

tian ya hai jiao xi xiang feng, cha dao shi wo men le rong rong. Cha neng sheng shan, ai xin kuan rong; cha ke yao yue, ao you cang Qiong. Shi gan lu zi run wan wu yi ti tong, cha dao you zhen ai zai Qi zhong. Fan wen zi xing, yi shi Qian zai ben xiang tong, pin wei na wan gu chang kong. Fen xiang cha dao, gong chuang zhe ren jian tian tang, shi jie he ping bu shi meng.

*From all places we gather together with joy
Cha-Dao brings us in happy harmony
In tea is born virtue
Love and Forbearance
Tea invites the moon To roam over the skies and the Universe
It is nectar that nourishes all beings as one
Within Cha-Dao, there is True Love
Hearing back the Currents of the inner nature
Now and the primeval times are the same
Relishing the nothingness of the everlasting eternal
Sharing in Cha-Dao
To create Heaven on Earth together
World peace is not a dream*

(On the second time round singing, repeat the final line once.)



Additional Notes and Commentary by Ruaan

I

“To enter the *Tao* through tea is known as *Cha-Dao*.” This is the simple and clear definition given by Ho Tsai Ping, President of the *Hang Jia Cha-Dao Research Society*. It represents the shared goal of all of its members and is the main subject of this book.

Cha-Dao is not *tea-art*, is not tea-etiquette, *tea-tradition*, is not *living aesthetics*, nor is it tea-culture in general. To be called *Cha-Dao*, *Tao* must be present within it. There is *Tea* and there is *Tao*, then it can be called *Cha-Dao*.

Prior of the eight century, Lu Yu culminated the tea culture in the landmark book — *Cha-Jing (Tea Canon)*, which was an innovation and masterpiece at that time. The contents in *Tea Canon*¹ still belong to *tea-art*, instead of the *Cha-Dao*.- they deal with where the tea trees are grown, the varieties of tea leaves, tea processing techniques, the quality of tea wares, comparisons of water for tea steeping, methods of steeping, and the collections of tea history, etc. It doesn't really approach the level of *Tao*. At present, nearly all of the world's tea tastings still remain at the level of *art*.

Good tea purifies the body, heart, and soul. It connects man with the Universe. It is not merely a healthy and tasty beverage. In fact it is a benediction from God. We taste tea not mainly to quench our thirst and to gossip, not to satisfy our sensual enjoyment, nor to be fastidious about *living aesthetics*. We taste tea because tea helps us to very quickly relax, calm down, purify, elevate and to further find the way home. Tea is itself a form of energy. The *Cha-Dao* that we speak of is to connect with the universal energy by the help of tea. To awake our soul making use of the almighty force — a force without thoughts, which surpasses the power using the brain. These words may appear very strange upon hearing, but they will become clear after reading the book *Cha-Dao*.

At the top of the great pyramid of Khufu in Egypt there is a small platform. On this platform, there originally stood a smaller pyramid with a height of ten meters. This upper pyramid had long since been plundered and carried off. To this day its purpose remains something of a mystery. The whole *tea culture* might

¹ The *Tea Canon (Cha Jing)* by Lu Yu (729-804 C.E.), was written during the Tang Dynasty, and is the earliest known work on the subject of tea.

be compared to the base of the pyramid, while *Cha-Dao* should be the smaller pyramid on the top of the *Big Pyramid of Tea-Culture*. Inherent in it contains a great power, but had been long lost for many years. The *Cha-Dao* that President Ho has revived is like that small pyramid. It has reclaimed and replaced the most important lost part of the Big Pyramid of Tea-Culture. In various aspects of the *Big Pyramid of Tea-Culture*, many people have been or are making efforts and contributions. To these we are all being affirmative and paying respects. However, upon the dawn of the new era of the Earth, we are going to introduce a whole new invention that is even deeper.

II

This book consists of three parts: an *Internal Component*, an *External Component* and the *Appendis*. The *Internal Component* has four chapters:

1. The *Tea Meetings* Chapter is the record of the one hundred *Tea Meetings* and the tea menus. The tea friends diligently tasted over five hundred varieties of teas over the course of two and a half years. This is the creative basis for the book, *Cha-Dao*.
2. The *Tea Grade* Chapter classifies teas into twelve levels. The levels begin with *Romance*, proceeding to *Return to the Nascent Truth*, and even higher and beyond—such as *Ocean of Love*. The names are all spiritual in nature.
3. The *Tea Steeping* Chapter deals with tea as a medium—by the help of tea Qi to connect with the energy of the Universe and into the realm of *Tao*.
4. The *Cha-Dao* Chapter records the progress, essence, and the states of consciousness of the *Cha-Dao*. It is also the overall conclusion that came out of the one hundred *Tea Meetings*.

These four chapters happen to correspond to the true meaning of the four Chinese characters: *through* (以) *tea* (茶) *enters* (入) the *Tao* (道).

The *External Component* is the *Tea Expedition Chapter*. It documents the course and accomplishments that the members of the *Cha-Dao Research Society*, led by President Ho, to Wu Yi Mountain in Fujian to share the *Cha-Dao* with tea friends in Mainland China during the eight days spent together.

The *Internal Component* provides the theory and the *External Component* is the practice. Within the theory there is practice and within the practice there is fulfillment of the theory. The *Inner* and *External Components* complement each another, which provide both theory and practice. It is a complete description of how a tea lover *enters the Tao through tea*, and the processes of *enlightenment* to *cultivation of the enlightenment* and finally to *realization of the enlightenment*. This

book consistently displays the tea critique records, which takes up many pages. But they could manifest the entirely new experimental spirit to add some reading amusements for the readers.

III

In the summer of 2001, I retired early from the History Department of Taiwan University. The following year, under the influence of Fate, I came by chance to know the owner of the *Hang-Jia Art-of-Tea House*, the founder of the new *Cha-Dao*, and the host of the later *Joyful Tea Tasting Meetings*—Mr. Ho Tsai-Ping. Because the tea brews he made were so tasty, and the *Cha-Dao* he talked about was so novel and refreshing and the tea guests on the seats were extraordinary and the talk round the tea table was always so interesting eventually I suggested we form a group that would joyfully taste teas on a regular basis. At that time, no one would have expected that the *Joyful Tea Tasting Meetings* would last a hundred sessions, and become an historically unique and monumental tea gathering. Its beginning, process, and accomplishments even now feels hard to believe. One of the tangible results of the hundred sessions is this book, *Cha-Dao*. The text contains rather detailed descriptions of the *Tea Meetings* and about this tea book. However, since I had the honor to attend the whole course of the *Tea Meetings* from the beginning to the end, I would like to add some further clarification as to the *Tea Meetings*, the book and the authors.

First, this book is a collective creation; however, its true author is Mr. Ho Tsai-Ping. He is the founder of the new *Cha-Dao*. Due to his involvement in the business of tea, he was concerned that his talks may be questioned. Therefore, throughout the one hundred sessions, he led the tea friends to go through a spiritual journey in pursuing the *Cha-Dao*. First, it is more objective to let the tea friends have their own experience and then share with others. Second, the realms contained in each *Tea Steeping* cannot be expressed in full by a single person. The experience each individual expressed is but a form of message. Only by integrating the messages transmitted through each one together can a whole picture be displayed. Nonetheless, Mr. Ho is the overall chief organizer, administrator and the mentor of the *Tea Meetings*. He is the most primary soul person of the *Tea Meetings*. Before the *Tea Meetings*, no one knew the *Cha-Dao* was like this.

Second, the cosmic reasons of the *Tea Meetings* are very extraordinary, very special, and feels odd so to speak of. In the beginning none of us knew who the participants were, what kind of tea we would drink, how we would proceed, and what our goals were. There was no announcement

of writing a book either. Even as we did announce later we had no idea what the content would be, not to mention it would be like it is in the present form. However, all of this was accomplished. Although there were many obstacles and hardships during the course, eventually it was completed.

The members of the tea society came from all over, both within and without the island. There were men and women, elderly and youngsters. They came and went freely with the members kept changing, and most of them did not know each other before they came. As for me, they are all new acquaintances of tea friends after my retirement. However, anyone who can sit on a stool and quietly appreciate tea is certainly no ordinary person. The accidental joining of each one is due to some special arrangement of Fate. Each came with his or her own specialty and played individually a particular role. After someone left, then very naturally, some other new ones came to replace them. It always formed a *perfect* match when grouped together.

In the course of the tea sessions, approximately five hundred types of teas were tasted. These ranged from middle-class, to high-class, to even super-high-class. The teas we tasted covered the complete varieties both in broadness and depth. They included everything from freshly harvested teas to *fossil teas* of approximately two hundred and fifty years old. It seemed as if all the great teas in the world were finding their way to our table automatically. Whether they were bought, traded for or given, one way or other they made it to this tea house of Yi-Guo Village, Gongguan town of the less-developed Miaoli County was truly unbelievable.

While tasting tea, these tea friends apparently displayed extraordinary personal qualities both in terms of their sensitivity and spiritual consciousness. The experiences they reported, as well as the changes in body, mind and spirit before and after the meetings, were truly amazing. The tea friends included both men and women equally. The *Tea Tasting* experiences by the females were especially remarkable. For example, Miss Xie and teacher Ye both were beginners of *tea art*. As such they were like empty canvases. Perhaps for this reason, their reactions were the strongest, their progress the fastest and the messages they transmitted were the most abundant. Miss Xie's body type and natural affinity to tea were both exceptional. Ever since she joined the *Tea Meetings*, each time she had a new realm of experiences which progressed deeper and deeper in stages. The spiritual messages communicated through her from Heaven were likewise the most numerous and the most profound. Her advancement in tea appreciation and the levels of her experiences are

rarely found in the annals of history. Hopefully, one day she will write down the complete course of all of her own experiences and share with us.

Many people felt that to be able to participate in the *Tea Meetings* was something like *falling into Heaven by accident*, and felt they were being taken care of and blessed by the Divine. Everyone felt very grateful that they had the chance to come to know the true *Cha-Dao*, and to walk through this spiritual journey. This was especially true in the latter stages of the tea gathering when our president led us over to the mainland to hold large-scale tea banquets. It was truly a magnificent feat without precedent in history. The most unique and touching aspects of the banquets cannot be described or written down in words. Only those who participated and experienced themselves on site could realize.

Third, the *Cha-Dao* introduced in this book belongs to the category of innovation and as such there is no bibliography and no reference was made. It is not rewriting according to old materials in tea books or new books by contemporary authors. Basically, only when there was a need for the precision in the text and the updated modern knowledge did we check both the old and new literature.

The basis of the innovation are the common experienced of the tea society members as they diligently tasted more than five hundred varieties of teas during the hundred *Tea Meetings* over a two and half years period. The tea road was walked through by all of us under the blessing of God's grace and the lead by President Ho. It is not a product of imagination.

President Ho hopes that this book—*Cha-Dao* may convey the message of Love from God, and that it may become the *Tea Canon* for this new century. Although the new *Cha-Dao* has its background in thousands of years of Chinese *tea culture* and first appeared in Taiwan rather recently, *Cha-Dao* is just *Cha-Dao*. There is no need to add any adjective to this noun. Because it is suitable for the needs of all human beings and its message is universal, it is simply *Cha-Dao*. Naturally the title of the book is simply *Cha-Dao*.

Fourth, I am the originator of the *Tea Meetings* and have attended the whole course of the one hundred sessions. During the tea sessions, I observed the proceedings, made audio recordings and took notes. I then put the oral reports and tea critique notes in order and edited and compiled them into this book. As the chief editor, I had to think about the structure of the book as a whole, to integrate the articles, organize them, trim what was superfluous, connect, correct, and provide supplements. And I

recognized that, unless the explanations were unclear, only then should I do any filling in of the blanks. Otherwise, I should let the tea friends speak or write for themselves as much as possible.

I may have put in a lot of time and labor, but I know the truly most remarkable and commendable was President Ho, the founder of this new *Cha-Dao*. Due to the coming of every new millenium, this will certainly be accompanied with the appearance of some new sets of philosophies and benchmarks. The *Cha-Dao* innovated by President Ho is suitable for the needs for all human beings in this new era. Its appearance is by no means accidental. I have foreseen that the new *Cha-Dao* will become popular all over the world sooner or later. It will model the lifestyles of the civilization of human beings in this new era to a certain degree, and will touch the spiritual aspects. Its influence will surely surpass that of Lu Yu's *Cha-Jing* (Tea Canon). I am very pleased to have been able to contribute personally, in a small way, to such a worthy cause.

IV

I have observed all of the primary members of the *Tea Meetings* and honestly found them all to be a bit odd. Just as they feel the same way about me. But I feel that with President Ho, he is not merely being odd he is strange as well.

Mr. Ho is tall with long arms, with long hair down to his shoulders. Dressing in white, he is always at ease whether moving or still. He has no notable academic degrees and lives a simple life. He does not love to read, nor does he order newspapers or watch television. For him, tea is everything. He has a home that does not seem much like a home. He treats both women and men equally. His heart is his guide. He does not follow rules, nor does he care for logical entanglements. But he speaks rationally. He has little use of his mind, but acts only on intuition. He is highly sensitive and extremely confident. On the surface he appears to be renounced from society, yet he is completely at home entertaining both the worldly and the intellectual. He could tell a tea's quality simply by looking. He could feel somebody else's thoughts just as by himself. It appears that he is selling tea, but somehow he is like delivering a sermon. He looks like a monk and at the same time a man of the world. He shares teas out of love, and often says that through sharing one can possess all the more. Though he is known for his extravagance and largess, his warehouse remains ever full. His name is widely known in the tea society, yet he remains on the fringes of it. A man walks alone, yet everyone's gaze fixed upon him.

Eccentric people always have some strange things to say. Some of this are related to the *Tea Meetings*, as well as the book. I chronicled them as follows.

Although some may appear astonishing and their validity is difficult to ascertain, the reader need not be overly concerned about them. They may simply regard this as an interesting legend.

Just like the recently popular book—*Ami* written by Enrique Barrios of Venezuela, which describes the stories between the son of stars from a high level planet and a child on Earth. Although it appears to be between fabricated and true, yet the whole book is fantastic, interesting and deeply moving to read. Those who read it treat it as a science fiction. The book is still very popular all over the world up to date. The following five segments of talks given by the President, as well as the contents of the inner and *External Components* in this book, may all be treated like this.

○ **About the Tea Meetings and the members**

This tea gathering is picking up where it left off in the Tang dynasty, finishing up a few tasks that were left incomplete. The members of the *Tea Meetings* all had been together before in the Tang dynasty. Today, due to the cause of destiny and by the will of God, we are obliged to complete this book. Those who have participated in this tea gathering had been spiritual practitioners long time ago in their past lives and had known each other quite well.

These *Tea Meetings* is a wondrous combination of factors. It is not what I meant to do, but by the arrangement of God. Each of you may recall how you became one of the members incidentally when you first came upon this place. Besides, each individual's trainings in the past and the professional skills they possess all have been utilized during the course of compiling this book.

Each of you also knew that imperceptibly, deep inside yourself, within your soul, you recognized this mission and it was irresistible. Actually it was all chosen by you yourselves to come to participate in this tea gathering. The contract had long been made to come and carry out this work.

The Earth now has entered a new phase and mankind is now marching into a new golden era. Man should learn how to merge in harmony with nature and to utilize his full talent in the service of the world. In this way, the earth will be evolved more quickly and ascend to a higher level planet in the Universe. The dawning of a new day is upon us, and we are truly most fortunate to be a part of it. Your participation in this tea gathering to complete this new book of *Cha-Dao* is beneficial to the spiritual elevation of the whole world. This will have a great blessed reward. Without many lifetimes of good infinity, it would be very difficult to participate in this *Tea Meetings*.

○ **About this book**

The book *Cha-Dao* has to be completed through the efforts of all of us together. I am just responsible for the steeping of teas to let everyone discuss about it. I just follow the feeling inside when I arrange each of the teas tasted. To induce

the inner message from everyone to write it down, only then this book will be meaningful. I am a primitive cave man. I cannot express myself in words. Therefore I will have to let you convey the message. All I can do is to share with you good teas. It would not be felt true enough if it were conveyed by me. This book delivers materials that are spiritually highly elevated. It is no ordinary book on teas. This book is a product created by the Supreme power. We are simply executing this work—acting out our roles and allowing the power to spread out.

Mankind has been overly pursuing material objects. As a result, there is impoverishment of the spirit, which is intended to be elevated. We merge spiritual aspects into the *Cha-Dao*, which is just what is needed for mankind now the spiritual century of mankind has arrived. We create this *Cha-Dao* just for the human beings of the next few centuries to use. Because mankind's spiritual awareness has been elevated now, the world will soon come to realize the *Cha-Dao* we discuss in this book. What we write now may seem too advanced, but within a few years everyone will come to understand it. This book is for the mankind of the future generations. It is very precious, which is a gift left for this world.

○ **About tea and Cha-Dao**

Tea was originally a gift from Heaven and was blessed reward for mankind to elevate spirituality. It is just that mankind doesn't yet realize this. Therefore we need to write this book of new *Cha-Dao*. Through tea, one can see the wisdom of life and visualize the spirit. Within all of material creation there is no one with level higher than tea.

Since ancient times, obtaining gold is easy, but being able to get a piece of good tea cake is difficult. The tea leaf will absorb energy from the magnetic field or *Qi* field, which is highly sensitive. It is the most important gift given to mankind from Heaven. The best of the *Song Pin* cakes, even two or three months after tasting, has its tea *Qi* penetrating deep into one's bones. But most people do not know this. Therefore, I want to write a new *Tea Canon* to be read by the future generations. I want to leave to this world a precious gift.

Thank you everyone for your efforts in completing this great piece of work. It is a tribute to the world. Who would have thought that by simply tasting tea one could enter the *Tao*, to return to the Fountainhead without any need of austerity? How happy it is! Though I say we offer this book in tribute to the world, we may also say that it is a tribute to ourselves, to elevate ourselves. That is more appropriate.

○ **Why we could come out with this Cha-Dao book?**

We have renounced all concerns for material gains, completely devoting ourselves and sharing with each other unconditionally. Every individual works

voluntarily.

When this book is completed, every one of us stands as witness. We complete it and witness the outcome altogether.

A book of Cha-Dao could enter such a high level of spiritual realms—to enter the state without need of words. But without prolonged exposure to similar experiences, outsiders may find it difficult to realize the *Cha-Dao* we meant.

○ Q: **The affinity of the Joyful Tea Tasting Meetings was very extraordinary. Only thus were we able to taste so many precious and exotic teas and progressed so quickly. In the future, it is very unlikely that others will have access to so many fine teas. Could they also get speedy elevation?**

A: Yes! Because the spiritual levels of the future human beings on Earth will be relatively high. They don't need to go through such procedures as we did. Actually we are only conveying spiritual concepts, the transformation of concepts.

Every time we taste tea like this we may not think much of it at the time. But when you connect all of them together, each one see the habits that we have built up over many lifetimes. Everyone sees it and throws it away; then he or she is liberated. Liberation means to escape from our thoughts and concepts that have been accumulated in many lifetimes. The so-called *enlightenment* is to take away these perceptions. All austerities, breathing exercises, praying, all of these are simply to let go of this habitual frame. Spiritual practice is to train the perceptions. Normally one would have to spend several decades doing this, but we simply taste teas and are able to throw out all the attachments.

Also, just like we sit here (the tea table in *Hang-Jia*) tasting tea, as you are within this magnetic field, even if you drink only plain water you will still be elevated.

V

There are odd talks other than those listed above. President Ho had been revealed privately certain details from his past life. He has come for *Cha-Dao* in this life. His affinity with the tea friends is very deep. There is something else, but it is better not to talk too much. Strangely, some of the tea friends also had their own experiences. They didn't question about it, nor did they want to reveal more of the details.

As for myself, what can I say? When I retired early I had intended to write a book of my own. I never would have thought that I would have ended up tasting tea in this run down town and write and edit a tea book. However, our president's tea is really nice. The tea he steeped is truly tasty. The more I taste the more

relaxed, at ease, and happier I feel. The *Five Elements Tea*² he mixes is especially wonderful. It makes one fall down drunk, enables one being to be elevated. So nice! Never mind who he is, be he a new acquaintance or a very old pal, what is the disadvantage having a friend like this?

Our president is quite proud of the *Five Elements Tea* he has created. He once said, “Lu Tong had to get through six bowls of tea before he could *commune with the celestials*, whereas with us, one small cup of *Five Elements Tea* is enough.” I had written a short poem in light of this:

*In the old days six bowls commune with saints;
Today one cup of Five Elements is the same.
Art and Tao studied to the extreme and innovated
I suspect my old friend Lu Tong has come back in a new face.*

The term *Cha-Dao* was originated very early has been in use and talked about over a very long period of time. However, its concept and precise meaning has never been clearly revealed. The two hundred thousand words that make up this book deal specifically with the *Cha-Dao*. Its concept is clear and the content is tangible. The principles are high and far reaching, the personal experiences are deep inside, and it is full of creativity, which should be regarded as a creation without precedence. However, because of the innovation that is constructive and progressive, inevitably the key tune is high and appears to be bold and unabashed. That if its claims were criticized in the future should come as no surprise.

Two hundred thousand words about the *Cha-Dao* cannot be called meager. Some might say we’ve written too much, or that we’ve gone too far. This is one opinion. Another opinion is that no matter how many words we use, still we could never describe the high essence of this *Cha-Dao*. Within the *Cha-Dao* there is *Tao*. *Tao* itself belongs to no word or language; the true things cannot be described by language or written down in words.

The ancient sages said, “Upon the summit of the wondrous peak, there has never been room for debate. At the second ultimate peak, the saints are yet permitted to speak only briefly.” (Preface of wholehearted straight talk) That which can be expressed in words or written down, is only of the second meaning after all. It is neither ultimate nor harmonious and complete. Nevertheless, *Cha-Dao* cannot be concealed without being spoken; and the tea book cannot be refrained from being written down. The readers need not accept these claims immediately. But are

² In traditional Chinese culture, the *five elements* consist of fire, wood, earth, metal, and water.

instead invited, after reading this book, to taste tea and verify the experiences for him or her self. A poem is dedicated as follows:

茶道書是二山頭，行者須登妙高峯。
問君歸來何所見，雲抱靈山月照空。

*The book on Cha-Dao is similar to the second high mountain,
The practioner must climb up the highest wondrous peak.
Upon asked what it was you saw when returned,
The clouds embraced the spiritual mountain and the moon shone bright in the sky.*

~ Ruaan

Written in Xin Dian, *Twin Cryptomeria Study House*.

November 5, 2006 at an auspicious hour

▼ Two stand together before Snow Mountain—a small trail leading towards the *Jade Dragon*.





