

GLOBAL TEA HUT

國際茶亭

TEA & TAO MAGAZINE

January 2020

FOOD & TEA
DELICIOUS BREAKFASTS

Contents

Issue 96 / January 2020

GLOBAL TEA HUT

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RUBY RED

This month we once again return to our annual tradition of starting the year off with food and tea, which have such a powerful relationship. Diet affects sensitivity and receptivity to tea. This year, we offer some insights on cooking and breakfast recipes from the Tea Sage Hut. Along with all the delicious food, we will be sipping an incredible Ruby Red!

*Love is
changing the world
bowl by bowl*

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紅
茶
紅
玉



recycled & recyclable



Soy ink

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From the editor

In January the weather is cool and we head off to the hot springs once a week. We love making various shou blends to drink there. We switch between three different blends, which you may also want to try out if it is cold where you live. First, we make Five Element blends, which you can read about by searching the archive on our website. Second, we sometimes like to take a young shou, like this year's Root, and spice it up with a single aged shou, like Galactivation or Bindbole. Finally, we sometimes mix a shou with a dian hong, which can be incredible if the amounts and types of tea work well together.

This is a big year of change for us. We have moved into a new waystation house between Tea Sage Hut and Light Meets Life. The idea is to take rest, catch our breath and then move forward into this next bigger and brighter chapter in our lives. It is sad to be without the inspiration of the ten-day courses, but also very nice to have the chance to slow down, meditate more, exercise more and do more Qi Gong. The new house is gorgeous as well—giant for a house, though too small to be a Center. As soon as the dust settles from the move, which was a giant undertaking, we will begin to look at more properties for Light Meets Life. The move was exhausting, as everything had to be wrapped carefully. (You will be happy to know that no Center teaware or furniture was damaged in the move!)

We are also converting the whole second floor of the office into tea rooms, so we can still have guests over for tea. (Contact us if you are traveling in Taiwan and want to drop by for a bit.) This will be finished in the next couple of months, and then we will start looking for Light Meets Life.

Our vision for the new Center has changed a bit. As time passes, we realize more and more that we also want Light Meets Life to be a tea farm. It makes perfect sense that what we pass on to future generations of tea lovers includes heritage trees that grow older with every generation—in two hundred years, Light Meets Life will boast two-hundred-year-old trees that we have planted! We already take guests out to process tea on one day of the ten-day courses we offered at Tea Sage Hut, so why not do this on our own land? And why not have tea trees to wander through for the whole duration of your stay? Also, having a tea farm will be an unprecedented move into a future of sustainability and offer us many new and exciting opportunities to access different types of funding, including offering our own teas to this community. We find the idea of tea farming exciting. What do you think?

As part of our efforts to take a bit more rest this year, we are making changes to Global Tea Hut. We will not set a fixed size, but allow each issue to unfold as it wants to, sometimes longer and sometimes shorter. The articles, translations, photography and amazing clean teas will not change—some issues just may be a bit shorter.

In our discussions with many members, most people felt this was fine, and many even said that the sixty or more pages we have sent the last couple years has been too much to finish in a month. (If you are a voracious reader, there are thousands of pages on our website in the archive.)

We are also changing the format. This year, we plan to release one or two online courses—an intro and a level one. They will consist of ten to fifteen ten-minute videos for beginners and come with tea/teaware options if you wish. In that vein, we have had many, many requests for more brewing guides. With that in mind, we will be publishing periodic brewing guides—like the one in this issue—along with the Tea of the Month, showing clear brewing methods suggested for this month's tea. This is basically an expansion of the “brewing tips” section of previous issues to include a bit more detail and a lot more photography to help you on your tea journey. This is not just for beginners either. Remember that advanced techniques are just basic techniques mastered. There is always room for us to improve. Keep the beginner's mind, as that is how we all continue to grow, and it is also the mark of true wisdom.

This month we continue our tradition of exploring Tea and Food, for the fourth year running. This year, we will jump into the breakfast menu at the Tea Sage Hut, much of which will carry over to Light Meets Life once we get started again. We have received a ton of compliments on our breakfasts over the years. Let's start feasting together this month, enjoying healthy and loving breakfasts each morning before or after tea. Along with our beautiful food, we have a very special tea we have not shared for three or four years—Ruby Red!



—Further Reading—

This month, we recommend taking a look through the first three Food & Tea issues, in January 2017, 2018 and 2019, to read a lot more about diet and tea, as well as to find some more wonderful recipes to choose from. All past articles can be found in the archive section of our website.

