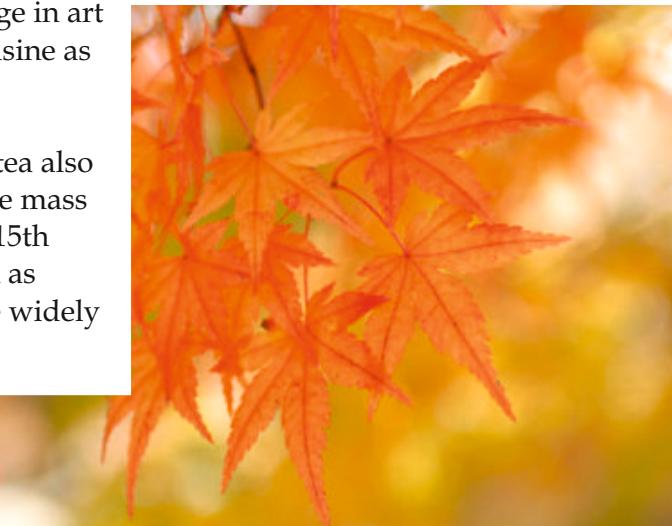


## Brief History of Tea Culture in Japan

- When the tea was first introduced to Japan from China around the 9<sup>th</sup> century, it was in the form of *dancha* (brick tea), which was made into a drink by decoction or brewing. As *dancha* was only available to the aristocracy and high-ranking Buddhist priests of the day, it eventually disappeared.

- The next form of tea introduced to Japan around the end of the 12th century to the early 13th century from China, was *matcha* by the monks of Zen sect of Buddhism. *Matcha* means powdered tea leaves as well as a reconstituted tea made by mixing powdered tea leaves with hot water. *Matcha* became the basis for the development of a tea culture unique in Japan, called *chanoyu* (literally, "hot water for tea"), in which people assemble not only to drink tea, but also to engage in art appreciation and enjoy cuisine as part of the occasion.

- Decocted tea or brewed tea also became popular among the mass in Japan no later than the 15th century. This tea is known as *bancha* and continues to be widely enjoyed today.



- Infused or steeped tea, called *sencha* (steeped tea) and *ryokucha* (green tea), was introduced from China by the 16th century, spreading mainly among the upper echelons of society in Japan. In the late 18th century, *Sencha* became the basis of an artistic pursuit distinct from *chanoyu* called *senchado* (the way of infused tea), which is also a form of tea culture unique in Japan.

Tea culture in Japan has a long and varied history that includes such distinctive traditions as *chanoyu* and *senchado*, unique among the tea culture of the world. *Chanoyu* in particular, is a tradition of remarkable breadth and depth.



### Association of the Preservation of Traditional Japanese *Chanoyu* Culture

#### Our Mission:

Globalization has made the world smaller as it has become easier for people to travel. In such a world, we strive to promote a greater mutual understanding through the spirit of *chanoyu* which treasures every meeting as a once-in-a-life-time opportunity that will never come again (*ichiigo ichie*: "a singular moment, a singular meeting"). We organize tea gatherings and workshops and we will continue to make our utmost efforts to introduce the beauty of the *chanoyu* spirit to as many as people in Japan as well as in foreign countries.



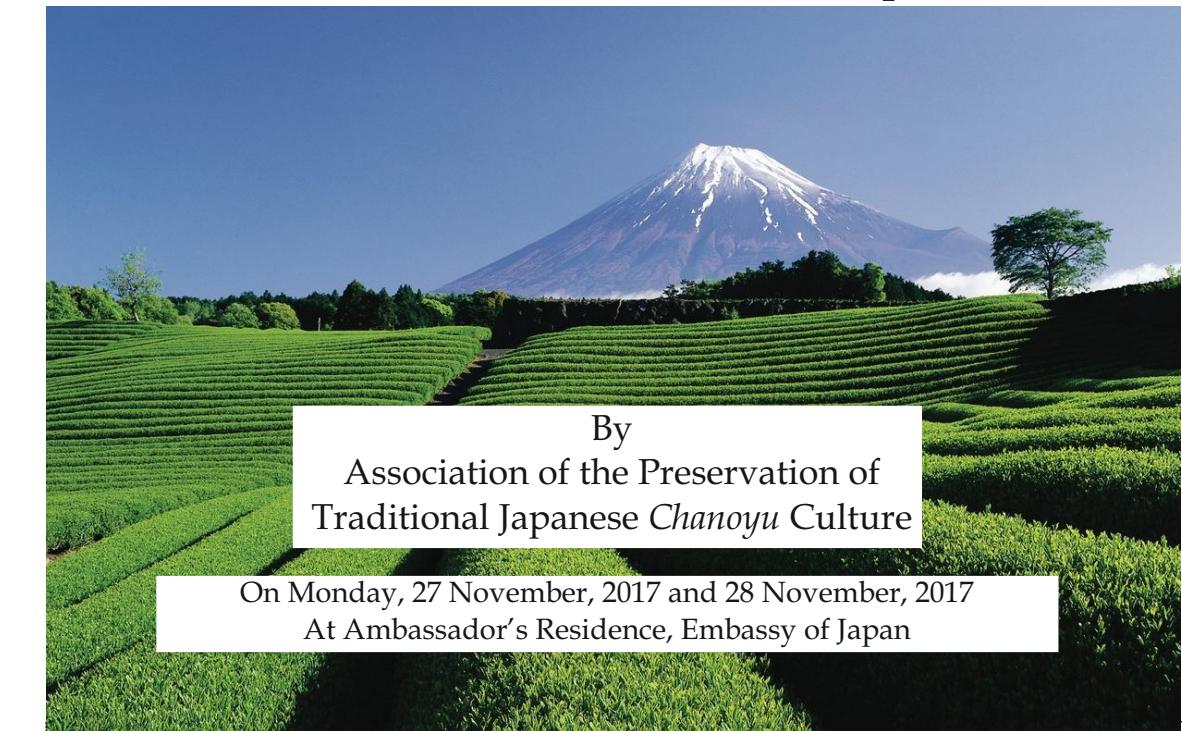
Ms. Soyu Sensui, Representative  
Ms. Junko Kubo  
Ms. Yoko Mori  
Ms. Masako Sugisaki