Appendix 1—How the *Hang-Jia Joyful Tea Tasting Meetings* were Held

Origin: The tea party began by chance. Ruaan had suggested it three times before the host finally approved of the idea. All of this happened by chance, yet by no means was it accidental.

Dates: First Stage - Sessions 1~ 40, May 22, 2003~April 1, 2004
 Middle Stage - Sessions 41~65, April 15, 2004~December 30, 2004
 (*Tea meetings* group changes its name to the *Cha-Dao Research Society*)
 Final Stage - Sessions 66-100, January 8, 2005~ December 1, 2005

Location: *Hang-Jia Art-of-Tea* Center (Yuh-Cou Village # 115-2, Gung Guan Town, Miaoli County, Taiwan.)

Occasionally we ventured out to steep tea and spend the night afield. Often we did this in the mountains around Miaoli or in the central mountains of Taiwan. We had also traveled at various times to the tea-growing mountains and held large-size tea-banquet in Yun Nan, the Wu Yi Mountain and the steppes of Inner Mongolia in mainland China.

Time: Thursdays 14:30-21:00 (often continuing later into the night)

Steeper: Host of the *Hang-Jia Art-of-Tea Center*, Ho Zai-Bing.
 He is the sole steeper throughout the whole sessions.

Members: Those who participated in the sessions came from all directions; some were there from the beginning while others joined later on. There were some change to the membership throughout. The number of people attending each session was generally about ten. For the 61st round the number went as many as nineteen. The chief member had fixed seats. For each meeting, one or two seats were left empty, whether to invite specific people or in anticipation of the unexpected guest. Members were male and female, old and young - both genders being more or less equally represented. The elderly participants were over sixties and the younger were over thirties. During the final stage of the *Tea Meetings*, once there was a two-month-old baby who came to our table cradled in her grandmother's arms. Most of the participants did not know each other before they came. The chief members include very well experienced tea-tasters for over twenty or thirty years. There were also many newcomers who had never tasted tea before. As for the professional backgrounds of the members, most of them were professors or teachers, whether still working or retired. Of the rest, there were some entrepreneurs, *tea-art*

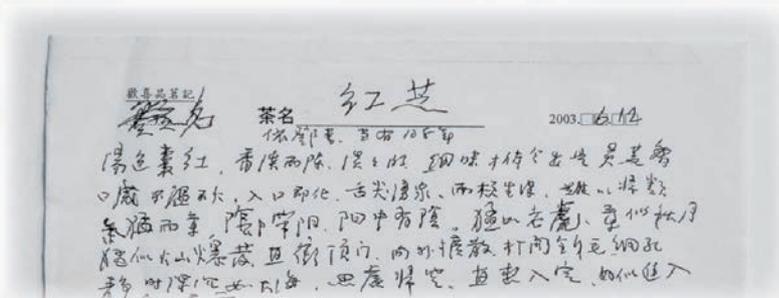
specialists, photographers, structural engineers, musicians and dancers. The membership of the society was drawn from all of cultural, scientific, and professional in different areas. After concluding the 42'nd tea session, the *Hang-Jia Cha-Dao Research Society* was established.

Teas: Each session consisted of approximately seven pots of tea, with all varieties of tea being represented, but mainly with old *Puerh*. The owner of *Expert* provided the vast majority of tea samples, with other tea friends occasionally making contributions as well.

Tea-ware: The tea-tasting cup set (a fragrance smelling cup + *Tea Tasting/sipping cup*) was custom made for *Expert*. Many different tea pots were used and many different kinds were tested, including Yi Xing, hand made, porcelain, and silver pots. An electric water heater was used, and the Pu Li mountain spring was the primary water source. Occasionally water was also used from famous springs around China.

Method: Before each tea meeting everyone would first eat a little fruit or have a light snack. Then the owner would take out the tea samples and put them on small white saucers for everyone to look at and discuss. Sometimes the entire tong (tube of tea cakes), entire container, or full packet was put out on display for the tea friends to examine and photograph. Every tea session was divided into primary and secondary stages. There was a dinner break in the middle, then at the meeting's conclusion, a fruit or a snack of some kind would be provided. The dinners and snacks were strictly vegetarian dishes, all provided by the hostess, Chen Shu Fen (陳淑芬).

As the tea session progressed, the level of the teas progressed higher and higher - the energy stronger and stronger, the frequency more and more subtle and fine. In keeping with this, the tea friends' bodily awareness and consciousness became increasingly sensitive and finely tuned. In order to appreciate good tea, and out of respect for others, the host asked that everyone refrain from drinking alcohol or smoking on the day of the tea meeting, as well as on the day prior to the meeting.



Style: Members came and went as they pleased. Everyone grew accustomed to these currents of change.

The reputation of the *Tea Meetings* became widely known and there were many people wished to join. Therefore, charter members were requested to give notice if they were unable to attend, so that arrangements could be made for others to attend.

Tea Tasting doesn't place much emphasize on external style; it is freely formed and easily accessible. Basic etiquette, and the quality of one's personal upbringing showed through, however no special restrictions were made as far as decorum.

While sitting at the table, everyone talked freely and laughed loudly. Wit darted out spontaneously in response to each topic that arose, often at one's own expense. The room was filled with merriment and never was any overly harsh teasing indulged in nor was it desired. *Tea Tasting* has a joyful and harmonious rhythm to it, so while sitting at the table all mundane topics such as politics or business are avoided. There is never any debate over right or wrong. All talk centers around positive and meaningful discussion.

Once the tea liquid hits the mouth, all talking abruptly diminished. The only dialogue is then with the tea, and with silence its power very quickly takes hold. The mood then very often becomes rather somber and subdued.

The tea friends, one after the other, would close their eyes. They sometimes sat rigidly or tilting at an angle - heads erect or heads hanging - bent at the waste or collapsed on the table. Some slept, others dreamt, some entered Trance.

Performance: To fill in the spare moments, on occasion there were impromptu performances. The tea friends might hum or sing a tune, recite a poem, dance, or play an instrument. Ho Zao Qing's signing of *Han Shan Seng Zong* (寒山僧蹤), or *Footprints Track the Monk on Cold Mountain* was one of everyone's favorites. Later she put new lyrics to the tune and it became the *Song of Cha-Dao*. Zheng Yan Qiu's *Dance of the Soul* carried with it a spiritual dimension, and her *Chief Consort Gui Fei drunk on tea* (貴妃醉酒) was unique. It could be used as the main attraction for the tea sessions.

Music: Soft background music would be playing throughout the tea sessions, drifting over from afar - mostly of the sort that can help you to relax, feel cheerful, uplifting, and ease meditation. Some selections were famous pieces on the zither or vertical bamboo flute, extemporaneous playing of the ancient harp, or any other kind of music that can help the lower self in merging with the universal self consciousness such as the music of "New Age".

For the final one or two pots of tea, everyone would naturally sit wordless and silent. The lights were dimmed and the music was either stopped all together or chosen specifically to complement the mood of the moment.

Tea Critique: The main purpose of the tea session is to critique tea. After tasting each pot of tea, the group would take turns reporting on their experiences and realizations. All written notes would then be turned over to the records keeper to be organized. Sometimes two or three pots were critiqued at once for ease of comparison and discussion. The host was responsible for the concluding remarks on each tea. Staff of the shop and those performers, were exempted from offering a critique.

Ordering Tea: *Hang-Jia* has a convention that first time guests have the unique privilege to request any pot of tea they like, no matter whether the tea is new, old, expensive or dirt cheap. Being shown this unexpected favor often overwhelms our honored guests. Experienced tea guests often become anxious at these moments but they are only allowed to offer indirect hints. They cannot intervene and order on behalf of the new guest.

Guessing Tea: The *Tea Meetings* usually finished by the *Five Elements Tea* to conclude the end. *Five Elements Tea* was created by the owner of *Hang-Jia* and is generally a mixture of five different high shelf teas. Each time it is made different.

With the 15th session, there began a guessing game that continued for the next twenty or thirty rounds. The rules were, if anyone could guess correctly three out of the five teas used, then they received a grand prize, a small container of the *Elixir of Immortality* (mother-tree Bai Chi Quan; 50 grams).

To win this prize was very difficult, though even if one could not guess it correctly, there was yet another chance - to attend all the sessions without absence, which is equally difficult.

The game of ordering tea and guessing tea always resulted in uproarious laughter and excitement. Replete with wit, it brought much merriment to the *Tea Meetings*.

Notes and Audio Recording: Ruaan Jy- Sheng

Photography: Luo Han Zhang (negatives)

Ruaan Jy- Sheng (positives)

(The tea excursions were documented in a different manner)



The audio recorder ►

Appendix 2—

Tea Menus of 100 Sessions

1. The *Hang-Jia Joyful Tea Tasting Meetings* held one hundred sessions in total, the course of which is divided into First, Middle, and Final Stages.
 First Stage - Sessions 1 ~ 40, May 22, 2003 ~ April 1, 2004
 Middle Stage - Sessions 41 ~ 65, April 15, 2004 ~ December 30, 2004
 (*Tea Meetings* group changes its name to the *Cha-Dao Research Society*)
 Final Stage - Sessions 66 ~100, January 8, 2005 ~ December 1, 2005
2. Because the course of the *Tea Meetings* was long, its activities produced many articles. Therefore, here only the progression, teas tasted and key points are listed.
3. The widely known tea names are used when describing Numbered Teas (7542, 8582 etc.), Seal Grade Teas (Red Seal, Blue Seal, etc.), Title Grade Teas (*Song Pin, Tong Qing, Tong Xing* etc.). These are the popular names that are common to all teashops and tea societies.
4. This table also makes use of newly created tea names:
 - a. The *Hang-Jia Twelve Level Tea* names were devised by the master of the *Hang-Jia Art-of-Tea House* and as well as the president the *Hang-Jia Cha-Dao Research Society*, Ho Tsai-Ping. These names are their spiritual names, which correspond to the states of consciousness that can be achieved through each tea.
 Those who have tasted the teas can attest to how appropriate these names truly are.

(i) Romance	(ii) Happiness
(iii) Joy	(iv) Rainbow
(v) True Love	(vi) Nectar
(vii) Enlightenment	(viii) Galaxy
(ix) Universe	(x) Truth, Virtue and Beauty
(xi) Reappearance of the Grace	(xii) The Return to Nascent Truth
 - b. *The High Truth Beyond Levels*---rarely seen, precious teas that are beyond the twelve grades: *Wondrous Fate* (Qi Yuan), *The Great Sea* (Da Hai), *Sacred Tea* (Shen Cha), *Tea Saint* (Cha Sheng), *Elixir of Immortality* (Bu Lao Dan), *Elixir of Longevity* (Chang Shou Dan), *Ocean of Love* (Ai Hai).
 - c. *Five Elements Tea* - a unique creation of *Hang-Jia*. Every batch is different and each mixture is assigned a number. They are so wondrous as to defy description.

5. Each level consists of more than one batch or variety of tea. Every batch of tea is not necessarily of the same year, and a number of conditions will affect the results of each session. Each review therefore reflects the specific sample on hand at the time.
6. All tea samples were provided by the master of *Hang-Jia*, unless otherwise indicated by a * next to the tea name.
7. Each session began around 14:30 and ended at about 21:30, with dinner at the midway point. As such, each session is divided into first and second halves.
8. The X mark indicates that the record is missing.
9. All writings below a ~ mark on the table indicate the focal point for that round.
10. This table was moved from its original position at the front of the book to the back. The reader can read it or simply skip, as they like.

Hang-Jia Joyful Tea Tasting Meetings First stage

1 ~ 40 round (session) 5/22/03 ~ 4/1/04



◀ *Wan Hong Ji*

Round #	Time and place	Sequence / Tea name	Notes
1	5/22/03 Miaoli, Gung Guan, <i>Hang-Jia Tea Art House</i> (location the same unless otherwise mentioned)	<ol style="list-style-type: none"> 1. 1970's <i>Qi San Hou Zhuan</i> , thick brick , fragrance of ginseng steeped 2. 1930's <i>Shuang Hua</i> (Twin Flower) * Compared with <i>Tong Chang Huang Ji</i> 3. 1910's <i>Red label Song Pin</i> 4. Pre-1920's <i>Wan Hong Ji</i>, with a scoop of <i>Sacred Tea of Chomolongma</i> added 5. <i>Five Elements Tea No.1</i>, two kinds of <i>Puerh</i> 	<p>※ Opened a bucket of <i>Wan Hong Ji</i>, Steeped <i>Red Label Song Ping</i></p> <p>The first time we had <i>Five Elements Tea</i> a Yin and Yang mix, slightly on the Yin side</p>
2	5/29/03	<ol style="list-style-type: none"> 1. 1960's <i>Liu An tea</i> 2. 1950's <i>Zi Yang Puerh</i>, tea cake * 3. 1930's <i>Ding Xin Mo Dai Jin</i> (<i>The Last of the Tight Teas</i>) 4. Pre 1920's <i>Hundred Yeasr Oolong</i> 5. 1950's <i>Hong Yin Yuan Cha No.1</i> (<i>Truth and Falsehood Red Seal</i>) * 6. <i>Five Elements Tea No.2</i> (two kinds of <i>Puerh</i>) 	<p>※ Broad and great tasting - we tasted various high quality teas together with this <i>Hundred YearTaiwan Oolong</i></p> <p>Yin and Yang mix, slightly on the Yang side</p>

3	6/5/03	<ol style="list-style-type: none"> 1. 1970's Raw <i>Iron Cake</i> ('Chong-Cha brand') * 2. 1960's <i>Hong Tai Chang</i> 3. 1950's <i>Blue Seal</i> * 4. 1950's A top level <i>Blue Seal</i> 5. 1940's <i>Xiang Ji Huang Zhi</i> Old Cake 6. 1940's <i>Song Pin, Iron Cake</i> 7. <i>Five Elements Tea No.3</i> 2 kinds of Puerh 	<p>※ To know Blue Seal And Iron Cake. Tasted Hunan Puerh Tea Cake</p> <p>Yin and Yang mix, balanced</p>
4	6/12/03	<ol style="list-style-type: none"> 1. 1970's <i>Yun Nan Qi Zi Cake Tea</i> 2. 2002 rock tea <i>Shui Jin Gui</i> 3. 1950's <i>Tian Xin Hao</i> 4. 1950's (fake) Red Seal, loose flake * 5. 1940's <i>Meng Jing</i> Tea Cake * 6. <i>Hundred Year Hong Zhi (Red Ganoderma Lucidum)</i> loose-leaf 7. <i>Five Elements Tea No.4</i> 4 kinds 	<p>Old-aged tea cake from Yi Wu Mountain</p> <p>※ Bitter taste of <i>Tian Xin</i> and <i>Hundred Years Hong Zhi</i></p>
5	6/19/03	<ol style="list-style-type: none"> 1. 1970's <i>Wen Ge Xiao Tuo (Cultural Revolution, small wad tea)</i> 100g 2. 1970's <i>Zhu Tong Xiang Hao Tea (Finely Fragrant Bamboo Tube Tea)</i> 3. <i>Meng Hai Cha Tou</i> unknown year 4. <i>Tai Ji Cui Luo</i> 5. 1930's <i>Tong Xing Hao</i>, loose flake 6. <i>Five Elements Tea No.5</i>, 4 kinds 	<p>※ <i>Meng Hai Cha Tou</i> and loose piece <i>Cha Tou</i> means a culture starter for a batch of tea</p> <p>Not worthy of its name - no notes made</p>
6	7/3/03	<ol style="list-style-type: none"> 1. 1970's <i>Ginseng Fragrance Da Tuo</i> 2. 1950's <i>Aged Bai Zhen Jin Lian</i>, wooden box 3. 1938 <i>Fu Chang Hao</i> old cake 4. 1930's <i>Xing Shun Xiang Hao</i> 5. 1940's <i>Ding Shun Hao</i> Old Cake 6. <i>Five Elements Tea No.6</i>, 4 kinds 	<p>Tea quality exceedingly high, frequency not good enough</p> <p>※ wooden boxed <i>Bai Zhen Jin Lian</i> and three kinds of exceptional Puerh</p>

7	7/10/03	<ol style="list-style-type: none"> 1. <i>Happiness</i> 1970's loose piece, level 2 of 12 2. <i>Joy</i> 1970's loose-leaf, level 3 of 12 3. 1960's <i>Rainbow</i>, level 4 of 12 4. <i>Galaxy</i>No. 1, <i>Tong Qing Hao</i> loose-leaf, level 8 of 12 5. 2003 <i>White Eagle</i>, first of the Sacred Teas of Tibet 6. 2003 <i>Red Eagle</i>, second of the Sacred Teas of Tibet 7. 2003 <i>Sacred Tea of Chomolongma</i>, third of the Sacred Teas of Tibet 8. <i>Five Elements Tea No.7</i>, 2 kinds of <i>Puerh</i> 	<p>First time we had the 12 grade teas</p> <p>※ tasted 4 kinds of <i>Hang-Jia</i>12 grade teas + 3 kinds of Tibetan Sacred Teas</p>
8	7/17/03	<ol style="list-style-type: none"> 1. 1980's loose-leaf <i>Romance</i>, level 1 of 12 2. 1968 <i>Guang Yun Gong</i>, (Canton- Yun Nan Joint Offering, iron cast) 3. Mid-1960's <i>Guang Yun Gong</i>, large mold 4. 1970's <i>Hung Yin Lao Tuo</i> 250g (<i>Yellow Seal</i>, old wad tea) 5. 1960's <i>True Love</i>, level 5 of 12 6. 1940's <i>Sun Yi Shun (Liu An Tea)</i> 7. <i>Five Elements Tea No.8</i>, X kinds 	<p>※<i>Guang Yun Gong</i> and <i>Sun Yi Shun Liu An</i> tea</p> <p>X: unknown mixed teas</p>
9	7/24/03	<ol style="list-style-type: none"> 1. Mid-1970's <i>Jin Gua Gong Tuo</i> 500g (<i>Golden Mellon Tribute</i> tea) 2. 1970's <i>Xiao Zi Liu Ying (Small Characters Green Seal)</i> 3. 1930's <i>Ke Yi Xing</i> tea brick 4. <i>Five Elements Tea No.9</i>, 4 kinds of <i>Puerh</i> 5. <i>Sacred Tea of Chomolongma</i> 2003 Tibetan rarity resteepled 	<p>※ <i>Jin Gua Gong Tuo</i> and the earliest tea brick</p>

10	7/31/03	<ol style="list-style-type: none"> 1. 1970's <i>Green Puerh Cake, No.1</i> 2. 1960's <i>Green Puerh Cake No.2</i> 3. 1950's <i>Green Puerh Cake No.3</i> 4. 1950's <i>Green Puerh Cake No.4</i> 5. 1950's <i>Green Puerh Cake No.5</i> 6. 2001 <i>Rou Gui</i>, Gong Pin packaging (cinnamon) 7. <i>Five Elements Tea No.10</i>, 4 kinds of Puerh Plus another steep of <i>Chomolongm</i> 	<p>※ dug out from the warehouse 21 kinds of pre-1970 Meng Hai tea factory green cakes; chose 10 to taste and critique - first we numbered them</p> <p>Sealed for a long time, the smell of Red Seal from over a decade ago The scent of <i>Hong Tai Chang</i> We Chose the cake order based on feeling</p>
11	8/7/03	<ol style="list-style-type: none"> 1. Single Bush Phoenix Mountain, second generation tree 2. 1970's <i>Green Puerh Cake No 6</i> 3. 1970's <i>Green Puerh Cake No.7</i> 4. 1970's <i>Green Puerh Cake No.8</i> 5. 1960's <i>Green Puerh Cake No.10</i> 6. <i>Five Elements Tea No.11</i>, 5 kinds 	<p>※ continued tasting the green cakes and a 2nd generation single bush Phoenix</p>
12	8/14/03	<ol style="list-style-type: none"> 1. 1970's <i>Meng Hai Qi Zi cake No.1</i> 2. 1970's <i>Meng Hai Qi Zi cake No.2</i> 3. 1970's <i>Meng Hai Qi Zi cake No.3</i> 4. 1960's <i>Meng Hai Qi Zi cake No.4</i> 5. 1960's <i>Meng Hai Qi Zi cake No.5</i> 6. Single Bush Phoenix Mountain+ tea head (cha-tou) 7. <i>Long-Chu (Puerh)</i> 8. <i>Five Elements Tea No.12</i>, four kinds of Puerh 	<p>※ Tastes of the warehouse stored Qi Zi (7 son) cakes. Selected 14 kinds. Picked out the tea ranking entirely on feeling. Tea head is a tea culture starter Black dragon (tea bag) and fine particles</p>
13	8/21/03	<ol style="list-style-type: none"> 1. 1960's <i>Meng Hai Qi Zi cake No.6</i> 2. 1960's <i>Meng Hai Qi Zi cake No.7</i> 3. 1950's <i>Meng Hai Qi Zi cake No.8</i> 4. 1950's <i>Meng Hai Qi Zi cake No.9</i> 5. 1970's <i>Meng Hai Qi Zi cake No.10</i> 6. 1940's <i>Guang Nan Gong, Cake *</i> 7. <i>Five Elements Tea No.13</i>, 3 kinds of Puerh 8. Pre-1920's <i>Wan Hong Ji</i> . re-steeped 	<p>※ <i>Guang Nan Offering Cake</i> and <i>Wan Hong Ji</i></p> <p><i>Wan Hong Ji</i> after 5 Elements Tea</p>

14	8/28/03	<ol style="list-style-type: none"> 1. 2003 <i>Tai Ping Hou Kui (Halcyon Monkey Chieftan)</i> 2. 1970's <i>Meng Hai Qi Zi cake No.11</i> 3. 1970's <i>Meng Hai Qi Zi cake No.12</i> 4. 1975 <i>Meng Hai Qi Zi cake No.13</i> 5. 1970's <i>Meng Hai Qi Zi cake No.14</i> 6. 2003 <i>O-Mei Song Zhen (O-Mei Mt. Pine Needles)</i> 7. 2003 <i>Sacred Tea of the Chomolongm No.6.</i> re-steeped 8. <i>Five Elements Tea No.14</i>, 5 kinds of <i>Puerh</i> 9. 1910's <i>Ai Hai</i> - beyond the 12 levels 	<p>※ <i>Monkey Chief, Pine Needles, and Ocean of Love</i></p> <p>Served after <i>Five Elements Tea</i></p>
15	9/4/03	<ol style="list-style-type: none"> 1. 1970's <i>Cultural Revolution Brick No.1 (Wen Ge Zhuan)</i> 2. 1970's <i>Cultural Revolution Brick No.2</i> 3. 1970's <i>Cultural Revolution</i>, potent fragrance, thick brick No.3 4. <i>Hundred Year Song Pin (Red Lable)</i> 5. 1960's raw (uncooked) brick, <i>Menghai</i> 6. <i>Five Elements Tea No.15</i>, 5 kinds 	<p>※ Tasted a few special bricks and <i>Hundred Year Song Pin</i></p> <p>Starting from the 15th round, we began to have the guessing game</p>
16	9/18/03	<ol style="list-style-type: none"> 1. 1970's <i>Cultural Revolution Brick 7562</i> 2. 1970's <i>Cultural Revolution Brick 73</i> 3. 1970's <i>Cultural Revolution Thick Brick 250g</i> 4. 1970's <i>Thick 73 Brick</i>, Potent Ginseng Fragrance 5. Pre-1920's <i>Hundred Year Taiwan Oolong</i> re-steeped 6. <i>Five Elements Tea No.16</i>, 5 kinds 	<p>※ 1970's tea bricks</p>