TEA OF THE MONTH



Over the course of this month, we will be drinking a beautiful Ruby Red (紅玉). With the help of the Portuguese, Dutch, and later the Japanese, Taiwan tea production would gain international repute. From 1895 to 1945, Taiwan was under Japanese rule. At that time, the Japanese sought to increase all agricultural production island-wide, and took a great interest in Taiwanese tea. They brought many large-leaf trees and saplings, as well as seeds from Eastern India, to make red tea plantations, choosing Sun Moon Lake for its accessibility and for the way the terroir was similar to the original homes of these trees. Soon after, the Japanese were expelled and their gardens were abandoned. In the coming decades, these semi-wild gardens would grow up and also produce completely wild offspring, as well as adapt and relate to the local terroir in all the amazing ways a tea tree can—through the soil, the insects, rain and minerals, sun and rock.

With the help of local farmers, the Japanese formed the Taiwan Oolong Tea Research and Development Association in 1926. They focused on research into new varieties of tea that would be suited to different terroirs around the island. They hoped to optimize desirable flavors, aromas and other characteristics in Taiwanese teas and also promote a greater resistance to pests, perhaps unknowingly foreboding the detrimental effects pesticides could have on sustainable agriculture.

Many unique varieties were created to suit Taiwan. Currently, among all types of Sun Moon Lake red tea, Taiwan Cultivar No. 18 (Ruby Red) and Taiwan Cultivar No. 8 (Assam red tea, like the “Elevation” we send out every year) are the most popular. Taiwan Cultivar No. 18 is a hybrid of the large leaf “Zen Tea” trees from Myanmar and wild indigenous Taiwanese trees. The artificial crossing was accomplished at the Yuchih Branch of the Tea Research and Extension Station in the 1950s, and had the experiment number of 40-58, so the local farmers also called the hybrid “40-58” (or sometimes just “58”). It was not until 1999 that the “40-58” hybrid passed the cultivar nomenclature review and was officially named “Taiwan Cultivar No. 18.” The common name “Ruby Red” was chosen through an open selection process, involving many Taiwanese tea lovers, in 2003.

Ruby Red has one of the most distinct flavors of any tea on earth, which is what caught the experimenters’ attention in the first place. Though this cultivar was developed as part of the ongoing research to create varieties that have higher yields

and are more pest-resistant, Ruby Red was quickly recognized to be delicious, with a very unique flavor unlike all other tea. Its creation was therefore different than the other daughters of Taiwan. While their flavors are also unique, and were to some extent enhanced and encouraged over time, they were noticed and promoted primarily for other reasons, like Four Seasons Spring’s increased yield. Ruby Red, on the other hand, is a cultivar born, grown and promoted mostly for its exceptional flavor. And when you drink it, you will see why. Repeating that it tastes like no other tea again and again still won’t prepare you for that first sip!

Ruby Red tastes of cinnamon and wintergreen or mint, in some ratio, depending on who you ask and which Ruby Red they are drinking. It unfolds in a complexity that few red teas are capable of. And your exclamation of “Wow!” is probably not much different than the first farmer who recognized the new cultivar. As Master Lin always says, “If and until you try a fine tea, it’s too hard to tell.”

Ruby Red is a difficult tea to produce. The yield is low, and it requires more work than other kinds of red tea. You can read that red tea is “fully” oxidized, but that actually isn’t possible. But it is the most oxidized of all tea. Most red tea is processed in three to four phases: first it is picked and then it is withered, traditionally on bamboo trays stacked on shelves built to hold them. The withering of red tea is a very long process, usually from twelve to twenty-four hours. It is then rolled for an exceptionally long time as well, to continue the oxidation and break down the cells. It literally turns into a pasty mass in the process. Then it is dried, usually in an oven. Ruby Red is more delicate, and so the withering/oxidation and the rolling have to be controlled and monitored more. When it is well made, it is often expensive as well. We are very fortunate to have this month’s tea, which was partially donated by Master Su in Sun Moon Lake, who you can read about in all the past issues about Elevation red tea. If you’ve joined us through the great teas we’ve shared so far, you can see that this is our year!

Ruby Red is an amazing tea. Try sharing it in the morning. If you can, wake up very early and have a dawn session with Ruby Red in some meditative space. You will find that its delicious flavor and excellent energy will change the rest of the day. We hope you enjoy this month’s gorgeous red tea as much as we do! We will also be offering this tea on our website if you would like to purchase some more.