Japan  
Where Heritage meets Modernity

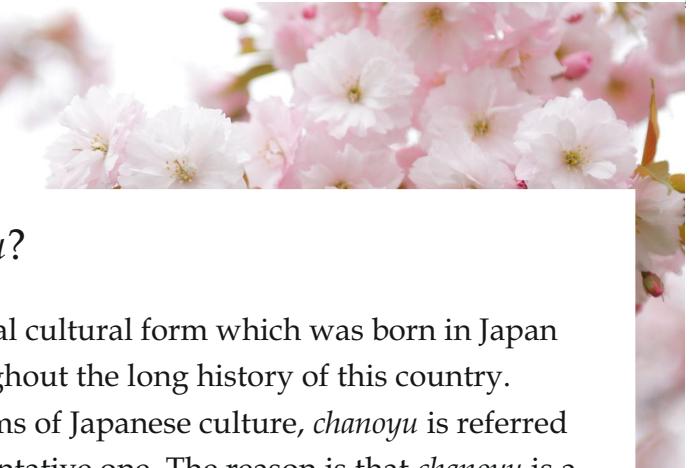


### A traditional form of Japanese culture Demonstration and Workshop



By  
Association of the Preservation of  
Traditional Japanese *Chanoyu* Culture

On Monday, 27 November, 2017 and 28 November, 2017  
At Ambassador's Residence, Embassy of Japan



## What is *Chanoyu*?

*Chanoyu* is a traditional cultural form which was born in Japan and developed throughout the long history of this country.

Among the many forms of Japanese culture, *chanoyu* is referred to as the most representative one. The reason is that *chanoyu* is a comprehensive cultural form which is based on the quintessentially Japanese spirit of *omotenashi* (hospitality) and because it brings together various genres of traditional and crafts, such as the use of ceramic, wood, bamboo utensils. This is why *chanoyu* draws the attention in the first place from those people who are interested in Japan.

After the introduction of drinking *matcha* from China in the 12th century, it took 300 long years before *chanoyu* assumed its rudimentary form, and over the duration of more than 500 years since then, it has changed in many ways. Towards the end of the 16th century, the foundations and principles of *chanoyu* as we know today were established by Sen no Rikyu (1552-91).

The Spirit of *Chanoyu*: four principles  
*Wa* (Harmony), *Kei* (Respect), *Sei* (Purity), *Jaku* (Tranquility)



## The Spirit of *Chanoyu*

### - Seven Precepts of Rikyu

SEN no Rikyu, the 16th-century tea master, who perfected *chanoyu*, was once asked to explain what *chado* entails. He replied that it was a matter of observing but seven rules:

- 1) Make a satisfying bowl of tea;
- 2) Lay the charcoal so that the water boils efficiently;
- 3) Provide a sense of coolness in the summer and warmth in the winter;
- 4) Arrange the flowers as though they were in the field;
- 5) Be ready ahead of time;
- 6) Be prepared in case it should rain;
- 7) Act with utmost consideration toward your guests.

As seen within Rikyu's seven precepts, *Chanoyu* concerns the



creation of the proper setting for that moment of enjoyment of a perfect bowl of tea.

Everything that goes into that serving of tea, even the quality of the air and the space where it is served, becomes a part of its flavor. The perfect tea must therefore capture the 'flavor' of the moment – the spirit of the season, of the occasion, of the time and the place. The event called chaji – that is, a full tea gathering – is where this takes place, and where the Way of Tea unfolds as an exquisite, singular moment in time shared by the participants.

There are the following three indispensable elements of *chanoyu*:

- 1) The *chashitsu*, or specially designed place and space where it happens,
- 2) The *temae*, or series of procedures followed to prepare for making the tea, and
- 3) The *chadogu*, or implements for the actual tea making or for artistic appreciation.



## Implements necessary for *Chanoyu*

### 1. Items to decorate the alcove

Hangings, flower containers, incense containers

### 2. *Temae* implements

Furo (blasier for the charcoal fire over which to set the kettle), kettle(*Kama*), hearth frame, portable shelving, water container, container for tea powder, Tea bowl, tea scoop, tea whisk, tea ladle, lid rest, rinse-water receptacle, charcoal implements, container for confections, smoking set



Kabutomon (Main Gate)  
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