17	9/25/03	<ol style="list-style-type: none"> 1. Mid-1980's <i>Green 8582</i> cake 2. 1970's <i>Green 7542</i> cake 3. Mid-1970's <i>Green 7572</i> cake 4. Pre-1960's Old Loose-leaf Tea, wild large leaf variety 5. 1970's <i>Da Huang Yin (Large Yellow Seal)</i> 6. 2003 <i>Meng Ding Gan Lu (Nectar from Mountain Meng)</i> 7. 1930's <i>Blue Label Song Pin</i> 8. <i>Five Elements Tea No.17</i> mix of 5 kinds 	<p>※ Wild old Loose- leaf tea and <i>Blue Label Song Pin</i></p>
18	10/2/03	<ol style="list-style-type: none"> 1. 2003 competition tea <i>Dian Hong (Yunnan Black tea)</i> 2. 1998 <i>Bu Lang Mountain Bud Tea</i> 3. <i>Green Tie Guan Yin (Green Iron)</i> , 2003 An Xi competition tea 4. 1970's <i>Chong Qin Oolong Lao Tuo Cha (Old Wad Tea)</i> 5. 1930's <i>Old Thousand Taels</i> 6. Pre-1920's <i>Hundred Year Taiwan Oolong</i> re-steeped 7. <i>Tea head (Cha Tou No.2)</i> 8. <i>Five Elements Tea No.18,</i> 2 kinds 	<p>※ <i>Wild Dian Hong, An Xi Green Iron, and Old Thousand Tael</i></p> <p>Tea head is the culture starter for a batch of tea</p> <p><i>Ocean of Love No.1 + Red Ganoderma Lucidum</i></p>
19	10/9/03	<ol style="list-style-type: none"> 1. 1980's <i>Ban Chan Jin Tea No.1 (Tashi Lama Tight Tea)</i> 2. 1980's <i>Ban Chan Jin No.2</i> 3. 1970's <i>Bao Yi Xing</i> cake tea 4. 1960's <i>Song Pin Qi Zi Yuan</i> round tea 5. 1950's <i>Nectar</i>, loose-leaf, level 6 of 12 6. 1920's <i>Reappearance of the Grace</i>, loose piece, level 11 of 12 7. <i>Five Elements Tea No.19,</i> 5 kinds 8. 1910 <i>Ai Hai No.1,</i> re-steeped 	<p>※ <i>Song Pin, Round Tea and Reappearance of the Grace</i></p> <p>After a Five Elements Tea</p>

20	10/16/03	<ol style="list-style-type: none"> 1. 2003 <i>Shou Mei (Seasoned Brow)</i>, white tea from Fujian 2. Menghai 1988, <i>Ren Tou Gong Cha</i>, 6kg 3. 1980's, <i>Cultural Revolution Green Seal Brick 7638</i> 4. 1980's, <i>Cultural Revolution Red Seal Brick 7638</i> 5. 1950's <i>Chiang Cheng</i>, cake tea 6. 1950's <i>Red Seal No.2</i> 7. 1965 Menghai tea brick 8. <i>Five Elements Tea No.20</i>, 5 kinds 	<p>※ Ran Ton Gong, Chiang-Cheng and Red Seal</p>
21	10/23/03	<ol style="list-style-type: none"> 1. 2003 <i>Gong Mei (Offering of the Brow)</i>, Fujian Jiayang 2. 1980's <i>Xiaguan</i> raw brick 3. 1980's <i>Menghai</i> Brick, 650g 4. 1980's <i>Menghai Qi Zi Cake</i> (7 seed), 8582 thick paper 5. 2003 <i>Bai Ji Guan (Mother Tree)</i>, + <i>Hu Bao</i> spring water was used 6. <i>Five Elements Tea No.21</i>, 5 kinds 	<p>※ <i>Tribute Brow</i> and <i>Mother Tree White Rooster's Crown</i></p>
22	10/30/03	<ol style="list-style-type: none"> 1. 1990's <i>Gong Ting Puerh (Imperial Court Puerh)</i>, bud-tips loose-leaf 2. Early-1970's <i>Kungming Iron Cake (Kun Ming Tie Bing)</i>, flat bottom 3. 1950's <i>Blue Seal Iron Cake (Lan Yin Tie Bing)</i> 4. 1940's <i>Song Pin Iron Cake</i>, flat 5. 1988 <i>Milky Way Tie Guan Yin</i> 6. <i>Five Elements Tea No.22</i>, 5 kinds 7. 1910 <i>Ai Hai No.1</i>, re-steeped 	<p>※ 3 Irons back to back</p> <p>After the Five Elements Tea</p>
23	11/6/03	<ol style="list-style-type: none"> 1. 2003 new <i>rock tea</i> breed, <i>Ba Xian (The Eight Immortals)</i> 2. <i>Rou Gui</i>, 2nd generation fresh rock tea compared with a 3 year old <i>Rou Gui</i> 3. 1990's <i>Gong Ting Puerh</i> (Imperial Court Puerh), large leaf loose-leaf 4. 2003 2nd generation <i>Bai Ji Guan</i> 5. 1960's <i>Song Pin</i>* 6. 1910 <i>Ai Hai No.1</i>, re-steeped 7. <i>Five Elements No 23</i>, 6 kinds 	<p>※ tasted 3 kinds of rock teas and <i>Song Pin</i></p>

24	11/13/03	<ol style="list-style-type: none"> 1. 1983 <i>Old Oolong</i>, Taiwan 2. 1980's <i>Jin Cha No.1, Xiaguan</i> raw tea 3. 1980's <i>Jin Cha No.2, Xiaguan</i> raw tea 4. 1980's <i>Jin Cha No 3, Xiaguan</i> raw tea 5. 1930's <i>Mo Dai Ding Xing Jin Cha</i> 6. 1930's <i>Mo Dai Ding Meng Jing Jin Cha</i> (<i>Last of the Meng Jin Tight Teas</i>)* 7. 2001 <i>Tie Luo Han</i>, 2nd generation 8. <i>Five Elements Tea No.24</i>, 5 kinds 	<p>※ tasted 5 kinds of Tight teas and Iron Arhat</p>
25	11/20/03	<ol style="list-style-type: none"> 1. 2002 <i>Tie Guan Yin</i> 2. 1970's <i>Tie Guan Yin</i> 3. 1940's <i>Tie Guan Yin</i> 4. 1970's <i>Liu An, Ba Zhong Nei Fei</i> 5. 1970's <i>Xiao Huang Yin (Little Yellow Seal)</i> 6. 1940's <i>Great Ocean (Da Hai) No.1</i>, cake tea 7. <i>Five Elements Tea No.25</i>, 5 kinds 8. <i>Song Pin</i>, 2 kinds 	<p>※ 3 kinds of <i>Tie Guanyin; Great Ocean</i></p> <p>Extra steep</p>
26	11/27/03	<ol style="list-style-type: none"> 1. 2003 <i>Qi Lan Shui Xian</i>, 2nd generation 2. 1966 <i>Lao Shui Xian</i> 3. 1986 <i>Dai Tribe Menghai Brick Tea</i> 4. 1960's <i>Red Seal Golden Lotus (Hong Yin Jin Lian)</i>, loose-leaf 5. 1920's <i>Universe No.1</i>, tea cake, level 9 of 12 6. <i>Five Elements Tea No.26</i>, 5 kinds 	<p>※ <i>Shui Xian, Red Seal Golden Lotus, Universe</i></p>
27	12/4/03	<ol style="list-style-type: none"> 1. 2003 <i>Dian Lu (Yunnan Green)</i> 2. 1988 <i>Ping Lin Oolong</i>, Taiwan 3. 1978 <i>Central-Taiwan Oolong</i> 4. 1968 <i>Ping Lin Oolong</i> 5. 1980 <i>Puerh Weight Loss Tea</i> 6. 1980 <i>Menghai Tea Brick</i> 7. 1930's <i>Yong Mao Chang</i> 8. <i>Five Elements Tea No.27</i>, 5 kinds 	<p>※ Three kinds of Taiwanese Oolong, <i>Yong Mao Chang</i></p> <p>Originally an old loose- leaf, recently re-steamed and pressed</p>

28	12/11/03	<ol style="list-style-type: none"> 1. 2003 <i>Fo Shou Cha</i>, Spring tea 2. 1995 <i>Nong Qing Dian Hong (Thick Love Yunnan Black tea)</i>, arbor tree 3. 1993 <i>Wild Puerh</i> 4. 1998 <i>Dian Lu Tuo Cha (Yunnan Green Wad Tea)</i>, 500g 5. <i>Enlightenment</i>, special variety 6. 1970's <i>Tong Xing Hao</i> 7. <i>Five Elements Tea No 28</i>, 5 kinds 	<p>※ Taiwanese <i>Fo-shou Cha</i> and <i>Enlight- enment</i></p> <p><i>Milky Way + Red Ganoderma Lucidum</i></p>
29	12/18/03	<ol style="list-style-type: none"> 1. 2003, <i>Wu Ling Farm Oolong</i>, Spring tea 2. 2003 <i>Lu Gu Oolong</i>, Spring tea-first prize 3. 1980's <i>Large Leaf Old Loose-leaf</i> 4. <i>Menghai Qi Zi Cake 7542</i> 5. 2003 <i>Red Eagle No.2</i>, Sichuan 6. 1940's <i>Jing Chang Hao Yuan Cha</i> 7. <i>Five Elements Tea No.29</i>, 5 kinds 8. 1910 <i>Ai Hai No.1</i>, re-steeped 	<p>※ Taiwanese Oolong and <i>Jing Chang Hao</i></p>
30	12/25/03 Miaoli, Tai An, Dong Gua Mountain, Cai family's country house	<ol style="list-style-type: none"> 1. 2003 <i>Green Tie Guan Yin</i>, 2nd generation 2. 1950's <i>Red Seal No.3</i> 3. <i>Five Elements No.30</i>, 3 kinds 4. 2003 <i>Mother Tree Bai Ji Guan</i> 	<p>※ the 30'th round of the Tea Party happened on Christmas day - it was decided that we celebrate it in a quiet country house in the mountains</p>
31	1/1/04	<ol style="list-style-type: none"> 1. 1990's <i>Meng Hai bamboo shell wad tea (meng hai zhu ke tuo cha)</i> 2. 1940's loose leaf <i>Da Hai No.2 (Great Sea)</i> 3. 2002 organic <i>Wu She</i> (fog society) <i>Wu Long</i> (black dragon) 4. 2001 organic <i>Lu Gu</i> (deer valley) <i>Wu Long</i> (black dragon) 5. Pre 1920's <i>Wan Hong Ji</i> (ten thousands wans chronicle) resteepled 6 <i>Five Elements Tea No.31</i>, 5 kinds 	<p>Age approaching "unidentified age"</p> <p>※ Organic Taiwanese Wu Long, Da Hai # 2</p>

32	1/08/04 (January 8, 04)	<ol style="list-style-type: none"> 1. 1950's <i>Hu Nan Qian Liang Cha</i> (thousand liang tea (50kg total)) 2. 1960's <i>Hong Tai Chang</i> (golden peace & prosperity) 3. 1960's <i>Guangdong Tuo Cha</i> (Canton Wad Tea) 4. 1960's <i>Tong Qing Hao</i> (mutual celebration) 5. 2003 <i>Long Jing</i> (dragon's well) 6. Hundred Year <i>Shui Xian</i> (Water Sprite?)* 7. <i>Five Elements Tea</i> No.32 X kinds 	※ Hu Nan Thousand Liang Tea & Hundred Year <i>Shui Xian</i>
33	1/15/04	<ol style="list-style-type: none"> 1. 2005 <i>Yin Zhen Bai Hao</i>, Fu Jian White Tea (Silver Needle White Hero?) 2. 1988 <i>Meng Hai Da Yi Cha Bing</i> (Great Sea Beneficial Tea Cake) 3. 1950's <i>Song Pin</i>, produced in Thailand* 4. 2003 Winter First prize <i>Lu Cha Tie Guan Yin</i> (Green Tea) 5. 1950's <i>Hong Lian Yuan Cha</i> (Red Lotus Round Tea) 6. <i>Five Elements Tea</i> No.33 5 kinds 	※ first prize Green Iron & Red Lotus Round Tea
34	1/29/04	<ol style="list-style-type: none"> 1. 1970's <i>Wan Li Ma Ti Xiang</i> ,Fujian Wan Li rock tea 2. 1960's <i>Huan Xi Er Dou Jin</i>, rock tea 3. 1950's <i>Lao San Cha</i> Old Loose Leaf () 4. 2003 Winter Tea, <i>An Xi Tia Guan Yin</i> 5. 1950's <i>Fu Lu Gong</i> (Blissful Stipend Tribute) 6. 1950's <i>Hong Yin</i> No.4 (Red Seal) 7. <i>Five Elements Tea</i> No.34 5 kinds 	※Rare Rock Tea & Blissful Stipend Tribute Strictly Tea tasting, no notes
35	2/5/04	<ol style="list-style-type: none"> 1. Year X, <i>Zui Yuan Wai</i>, Fujian 2. 1980's <i>Menghai Green Cake</i> 3. 1960's <i>rock tea, Xian Lu</i> (<i>Celestial Nectar</i>) 4. 1940's <i>Tong Chang Huang Ji, Blue Label</i> round tea 5. 1950's <i>Elixir of Eternal Youth</i> (<i>Bu Lao Dan</i>), old rock tea 6. <i>Five Elements Tea</i> No.35, 5 kinds 7. Pre-1920's <i>Wan Hong Ji</i> re-steeped 	Unworthy ※ <i>Celestial Nectar, Tong Chang, Huang Ji</i> and <i>Elixir of Eternal Youth</i> were brewed Similar to <i>Bai Ji Guan</i> - the first time one tea friend entered the <i>Cha-Dao</i> After a <i>Five Elements Tea</i>

36	2/12/04	<ol style="list-style-type: none"> 1. 1970's No-name <i>Oolong Zhong Cha</i>, Fujian 2. 1970's <i>Xia Guan Fan Tie (Cake)</i> 3. 1970's <i>Kunming Iron Cake</i> 4. 1940's <i>Mengjing Cake Tea</i> 5. <i>Five Elements Tea No.36</i>, 5 kinds 6. 1910 <i>Ocean of Love No.1</i>, re-steeped 	<p>※ Reminisce over 2 kinds of <i>Iron Cakes</i> and 1940's <i>Mengjing Cake Tea</i></p> <p>After <i>Five Elements Tea</i></p>
37	2/19/04	<ol style="list-style-type: none"> 1. 1980's No-name Oolong 2. <i>Elixir of Immortality (Chang Shou Dan)</i>, beyond the 12 grades 3. 1970's <i>Menghai Raw Cake*</i> 4. <i>Old Comrade Puerh (Lao Tong Zhi)</i>, loose-leaf, made by Zhou Bing Liang 5. 1930's <i>Milky Way No.2</i>, old cake 6. 1920's <i>Universe No.3</i> 7. <i>Five Elements Tea No.37</i>, 5 kinds of <i>Puerh</i> 	<p>※ Menghai Raw Cake and Tea made by Zhou Bing Liang</p>
38	2/26/04	<ol style="list-style-type: none"> 1. 1990's <i>Menghai Raw Cake</i> 2. 1970's <i>Xiaguan Fan Tie</i> 3. 1960's loose-leaf <i>Puerh</i> tea 4. Pre-1920's <i>Wang Hong Ji</i> re-steeped 5. 1950's <i>Tian Jian</i> 6. <i>Five Elements Tea No.38</i>, 5 kinds 7. 1910 <i>Ai Hai No.1</i>, re-steeped 	<p>※ As we were planning to visit the Xiaguan tea factory, we thus prepared in advance with a taste of the <i>Xiaguan Iron Cake</i></p> <p>After <i>Five Elements Tea</i></p>
39	3/4/04	<ol style="list-style-type: none"> 1. 2003 semi-fermented <i>Tei Guanyin</i>, spring tea 2. 1980's <i>Xiaguan Tou Cha</i> 3. 1950's <i>Si Pu Gong Ming</i>, cake tea 4. 1920's <i>Huang Jin Tang</i>, Cake Tea 5. 1940's Early <i>Song Pin</i> made on the border* 6. <i>Five Elements Tea No.39</i>, 3 kinds 	<p>※ <i>Si Pu Gong Min</i> and <i>Huang Jin Tang</i></p>
40 1 st half	3/11/04 Yunnan, Si Mao Hotel	<ol style="list-style-type: none"> 1. 1930's <i>Mo Dai Jin Cha</i> (Last of the Tight Teas)* 2. 1920's <i>Song Pin</i> 	<p>※ tea party began at 22:00; only drank 2 teas - the rest we'll taste after returning to Taiwan</p>

40 2 nd half	4/1/04	<ol style="list-style-type: none"> 1. 2004 <i>Dian Lu (Yunnan Green)</i> 2. 1940's <i>Jing Chang Hao</i> 3. 1910 <i>Chen Yun Gui</i> 4. 1950's <i>Tian Jian</i> 5. 1930's <i>Long Ma Tong Chin</i> 6. 1930's <i>Yun Sheng Xiang</i>, cake tea 7. <i>Five Elements Tea No.40</i>, 5 kinds 	<p>※ <i>Chen Yun Gui</i> and <i>Yun Sheng Xiang</i></p> <p>◎ End of the first stage of the tea sessions</p>
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▲ *Chen Yun Gui*▲ *Sung Shi Tong Chin*▲ *Red Label Song Pin*

Hang-Jia Joyful Tea Tasting Meetings Middle stage

41 ~ 65 round (session) 4/15/04 ~ 12/30/04

Round #	Time and place	Sequence / Tea Name	Notes
41 Meeting every two weeks	4/15/04 Miaoli Gunguan Hang-jia Tea Art House	1. 1970's 7572 <i>Green Cake</i> 2. 1970 <i>Tai Chi Green Brick</i> 3. 1955 <i>Zi Yang, Cake Tea</i> 4. Pre-1920's <i>Hundred Year Taiwan Oolong</i> , re-steeped 5. 1910 <i>Red Lable Song Pin</i> , re-steeped 6. <i>Five Elements Tea No.41</i> , 5 kinds	※ <i>Hundred Year Oolong</i> and <i>Red Label Song Pin</i>
42	4/29/04	1. 1980's <i>Si Mao</i> , loose-leaf tea * 2. 1950's <i>Aged Oolong</i> , Nantou, Spring tea ~ <i>Chen Yun Gui</i> and <i>Bu Lao Dan</i> 3. 1980's <i>Guang Dong Xiao Tuo</i> (Canton Small Wad) 4. Late-1970's <i>8582 Green Cake</i> 5. 1910's <i>Chen Yun Gui</i> 6. 1950's <i>Bu Lao Dan</i> (Elixir of Eternal Youth)	※ <i>Chen Yun Gui</i> and <i>Bu Lao Dan</i> <i>Bu Lao Dan</i> is Old rock tea, 1 st time the tea session didn't make a <i>Five Elements Tea</i>
43	5/13/04	1. 2004 <i>Huang Jin Gui</i> (Golden Cinnibar)* 2. Mid-1970's 7572 <i>Green Cake</i> 3. 1950's <i>Old Oolong</i> 4. Approx 1970's <i>Wild Mountain Tea</i> * 5. Approx 1930's <i>Shuang Hua</i> (<i>Twin Flowers</i>) No.3 6. <i>Hundred Year Red Ganoderma Lucidum</i> (<i>Hong Zhi</i>) re-steeped 7. <i>Five Elements Tea No.42</i> , 5 kinds	Old cured vegetable smell that turns to old plum fragrance ※ <i>Shung Hua</i> and <i>Red Ganoderma Lucidum</i>
44	5/27/04 6/5/04 established the <i>Hang-Jia Cha-Dao</i> <i>Research Society</i>	1. 1970's <i>Qi Zi Green Cake</i> 2. 1960's <i>Guang Yun Gong</i> 3. 1940's <i>An Xi Lu Tie</i> , Spring tea 4. 1950's <i>Hong Yin Tie Bing No.3</i> (<i>Red Seal Iron Cake</i>) 5. 1940's <i>Fu Chang Hao</i> 6. <i>Five Elements Tea No.43</i> , 5 kinds	6/5/04 established the <i>Hang-Jia Cha-Dao Research Society</i> ※ <i>Hong Yin Tie Bing</i> and <i>Fu Chang Hao</i>

45	6/10/04	<ol style="list-style-type: none"> 1. 2004 green tea <i>Dong Fang Mei Ren (Oriental Beauty)</i>, Xinpu* 2. 1970's <i>Liu An Cha</i> 3. 2004 <i>Bai Lao Ying No. 2 (White Eagle)</i> 4. Late-1960's <i>Puerh loose-leaf tea No.3</i> 5. 1950's <i>Hong Tie No.4 (Red Iron)*</i> 6. 1950's <i>Si Pu Gong Ming</i>, cake tea 7. <i>Five Elements Tea No.44</i>, 5 kinds 	<p>※ <i>Si Pu Gong Ming</i> and <i>Five Elements Tea</i></p> <p>With this <i>Five Elements</i>, one could simply from the fragrance enter trance</p>
46	6/24/04	<ol style="list-style-type: none"> 1. 1980's <i>Li Xing Long</i>, Tea Brick 2. 2004 <i>Tie Luo Han (Iron Arhat)</i>, Spring 3. 1970's old loose-leaf <i>Puerh</i> tea 4. 2004 <i>Song Zhong Feng Huang Dan Cong (Song Dynasty Single Bush Phoenix Mountain Tea)</i> 5. 1920's <i>Shuang Shi Tong Qing (Twin Lions Celebrate)</i> 6. 2004 <i>Lu Tie (Green Iron)</i>, Spring 7. <i>Five Elements Tea No 45</i>, 5 kinds 	<p>※ <i>Song Zhong</i> and <i>Shuang Shi Tong Qing</i></p>
47	7/8/04	<ol style="list-style-type: none"> 1. 2004 <i>Tian Xin Yan Shui Xian</i>, rock tea, Spring 2. 1970's <i>Menghai Tea Cake</i> 3. <i>Five Elements Tea No.46</i>, 3 kinds 4. <i>Hundred Year Lui An *</i> 	<p>※ <i>Five Elements Tea</i> made early, before supper</p> <p>no need continuing to steep</p>
48	7/22/04	<ol style="list-style-type: none"> 1. 2003 <i>Dragon's Well (Long Jing) + Tiger Leap Spring Water</i> 2. 1970's <i>Cultural Revolution</i>, small wad tea 3. 1950's <i>Hong Tie No.5 (Red Iron Cake)</i> 4. 2004 <i>Green Iron + Japanese Spring Water*</i> 5. 1930's <i>Huang Wen Xing</i> 6. <i>Five Elements Tea No.47</i>, 6 kinds 	<p>※ <i>Huang Wen Xing</i> and <i>Five Elements Tea</i></p> <p>Japanese Spring Water used to steep</p> <p>Especially peaceful</p>