Ruby Red



Sun Moon Lake, Taiwan



Red Tea



Taiwanese



~800 Meters



紅玉



Ruby Red Brewing Guide

碗茶禮

LEAVES IN A BOWL





We wash the bowls by holding the bowl in the offhand. Make the offhand into a bicycle fork, with the thumb forming one side and the four fingers held together forming the other side of the fork. This hand *does not move*. (This will be very important if you are to rinse the bowls properly.) The bowl spins through this hand much like the wheel of the bicycle spins through the fork. The strong hand then grips the ring of the bowl and spins it *towards yourself* (you don't want to pass unclean water towards your guests). Hold the bowl at a forty-five degree angle. The ideal is to have the water clean the inside of the bowl as well as the outside of the rim where your guests' mouths will be touching. In order to achieve this effect, you will have to master the right angle and speed. The speed will be more difficult than it sounds, so you may want to practice at first with cooler water. If you go too slow, the water will run over the edge and down to your hand, burning you; and if you go too fast, it will shoot out and won't clean the outside rim. Like most things, you have to do it just right. You will know when you have cleaned the entire way around the bowl because you will feel the wetness return to the thumb part of your forked offhand. At that point, put the palm of your offhand into the curve of the bowl, much like a martial art attack, while holding on with the strong hand, and shake the bowl up and down to flush out the last of the excess water. Then, repeat this for every bowl, cleaning your own last.

Sometimes when people come into ceremonial space, they may find it heavy. They may not know that when you bowed before serving that you were excusing yourself and wonder why you are ignoring them. The intent look on yourself, as you focus all your heart and soul on tea brewing, may feel intimidating. And, let's face it, not everyone is comfortable with silence, as it shifts the whole world inward—and we all fear looking inwards to some extent. Whether a beginner or seasoned tea drinker, it helps to show that a session is not heavy and that all our energy is spent on perfect hospitality. There will be plenty of time to move inward and rest in peace or take a journey, but it helps to connect to all your guests in the beginning of each and every tea ceremony.

Before serving the first bowl, we like to make eye contact with each of our guests one by one. Bring their bowl to your heart and look at each of your guests in turn. You can smile at them or bow. Whatever you do, make sure that you communicate welcome and warmth, hospitality and love. This one gesture goes a long way towards making the silence of a tea ceremony into a joyful silence, rather than something heavy and/or intimidating. Feelings that this space is unapproachable or uncomfortable will be deflated, and everyone can then spend the rest of the session focusing on the tea. We only do this for the first bowl.

The coming and going of the bowls or cups is the breath of the tea ceremony. We are separate individuals, but we are also one—one gathering resting in one heart space. The tides of together and apart mark the pace of a tea ceremony, and if you have defined a limit to the silence, it will also determine when you can start conversation again. Always try to bow and initiate the conversation yourself. As the host, it will be your job to steer any conversation towards meaningful, heart-centered topics.

Each round, wait for your guests to finish their tea, being sure not to rush them in any way. If you are a guest and want to pass on a round of tea, you are always free to do so. We must listen to our bodies when it comes to taking plant medicine. Simply place your hand palm down over your bowl on the table as the host is gathering the bowls.

When serving, make sure you keep the same order every time. This is usually achieved by putting your own bowl to the far side of your strong hand. Also, always be sure to fill your own bowl last. When we hand each bowl out with one hand (depending on the side of the table), we open the wrist outward, which is the one exception to the second basic that all circular movements are towards the center. This turning of the bowl outward offers the guest to drink from the part of the bowl that your hand was not on. It is also a gesture that heralds back to a simpler time when everyone in the community shared from a single bowl and turned it to offer the next person the part of the bowl where their lips had not been. The revolution of a single bowl in circles, and in orbit around the gathering, connected the tea ceremony to the celestial movements of the Earth. It is nice to share a single bowl between you and your guests if you want, but even with many bowls, this turn of the bowl is to represent that though we all drink from separate bowls, we share in the same Tea spirit. Tea connects, bringing people together. This gesture symbolizes drinking from one bowl together, and not just those who are present, but all the bowls that have ever been through time, starting with old Shen Nong himself!





When a ceremony doesn't end, guests are left with an incomplete feeling. It is always worth ending what you've started. One of the best ways to end a leaves-in-a-bowl ceremony is with a bowl of water. There is an old Chinese saying that "friendship between the noble is like clear spring water—it leaves no trace."