49	8/5/04	<ol style="list-style-type: none"> 1. 1969, 2 kinds of Oolong 2. 1960's Tong <i>Qing</i> Cake Tea 3. 1950's <i>Lan Tie</i> (Blue Iron) 4. 1920's <i>Tong Xing Gong</i> 5. <i>Five Elements Tea No.48</i>, 5 kinds 	<p>To differentiate between Northern and Central oolongs, two types brewed side by side</p> <p>※ <i>Lan Tie</i> and <i>Tong Xing Gong</i></p>
50	8/19/04	<ol style="list-style-type: none"> 1. 2004 <i>Da Hong Pao</i> (Great Scarlet Robe), 2nd generation 2. Late-1970's <i>Green Seal</i>, loose flake form 3. 2004 <i>Bai Ji Guan</i>, mother tree transplant 4. 1950's <i>Tong Qing</i>, loose-leaf 5. Late-1920's <i>Tong Qing Hao</i> 6. <i>Five Elements Tea No.49</i>, 5 kinds 	<p>※ <i>Bai Ji Guan</i> and <i>Tong Qing Hao</i></p> <p>5 kinds of hard Yang teas mixed</p>
51	9/2/04	<ol style="list-style-type: none"> 1. 2004 <i>Shui Jin Gui</i>, 2nd generation, Spring 2. 1950's <i>Fu Liu Gong</i>, cake 3. early 1950's <i>Hong Yin</i> (Red Seal) 4. <i>Five Elements Tea No.50</i>, 5 kinds 5. 1930's <i>Ding Xing</i>, cake Tea 6. 1930's <i>Tong Chang Hao</i> 	<p>※ <i>Ding Xing Tea Cake</i> and 1920's <i>Tong Chang Hao</i></p> <p>Again steeped <i>Five Elements Tea</i> early</p>
52	9/16/04	<ol style="list-style-type: none"> 1. Post-1975 Taiwanese wild, high mountain Tea * 2. Late-1980's <i>Romance</i> 3. Late 1950's <i>Wild Large Leaf Puerh</i> 4. Year unknown, <i>Large leaf loose tea Puerh No. 2</i> 5. 1930's <i>Tong Chang Hao</i> 6. <i>Tong Chang Hao</i> leaves cooked and served again 7. <i>Five Elements Tea No 51</i>, 5 kinds 	<p>※ <i>Wild Grown Large Leaf</i> and <i>Tong Chang Hao</i></p> <p>Possibly late-1920's</p>
53	9/23/04	<ol style="list-style-type: none"> 1. 2004 <i>Jiu Pin Lian Hua Cha</i> (<i>Nine Item? Lotus Flower Tea</i>)* 2. 1958 <i>Old Taiwanese Oolong</i> 3. 1970's 8582 <i>Green cake tea</i> 4. 1950's <i>Hong Yin</i> 5. <i>Five Elements Tea No.52</i>, 5 kinds 6. 2004 <i>Mother Tree Bai Ji Guan</i> 	<p>oasted, not sun dried</p> <p>※ <i>Red Seal</i> and <i>White Rooster Crown</i></p>
54	10/7/04	<ol style="list-style-type: none"> 1. X-year, loose-leaf <i>Puerh</i> tea 2. 1930's <i>Mengjing cake Tea</i> 3. 1930's <i>Ding Xing cake Tea</i> 4. <i>Five Elements Tea No.53</i>, 5 kinds 	<p>※ compared <i>Mengjing</i> with <i>Ding Xing</i> tea brands</p>

55	10/21/04	<ol style="list-style-type: none"> 1. 1990's <i>Wild Green Fermented Large Leaf</i> 2. Mid-1940's <i>Song Pin iron cake</i> 3. <i>Five Elements Tea No.54</i>, 5 kinds 	<p>※ Tasted <i>Song Iron</i> and God's love</p> <p>First drank <i>song Iron</i>, then tasted <i>Five Elements</i> - felt God's love</p>
56 changed to weekly	10/28/04	<ol style="list-style-type: none"> 1. 1994 <i>Menghai</i> raw wad, 250g 2. 1990's <i>Red Seal</i> 3. 1930's <i>Galaxy (Tong Qing Hao, loose flake)</i> 4. 1930's <i>Long Ma Tong Qing</i> 5. <i>Five Elements Tea No.55</i>, 5 kinds 	<p>※ Tasted <i>Joint Celebrate</i> loose flake and <i>Dragon Horse</i></p>
57	11/4/04	<ol style="list-style-type: none"> 1. 1996 <i>Bai Zhen Jin Lian (White Needle Golden Lotus)</i>, loose-leaf 2. 1970's <i>Tong Qing Hao</i>, cake tea 3. 1940's <i>Yong Mao Chang</i> 4. Autumn 2004, <i>Green Iron</i> 5. 1910 <i>Red Label Song Pin</i> 6. <i>Red Label Song Pin</i>, re-boiled tea scraps 	<p>※ Tasted <i>Yong Mao Chang</i>, as well as the King of Teas, <i>Red Label Song Pin</i></p> <p><i>Red Label</i> is the true King of Teas</p> <p>The 2nd time the tea sessions didn't make it to a <i>Five Elements Tea</i></p>
58	11/11/04	<ol style="list-style-type: none"> 1. 2004 <i>Ni Qiu Wang</i>, <i>Wu Yi rock tea</i>* 2. 1970's <i>Zhu Tong Xiang Hao (Bamboo Tube Fragrant Hair)</i> 3. Autumn 2004 <i>Guan Yin Wang</i>, Anxi 4. 1930's <i>Huang Wen Xing</i>* 5. 1920's <i>Huang Jin Tang</i>* 6. <i>Five Elements Tea No.56</i>, 5 kinds 	<p>※ Tasted <i>Guan Yin Wang</i>; compared the 2 <i>Yellows</i></p>
59	11/18/04	<ol style="list-style-type: none"> 1. 1980's <i>Menghai Green Cake</i>, loose flake 2. Autumn 2004, <i>Guan Yin Wang</i> 3. 1910's <i>Chen Yun Gui</i> 4. 1953 <i>Hunan Gong Jian</i> 5. <i>Zi Yang+ Tong Chang</i> 6. <i>Five Elements Tea No.57</i>, 5 kinds 	<p>※ re-tasted <i>Guanyin Wang</i> and <i>Hundred Year Chen Yun Gui</i></p>
60	11/25/04 Miaoli, Zao Qiao Township, Da Long Village, Fu family villa	<ol style="list-style-type: none"> 1. Shan <i>Ju Guai Cha, Wild Phoenix Mountain, single bush</i>* 2. 1940's <i>Unparalleled, old</i> loose-leaf tea (<i>Ji Pin Lao San Cha</i>) 3. 2004 <i>Green Iron</i> 4. 1930's <i>Tong Chang Hao</i> 5. <i>Five Elements No.58</i>, 2 kinds 	<p>※ for the 60th tea session was held at a mountain villa, and began a bit late</p> <p><i>Hundred Year Oolong + Ai Hai No.1</i></p>

61	12/2/04	<ol style="list-style-type: none"> 1970's 73' <i>Thick Brick</i> Autumn 2004, <i>Green Iron</i>, first grade 1940's Taiwanese aged Oolong 2003 <i>Chang Sheng Dan</i>; mother tree <i>White Rooster Crown*</i> 1750's, <i>Fossil Tea</i>, 2.5g (<i>Hua Shi Cha</i>) <i>Five Elements Tea No.59</i>, 5 kinds 	<p>※ Tasted <i>Fossil Tea</i>, and compared it with a super strong <i>Five Elements Tea</i></p> <p>19 people tasted 3 cups each - beyond words</p> <p>1930's <i>Tong Xing</i> + 1920's <i>Tong Chang</i> + 1920's <i>Si Pu Old Cake</i> + <i>Hundred Year Old Water Sprite (Shui Xian)</i> + <i>Wan Hong Ji</i>. Felt the <i>Five Elements</i> tea soup was the courser of the two.</p>
62	12/9/04	<ol style="list-style-type: none"> Year 1975, 7562, brick tea 1950's <i>Old Rock Tea*</i> 1930's <i>Long Ma Tong Qing</i> 1920's <i>Blue Lable Song Pin</i> 1820's <i>Antique Tea</i> 	<p>※ Tasted <i>Long Ma Tong Qing</i>; <i>Blue Label Song Pin</i></p> <p>The <i>Antique Tea</i> was too fine and potent; this tea was later renamed <i>Ai Hai No.3</i>; 3rd time we didn't make a <i>Five Elements Tea</i></p>
63	12/16/04	<ol style="list-style-type: none"> 1960's <i>True Love</i>, loose-leaf, 5 of 12 1940's <i>Enlightenment</i> form 7 of 12 1920's <i>Universe</i>, form level 9 of 12 1910's <i>Chen Yun Gui</i> 	<p>※ 3 kinds of 12 grade teas and the hundred year old <i>Chen Yun Gui</i></p> <p>4th time didn't make a <i>Five Elements Tea</i></p>
64	12/23/04	<ol style="list-style-type: none"> Winter 2004 <i>Ping Lin Bao Zhong</i> 1950's <i>He Nei Yuan Cha</i> 1930's <i>Shuang Hua No.4</i>, loose flake 1920's <i>Tong Xing Gong</i> <i>Five Elements Tea No.60</i>, 3 kinds 	<p>※ <i>He Nei Yuan Cha</i> and <i>Tong Qing</i></p> <p>The best batch tasted to date</p>
65	12/30/04	<ol style="list-style-type: none"> 1990 <i>White Needle Golden Lotus</i> Early 1980's 7532 <i>Cake Tea</i> 1920's <i>Sun Yi Shun Liu An Cha</i> 2004 <i>Green Iron</i> 1920's <i>Blue Label Song Pin</i> <p style="text-align: right;">re-steeped</p>	<p>※ 1920's <i>Liu An</i> and <i>Blue Label Song Pin</i></p> <p>5th time didn't make a <i>Five Elements</i></p> <p>☉ a potted plant near the table bloomed with twin red flowers.</p> <p>Stage 2 of the tea Meetings completed</p>



Hang-Jia Joyful Tea Tasting Meetings Final stage
66 ~ 100 round (session) 1/8/05 ~ 12/1/05

Round #	Time and place	Sequence /Tea Name	Notes
1 (rd 66) continuing from the Tea Meetings	1/6/05 Miaoli, Gong Guan, Hang-Jia Tea Art House	1. 2004 Taiwanese High Mt. Oolong (<i>Gao Shan OoLong</i>), 2 kinds 2. Late-1980's, <i>Cultural Revolution ??</i> Cooked Brick 3. 1940's <i>Song Pin</i> 4. 1930's <i>Ding Xing Jin Cha</i>	※ Compared <i>Li Shan</i> and <i>Da Yu Ling</i> Oolong re-steeped <i>Song Pin</i> and <i>Ding Xing</i>
2 (rd 67)	1/13/05	1. 1960's Hong <i>Tai Chang</i> 2. 1950's <i>Bu Lao Dan (Elixir of Eternal Youth)</i> , re-steeped 3. 1940's <i>Sung Pin</i> , Iron Cake 4. 1910's <i>Galaxy No.3</i> 5. <i>Five Elements No.62</i> , 2 kinds	※ <i>Sung Tei</i> and <i>Galaxy No.3</i> Tea buds stored in cases, over 90 years <i>Mo Dai Jin</i> + 1920's <i>Liu An</i> , extreme Yin mixed with extreme Yang, perfectly balanced
3 (rd 68)	1/20/05	1. 2005 Taiwanese winter Oolong, 2 kinds 2. 1950's <i>Red Seal</i> 3. 1940's <i>Jing Chang Hao</i> 4. <i>Hundred Year Liu An No.2</i> 5. <i>Five Elements Tea No.63</i> , 3 kinds	<i>Da Yu Ling</i> and another Mt. variety Oolong ※ <i>Hundred Year Liu An</i> <i>Galaxy No.3</i> + <i>Universe No.3</i> + <i>Ding Xing</i>
4 (rd 69)	1/27/05	1. 2005 <i>Green Iron</i> , first class? 2. 1990's Hong ? <i>Cheng Qing Zhuan</i> 3. 1980's <i>Thousand Tael, Qian Liang</i> (loose-leaf Tea) 4. 1930's <i>Galaxy No.2</i> 5. 1930's <i>Ding Xing Jin Cha</i> * 6. 1920's <i>Reappearance of the Grace</i> , level 11 of 12	※ <i>Reappearance of the Grace</i>
5 (rd 70)	2/3/05	1. 1950's <i>Yellow Seal Iron Cake (Huang Tie)</i> 2. 1950's <i>Red(Seal Iron Cake (Hong Tie)</i> 3. 1950's First class <i>Red Seal</i> 4. 1910's <i>Ai Hai No.1*</i> re-steeped	※ compared <i>Yellow Iron</i> with <i>Red Iron</i> ; <i>Red Iron</i> with <i>Red Seal</i>

6 (rd 71)	2/17/05	<ol style="list-style-type: none"> 1. 1980's Large <i>Leaf Green Cake (Da Ye Qing Bing)</i> 2. 1970's 7542, green cake 3. Mid 1980's 8582 green cake, thick paper 4. 1920's <i>Old Liu An</i> 5. 1920's <i>Blue Label Song Pin</i> 6. 1910's <i>Red Label Song Pin</i> 	<p>※ tasted <i>Liu An</i>; compared side by side Blue and Red Label <i>Song Pin</i></p>
7 (rd 72)	2/24/05	<ol style="list-style-type: none"> 1. 1998 pressed tea brick 2. Early 1990's 7562, tea brick 3. 1990's <i>Da Yi Shou Bin</i> (cooked cake) 4. 1950's <i>Hong Tie (Red Iron)</i> 5. 2004 <i>Hong Lao Ying (Red Eagle)</i> 6. 1930's <i>Mo Dai Jin Cha (Last of the Tight Teas)</i> 7. 1910's <i>Pu Qing Hao</i> 	<p>1997 Spring Tea</p> <p>※ First time the appearance of Pu Qing occurred</p> <p>Gently and Yin yet fierce and intense, Xiao Yu's hands were dripping with sweat</p>
8 (rd 73)	3/3/05	<ol style="list-style-type: none"> 1. 1980's <i>Chen Kuan Ji</i>, Iron Cake 2. 1980's <i>Bao Yi Xing</i> 3. 1970's <i>Huang Yin Tuo Cha (Yellow Seal wad Tea)</i> 4. 1970's <i>Jujube Fragrance</i>, thick brick 5. 1940's <i>Jing Chang Hao</i> 6. 1920's <i>Huang Jin Tang</i> 	<p>※ to be drunk in the year 8,7,4,20's</p>
9 (rd 74)	3/17/05	<ol style="list-style-type: none"> 1. 1970's <i>Shen Xiang Da Tuo</i>, large wad (Ginseng Fragrance) 2. 1950's <i>Tian Xin Hao</i> 3. 1940's <i>Hong Piao Tong Chang Huang Ji</i> 4. 1910's <i>Pu Qing Hao</i> re-steeped 5. <i>Five Elements Tea No 64</i> 	<p>※ <i>Tong Chang Huang-Ji</i> and <i>Pu Qing</i></p>
10 (rd 75)	3/24/05	<ol style="list-style-type: none"> 1. 1930's Taiwanese Oolong (early) 2. 1970's 73' Brick 3. 3 kinds of <i>Last of the Tight Teas</i>, both Authentic and Fake 4. 1930's <i>Tong Xing Hao</i> 5. <i>Five Elements Tea No.65</i>, 5 kinds 	<p>Produced in Xin Zhu</p> <p>※ to differentiate between authentic fake, and also genuine partially mixed with fake</p> <p>1920's <i>Liu An</i> + 4 kinds of <i>Puerh</i></p>

11 (rd 76)	3/31/05	<ol style="list-style-type: none"> 1. 2004 <i>Shui Jin Gui (Golden Water Turtle)</i> 2. 1996 <i>Da Ye Qing Xiao Bing (Large Leaf Green Fermented Cake)</i> 3. <i>Five Elements Tea No.66</i>, 2 kinds 4. <i>Five Elements Tea No.67</i>, 2 kinds 5. <i>Five elements Tea No.68</i>, 3 kinds 	<p>✘ 3 kinds of <i>Five Elements Teas</i>, topic fission</p> <p>8582 + <i>Rainbow</i> <i>Sung Iron</i> + 1950's <i>Jing Chang Hao</i> <i>Universe</i> + <i>Tong Qing</i> loose-leaf + <i>Return to Grace</i></p>
12 (rd 77)	4/7/05	<ol style="list-style-type: none"> 1. 1970's <i>Tuckahoe Brick (Fu Zhuan)</i> 2. 1990's <i>Menghai Green Cake</i> 3. <i>Red Iron (Hong Tie)</i> + <i>Sung Iron (Song Tie)</i> 4. <i>Hundred Year Oolong</i> + 1920's <i>Liu An</i> 5. <i>Five Elements Tea No.69</i>, 5 kinds 	<p>Black tea, thick leaves, not mixed ✘ 3 kinds of mixed teas 2/3 to 1/3 ratio</p> <p><i>Galaxy No.3</i> + <i>Long Ma</i> <i>Tong Qing</i> + <i>Mo Jin</i> + <i>Universe</i> + <i>Hong Zhi</i></p>
13 (rd 78)	5/5/05	<ol style="list-style-type: none"> 1. 2004 <i>Qing Shan Liu Shui (Blue Mountains Green Waters)</i> 2. 1970's <i>Shen Xiang Tuo Cha (Ginseng Fragrance wad tea)</i> 3. 1930's <i>Tong Chang Hao</i> 4. 2005 <i>Tai Ping Hou Kui (Monkey King)</i> 5. 1910's <i>Chen Yun Gui</i> 6. 2004 <i>Meng Ding Gan Lu</i> 7. <i>Five Elements Tea No.70</i> x kinds 	<p>✘ <i>Hundred Year Chen Yun Gui</i></p> <p>Yin and supremacy</p>
14 (rd 79)	5/12/05	<ol style="list-style-type: none"> 1. 2005 <i>Cui Feng Wu Long</i>, Spring 2. Mid-1980's <i>7532 Green Cake</i>, bamboo tube wrapped Aka. 3. Early 1970's <i>Hong Yin Jin Lian (Red Seal Golden Lotus)</i> 4. 1940's <i>True Love</i>, level 5 of 12 5. 2004 <i>Yi?? Mei Pine Needles</i> 6. 2005 <i>Mother Tree Great Scarlet Robe</i>, small leaf variety * 7. <i>Five Elements Tea No.71</i>, 4 kinds 	<p><i>Snow Seal</i></p> <p>Can be mixed with <i>Red Eagle</i> ✘ Mother tree <i>Da Hong Pao</i> A national beauty with a heavenly fragrance - gasping in praise! Gentle and beautiful</p>

15 (rd 80)	5/26/05	<ol style="list-style-type: none"> 1. 2005 <i>Cui Yu Wu Long</i>, Spring 2. 2005 <i>Da Yu Ling</i>, Spring 3. Late 1950's <i>Tong Qing</i> 4. 1930's <i>Tong Xing Hao</i> re-steeped 5. Pre 1920's <i>Hundred Year Oolong</i> re-steeped 6. Mother Tree <i>Bai Ji Guan</i> + Lu Shan Mountain natural spring water re-steeped 7. <i>Five Elements Tea No.72</i>, X kinds 	<p>A-Li Mountain Tea</p> <p>※ re-steeped three fantastic teas, tasted the water</p> <p>Also compared and critiqued Hu-Bao Spring water vs. Lu Shan (<i>Spring of Heaven</i>)</p>
16 (rd 81)	6/2/05	<ol style="list-style-type: none"> 1. 2005 <i>Shi Feng Long Jing</i> 2. Late 1960's <i>Guang Yun Gun</i> 3. 1967 Taiwanese Ping Lin Oolong 4. 1920's <i>Truth, Virtue, and Beauty</i>, loose-leaf, level 10 of 10 5. Pre-1900's <i>Return to Nascent Truth</i>, form, level 12 of 12 6. <i>Five Elements Tea No.73</i>, more than 13 kinds 	<p>On the box it said 1967</p> <p>※ A tea for the Millenium and <i>Return to Nascent Truth</i></p> <p>The tea sample was <i>Hong Zhi (Red Gandoerma Lucidum)</i> Tea for the Millenium</p>
17 (rd 82)	6/9/05	<ol style="list-style-type: none"> 1. 2005 <i>Single Bush Phoenix Mountain, cake</i> 2. 1950's <i>Large Leaf Old Loose-leaf Tea</i> 3. Compared 3 kinds of <i>Red Seal</i> 4. High Altitude Organic Oolong 5. 1960's <i>Liu An</i> 6. 1920's <i>Blue Label Song Pin</i> 	<p>※ 1940's, early-1950's, late-1950's;</p> <p><i>He Huan Mountain, New Tea Garden, Taiwan</i></p>
18 (rd 83)	6/16/05	<ol style="list-style-type: none"> 1. 2001 Newly minted <i>Blue Seal</i> 2. 1980's <i>Puerh Green Cake</i> 3. 2000 <i>Qi Lai Mountain Oolong</i> 4. 1940's <i>Great Sea</i> 5. 1880's Late <i>Qing Dynasty Ball Tea</i>, small leaf variety 6. <i>Five Elements Tea No.74</i>, 4 kinds 	<p>Still has the smell of being smoke cured</p> <p>※ Oolong from 2600 meters above sea level, and 120 year old <i>Ball Tea</i></p> <p>This tea was named <i>Ai Hai No.2</i> <i>Ai Hai No.3+Hundred Year Oolong</i> '+ <i>Long Ma Tong Qing</i> + 1930's <i>Fu Chang</i></p>

19 (rd 84)	6/23/05	<ol style="list-style-type: none"> 1. Early-1980's 7572 <i>Cake Tea</i> 2. 1940's <i>Jing Chang Hao</i> 3. Return to <i>Nascent Truth</i> *level 12 of 12 4. 2005 <i>Tai Ping Hou Kui (Halcyon Monkey King)</i> 5. 1880's <i>Late Qing Dynasty Ball Tea</i>, small leaf variety 	※ re-steeped 3 kinds of old teas
20 (rd 85)	6/30/05	<ol style="list-style-type: none"> 1. 2005 <i>Lao Cung Shui Shian</i> 2. 1970's <i>Zhong Cha Fan Tie</i> 3. 1950's <i>Si Pu Gong Ming</i> 4. 1950's <i>Fu Lu Gong</i> 5. 2005 <i>Green Iron</i>, 2nd class item 6. <i>Five Elements Tea No.75</i>, 4 kinds of hundred-year-old teas 	※ <i>Si Pu Gong</i> and <i>Fu Lu Gong</i>
21 (rd 86)	7/7/05	<ol style="list-style-type: none"> 1. 2004 <i>Snow Mountain Cake</i> (Si Mao factory) 2. 2004 <i>Snow Mountain Cake</i> (Lan Chang factory) 3. 2004 <i>Snow Mountain Cake</i> (He Lao Shi factory) 4. 1950's <i>Ban Na Old Cake</i>, private factory * 5. 1950's <i>Blue Iron cake</i> 6. 1950's <i>Red Iron cake</i> 7. 1920's <i>Universe No.3</i> 8. <i>Five Elements Tea No.76</i>, X kinds 	※ <i>Snow Mountain Cakes</i> and <i>Ban Na Old Cakes</i> Freshly opened tube
22 (rd87)	7/21/05	<ol style="list-style-type: none"> 1. 2005 <i>Golden Water Turtle(Shui Jin Gui)</i>(Tiger Roar Rock/Cliff) 2. 1970 <i>Huang Yin Tuo Cha</i>250g (Yellow Seal Wad Tea) 3.1930's <i>Ding Xing Mo Jin</i> 4. 1920's Loose Leaf Pu Er 5. <i>Five Elements Tea No.77</i>, X kinds 	※ taste new reminisce old

23 (rd88)	7/28/05	<ol style="list-style-type: none"> 1. 2005 <i>Dian Hong Jin Ya</i> * (Yunnan Red Golden Buds) 2. 1998 Wild Yunnan Red (Ye Sheng Dian Hong) 3. Late-1960's Phoenix Mt. Old Cake (<i>Feng Shan Lao Bing</i>) 4. 1940's River City Cake Tea (<i>Jiang Cheng Bing Cha</i>) 5. 1920's Twin Lions Grand & Extreme Prosperity (<i>Shuang Shi Hong Tai Chang</i>) 6. <i>Five Elements Tea</i> no.78, X kinds 	<p>※~ River City and Twin Lions Grand & Extrem Prosperity</p> <p>Only with the large inner ticket, and external paper tube</p>
24 (rd89)	8/4/05	<ol style="list-style-type: none"> 1. 1994 White Needle Golden Lotus (<i>Bai Zhen Jin Lian</i>) 2. Late-1960's Song Pin Seven Seed Primary Tea (<i>Song Pin Qi Zi Yuan Cha</i>) 3. 1930's Mighty Rise Purple Primary Tea(<i>Ding Xing Zi Yuan Cha</i>) 4. 1930's Dragon & Horse Together Celebrate (<i>Long Ma Tong Qing</i>) 5. <i>Five Elements Tea</i> No.79, X kinds 	<p>※ Purple Primary Tea and Dragon & Horse Together Celebrate</p> <p>Should be 1940's</p> <p>About to have tea journey, next week postponed</p>
25 (rd90)	8/25/05 8/10-17 Journey of Cha-Dao to Wu Yi Mountain	<ol style="list-style-type: none"> 1. 2005 Old Tree Leaf Tea (<i>Lao Shu Ye Cha</i>) 2. 1960's Oriental Beauty (<i>Dong Fang Mei Ren</i>) 3. 1960's Yellow Seal(<i>Huang Yin</i>) 4. 1940's Sung Iron(<i>Song Tie</i>) 5. <i>Five Elements Tea</i> No.80, 2 kinds 	<p>The tree's age is over 200 years</p> <p>※ Tasted old Oriental Beauty and Yellow Seal</p>
Round 26 (rd91)	9/8/05 Next week's party postponed 1 week	<ol style="list-style-type: none"> 1. 2005 Water Rishi/Sprite/Celestial (<i>Shui Xian</i>) 2. 1990's 90 Green Cake 3. 1970's 73 Green Cake 4. 1950's Message of Heaven Numbe (<i>Tian Xin Hao</i>) 5. 1940's Sung Iron(<i>Song Tie</i>) 6. <i>Five Elements Tea</i> No.81, 3 kinds (<i>Huang Zhi + Hong Zhi + Qing Mo Tuan Cha</i>) 	<p>※ Reunited with old (teas) and met new</p> <p>Yellow Ganoderma Lucidum + Red Ganoderma Lucidum + Late Qing Dynasty Ball Tea</p>

27 (rd 92)	9/22/05	<ol style="list-style-type: none"> 1. The Three Saints Summit * 2. 7572 Green Cake + Long Zhu * 3. Nectar + aged Oolong * 4. 1950's Red Seal 	<p><i>Red and White Eagle + Sacred Tea of the Chomolongma</i></p> <p>Excellent for the stomach and intestines</p> <p><i>Nectar and Great Ocean</i> are better</p> <p>⊗ tried 3 kinds of mixed teas</p>
28 (rd 93)	9/29/05	<ol style="list-style-type: none"> 1. 1980 Loose-leaf Puerh tea 2. Late-1960's Jujube Fragrance thick brick 3. 1930's Shuang Hua No.5 4. 2004 Green Iron 5. Five Elements Tea No.82, 4 kinds (a masterpiece of tea mixing) 	<p>⊗ This batch of <i>Twin Flowers</i> is the best.</p> <p>1940's <i>Sung Iron</i> + 1940's <i>Jing Chang</i> + <i>Galaxy No.3</i> + <i>Ai Hai No.2</i></p> <p>NO.82 is the classic of mixing tea</p>
29 (rd 94)	10/13/05	<ol style="list-style-type: none"> 1. 2005 Kunming Green Cakes A,B,C, 3 kinds * 2. 1996 Bai Zhen Jin Lian (White Needle Golden Lotus) 3. Early 1960's loose-leaf 4. 1940's Qing Hong Hao, loose flake 5. 2005 Green Iron 3rd class 6. 1820's Ai Hai No.3 	<p>⊗ Qing Hong Hao and Ocean of Love No. 3'</p>
30 (rd 95)	10/27/05	<ol style="list-style-type: none"> 1. 2004 Guan Yin Wang 2. Late 1950's loose-leaf Puerh tea 3. 2005 Fo Shou * 4. Pre 1920's Hundred Year Oolong 5. 1930's Huang Wen Xing 	<p>⊗ re-steeped 3 kinds of good teas</p>
31 (rd 96)	11/3/05	<ol style="list-style-type: none"> 1. 1990 White Needle Golden Lotus, gold medal 2. Late-1960's Kungming Iron cake 3. 1997 cui Peak Oolong 4. Late 1970's Large Leaf Green Cake 5. 2000 High Mt. Oolong 6. 1950's Late stage Song Pin 7. 1920's Universe, loose flake 	<p>⊗ sip tea carefree and at leisure</p>

32 (rd 97)	11/10/05	<ol style="list-style-type: none"> 1. 1996 Yi Wu old tree, tea round 2. Early 1970's <i>Hei Bao Tuo Cha</i> (<i>Black Panther wad Tea</i>) * 3. 1997 <i>cui Peak Oolong</i> 4. 1950's <i>Nectar</i> * level 6 of 12 5. 1940's <i>Hong Chang Yuan Cha</i> 6. Autumn 2005 <i>Green Iron</i>, 1st class 7. 1950's <i>Red Seal without wrapper</i> 	Test the tea The predecessor of <i>Hong Tai Chang</i>
33 (rd 98)	11/17/05	<ol style="list-style-type: none"> 1. 2005 <i>Large Leaf Green Cake</i>, Wu Liang Mt 2. 1980's 8582, thick paper 3. 1900's <i>Fu Yuan Chang</i> 4. 2005 <i>Mei Jia Wu Long Jing</i> 5. <i>Five elements Tea No.83</i>, 2 kinds 	✂ used to be the king of teas. Used Hu-pao spring water <i>Late Qing Dynasty Ball Tea + Sung Iron</i>
34 (rd 99)	11/24/05 Miaoli Da Hu Town Qing Jing Yuan Mountain Villa	<ol style="list-style-type: none"> 1. <i>Green Iron</i> first class 2. 1930's <i>Tong Chang Hao</i> 3. 1950's <i>Red Seal No.5</i> 4. 1940's <i>Song Pin</i> 5. 1880's <i>Late Qing Dynasty Ball Tea</i> 	✂ Steeped tea, meditated, and spent the night in the Mt. Villa. The next day we boiled the used left over tea leaves - excellent.
35 (rd 100)	12/1/05	<ol style="list-style-type: none"> 1. Winter 2005 first prize <i>Oriental Beauty</i> (<i>Bei Pu</i>) 2. 1940's <i>Grand Prosperity, Hong Chang</i>, re-steeped 3. 1940's <i>Song Pin Iron Cake</i> (Yi Wu Mountain) 4. <i>Hundred Year Hong Zhi</i> 5. Autumn 2005 <i>Guan Yin Wang</i> 6. 1820's <i>Ai Hai (Ocean of Love) No.3</i> 	✂ the hundredth tea session was better than the first. © The hundred rounds of tea had come full circle and The third stage was concluded.

▲ *Hundred year Hong Zhi*

Appendix 3

Records of Extraordinary, Precious, and Exotic Teas

A good tea helps one to enter the *Tao*, not to speak of wondrously fragrant exotic teas.

During the course of the tea meetings, we tasted a great many ultra high shelf excellent teas, and among these there was no shortage of exotic teas of wondrous fragrance. We excerpt seven of them below: (1) *Guan Yin Wang*; (2) *Mother Tree Bai Ji Guan*; (3) *Mother Tree Da Hong Pao*; (4) *Blue/Red Label Song Pin*; (5) *Antique Tea—Late Qing Dynasty Tea Ball*; (6) *The Tea Saint—1820 old Puerh*; (7) *Fossil Tea—Golden Melon Offering*. These seven teas we tasted with rapt attention and, as such, the records of the experiences are all the more detailed. The notes were made very diligently, and the accounts are rich both in terms of quantity and quality. We all felt immense gratitude within our hearts, and wanted to record this historical testimony and share with other people in the world and future generations.



(1) *Guan Yin Wang*, An Xi, Autumn, 2004

Tea: Provided by Ho Tsai Ping, 12 grams
 Teapot: Porcelain, a covered teacup
 Spring Water: Hu Bao Spring and Pu Li Mountain Spring
 Time and Place: 11.11.2004, 11.18.2004 *Hang-Jia Art-of-Tea House*
 No. of People: 12



Upon hearing we were about to taste *Guan Yin Wang*, all the tea friends naturally became quiet and gathered their concentration. For such a precious and hard to come by tea, not only must the tea ware be fastidiously cleaned, but those tasting the tea must also rinse their mouths and quiet their hearts. The leaves of *Guan Yi Wang* are thicker than ordinary leaves, and the flavor will not show off without steeping at high temperature. It is the only one among green teas that must be steeped at high temperature. The temperature must be

100 degrees Celsius.

- ☆ 1. Lin: The color of liquor is a light gold. The fragrance exhibits many changes and transformations: (1) an elegant, faint rose and jasmine fragrance; (2) a graceful sweet orchid fragrance; (3) ordinary clear and tranquil bamboo-orchid fragrance; (4) subtle green bamboo fragrance; (5) a syrup-like fragrance, thinly wafting up to the nose.
- The liquor: (1) a graceful faint bamboo fragrance; (2) a clear graceful and serene fragrance of tender bamboo shoots; (3) a bit of musk smell appears; (4) upon entering the mouth it is sweet, smooth, clear and refined—very appealing and slightly astringent.
- A delicate energy wells up and flows forth endlessly, coming in wave after wave. I feel as if set within a bamboo grove, a cool breeze blowing upon me.
2. Chen: The fragrance was deep, long, and enduring, the liquor soft and slippery. It swirled around on the tip of the tongue. The head felt heavy, lethargic, and there was a feeling of spinning. I felt limp and numb. The sunlight grew bright. It had the mature rhythm of late autumn. (© *An Xi Autumn Tea* is Winter Tea in Taiwan.)
3. Gao: Noble and elegant, with a unique fragrance that is neither dense nor overly conspicuous. While smelling the fragrance the head feels dizzy, and the two cheeks in the mouth draw saliva.
- The liquor color is orange-yellow, limpid, and crystal clear. The fragrance clings to the teeth and the palate, while on the tip of the tongue there is a hint of astringency.
- Most green teas tend to be a bit chilly, but this tea isn't. It's warm and mild. The tea Qi is very strong.
4. Zhu: On the first cup, the wisdom eye twitched wildly. During the whole course one really wants to go into Samadhi.
- The second cup was gentler. The third cup, immediately upon entering the mouth, simply melted away.
- The fourth cup, there was no feeling. The whole body, hands and back had all reached the fresh and cooling zone.
5. Ruaan: On the first whiff there was an exotic fragrance. Like a thousand league horse disappearing in a cloud of dust, without even a whisper of sound. The tea Qi was extremely subtle. The scalp felt numb, and the energy overflowing as it spread throughout the entire body, passing over each and every cell, just like a scanning. The wave of this loving power is so fine, so gentle, so languid and so moving. I don't want to let go of it.
- With this tea, simply smelling the fragrance is enough. There is no need to

taste it. Because in smelling the fragrance of the very first cup, immediately I was captivated by its wondrous fragrance. While the cup was still in hand, I already wanted to go into Samadhi. But as my eyes were twitching, from the corner of my eyes I glimpsed that there was liquor in my sipping cup. Only then did I realize that, to my own surprise, I had not yet drunk the first cup. Only then did I, with great effort, reach out my hand to take up the cup. This was the first time of such experience ever since I began to taste tea. There was a feeling of happiness. I felt that God loves me, and I love Him.

6. Xie: The molecules of the tea and the fragrance are all very subtle. Upon simply taking a single whiff, the feeling of the Puerh we'd tasted before this simply melted away. It was most peculiar.

The tea Qi was high in frequency and very dense. I could feel all my cells jumping with renewed vitality. Between every breath I could clearly feel the temperature of my body and that of the surrounding air were interacting, similarly the center of my palms. Later, my body began to feel cool and fresh. My hands then became ice cold.

This steep of *Guan Yin Wang* made me realize that the Guan Yin tree must have received intensive care and love and have been taken care of from its master. The tea maker used the natural method of cultivation, the kind of understanding and being one with the nature and the whole Universe. There was no mark and no trace, and cast no shadow. This gives you a feeling of immense gratitude and joy that comes from the bottom of your heart, and what is called *being one with Nature*.

- ◎ It feels like a kind of love, a force of vibration. It truly is a rare treasure in this world—most precious and most difficult to come by.



(2) Mother Tree Bai Ji Guan 2003

- Tea: Provided by Ho, approx. 10 grams
- Teapot: Thermo resistant pottery pot/*Cha-Dao Energy Pot No.1*
(silver pot)
- Spring Water: Hang Zhou Hu Bao Spring/ Mountain Lu Spring of Heaven
- Time and Place: 10.23.2003, 5.26.2005 *Hang-Jia*
- No. of People: 12



Bai Ji Guan is one of the four main *rock teas*. The *Mother Tree* has been around since the Sung dynasty (960-1279 C.E.). With Puerh tea, one could get access to it no matter how exalted the vintage is; however with *Mother Tree rock tea* it's very difficult. It is because they were not for sale in the past. In times past, the *Mother Tree* tea used to be called the *Elixir of Immortality*. Therefore one must have a great blessed reward to be able taste *Bai Ji Guan* made from the *Mother Tree*. This tea is served for the most honored guests who came on Earth.

☆ 1. Qiu: An elegant and dainty *flower fragrance*. The rock rhythm assaults the brain. The tea Qi is fine and intricate, coursing through every cell of the body.

The liquor is green colored and crystal clear. Upon entering the mouth, all simply melts away. It' flavor cannot be described in words.

I am satisfied. This is a drink of the gods.

2. Xie: The tea fragrance is unique; it can only be described as *celestial*. The entire body is flushed by the tepid fragrance, just as if someone had sprayed a bit of some very elegant perfume indoors, and instantly the entire room becomes fragrant. It's very pleasant and warm.

3. Luo: The fragrance is strong and potent, clear and sweet, like the flower of a pomelo. It is strong and thick like the osmanthus flower.

Upon hitting the mouth, you sense the rock rhythm. The fragrance is abstract and yet distinctive. It has a nectar-like finish.

The entire body feels cold, the fine hairs on skin stand on, and there's a chill feeling on the spine. The palms sweat profusely. The tea Qi is exceedingly strong. I cannot summon any strength.

4. At this time, Xiao Yu, speaking to herself that she felt warm in the hands, cold in the feet, and hot and flushed red in the face.

The Qi took effect so quickly that as soon as each person smelled it they began to belch. Everyone was the same and belched repeatedly, the sounds rising and falling in crescendo, echoing in response to one another.

Usually when Qui tastes tea he is *a thousand cups without being drunk*. But today is his first time being over sensitive—head bobbing and dipping, patting his head and jittering endlessly. Face flushed, dizzy, and feeling a little headache, he said that this doesn't happen when tasting *Puerh*.

A tea friend said, "This means you can't handle this tea. This tea is not suitable for you; in the future you should skip it."

Qiu responded, "The first time doesn't count. I'll have to taste it again and see what happens."

◎ This tea is truly fragrant, even the inside of the tin jar is lush with fragrance. Even when steeped in mild temperature, one could smell the fragrance

wafting on air. Primordial and natural, her fragrance is truly *celestial*. Tea from the original trunk of the *Mother Tree* has a beautiful color, an elevated fragrance, and powerful Qi. It makes one dizzy, one cannot turn his or her nose away from smelling it, and yet by smelling it one will feel all the dizzier. After the Tea Meetings is completed, the prize for *perfect* attendance will be a jar of *Mother Tree Bai Ji Guan*.

(Qiu spoke aside, “I love *Mother Tree* (pronounced Mu Zhu).” Upon hearing this, everyone laughed and said, “We all love Mu (female) pig (also pronounced Mu Zhu).”)

The *Mother Tree* Tea was transplanted to Earth from high level of Heaven. Her force of vibration can be very beneficial to spiritual elevation. When the newly made tea is drunk down, it is already very different from ordinary teas. Her force of vibration is the force of love. It can purify one’s spirit. One must have a great blessed reward to be able to taste a tea like this.

© At the eightieth tea meeting (5.26. 2005), using the newly made *Cha-Dao Energy Pot No. 1* (silver pot), together with water brought back from the *Spring of Heaven* on Mount Lu, we again steeped this *Mother Tree Bai Ji Guan* and had new experiences.

5. Lin: The fragrance was like a pickled plum. It is sweet yet it carries a slight bit of astringency. The tea Qi is at once apparent and yet reclusive. The flavor of the tea is nectar-like and fragrant, sweet, and beautiful, which makes the mouth salivate.

I feel the strength of the tea and it is exceedingly strong. My entire body emits heat. After a few cups, I felt as if my entire body was flushed with power, and then suddenly I felt completely relaxed and entered sleep. In the end, I felt my entire body limp and unable to move—like a baby in sleep.

6. Chen: The moment the tip of my tongue touched the liquor, there was a vision of lotus flowers blossomed out of the tongue appeared—one after another. The force of vibration was gentle and fine.

The second cup was like a babbling brook. After the third and fourth cups, it felt as if being in the mountains, amid the blur of mist and floating clouds. It was very clear and gentle, delicate, graceful and smooth. The gentle sunlight then seeped through the clouds and fog. It felt at once like the misty rain of Mount Lu and the surging tide of the Zhejiang.

7. Huang: The fragrance is unique. The Qi of the tea progresses in stages, and though fully immersed in Trance, one remains acutely aware of his surroundings.

A German friend expressed that it felt like swimming continuously in sweat.

8. Ye had previously experienced a lot after tasted 1930’s *Tong Qing*, and

Hundred Year Oolong. When it came to *Mother Tree Bai Ji Guan* she said, “After tasting it, before I could even determine the tea fragrance and the tea *Qi*, in an instant my entire being was pulled up to Heaven by a golden beam of *celestial* light. While roaming the many mountains and countless gulleys, I discovered a roaring waterfall that spilled straight down. Sliding down a slide, I rode this waterfall’s jet. At the bottom of it was a clear, vast and deep pool. The water of the pool was crystalline and clear to the bottom. The bottom of the pool was paved with seven colored pebbles. The golden light shone off this rainbow colored pool in a most fantastic way. It was most beautiful. Swimming carefree therein, instantly I reached the cool and refreshing zone. Sitting beneath the waterfall, I listened to the sound of water splashing and let the wonderful feeling of the water wash over me. It was very comfortable and enjoyable.

Suddenly I felt a pang in my heart, and while feeling so moved all I wanted to do was cry my heart out. Afraid of startling and disturbing everyone, I could only let my teardrops cascade down silently. At this time I realized that every time the water washed over me another layer of materialistic and mundane thoughts was sloughed off. One dose of scrubbing and scouring after another; one layer removed after another. In the end I became again as a small infant, innocently smiling and playing like a cherub, having reached the stage of *Return to the Nascent Truth*. It was a most unforgettable experience!”

9. Zhang: Like the honey-sweet fragrance of a hundred flowers, nectar-like, thick, and undiluted in the throat. The energy was very strong. I let everything go.

After settling down and letting go, I forgot everything. Everything dissolved and vanished.

Miss Ho then hummed in a low register, the *Lu Shan Zhu Qu* (choral song of Mount Lu) by Huang You Di.