Simply, quickly and deftly scoop the leaves from each bowl and place them in the wastewater dish. Then, rinse the bowls one by one again in the same way you did at the start of the ceremony. Finally, add some water to each bowl. You may want to leave the kettle off the stove in anticipation of this, since you don't want the water to be too hot.

Always leave ample time to clean up a tea ceremony, as it too should "leave no trace." Honoring the session, tea and teaware means cleaning up completely. By taking the time to always clean up, we honor this practice. If this is my means of cultivation, it should be tight, clean and clear. After all, a cluttered altar means a sloppy relationship to the Divine, and, in this case, to Nature and the spirit of Tea as well.

It is also a wonderful practice to sit in the tea space after your guests have left and spend ten or fifteen minutes cleaning and drying the bowls, while at the same time celebrating the wonderful occasion you just had the fortune to be a part of, acknowledging with gratitude the time and heart to honor such a space. Then, you may want to wish each of your guests a fare-thee-well in turn, hoping that the ceremony which has just occurred carries them to fortune and happiness. Contemplate each of their faces in turn, filling your heart with loving-kindness. Be grateful for the occasion and for their company as you clean up your teaware and put it away; clean off the chaxi and wipe the table or floor down, leaving no trace of the "one encounter, one chance" that has just occurred.

Brewing Tips

冲泡技巧 完成好茶

Ruby Red can be made in a bowl or with a sidehandle pot. Originally, all bowl tea was leaves in a bowl or boiled tea. The traditional kettles used to boil all Chinese herbs, including tea, were sidehandle. Wu De developed sidehandle tea brewing because of the great variety of tea in the modern world. A long time ago, there was little processing in tea, so all leaves could be dropped into the bowl. But nowadays, we have such a huge world of tea, and many varieties aren't nice directly in the bowl—some are teas with small bits that get into your mouth or teas that become too bitter when steeped for so long in the bowl. Sidehandle tea, therefore, is a way of drinking all these teas with the same spirit of bowl tea, as simplicity and connection with Nature.

If you think you would rather focus on the energetic, meditative aspects of Ruby Red, you may want to put a few leaves in a bowl. The tea will be less patient, and maybe less delicious, but the session may be deeper and more inward. Conversely, if you are excited to try out the flavors in this amazingly delicious tea, you may want to steep it in a side handle pot. Fortunately, we have sent you enough that you can try both if you want.

The previous pages are our first attempt to use photography to go through the different brewing methods we practice, starting with leaves in a bowl. This is more of a ceremonial approach to tea. It is beautifully meditative and sacred, offering a bit of peace in a hectic world. However, it is not very patient, and the tea won't last many steepings brewed in this way, since it is stewing the whole time it is in the bowl. If you want to try a method that will offer more steepings, but also similar ceremony, you might try our sidehandle brewing method, which we will demonstrate in future issues. If you do brew this month's tea using a large sidehandle, we recommend taking the lid off between steepings, so that the tea does not steam. This will maintain the sweet, wintergreen flavors for longer. When you brew red or green teas in a large sidehandle and leave the lid on, the leaves cook inside, giving them a "boiled tea flavor."

Ruby Red is a forgiving tea. It is still nice with too little or too much leaf, and the steeping duration is also not that important. However, red teas are nice when they are a bit strong, so either put a tiny bit more leaf than you are used to or steep this month's tea a bit longer (not too much or it will be bitter). We don't like offering exact amounts, as this will depend on what size of pot you're using, what kind of fire, and so many other factors. It is better to grow a sensitivity to your own tea and teaware. You will know if you have put too much or steeped the tea too long. Tasting an under-steeped, as well as an over-steeped, tea is an important experience for learning how to brew tea properly, and adjusting our mistakes is how we improve over time. Ruby Red is a very invigorating tea, with lots of energy before a busy morning, offering awakened brightness with a hint of calm. For that reason, we sometimes like to brew it strong, filling our day with strength and tons of energy. If you choose to make this tea strong, you will have to pay close attention to the steeping time so it does not become too astringent to drink. Ruby Red should be very sweet.