(3) Mother Tree Da Hong Pao small leaf variety, year 2005

Tea:	Provided by Pan Li Da, small packet of 5 grams, used approx. 3.5g
Teapot:	<i>Cha-Dao Energy Pot No. 2</i> (silver pot)
Spring Water:	Hang Zhou Hu Bao Spring
Time and Place:	5.12. 2005 <i>Hang-Jia</i>
No. of People:	13



- # Since we are using first class spring water, a first class silver pot, and are steeping first class tea, surely we must steep out the very best tea liquor.
- ☆ 1. Ruaan: Its *Beauty* is of national and fragrance of *celestial*. The tea fragrance is potent and thick as well as clear and graceful. It is no mortal fragrance, neither is it a fragrance from the Buddha kingdom. Its *Beauty* is national with a *celestial* fragrance similar to that of the peony flower. It has the quality of *Truth*, *Virtue*, and *Beauty*, without any blemish. It truly deserves the distinction of number one bush on earth.
2. Lin: The liquor is brown in color. Upon entering the mouth it is sweet like nectar, and so smooth. One salivates constantly and becomes enraptured, with an endless aftertaste.
- The tea fragrance has many changes. First, it is the clear and elegant fragrance of an orchid flower, quickly changing to the honey sweet fragrance of the osmanthus flower. It then displays the potent, yet dainty fragrance of the peony. Finally, amid ephemeral *celestial* fragrances, it again transforms to smell of a fragrant and graceful old plum.
- On the stage of the vast and boundless Universe, to the thunderous applause and raucous approval of all, like a *celestial* nymph of stunning *Beauty*, the *Great Scarlet Robe* displays through dance its unrivaled graceful and ingenious skill. It is blazing with glory and resplendent in brilliance. Hers is the opulence of the king of all flowers, the peony. Shining with *Beauty* and magnificence, it steals everyone's breath away by its amazing grace.
3. Chen: Prize-winning luster and *celestial* fragrance. Like a peony flower in full bloom, its noble bearing is simply awe-inspiring.
- Green Iron* is more gentle and beautiful, whereas *Da Hong Pao* has the awesome majesty and august bearing of the Mother of all beneath Heaven. After only two cups, the entire body burns hot. Later on all of the upper channels open up and, like a space shuttle taking off, one simply keeps flying.
4. The German: Full of mercy, yet not belonging to this world. It is not the mortal kind of mercy; it is more like from a superior being full of compassion of a higher planet, to be able to bring it down to share with the people of earth.
- Everyone in the world ought to have a chance to drink at least one cup of this tea.
- After tasting it one feels full of love, compassion. It is truly remarkable.
5. Huang: For the first two cups, one feels fully immersed within the tea's lofty fragrance. The fragrant molecules trigger a very powerful vibration that shudders through the mouth. After the third cup, the fragrance disappears.

This takes one by surprise, but by this time the spirit is already off roaming the heavens. One feels completely relaxed, having almost no thoughts whatsoever. Perhaps I was flying. I didn't want to come back. Only when the next pot of *Five Elements* was poured, was I lured back.

6. Li: The ancients said, "What can bring relief to woe? Only booze!"¹ I would like to change it to, "What can dispel one's worry? It's only the fragrance of tea!" After drinking *Da Hong Pao*, no matter how great one's material attachments might be, all can be renounced and put down. In the end, the tea soup dissolves even the most deeply felt sorrow.
7. Ye: I can't express it. I don't know how. That kind of... Wow, it's just so fragrant! It truly is the single most remarkable experience I've had since I began tasting tea. That kind of majestic radiance that shines out and that high and noble fragrance envelops us all in her shroud. We have no choice but to be humble, for within the glow of her loving light you come to understand what it truly is to share love. At the same time you realize how all living beings are originally one, and that to love others is to love oneself. So many beautiful visions descend from Heaven. They truly cannot be described in common mortal speech. There's no point in trying. I wouldn't know where to begin even if I wanted to.
Truly! I always felt, that even though Li Da isn't here with us now, still his spirit has been here, ever smiling upon us from afar.
8. One tea friend then offered an impromptu poem:

Da Hong Pao (*Great Scarlet Robe*)

*Riding on the great wheel of Time and Space
That harmonious force of vibration of the Universe
Truth is not limited by time and space
That! The gift of the existence
While enjoying the noble honor in a palace
Does one ever care to think about the suffering masses?
Have you received the grace and mercy blessed by the Universe?
Do you feel the wish of all still and sentient beings?
Only by lifting up together, is truly an elevation*

*He has experienced the cruel brutality of war
He is striving for peace
He is merciless yet speaks about compassion*

¹ Spoken by Tsao Tsao of the *Romance of the Three Kingdoms* period.

*His nobility and grace cannot be measured in gold
The purpose and meaning of His existence
Cannot be quantified by such mean terms*

*Mankind! Are you not ashamed?
He penetrates through your cells
Silently stirring a slumbering conscience and senses
And with all the comings and goings of the souls
Have they remembered the place from where they came from?*

~ Zheng Yan Qiu 05.12.2005

- ◎ That this steep of *Da Hong Pao* has such a subtle and fine vibration strength. It is not easy. Generally speaking, only very old Puerh will show such a subtle force of vibration. After tasting this tea, one can reveal such beautiful and wondrous states.
Li Da has finally enlightened. I also would like to bless all the people of the world to have the blessed reward to taste such a tea.

(4) Blue Label/ Red Label Song Pin 1920's /1910's

Tea: Provided by Ho Tsai Ping, approx. 14 grams each
Teapot: Thermo resistant clay pot
Spring Water: Pu Li Mountain Spring
Time and Place: 02.17.2005 *Hang-Jia*
No. of People: Approx. 13



▲ *Blue Label Song Pin*

- # Red and *Blue Label Song Pin* are currently the most highly prized and the most hot Puerh teacakes on earth. In the course of the tea meetings we tasted *Blue Label* five times and *Red Label* four times. One time we also critiqued *Blue* and *Red Label* side by side for comparison. We describe these events in three sections below:

A. Blue Label Song Pin 1920's

- ☆ 1. Qiu: The tea fragrance is a mixture of eagle agalloch and sandalwood. This combination forms the unique *Song Pin fragrance* that is all beguiling.

As for the liquor, the feeling of the mouth is warm, slippery, and full of strength. The Qi is strong, and the taste is sweet. It achieves a level very close to that of dissolution.

The tea's Qi is sunken, solid, and detached—potent but not fierce.

2. Pan: The liquor is amber in color. Upon entering the mouth it is slippery, and one naturally salivates. The full feeling of the Qi surges like the powerful and endless waves of the ocean.
It smells something like musk, with the last few cups smelling like camphor. The tea has a sweet finish, its presence seemingly at hand and yet out of reach.
The leaves from an old tea tree make it very easy for one to enter Trance. When the eyes finally reopen, as one sits there half drunk and half awake, a feeling of loneliness rises up and one feels rather maudlin, proving once again that *tea can make one drunk*.
3. Xu: Entered the state of trance was the first level. I didn't go up any further.
4. Mei: I felt like fallen down a couple of times, it's a bit like flying here and there. When I enjoyed soaring ever more, everything further is forgotten.
5. Yu: The fragrance is unique, the feeling in the mouth round and moist. The Qi rushes throughout the body. Although you feel as if you are spinning, still you can enter Trance. All of the blockages within the body are cleared and I felt very pleasant.

B. Red Label Song Pin 1910's

Among the highest priced teas, *Red Label Song Pin* ranks in the top three. Our host opens the tin jar and begins to very carefully place the tea into the pot. Next he picks up the teapot and takes a whiff, squints at us, and with all the joy of spring written all over his face, shakes his head and rattles his brain. Feigning intoxication, he begins laughing as if he were very much pleased with himself. Everyone watching him became similarly infected and began to laugh.

Our host, in a gesture of respect, handed the pot across for Pan to inspect. As he did this he began mumbling to himself with sodden eyes:

After smelling this tea one could laugh for days. This tea is even more delicious than *Fu Yuan Chang*. How is it that I can bring myself to break off part of such a valuable tea cake? Well, because I like tasting *Song Pin*. *Song Ping* is hard to be replaced, and I have fallen in love with it and could never forget. The tea and I have become good friends. Then it said to me, "Fine! Please have some."

After pouring everyone a cup, we began to taste. Some people held up their

cups, smelling its fragrance, and for long moments remained still without tasting it. Some people drank only one cup then sat motionless with eyes closed, even as the second cup in their snifters went almost cold. Others managed to peel their eyes open and with great difficulty raised their arms, took up their cup, and delivered the succeeding rounds into their mouth. All either fell asleep or entered Trance. Yet the steeper could not afford the luxury of entering dreams.

- ☆ 1. After an undetermined amount of time, our host roused everyone with a sharp clicking of the tongue. He then took the lead and began the critique of the tea:
- With this steep of tea, but a single whiff and you can feel the *Qi* rush through to your fingertips. It is more than sufficiently subtle and fine. The *Qi* leaves one's hands crimson red, and even after ten steeps the broth remains sweet. Among all the teas I've tasted, it is *Song Pin* that I appreciate the most. This steep of tea would be more fragrant if we were to take it out and boil it. (He took a look at his watch). Oh well, it's nearly nine. Can everyone still taste a *Five Elements Tea later*? If we do, it will be at least 22:30 before we're done. If we carry on like this we'll be up till dawn. (Then remembering that the tea friends had not yet had a chance to critique the tea, he invited everyone to speak about it.)
2. Chen: It is very fragrant, but it seems to me the fragrance has not yet fully released, perhaps because the cake was only freshly peeled off. It is most nectar-like and sweet. The mouth feels a touch of numb upon tasting. The inner current is extremely potent. I feel as if bathed in light.
3. Lin: The liquor color is a blackish brown. The fragrance is a potent mix of honey and orchid. It makes one instantly intoxicated and sentimental. The sweet and smooth honey-orchid fragrance dissolves on the tongue, filling one with joy. The aftertaste contains honey, orchid, and sweet osmanthus, as well as a hint of sandalwood. Tremors reverberate, the energy spreads to the four limbs and the body feels thoroughly cleansed. The entire body feels soft and limp like cotton, warm and fuzzy. The mind is completely emptied.
4. Pan: The second cup displayed a *perfect* standard fragrance that was rich and potent. It's not that the fragrance wasn't fully released, rather it was simply a more deeply sunken fragrance, and as such it revealed itself more slowly. The feeling in the mouth this time was even better than with the previous *Song Pin* we've tasted. The tea rhythm is full and more nectar-like sweet. What is rather unique about this tea is its *Qi*. My body feels hot on the left side and cold on the right. With the third cup, the pores on the right side

opened, and the skin turned cool, while the left side remained ever hot. The hands showed signs of swelling in *Qi*, and very quickly I entered Samadhi. I felt numb and limp, yet awareness remained crystal clear as if time stood still. I reached the cool and refreshing zone; it was most enchanting.

5. Ye: The first two cups were the same. The first cup felt very warm. I felt as if held in Love's embrace. I was adrift upon a sea of love, as if there was a hand kept caressing me.

With the second cup, I felt all the cells in my body repeatedly compressing and depressing—like kept breathing. I could feel my hands were a bit numb. My entire body felt relaxed and limp. It was all very enjoyable and so very comfortable that I didn't want to come out from it.

I really want to articulate that feeling—the power and majesty of that loving force, that unlimited love.

- ◎ (Smiling and saying softly): From now on we must taste more *Song Pin*. This tea is of the *Ocean of Love* level.

6. Zhang: It felt like the *Qi* in the body was stampeding all over—suddenly cold and then suddenly hot, coming in wave after wave. There was a feeling of constant spinning inside my head, as if there was an earthquake. The *Qi* was especially subtle. I felt as if within an *Ocean of Love*.

7. Xie: In tasting this tea, all the *Qi* accumulated from the previous teas seemed to evaporated in an instant. I felt my hands turning colder and colder. I also felt my body becoming ever cooler and refreshing. We have been living in a society and world in terms of relativity and duality. Today I was especially able to realize what is called absolute tranquility and cool and freshness. Other than that I didn't have any notable experience.

- ◎ Cool and freshness is the best experience. This state is even higher than that described in the *Seven Bowl Tea* poem.

Lu Tong's *Six bowls and communion with the celestials*. *Seven bowls, I feel only a cool breeze flowing from beneath the arms* is not yet very high. The cool and refreshing zone is even higher than this. I have said before, to have no experience is the best experience.

The *Qi* of this tea could linger on for an entire week. After tasting this tea, one could truly realize why *Red Label Song Pin* is called the *king* or the *queen* of teas.

Boiling the dregs

As usual, we would continue to steep a *Five Elements* tea. However this time no one wanted to disturb the beautiful feeling created by the *Song Pin*. Someone then suggested that we simply dug the dregs of *Red Label* tea out of the pot and re-

boiled it, so as to keep going. As we did, the experiences kept coming.

Xie: In tasting this tea, I suddenly feel like returning to the time before I began tasting tea. The *Qi* seems to have completely disappeared. I don't know whether it has disappeared or if it has merged with the body. I feel completely reborn, as though life has returned to its starting point. But this time life is completely different; it is very fresh, without any burdens. Before tasting tea today, the tea *Qi* from the previous week was still lingering on in me. Sometimes, awaking in the middle of the night, I could still feel my body is spinning. But just now in tasting this tea, it seems as if suddenly all disappeared. Now I feel completely relaxed, indescribably clear, relaxed, and carefree.

- ◎ There is no beginning, and there is no end, such is the true nature of life. It seems you have been purified.

Xie: Now I feel very pleasant—cool and refreshing. I don't know how to describe it properly. Generally, after a daylong session of tea tasting I will feel very full and swell. But today, in an instant, all of that feeling melted away—as if all the teas I have tasted today all have gone.

- ◎ Yes, that's exactly the kind of feeling we want.

Red Label Song Pin truly attains the level of dissolution. It cleanses all coarse and dissonant energy within the body; flushing out any turbid *Qi*. That is why it is so precious.

Truly, this tea can reach the state of transcendental consciousness. When tasting this tea instantaneously the heart and soul is purified. The heart settles down immediately, and one reaches a state where there is no longer good or bad, right or wrong, yes or no. It is a tea that is extremely peaceful which has attained the state of dissolution.

Xie: Now I have become more sensitive and I can clearly feel the temperature in my hands. They have gradually turned from lukewarm before to ice cool. The coolness starts at the fingertips and spreads to the entire palm. Finally, I feel a cool breeze gently brushing against my hands. It's very pleasant and very subtle and wondrous. Perhaps this is the *gently blowing breeze* that Lu Tong talked about.

- ◎ Today we have steeped this teacake just for these few words from you. Starting from sensation to calmness, such is the progression of *Cha-Dao*.

C. Red Label & Blue Label

Compared Side-by-Side (Round 71)



Red Label Song Pin ►

Previously, *Fu Yuan Chang* was crowned the king of teas, and *Tong Qing* was known as the queen. Now the outsiders have said that *Blue Label Song Pin* is king, and *Red Label Song Pin* is queen. Some people think that *Blue Label* is superior to *Red Label*. Is this really true?

Very few people ever get the opportunity to taste *Red Label*, since for every twenty tubes of *Blue Label* only one tube of *Red Label* may appear. During the tea sessions, we had tasted *Red Label* and *Blue Label Song Pin* separately before; however today we will taste them side-by-side and make a comparison. At the end, we will take the steeped tea leaves to boil them all together and then taste one again.

- ☆ 1. Chen: *Blue Label* is elegant and graceful. After tasting it the entire body feels comfortable. It feels like a dutiful minister of the court.
Red Label has the fragrance of a king. The tea Qi immediately envelops over the head and one has the feeling of being suddenly infused with nectar from the head. It has the bearing of a true Lord and Sovereign.
2. *Blue Label* is already a tea that dissolves. It has a very subtle and fine force of vibration, and upon tasting it I immediately hiccupped.
Red Label has an even more subtle force of vibration. When a belch bubbles up, it carries with it the fragrance of the tea. The tea Qi courses through the hands, back, and body very conspicuously, and the level of Samadhi attained is much deeper. After emerging from Samadhi one feels a particularly heightened sense of awareness.
3. Both exhibit the superior, otherworldly and bewitching *Song Pin fragrance*, but the fragrance of *Red Label* exceeds that of *Blue Label*. Its fragrance is even more fine and exquisite; the echoes of the rhythm reverberating even longer.
4. Ye: In tasting *Red Label*, it felt as if the lid of my head was ripped off, and by a beam of white light I was pulled up. All manner of visions appeared. I saw all people dancing. Everywhere there was joy; all was jubilant and festive, all things floating about on air. Each and every cup was like this from start to finish. There was no difference between the strength of the second and third cups. There's no way to describe it. I was unwilling to open my eyes.
5. Xie: I enjoyed *Red Label* better. The feeling is one of being entirely carefree clear, and lucid.
The fragrance and feeling in the mouth with *Blue Label* was milder. The tea Qi was subtle, but its power was not as swift. After tasting it I sat in meditation, entering the deep levels of the inner world. It makes one tranquil, peaceful, and one's heart feels as still as a placid lake.
The tea fragrance of *Red Label* is very conspicuous, wafting directly

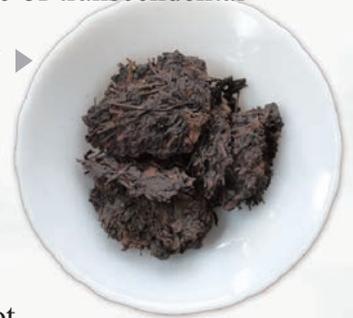
upwards. It is constant and without end. Both cold and hot fragrances are the same in this regard. The distinctive *Song Pin* fragrance is most enchanting. After the first cup went down, the Qi rushed very quickly. I felt a wave of cold run over the body and then I felt very warm. The cold wave of Qi metabolized within the body and punched through the *ren* and *du* energy meridians, unblocking them. These changes between cold and heat happened in the same way with every cup, a wave of cold followed by a wave of warmth. I felt more vital, alert, and conscious. The Qi cycled and the metabolic rate sped up.

- ◎ The amount of tea used for each steeping was the same—both making use of fourteen grams. After steeping and tasting, whichever one was more fragrant would be the higher shelf tea. *Red Label* obviously has a superior fragrance, moreover its endurance is better, and therefore it wins out over *Blue Label* by quite a distance.

By combining the spent tea leaves and boiling them together, the flavor of *Red Label* clearly overpowers that of *Blue Label*, though to be fair, the tranquil grace of *Blue Label* could still be detected.

The characteristic of *Red* and *Blue Label Song Pin* are different, and when the two are brewed in combination, they strike a *perfect* balance, which is matchless. By a single whiff one instantly enters the state of transcendental consciousness.

Late Qing Dynasty Tea Ball ▶



(5) Antique Tea

Tea:	Provided by Ho, approx. 10 grams
Teapot:	High temperature resistant pottery pot
Spring Water:	Pu Li Mountain Spring
Time and Place:	06.23.2005, 11.24.2005 <i>Hang-Jia</i>
No. of People:	13

Late Qing Dynasty Ball Tea approximately 1880's (Ocean of Love No. 2)

- # The precise definition of *Antique Tea* varies widely, but generally speaking it refers to anything over fifty years old. However at *Hang-Jia* only teas over one hundred years old make the count.

The leaves of this *Late Qing Dynasty Tea Ball* are smaller. They are most certainly over one hundred years old. Old *Ball Tea* was only made during the

Qing Dynasty, its production discontinued after the founding of the Republic of China (1911).

- ☆ 1. Lin: The liquor is a reddish brown color, and it is sweet like molasses. It is exquisite and causes much salivation in the mouth. There is a little astringency on the surface of the tongue. The flavor of the tea is concentrated and the *sweet aftertaste* endless. The tea fragrance is like honey. It emits faint tones of ancient camphor, as if telling an ancient story. Amid this long-winding story telling, wave after wave of reclusive, peaceful, and auspicious energy guided the imbiber into a hallowed realm of time and space. The energy is very gentle, exquisite and graceful, ceaselessly surging in wave after wave, coursing hither and thither throughout the body. The energy contained in the tea fragrance causes one completed relaxed, to slip directly into the nothingness realm of *ether*.
2. Chen: Its fragrance is exotic, soft, sweet, gentle and refined—dreamlike and full of spiritual. The streams of light and sound are extremely soft and fine, seemingly there and not there.



▲ A piece of the *Late Qing Tea Ball*

Appearing like a graceful *Beauty* dancing and gliding on air without being able to be grasped. This is truly a *Reappearance of the Grace*.

3. Mei: It is truly unbelievable. This tea was so awesome that it left me an experience of being shocked. With the first cup, the Qi rushed straight through to the back of the brain, and two ears felt hot. With the second cup, the Qi slowly stretched out to the fingertips. Very gently and subtly it erupted in successive bursts within the body. As for the flavor, it was at the same time astringent, sweet and sour, forming a most beautiful arrangement. Still it was in just right proportions, none of these was overpowering. The fragrance is very difficult to describe. Definitely it is not of *flower fragrance*, nor is it a true *wood fragrance*. It is very ethereal, graceful, and intoxicating, giving the senses ultimate satisfaction. It is not only a delight for the nose, but for the tongue as well. Both the senses of taste and smell are both called *scent*; therefore smell, and taste can be integrated. This can be accomplished in teas. I wonder if any other foods or drinks could like this tea to have such integrity—very difficult to differentiate between the smell of fragrance and the taste of sweetness. These two senses have completely fused and integrated. It's marvelous.
4. Li: While steeping the tea, I already felt a chill went up my spine. From the moment I held the first cup in my hand and smelled its fragrance, there was

a silent gasp of praise from the bottom of my heart. How could it be possible that there exists such a tea on earth? Then for no reason, I felt like crying. It was a mixture of sorrow and glee, followed by feeling like to laugh. Finally, I've realized how laughing and crying are the same.

The fragrance is of most extraordinary herbal medicine. Its frequency is incredibly fast, and in an instant it completely envelops the entire body. It felt as if it skipped the middle section of the body, jumping straight to the crown of the head, straight through the waist and up the spine. After cooling down, again the body changed to warm and hot. This cooling and heating also occurred simultaneously, and very quickly the Qi penetrated all the way through the fingertips.

When the tea liquor entered the mouth, the cool minty feeling felt very similar to the *borneol* used in Chinese medicine, yet it was very tender, exquisite, and cool and refreshing—not so overpowering as borneol. As the liquor hit the mouth, it was very clear. After swirling it around, wherever it touched, immediately thick and slippery saliva rushed out.

I also realized very deeply, that to concentrate on feeling the sensations of the Qi is but another form of attachment and should be put down. When I let go of this attachment, I discovered that I could sense all the more clearly. I could feel the light emitting from the top of my head, and I could hear the flow of current was also from the crown. I realized that light and sound are of the same fountainhead. After I settled down, I felt that the light was oscillating with the movements of the president's tea tray. Also, when I held the cup in my hand I could even see the tea liquor glowing.

5. Ye: Today I had yet a new experience, which was that a good steep of tea really does have the power to transform the human body. It seemed that the tea knew your body better than you do yourself.

Today, after tasting *Jing Chang Hao*, the discomforts and ailments of the body that had bothered me in recent days still persisted. It wasn't until after tasting *Return to the Nascent Truth* and *Hundred Year Hong Zhi* that I felt soothed, as by a mother's caress; and my distressed soul gradually found relief. Next, we tasted the *Late Qing Ball Tea* that claimed to be one hundred and twenty years old. The Qi of it was slow moving but strong and very quickly it spread throughout the entire body. At the moment when I felt as if I couldn't bear its strength any longer, it seemed to understand this and loosen its grip. At that time although I felt weak of body, still I felt fully wrapped up in Love's embrace. With great satisfaction, I then had a pleasant nap. After I woke up, my entire body felt only pleasure and even more pleasure. It was truly amazing.

6. Zhang: From the moment I took up the cup I felt incredibly moved by

emotion. The liquor was poised, thick, gentle, and beautiful. The fragrance was very graceful. The water of the tea was sweet, pure, smooth, and gentle. It had reached the state of dissolution. It is very difficult to describe. The feeling of seemingly there and yet not there, the vivid appearance is very difficult to describe. All of my cells feel revitalized, and I am full of Joyce.

7. Xie: After tasting these two over hundred years old teas that are predominantly Yin and soft, the energy is truly incredible. At first I only noticed the energy of each tea separately, but in the end the fusion of these dual energies made me feel like a burning candle, also like the blazing light that sits atop the lighthouse. To try and express this experience in words and share it with everyone now really is a bit difficult, because all of the cells of my body are still burning and my heart is a little difficult to contain.

The *Hundred Year Hong Zhi* and the *Late Dynasty Qing Ball* are both relatively Yin and gentle teas by nature. They very quickly make one become calm down and being settled. Both teas have already achieved the realm of dissolution. However, the fragrance and feeling in the mouth with *Hundred Year Hong Zhi* is more distinctively strong and thick. Its tea *Qi* is also slightly more on the Yang side; because one can feel a heat current silently running up from both sides of the ears and head and rushing out. With the *Late Qing Ball Tea*, on the other hand, as soon as you take up the cup, immediately you can feel a wave of cool and refreshing energy. After tasting it, the *flavor of non-flavor*, and the state of being *formless and appearance-less* is even better than the *Hundred Year Hong Zhi*. Not only did one instantly in the cool and refreshing zone, but one also felt as if bathed in a glorious light. It was truly as if having been returned to the fountainhead of life.

8. Huang: The liquor was limpid and crystal clear. It has the unique brilliant luster one would expect from an old tea. Upon lifting up the first cup and smelling it, before it even touched the mouth, already I could feel the aura of this tea, the essence that has long endured tempering in the furnace of time. A faint, elegant, and pure fragrance swirled endlessly all over engulfing you. The seemingly present and yet not present tea *Qi* rushed straight to the top of the head. Even before it had entered the mouth, one's entire being was held in full attention by its formless awe. I took a sip and as soon as the tea water reached my chest, immediately like a volcano erupting, its energy exploded and shot out in all directions through the meridians of the body. At the time all I could think was that I must have drunk some kind of *bone melting water*. My entire body felt limp and jelly-like, flaccid and numb, warm and fuzzy, utterly filled with spiritual bliss. I was so overjoyed that all I could do was burst out laughing.

With the second cup, perhaps because the leaves had more fully opened, in smelling the tea I could pick up a very distinct herbal medicine fragrance. Usually I am not very fond of an herbal medicine fragrance in an old tea, but today for some reason I felt particularly in love with this herbal aroma. It is so elegant and extraordinary, just so *perfect* that it defies my tongue's powers to describe it. As soon as it entered the mouth, all I could feel was the whole tea *Qi* skyrocketing upwards, blowing the lid of my head crown off. I was carried away by this force to wander the realm of ether.

The first image to flash across the screen of my mind was that of a hundred flowers in full bloom, and a hundred birds singing in chorus. The shrill and joyous bird song reverberated so strongly that my right ear began to slightly throb with pain, yet I was so presently enjoying a feeling of pain that was no pain at all really. Next, a solitary beam of sunlight came searing straight down and a rainbow appeared. The scene then suddenly changed and I found myself viewing a film of projector slides. The content consisted of everything that could be imagined. Some images were very private in nature, while others pertained to religious rites. Frame after frame, they drifted before my eyes. Suddenly, these slides then transformed into thin nets that layer by layer wrapped me up tightly, just like a cicada being entombed in its cocoon. Suddenly a mind of *epiphany* and *let go* flashed before me. With this, my entire being, just like a blazing phoenix bathed in holy fire, with a ray of light I was transformed into a beautiful colorful butterfly, swiftly dancing in a fantastic illusionary realm.

After coming out of Samadhi, I reflected on the various states of consciousness I had before. In the past, I only knew to follow the status of the experienced happiness, distress, sorrow and joy and reacted accordingly. But I could never decipher their inner meaning nor see them as warning signs or revelations. Today however, I suddenly had an *epiphany*—of all the sorrow, happiness, bitterness and joy, that which is called sorrow is not necessarily a cause for distress, in fact there's nothing bad about it; that which is called happiness is not necessarily a cause for true contentment either, as it is not always good. As with all things, there is no good or bad. Actually the so called happiness, sorrow, joy, and bitterness are all of the same body and originated altogether. They are but twin faces of the same coin. Of all the perceptions, they are but dependent on one's feelings. The slide images screened on the projector simply meant the frames in which we are trapped in this mundane world. Due to reflexive habit, we jump from one frame to the next back and forth, eventually we reach a point where we become entangled and can no longer extricate ourselves from them. How to train us to freely enter and exit these frames is the lesson to be studied in this life. Each of the slides of film turned to layers of nets that tightly

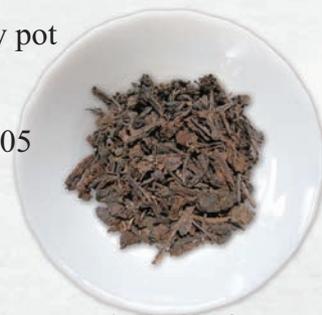
ensnared me myself, which meant that, except for being gratitude and a marvelous praise, still there is mundane pressure which I could not surpass. That is kind of the accumulated effect of pressure. At last, under the mindset of enlightenment and let go, there was a strong force, finally propelled me out of my self-made cocoon. Now I have a whole sky free to navigate, and I have come to know my true self.

To enter the Tao through Tea, today I have truly experienced to the ultimate. This represents the tiny bit of progress I have made since joining the *Cha-Dao Research Society*. Except for being grateful, I am also filled with a sigh of praise.

- ◎ Such a fragrance is indeed very difficult to come by. This fragrance transcends the level of ordinary ones. Its scent can only be smelled in Heaven. The density of its molecules can no longer be argued in mortal language.

(6) The Tea Saint approx. 1820's (Ocean of Love No. 3)

Tea: Provided by Ho, approx. 10 grams
 Teapot: High temperature resistant pottery pot
 Spring Water: Pu Li Mountain Spring
 Time and Place: 12.09.2004, 10.13.2005, 12.01.2005
Hang-Jia
 No. of People: 13



▲ *Ai Hai No. 3*

- # This pre-1850 old *Puerh* is said to be between

one hundred and fifty and one hundred and eighty years old. Exactly how old it is we won't know until we have tasted it.

This steeping made use of ten grams. Normally for such a rare tea only about five grams would be used.

The previous pot was *Blue Label Song Pin*. You might first drink a cup of water to rinse away the fragrance of *Blue Label*.

- ☆ 1. The German: Just one sip and my spirit simply flew away—disappeared.
 2. Luo: One must add *perfect* after the words *Truth*, *Virtue*, and *Beauty*. It is truly *perfect*.
 3. Chen: The first cup entered the mouth the strength of energy was deep, solid and vigorous, full of vitality. Immediately upon smelling, I felt numb

between the eyebrows, and the tea Qi pierced directly through the centerbetween the eyebrows. I could feel the tea's Qi focused on the left side of my brain, and there was a light stabbing pain.

The last two cups remained potent, and then came a comfortable current wave after wave.

4. The German: I am astonished by this fragrance. It's unbelievable. The energy is very fine and exquisite.
5. ☉: Even after being stored for more than one hundred and fifty years, this tea is still full of vitality. The tea leaves are still supple and full of spring. The liquor is clear yet rich. It is truly fragrant. That a tea aged for more than one hundred and fifty years could retain any fragrance is truly astonishing. Even after one can no longer feel the force of the vibration, still the fragrance stays. That is what is so amazing about it. This is truly a *perfect* tea.

Once having tasted this tea, even *Fu Yuan Chang* seemed to be nothing in comparison.

6. Pan: It cannot be described as *dazzling by the beauty*. It is a feeling of returning to the nature. The fragrance comes wafting towards the nose. It's a very graceful kind of orchid-camphor fragrance. It makes one well up with romantic thoughts of the ancient times. Time seems to have flown backwards, and I can feel the pull of that pastoral age—*Picking chrysanthemum flowers beneath the eastern hedgerow, leisurely gazing at the distant southern peaks²—the pastoral life that is peaceful and the feeling of nature and simple happiness.*

This tea's Qi is likewise very peaceful. After every cup went down, all of the cells in my body began to twitter and jump, filling the entire length of the meridians, yet without any sense of unpleasant resulting from its overpowered strength. I felt a bit of drifting on air.

7. Mei: The liquor color is a blackish brown. The fragrance is a potent mix

² From Tao Qian (365-427 C.E.), it is known as Tao Yuanming's *Source of The Peach Blossom Chronicle or Peach Blossom Spring*. Tao Qian was one of the most influential pre-Tang Dynasty poets. His poetry depicts idyllic country life, which led him to become known as the *Poet of the Fields*. While his poems were not influential in his own time, they would later be a major influence on the poetry of the Tang and Song Dynasties. Apart from his poems, Tao is perhaps best known today for his short but intriguing depiction of a land hidden from mundane eyes called *The Peach Blossom Spring* (桃花源記). The name *Peach Blossom Spring* (桃花源 *Tao Hua Yuan*) has since become the standard Chinese term for Utopia.

of old plum and fragrant camphor. Immediately upon smelling it one is lulled into intoxication. The tea Qi is introverted, but its energy is incredible. In an instant it fills the entire body, making one gasp in amazement. A single sip and one dissolves.

Inside, outside, illusionary appearances are all of the same body. To the tune of Joy, the essence of life emerged from the central of being and nonbeing—the vibration of energy. And this center is boundless deep and serene.

8. Zhu: It is very peaceful and very warm as it went down. Originally my throat and nose were very irritated, but now they've been healed. Everything is relieved, very naturally.
9. Zhang: As the tea was being put into the tea pot, the entire room was filled by its fragrance. As the tea was steeped and divided into cups, its aroma was deep, broad sweeping, and far reaching. The surrounding atmosphere became serene, as if frozen. I immediately fell into an *Ocean of Love*. I was deeply moved. God created such delicate thing. It is a bit incredible.
As I sipped the first cup, the fragrance lingered on for a long time. I shut my eyes and saw only a glistening golden light all around me. This was followed swiftly by a chilling wave over the body. Next my whole body gradually became cool and refreshing. The *Qi* rushed to my fingertips, and my hands began to feel cool. It then began rushing upwards in wave after wave. My scalp felt numb and my heart was churned ceaselessly.
After the second cup entered the mouth, my entire body felt burning and galloping. The force of vibration was extremely fine, and all of the cells in my body hummed with excessive bliss.
10. Ye: The fragrance came wafting up endlessly. It was more fragrant than I had imagined, exceeding all my expectations. A tea from over a hundred years ago, and yet it still is so fragrant.
The *Qi* was very strong and I hiccupped to no end. I could not stop it. As the tea went down, the full and bloated feeling in my stomach completely melted away and my entire person melted with it. I didn't know whether you had become the tea or the tea had become you. It doesn't matter anymore—it's not important who you are anyhow.
11. Huang: A fragrance that defies description. It has a resonant fragrance that *Antique Teas* seldom have.
The energy was extremely strong and my eyes couldn't close for a long time as they jumped and twitched to no end. Inside however, I felt exceedingly comfortable and at peace.
The feeling upon entering Trance was even more light and blissful than with *Blue Label Song Pin*.

When tasting *Blue Label Song Pin*, even within Trance I still could feel a heavy burden pulling at me. Yet this steep of *Antique Tea* managed to punch through all of the grave spots in the body, filling me with an indescribable joy. I was as if staying in Heaven. My heart was so very clear and bright. This tea possesses very strong vitality.

12. After being called by name, Xie came slowly out of Trance. After pausing for a dozen or so seconds, still finding it difficult to speak, she managed to utter in a faint whisper: As the first cup went down, the only thought that remained with me was *Holy Water*. Every cup was as if the Holy Grail. Through today's affinity, Providence has bestowed upon us the gift of this pure and sacred *Holy Water*. After tasting it, that so called *lost in oneself, forgotten oneself, or who am I*, none of these was there. All that I had experienced was the two words *Holy and sacred*. I had been submerged within them. Then I felt that we have indeed received a commandment.

When everyone can fully realize what is *Holy and sacred*, then wherever you go, without even needing to speak, that place becomes purified. The Creator wants the Earth and the Universe also need to be purified while keep on progressing. Therefore, even though we are but a small group of people, still our influence is truly great. I have come to realize what *Holy* feels like (a slight gasp and another breath). There's really just no other word to describe it.

If we can all realize this, then no matter what our role in this play may be, it doesn't truly matter anymore. Each time we come, our mission is simply to purify ourselves, purify the society, and purify the earth and the planets. One should not underestimate this influence.

But why is it through tea? Tea doesn't inform anyone that it has the effect. Why some teas can produce such effect and energy, while some other teas do not? How come we are able to taste *Puerh* such as this is simply incredible. Why *Oolong* tea seems unable to reach such state?

This also means there is a small group of people, wherever they go they could illuminate and purify this world, purify the planets.

13. ☉: Very good! Very good! When the lid was first opened, the fragrance of this tea was not so strong. Why everyone can still smell it even when sitting so far away? When a thing has reached the level of dissolution, when the force of vibration is very subtle, even at a very far distance, one could still smell it. It is just like when our spirituality has been elevated to a certain point, when our force of vibration becomes very subtle, even the frequency from outer space we could receive it—because we could sense that all creatures are of one.

The fragrance of this tea actually does not exist on earth. It is a kind of the fragrance only exists in Heaven. With this kind of old *Puerh*, the longer it

is stored the finer its frequency becomes. Just like mankind, its spirituality keeps on elevating. This is equivalent to continually practicing austerity. When the force of vibration becomes fine tuned up to a certain point, it transcends the force of vibration of all material layers—just as when our spirituality has been elevated up to a certain level. The so-called Buddha, Bodhisattva, or God is all but a kind of frequency. It is a very subtle force of vibration. The force of vibration of the Universe is by nature very subtle. Therefore, the higher our spiritual consciousness elevated, the more refined will be our vibrational frequency.

Why is it that when the lid of this tea was opened, everyone could smell it even though they were sitting far away? This is because its vibrating force is so very fine, very subtle. Just like good music, even when softly played, still it can be heard at a great distance, whereas a very crude sound could not be heard at this range. Therefore, this tea's fragrance can stretch across great distance, and even wakes you up abruptly. It is because it can pierce through the limitations of time and space.

When the frequency of our body becomes extremely fine, we ourselves become nothing more than a vibrating current. Our bodies are kind of integrity out of affinity. It is an aggregation of molecules. When these molecules become refined in frequency to a certain degree, a person's entire body can even disappear and vanished. Actually that is just kind of very subtle molecules. Due to the aggregation of molecules, we have a body of a person, a tree, wood, rock or anything. When the molecules become fine to the extreme of non-existence of any visible form, it is just as the existence of our souls. Such substance is eternal and it never dies. Death is nothing more than our body's time is up. It will decompose naturally. Therefore, we have never died before, nor were we ever born. We have been existed all the time.

This tea therefore, proves that if a tea is able to reach the level of dissolution and could enter the *Tao*, its fragrance must also be eternal. Furthermore, simply smelling such a fragrance one will know that it is a *celestial* fragrance only in Heaven. A tea that endures the passage of time, having spiritually practiced to a certain degree, it could become one with all of creation. We could also smell the fragrance of Heaven in a tea pot, as it has gathered there. Originally the fragrance of this tea was not as it is now. It is truly astonishing, very surprising! Therefore, from tea it can be justified that all things are of one originally. This is a very startling discovery. All wondrously fragrant and exceedingly beautiful things are descended from Heaven, and within this pot we could find the evidence of this fact.

The formal Tea Meetings is closing to its end. Judging by the accumulated reports of experiences, we have all truly entered into the realm of real Cha-

Dao. But there are still subtler things that cannot be expressed in words. We are still far away from the true subtlety, but we could not do with it. The worldly language can only be expressed up to this level. We could only try our best. However for those who have elevated spiritual awareness and with a high level of realization, they could hear the deeper message from these words. What could be expressed in words perhaps could only be like this. Things that are truly on a high level cannot be conveyed by words. Zen needs no words, for words can only express certain level of force of vibration within the *Three Layers of Realms*. Material things are just like this. Take away the material objects and enter into a more subtle realm that is a state without words at all. Perhaps with the conclusion of the tea meetings and the completion of this book, everybody could realize that soundless sound. Through tasting tea to enter that realm of communicating with spirit, everybody doesn't need language to realize yet another layer of experience.

However, in that realm which is beyond words, no matter how far-reaching the experiences we may have, still there's no way to describe in words. On the other hand, through words we can help latecomers who read this book to realize how high level this Tea Meetings is. Even though it cannot be expressed fully, yet we have conveyed very high level of message inside. It is a spiritual message, a force of vibration in love, to tell the worldly people in urgency: all the teas—the highest of all material objects—is but the embodiment of Love, nothing else. Only through Love can we return to the fountainhead. This is the unique and only thing. Therefore, each of us is avatar of Love. This is the message that our Cha-Dao wants to convey.

Tea cannot be bared to be compared. *Blue Label Song Pin* has already been the king or queen of teas, but when it encounters with this one hundred and eighty year old *Antique Tea*, it is inferior.

14. Huang: Indeed, many things cannot be expressed in words. I feel that before I started tasting teas I didn't have this pressure (of having to express the experiences in words). At that time the realizations are different. This time when it was needed to rationally analyze and express in words, already I felt distracted from my concentration in the tea. Sometimes I feel that I really can't give a lucid explanation, I haven't expressed it fully, but still I have to describe it. In the end there is a certain sense of disappointment. Just as you said, to try the best to tell it.

© How could something already within the realm of *Tao* possibly be expressed in words? Not bad. This tea has let us know what is called a *high level tea* that transforms with ages. It truly is astonishing, that it also carries penetrating power.

(7) Fossil Tea

Golden Melon Tribute approx. 1750's (Ocean of Love No. 4')

Tea:	Provided by Pan Li Da, only 2.5 grams
Teapot:	High temperature resistant clay pot
Spring Water:	Pu Li Mountain Spring
Time and Place:	12.02.2004 <i>Hang-Jia</i>
No. of People:	19



化石茶

#

Having heard the word that we were going to steep a *Fossil Tea*, nineteen people have gathered at *Hang-Jia* today, including the charter members and some special guests.

Pan opened a small white porcelain jar. Inside was only a very small amount of tea leaves. Taking a careful whiff, what wafted up was a faint aroma that was seemingly there and yet not there, its subtle fragrance at once imminent and yet in occultation. Strangely, all the leaves were of tiny bud tips, yet they looked very fresh, not like old tea, not to say more than two hundred years old. After pouring hot water into the pot, very quickly the liquid was poured out into the glass tea pitcher. It was truly remarkable, even though the tea leaves were so far out of proportion compared to the amount of water in the pot, and they were only soaked for a very short time, still the color of the tea soup was quite dark. The feeling in the mouth was somewhat flat and ordinary, but the soup contained absolutely no sediment and the fragrance was still distinct. The tea *Qi* was different from ordinary ones. Everyone calmed down and silently began to taste the tea in earnest.

Through the window, various sounds of motors that remain busy year round from the provincial expressway drifted in. Today, added to the usual noise were election campaign trucks blaring out vote solicitations. Everyone remained unaffected throughout all this. All that could be heard inside the chamber were the intermittent belches, burps, sighs, moans, hiccoughs, and groans. These varied in length, rising and falling like a chorus around the tea table.

The pot was flushed eight times, with two steeping making up one round of cups, so in total everyone had four cups. Two and a half grams of tea stretched out into seventy-six cups of tea liquor for nineteen people. It was truly amazing. After forty odd minutes, most of the tea friends' spirits had returned to them, at which time our host pronounced that we would first reflect on the tea for ten minutes before beginning the discussion of it. In the mean time we were invited to watch a dance, whilst re-adjusting to our sudden embodiment.

▼ The third cup's liquor color



The performance *perfectly* encapsulated *Buddha Seen in the Blossoming of Flower*. It was a dance that makes one's soul filled with joy. As Zheng finished her dance, everyone applauded heartily and praised it generously. Superb! Indeed, the tea was fantastic, so was the dance.

- ☆ 1. Song: It's truly marvelous. The moment I tasted this tea, as the tea juice seeped down, it dissolved all of my stubborn attachments and melted away more of my worries. Many more things had become unimportant anymore.
2. Chen: It was extremely clear and sweet as it entered the mouth, carrying with it a hint of winter melon fragrance.
The first cup was flat and ordinary, and I started wondering whether it might have passed its expiration date (everyone laughed).
It wasn't until the second cup that I began to feel the exceedingly fine tea *Qi* and the inner current.
It was after the third and fourth cups that I began to notice light.
3. The German: Today is a great day of sharing. I would like to compare the previous steep of the rock tea *Bai Ji Guan* with this *fossil tea*. The vibration of the *rock tea* was more subtle, and its energy was very strong. As for the *fossil tea*, in the beginning I could not sense its vibrating force, so I passed on and entered into a new part and continued to explore. I then discovered that this tea had in fact already exceeded the so-called feeling of being subtle. It has entered what is known as neutrality, a state that is without feeling. When I realized this I then plunged into a river of joy (everyone applauded).
4. Huang: In *Truth*, my first impression was: *That's it?* However, this *just it* feeling is not ordinary *just it*. Instead, all the goals we pursue in our entire lifetime are just it. I felt that appearances are just ephemeral.
This tea penetrates very, very deep within you, all the way into cracks you had never thought before. It makes you unable to move, unable to speak, but it is dull and ordinary. Why is that? That is because it has already surpassed everything. It no longer has any business to conduct, no need to amuse us with its color and fragrance. The six senses and the six mundane businesses, I don't know how to say it. It does not need these anymore. It has already gone beyond everything. Therefore when I, this ordinary man, drink it down, I feel that it had already gone beyond my reach. It has however, washed away a great many perceptions I had. This is the state I have been

studying *dharma* for so many years to try to reach, yet it took for such a long time. Who would have thought that within such a tiny cup of tea, so much wisdom of *dharma* could be contained? I feel very grateful. Thank you.