Sidehandle

茶道



Leaves in a Bowl



Water: spring water or best bottled

Fire: coals, infrared or gas

Heat: hot, fish-eye, roughly 95 °C

Brewing Methods: sidehandle or leaves in a bowls (both are great)

Steeping: longer, flash, flash, then growing (ignore this for leaves in a bowl)

Patience: ten steepings sidehandle

茶 Try taking the lid off between steepings. This will help preserve the sweetness and wintergreen flavors of the tea for longer and prevent it from cooking in the pot.



茶食

美味早餐

Food & Tea
DELICIOUS BREAKFASTS





Amaranth Chia Quinoa Porridge

INGREDIENTS:

- 茶 1 cup amaranth, rinsed
- 茶 ½ cup quinoa, rinsed
- 茶 ½ tbsp. chia seeds
- 茶 3 cups filtered water
- 茶 1 tsp. cinnamon
- 茶 1 tsp. cardamom
- 茶 1 banana, sliced
- 茶 1 tsp. lemon juice
- 茶 1 cup of papaya,
cut into small pieces
- 茶 1 large passionfruit
- 茶 Pinch of salt

PREPARATION:

Prepare the amaranth and quinoa by rinsing them under filtered water. Proceed to then add the amaranth, quinoa, chia, and spices into a cooking pot, bring to a boil over a medium heat, and let simmer until it thickens up (approximately twenty minutes). Keep an eye on it and add water as needed so that it does not become too thick.

Prepare the papaya, or your preferred choice of fruit. Ladle the porridge into a bowl with the fruit placed on top and drizzle the lemon juice over all the fruit. Then garnish with passionfruit and serve immediately.

苋籽奇亞籽紅藜粥



Chia and Papaya Boat

奇
亞
籽
木
瓜
船

INGREDIENTS:

- 茶 Half of a papaya per person, cut in half lengthways
- 茶 3 tbsp. chia
- 茶 1 tbsp. cinnamon
- 茶 1½ cups coconut milk
- 茶 1 large dragonfruit, chopped into small pieces
- 茶 2 tbsp. cacao nibs
- 茶 Maple syrup, added to taste

PREPARATION:

Pour the coconut milk over the chia seeds in a bowl and stir thoroughly with a whisk or fork. Stir again every few minutes for fifteen minutes. You can then put the bowl into the refrigerator for a few hours or even overnight.

Prepare the papaya by cutting in half lengthways, making sure not to damage the outside skin, and then use a spoon to remove all of the seeds inside. Set aside for serving later. Chop the dragonfruit into small cubes. You can also use different fruit if you would like. We love using red dragonfruit as it adds a delightful splash of color.

After the pudding has soaked for enough time, you can mix it once more and serve. Place the chia pudding into the whole pieces of papaya, using the papaya as a serving bowl (just one that you can eat at the end!), and then place the dragonfruit on top. Garnish with a generous sprinkle of cacao nibs. You can also add fresh berries for an extra touch of decadency to this breakfast.







Creamy Polenta with Mushrooms

INGREDIENTS:

- 茶 ½ cup polenta
- 茶 3 cups water
- 茶 1½ cups fresh shiitake,
sliced finely
- 茶 2 gloves of garlic, diced finely
- 茶 Small piece of ginger, diced finely
- 茶 Salt, added to taste
- 茶 Pepper, added to taste
- 茶 Green beans, rinsed and cut in half
- 茶 2 tbsp. black sesame oil
- 茶 1 tbsp. black vinegar
- 茶 1½ tbsp. thick soy sauce
(or substituted with Bragg liquid aminos)
- 茶 Black sesame seeds for garnish

PREPARATION:

Gently boil the water over a medium heat. When it is almost at a rolling boil, add the polenta. Continue to cook the polenta over very low heat, stirring regularly so that the polenta does not stick to the pot. If the polenta mixture becomes too thick, you can gradually add more water until the desired consistency is reached.

Prepare the shiitake mushrooms by slicing finely into thin strips. Add a little sesame oil to a frying pan on a medium heat; once hot add the ginger and garlic, cooking until the garlic begins to turn golden and aromatic. Add the sliced shiitake to the frying pan and cook for 15 minutes or until the mushrooms begin to soften and darken in color. Then add a hearty splash of soy sauce or Bragg's liquid aminos, black vinegar and pepper to taste. Cook for another five minutes before serving.

While the mushrooms are cooking, prepare the green beans by adding a cup of water to a small wok, heating on a medium-high heat until near a boil, then add the green beans. Lightly blanch them until they begin to soften slightly (do not cook them too long though as they will become mushy) and then season to taste.