Huang was deeply moved, gasping slightly, and trembling, while he discontinuously gave this very touchy speech. All those who were present were overjoyed and gave off sounds of laughing.

5. Zheng: By way of transformation in time, it led you through the tunnel of time and space to explore the inner layer of the spirit. It challenged the deep layer of senses in mankind. Through cleansing, scouring, growing, and maturing of time, it has developed this magical and outstanding power.

6. Pan: This tea is most unique and exotic. If you want to talk about color, fragrance, and flavor, then you could not grade it. However, if you want to talk about vitality, I could feel that this tea is alive. As an example, although the tea liquor was hot being steeped at a very high temperature, when we pour it from the sniffing cup to the sipping cup, oddly, its heat was not scalding like hot teas. When the liquor reaches the mouth, it completely melted within you. This I realized later.

However, what I found most wondrous about this tea was its tea *Qi*. After tasting the first cup, for about one minute I felt nothing. I then thought to myself: How could this be? Previously when flushing the pot I could smell the fragrance, and then the color and luster of the tea liquor. Judging based on experience principles, this tea must be something unusual, must have some inner potency. Then how come for a full minute after tasting it I felt nothing? Just as I was thinking this, boom, my whole being became instantly very hot and very warm. Just as I was wondering how come it was so hot, then there was a wave of cold. Then just as you began to feel the chill, as if the buddy, on hearing your inner thoughts, it switched again to giving you a wave of warmth. Wow. How is it that it has turned warm again? And then again it sent a cool wave, as if it were some kind of spa of the spirit. I feel that it resonates within us; it knows what we are thinking. Thanks! I am very grateful.

7. Gao: This tea is very dissolving, very subtle. Upon first smelling it, the fragrance is not apparent.

The first cup had a bit of orchid scent, and the *Qi* was very special, just like Li Da said. In the beginning, it was rather sluggish, but later it displayed itself most distinctly. The *Qi* was very strong and spread in an instant throughout the entire body—most notably centered on the forehead and the heart gate. It seemed as though the two centers were conversing with each other, carrying on a dialogue in rhythm. It was most unusual. Later, slowly

this settled down and I could hear the voice from within.

8. Chi: As for the inner voice (referring to his own belching), well mine just got caught on tape (laughing).

After I had just taken the first mouthful, I had written down a note, but let's not read them because it is very difficult to express by reading. My experience can be summed up in only four words—*withered, dull, vivid, and rebirth*. Even though this tea is very sunken, still it is brimming with vitality. Thank you.

(He then passed the note to the recorder. The content is as follows:)

A sandalwood *fragrance* that is very unearthly. Upon entering the mouth, it plucked the lyre of time and stirring the silence after dispelling the mist, yet revealing scene after scene of past chance encounters between tea and my soul. Without much amazement, yet it is crystal clear in the heart. Telling the happiness of tasting this sprout tea in this life that was once offered to the imperial court, this must be also the first encounter of the heaven, earth, and man. A record of a hundred years, two hundred years, could no longer lock the flow of this aged tea *Qi* that rushes through the meridian of a *bubbling spring Chakra* and straight up to *Crown Chakra*. Ah, this aged tea, is no relic of history, but the beginning of exploring into the deep spiritual world.

9. Xiu: That a tea having been stored for a one or two hundred years and someone still dare to taste it. Here must be the only place (everyone laughs). The first cup had a slight hint of plum fragrance. The flavor in the mouth was very light and it gave me a feeling of randomness—the will for whatever might come along.

I felt strong palpitations in the heart. They vibrated along the circle of the front and then spread outwards. Soon afterwards I felt very much at peace—a feeling like a sea of clouds. The feeling of waves of vibration could easily be sampled—it is kind of a feeling of do or go wherever I want.

10. Ye: (Not fully awake yet) It is very painful for me to speak right now. Every time I could only writing down after I've gone home.

The feeling I got from this steep of tea was just the opposite of what I experienced with the *Elixir of Immortality (Chang Sheng Dan)*. While steeping it, it seemed as if there was a gentle and cool breeze blowing towards me. It felt cool and refreshing, reaching to the very top of my head. Immediately upon smelling the first cup, a tea *Qi* that was seemingly there and yet not there began brewing within me. The tea fragrance was like the sweetness and aroma of honeydew. The second cup started as a wave of coolness then turned to a wave of heat. In the end, the entire body felt as if frozen like a fossil—anchored like sediment. Suddenly then, for no apparent reason I was moved by an acute sadness. I felt the strong urge to just let

loose and cry my heart out. Afraid that I would disturb everyone else, all I could do was to let the teardrops gather in the corner of my eyes. Holding it in was very difficult. I kept feeling like I wanted to cry. Even now I am rather emotional. I feel very grateful.

Fossil Tea has weathered the many twists and turns of time. Its fragrance is endlessly remote and hidden. Its tea *Qi* is seemingly like a phantom, so subtle as to be almost invisible. Neither its color, fragrance, nor its flavor seemed to be noteworthy. However, amidst this inconceivable ordinariness, it makes you feel most imminently the depths and richness in internal potency. It possesses the humble characteristic of those great sages who have great wisdom yet appear like fools, great owning yet appear nothingness, and as broad-minded like a valley that bears a lot. That is a quality most worthy for us to learn in this life,

Next it came to my mind that with a mere two and a half grams of *fossil tea* it could contain such a massive energy. This made me realize the great power of love. That is the kind of love of Mother Earth. Even with a little, it has the ability to transform all that it touches into a vast *Ocean of Love*, to nourish and educate all beings without ever possessing them. That is truly a selfless love of the Creation. Oh my dear *Fossil Tea*, you have made me realized that only being humble and further humble, could a person learn more and possess all the more. I have also come to understand that through sharing one can possess even more. Through sharing with love, one could embrace more love.

☉: That a meager two and a half grams could have such an effect. Li Da hurry up and get us another five grams. Next time we'll make it with five grams!

11. Lin: The potency of this tea is hidden deep within. Ever so gradually, step by step, it releases its saintly fragrance—seemingly there yet was not there. Its flavor is smooth, moist, and slippery. It was really amazing that I could only praise and being most grateful—that there could have such a tea flavor that is so elegant and delicately beautiful. It's so smooth and sweet. I entered a state of slight drunken and felt myself at one with the Universe, as well as in company with ancient sages and bygone saints. Within that vibration, I felt the existence of Life, the coolness of tranquility, and in that moment my life had entered a realm of wordless.
12. Xie: Before tasting the *fossil Tea*, I had already many experiences. This tea brought me back to review every aspect of those experiences since I began tasting tea. Yet after having the *Fossil Tea*, suddenly all had gone in a flash. Then I was back to the feeling of staying at the level non-consciousness or transcendental consciousness. There it seemed that the Creator was sending me an endless current of love and energy, continuously giving and then

giving some more.

Even as Miss Zheng was dancing, my body began to grow hotter and ever hotter. It was as though God were giving me a kind of benediction and energy. So I felt very, very excited. In the end, I very clearly realized that, starting from the *Old Oolong* before up until now, not only does tea take me back to reflect upon this journey of the spirit it also helps me to start over to sense the feeling of *oneness*. It is because I found strangely that while Miss Zheng was sharing with us some of her experiences, I had also that kind of feeling. Also when the German and his wife were sharing their realizations, they likewise spoke with the voice of my own heart. And when Li Da finished speaking to everyone, I had the same thoughts as well. Wow. Suddenly I understood for myself, that in *Truth* we are all of *oneness*.

The *oneness* that we used to talk about before and the *oneness* I feel now are very different. The previous sense of *oneness* was a feeling as if returning to one's original body and being one with the Universe; the present *oneness* is being merged in one with everybody.

Everyone is familiar with the term *oneness*; we all speak of it rather frequently. However, today's feeling and realization was just so much impressive. It is another kind of experience that "knowing is one thing, realizing is another, but awakening occurs only when to know something and to realize it simultaneously". It was very special. Our Creator is truly incredible, truly is so great. His love for everyone is truly unconditional. Really, because my experiences are more, I have come to know where gratitude came from relatively, and learn that the more grateful I have to.

Xie was still fully bathed within God's holy light. She conveyed the holy love of God, which moved her herself and others as well. It was after a period of silence...

- © From this we can conclude that next time Li Da must bring us an even more stunning tea (everyone laughed, the laughter dispelling the silence before). Next, after we have tasted a *Five Elements Tea* we will realize the power of this tea. Such a sequence is correct; first we taste the *fossil Tea*, and then taste a tea that is not quite so old in order to appreciate just how much dissolution with the first tea.

This kind of tea has already gone beyond the limits of the sense organs. Simply by smelling a tea like this, one can very easily enter into the cool and refreshing zone and merge with the Universe. It can no longer be said that these teas are being tasted, because its force of vibration has already attained the state of mindless. It has become a truly ordinary thing. Therefore, mediocre is the truly strong one. An ordinary mind is the spirit of Tao, and is the spirit of a Buddha. This is truly a tea of *Return to the Nascent Truth*.

- # After tasting *Fossil Tea*, next we tasted *Five Elements Tea No. 59*. The formula is as follows:

1930 *Tong Xing Hao* + 1920 *Tong Chang Hao* + 1920 *Si Pu* old teacake + *Hundred Year Old Shui Xian* + *Hundred Year Wan Hong Ji*.

All of these teas used were over seventy years old. Two of them were more than a hundred years old. The tea *Qi* was super strong.

The tea friends used to particularly fond of *Five Elements Tea*, however today's *Five Elements Tea No. 59*, although very fragrant and strong in *Qi*, still it appeared to be coarse. It seemed like a liquor of about only thirty years old. That is bizarre.

Generally speaking, a good tea is subtle, and very fine. Though no matter how subtle it may be, still there are slight particles. With this *fossil Tea* however, one could not sense any particle at all.

(The *Five Elements Tea* report is herewith skipped). Such a strong Five Element Tea and yet it could not overtake two and a half grams of *Fossil Tea*. Apparently it was defeated by it.

- ◎ One rock tea and four kinds of *Puerh*; the youngest of them is more than seventy years old. In other words the starting off point was seventy year old tea, to which was added a *Hundred Year Shui Xian*, the energy of which on its own is very stunning. However, having previously tasted *fossil Tea*, it was easily outshone by that feeling of complete serenity and peace.

Having tasted *Fossil Tea*, the frequency of the *Five Elements Tea* then seemed rather coarse. It is because the age of the *fossil Tea* was so much old, so we felt that the age of the *Five Elements Tea* was relatively young. If, on the other hand, we had first tasted the *Five Elements Tea*, we would have noticed how this tea could very easily pierce through the two meridians of Front and Back middle Channel. Therefore, the kind of experiences everybody reported is very nice.

As far as the *fossil Tea*, ordinary people couldn't appreciate its appeal. Because if one's heart were not tranquil, one will simply feel that it has no color, no flavor—just like plain water, nothing special for being precious at all. However, were it being tasted here, then everybody could appreciate it. Simply due to the fact that everybody's heart had calmed down, we were able to relish the flavor of this enduring peace. Only when one's heart is *perfectly* balanced does one sense such things.

This tea does not stir the heart and dispute the mind, because its vibrating force is so exceedingly fine. It is so fine that one could not sense it. In *Truth*, its vibrating force is extremely quick, so quick that you cannot sense its movements, so swift that your coarse body could not catch it.

Each of these five teas that made up the *Five Elements Tea* we just had, either

alone or mixed together, all you tea friends had sampled before and know very well its powerful energy. Now, to combine these five teas in a single pot, the energy ought to be terrifying. Still it could not match the *Non-Appearance Kung Fu* of the *fossil Tea*.

The tea friends then looked to the president, inquiring with their eyes: So this tea is truly two hundred and fifty years old?

The president did not answer (perhaps this is already out of the question). Instead, he said,

“Very soon there will appear a tea even older than this. I have found one in the mainland (China) and have been negotiating for some time. It has already petrified into rocks. It should be a tea over four hundred years. The one who owns it is unwilling to trade, and so it just sits there. I told him it’s for the record of our tea meetings. It would be fine whatever tea you want to trade. He was a bit tempted by the offer, but has not yet agreed. When I get it here, I’ll treat you with it.”

That’s our president—very effusive and generous enough. We wish him success in whatever wish he have. This is a really nice account.

However, Ruaan then interjected with a concern, “After we taste it, then will we all turn into fossils as well?”

President: “We will see after we have tasted it.” (Everyone laughed heartily.)

Xiu immediately picked up the joke, “If we don’t turn to fossils, then at least we’ll have stones inside our body!”

This drew a wave of joyous laughter from the group; however the triumph of the holy atmosphere and feeling soon disappeared and we were back to the mundane world.



President Ho and his wife were opening a tube of *Wan Hong Ji* together (four cakes). ▶

Appendix 4

A Collection of Songs and Poems

The Cha-Dao begins with *Romance* because after tasting good tea makes one relaxed, and one starts to be romantic. Once touched by good tea, one's inspiration automatically surfaces and is willing to express what one feels. Out of this romantic spirit there appeared some creations or performance in the form of poems, articles, songs and dances.

Below we have selected eight different compositions, which give a rough idea as to the spiritual mindset of the tea lovers and the spirit of Cha-Dao.

1. A Couplet offered to the *Hang-Jia Art-of-Tea House*

* A chance meeting of a retired history professor.

Brother Ping Please Kindly Correct

*In every field there is the very best
Where is the sovereign
Every profession has a path and a door
The art of Tao is the Supreme*

Couplet composed by Ruaan

February 2003

2. Tasting Tea in Gungguan Village

* *Automatic* writing by a statistics doctor.

*Tea tasting in Gungguan Village
Guest living by the bank of Tamsui
Studying exhaustedly in mathematics canons by graying the head
All the least name and fame is but an apparition
Without trying to search for the Tao Yuan
Mistakenly barging into the Heaven
Spinning the sky and earth in the belly of a tea pot
The Creation is hidden in the tea cakes and bricks
Nourished with nectar during the day
Leisurely roaming in the Ocean of love during the night
Bitter turning to sweetness and astringent birthing salivation*

*Crying then laughing, amid the sorrow there is joy
 Thunder rolls and lightning strikes
 The Universal creation of the primeval
 Asking me where I head for
 Both the tea and I have forgotten the self*

~ Chen Chu-Chih 2005

3. Old Puerh

*The impromptu by a bioengineering doctor after he tasted some old Puerh brought back to America from *Hang-Jia* by a friend.

*A hundred years as a recluse without knowing what for
 A hundred years in the world everything has changed
 Those years ago feeling injustice with the worldly matters
 Silently I went for practicing the dharma and roamed all over the world
 Steeling my heart and practicing skills without letting others know
 Burying my head and steadily grinding whetstone without showing off my face
 Suddenly hearing the news that the great Tao is practicing on earth
 Joyfully I left my mountain lair to flash my sword's bright light*

~ Zhou Ying-Shiung (Hero) March 2003

4. Happiness

* The drunken words by an English teacher after tasting *Ocean of Love*.

*A cup of Puerh and a piece of music played by zither
 The romance of longing for the old times silently steel up in here
 Like the flowing water of a crystal clear brook in late spring
 In a modest but elegant tea house seeking quiet amidst the throng
 Few hundred meters away from the highway intersection
 It unbelievably separates the mundane world and noises
 In this place
 Time and space, man and tea, artfully intertwine
 Deeply serene and peace rise up from the bottom of heart*

*A short break after tea and quiet the thoughts in spiritual roaming
 Only then realizing that one can enter Tao through tea
 All creations between Heaven and Earth have their respective place
 Silently observing everything and feeling entirely at ease
 Actually there never is any trouble in this world*

*No wonder when Confucius was overjoyed upon hearing of Tao
 Li Bai's¹ standing in the wind and summoning the moon
 of the Amid the Flowers Poem Collection
 Lu Yu's Tea Cannon sweetly slipping into dreams
 All vividly reappeared colorfully with joy
 Antiquity and the present day are not in fact far apart
 We are not actually alone*

*Through the amber colored liquor in the transparent fine porcelain tea cup
 The spirit of the ancient tea tree greets me affectionately
 With a clear look treating me wholeheartedly in a modest manner
 One cup after another
 What kind of affinity it is in the past lives?
 That brings us to meet here in this life with the fragrance of tea
 That subtle force of vibration
 Gently knocks our slumbering soul
 Like a chain of mysterious and beautiful melody
 Silently raising up our spirits*

*After tasting the nonpareil Ocean of Love
 We all went into Samadhi with drunken faces
 Like a purifying shower of nectar
 Like the blessing of God
 In search of this drunk within the brief moment of this life
 It is worthwhile living this life
 The worries were gone and desires disappeared
 Words have become non-necessity
 If I still remember one thing
 That will be
 This cup of happiness has been overflowed*

~ Jiang Qi 2004

¹ Li Bai also known as Li Po 701-762 C.E. was one of the most influential poets in Chinese history. He was called the Azure Lotus Recluse and the Eighth Immortal of the Wine Cup.

5. There is True Love in Cha-Dao

* Tea affinity and testimony of a Chinese teacher

*It is love
That has awoken me from my dreams
It is love
That has enabled me to see the face of my true self
Love
Is Cha-Dao
Within Cha-Dao there is true love*

*It is that subtle and fine and boundless power of love
That gently shook to awake my dark and sleeping soul
Tears of gratitude
Washed away the labor, sorrow, and pain of cumulative lives*

*I no longer feel sadness, misery, worry, and pain
The heart has been gently embraced by the overflowed happiness
I stepped upon a rainbow
Spiritual roaming in the vast Universe
Beyond the world of mundane but still connected
Heaven is on Earth*

*Knowing tea, loving tea, and cherishing tea
Man and tea
Tender care with each other
There is no intimate or unfamiliar
No near or far
All things are being as one
Lightning strikes upon the stone
Souls are connected
All is there without need for words*

~ Li Xing Yu April 2006

6. Summit Meeting—Tasting the *Chian Chern* Tea Cake

* The admonition of a soul dancer after tasting *Chian Chern*

*This is a tea worthy of respect
Mild, gentle energy
Humble, soft, and smooth
Summit meeting
Suing for peace
Making no distinction between nations
The tears of Bodhisattva
Oh quarrelsome people
When will you learn?
As you drink your tea by the catty and the tael
Have you ever remembered the language of your soul?
That! Has the energy thawed you?*

~ Zheng Yan Qiu July 2005

7. Walking on the Cha-Dao

* The romantic footprints of an information manager walking on the Cha-Dao

*Taking romantic strides, walking along the small path that leads to home
A heart full of Joy and Happiness
Rainbow dances with me
Tasting the Nectar of true love,
Lingering on the Enlightenment longing for home,
Roaming and chasing in the Galaxy and the Universe
Chang-Er stays with me
Seeking the resting place of life
Playing the drama of Truth, Virtue, and Beauty
Listening to the saga of the Reappearance of the Grace
Returning to the Nascent Truth in India,
Holding the shining silver pot,
Dissolving to all the beings of the Creation
The heart transformed into a pearl in the Ocean of Love,
Love is lodged in the heart forever.*

~ Liao Fan April 2006

8. The Secret in the Tea liquor

* A junior high school girl's romance with tea.

*Through a tiny cup of tea liquor
I can feel the communicating energy of all creatures in the Universe
Suddenly*

*It's as if all the planets have stopped spinning
As if all magnetic fields have been frozen
Only the power of love
Traveling amid the touches among the planets*

*Right within the vast endless Universe
As if everything dissolves into nothing
There is no sword or blade or knife-edge that can slash across the serene depth
The shining host of stars, still suspend peacefully in the sky
That beauty which can be seen but never grasped
Lulls the slumbering soul*

*In this crystal clear cup of jade-like syrup
Is contained a romantic and happy smile
Condensed therein is a joy that stirs the heart
A kind of gratitude and praise for life*

*Secluded and serene
Like an ancient legend
Accidentally the veil is lifted
Revealing a misty-sweet beauty
Nothing left hidden
Yet one can plainly see
That the soul smiles from within*

~ Gong Zhu 2007

Appendix 5

Illustration of “Tea and Zen are of the Same”

Tea and Zen have the same goals and their methods are complementary to each other. Their processes are similar and the states that they reach are adjacent to one another. They are a matched pair of good fellows heavenly made.

The Zen acolyte sits in meditation enters the zone and becomes filled with spiritual bliss. This is what is known as *the bliss of Zen*(禪悅). The tea lover approaches the *Tao* through tea by tasting tea. This process, which leaves one feeling most moved and elated, can be called the *bliss of tea*(茶悅). There is no difference between *the bliss of tea* and *the bliss of Zen*. Both of these can be elaborated in accompany with each other.

The Zenist sits in meditation, and through sitting observes his original nature. This is called meditation. When he can steady his mind so that not a single thought arises, that is called Zen. Therefore, Zen advocates *all thoughts return to one and one returns to nothingness*. Steeping tea with *Cha-Dao*, it is better to be focused in mind than having muddled thoughts; and having no thought at all is better still than being focused in minds.

A Zen master teaches Zen by saying that *letting go of everything and simply be in the moment*. Hang-Jia talks about tea by saying that one will slowly come to realize after tasting tea. "All things are being so natural, and there is nothing worthy of being attached. We have come into this world as passengers. To go back to the homeland is also so easy—simply close your eyes and already you are there. We are dying every day. It is a matter with a lot of joy. There is actually no such thing as the past and the future in this world. All that there has is at the present moment right now."

From the viewpoint of *Cha-Dao*, to steep tea is to practice dharma, and tasting tea is equivalent to sitting in meditation. One of the maxims of *Hang-Jia* is: *He who tastes tea receives the merits; he who steeps tea does not*. Tasting tea is the greatest contribution we can offer to the world.

The *epiphany* of Zen points straight to the heart, for by realizing one's true nature one becomes a Buddha. Zen does not emphasize external ritual ceremonies and chanting the sutras. Tasting tea in *Cha-Dao* points straight to energy—enters *Tao* through tea, going straight through and beyond. There is no fastidious about superficial forms or rules. It is the *epiphany* in the tea society.

Paying attention to superficial forms and rules is being *attached to the appearance*(著相). Paying importance on external forms and rules is being

to overlook the appearance(見相). The *Cha-Dao* discards the superficial and emphasizes the inner nature, and returns inwards from the exterior. It is *detachment of the appearance*(離相). It does not being fastidious about extravagant displays, rules, or logics. Purifying, elevating spiritual consciousness, and returning to the Fountainhead are its main goals. It is the *renouncement of the appearance*(破相論) in the tea society.

Tea and Zen are of the same. They came from the same source and will return to the same destination. They have been in close relationship ever since the old times. Now that *Cha-Dao* has become clear, they will adorn and cling with each other more closely.



周義雄





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