Add the polenta to the serving bowl, placing the mushrooms on top, then the green beans and then garnish with a sprinkle of black sesame seeds.

香菇
玉米
濃
粥



Millet with Sautéed Apples

炒蘋果小米粥

INGREDIENTS:

- 茶 ½ cup millet
- 茶 ½ cup coconut milk
- 茶 1 tbsp. cinnamon
- 茶 1 apple
- 茶 ⅓ cup almonds
- 茶 1 tbsp. goji berries,
soaked in hot water if dried
- 茶 1 tbsp. coconut oil
- 茶 Maple syrup,
added to taste

PREPARATION:

Cook the millet with about two cups of water and one cup of coconut milk for twenty minutes on medium heat, stirring regularly so that the millet does not stick to the bottom of the pot. Once cooked, cover and set aside until ready to serve.

Place the almonds on a baking tray in the oven (200 degrees) and gently toast them. It is important to check them regularly, as they can go from being perfectly toasted to burnt in a heartbeat. When they start to have a nice, dark brown color, add a dash of maple syrup on top, stir, turn the oven off, and place the tray back in the oven to keep warm until serving. You can also add a dash of cardamom and salt if desired.

Chop the apples into small pieces, and gently fry them with coconut oil, goji berries and cinnamon on a low heat until they begin to soften. You want them to still be a little firm as this will pair wonderfully with the soft, creaminess of the millet.

Serve immediately with the apples and almonds generously sprinkled over the millet.







Pumpkin Congee

INGREDIENTS:

- 茶 1 cup of white rice, soaked overnight
- 茶 4 cups of water
- 茶 1 small carrot, cut into small pieces
- 茶 1 turnip, cut into small pieces
- 茶 Half a pumpkin
- 茶 4 florets of cauliflower
- 茶 3 tsp. turmeric powder
- 茶 3 cloves of garlic, diced finely
- 茶 1 small onion, diced finely
- 茶 2 tbsp. coconut oil
- 茶 Bok choy
- 茶 Salt, added to taste
- 茶 Pepper, added to taste
- 茶 Bragg's liquid aminos, added to taste

南瓜
稀飯

PREPARATION:

Soak the rice overnight, or at least for four hours before cooking. In a medium pot add the rice and water. (If you would prefer a thinner consistency then you can add more water.) Bring the mixture to a boil and add the carrot, turnip, turmeric powder and diced garlic. Simmer the congee for about forty minutes or until the congee is thickened and creamy.

While the congee is cooking, prepare the pumpkin by cutting into small pieces, removing the skin and any seeds. In a frying pan, heat the coconut oil and onion, frying until the onion softens, then add the pumpkin. Cook on a medium heat until the pumpkin is soft, adding a splash of Bragg's and pepper to taste. Once the pumpkin is cooked, it will need to be blended in a food processor until it is smooth and creamy.

Heat a small amount of water in a frying pan until at a simmer, and then lightly blanch the bok choy.

Add the pumpkin mixture to the congee, stirring in gently until well combined. Cook the congee for another ten minutes before serving. Place a generous serving of congee in the bowl with the bok choy on top and garnished with a sprinkle of pepper. (You can also add more Bragg's if you want.)



Raw Buckwheat Porridge

生蕎麥粥

INGREDIENTS:

- 茶 1 cup of raw buckwheat per person
- 茶 ½ cup almond or soy milk,
added to desired consistency
- 茶 Seasonal fruit chopped
- 茶 1 small apple, chopped
- 茶 ½ cup lemon juice
- 茶 1 tsp. ground cinnamon
- 茶 1 tsp. pure vanilla extract
- 茶 Sprig of mint for garnish
- 茶 Maple syrup, added to taste

PREPARATION:

Soak buckwheat overnight with filtered water and lemon juice in small bowl on the countertop. This will help to break down the phytic acid, making the buckwheat easier to digest and makes for a more creamy, smooth porridge. It is best to not soak the grains too long, otherwise they will begin to ferment.

The following morning, drain off the liquid from the grains and rinse quickly with filtered water before adding to the blender. Add your milk of choice; usually we add almond or soy milk. We usually add 2 cups of milk to 1 cup of buckwheat for a smooth, creamy porridge, but you can play around to see what works best for you. It is better to add less to start with so that if you want to change the consistency it can be easily adjusted.

Gradually blend until the buckwheat porridge is smooth and creamy while adding in the cinnamon, vanilla extract and maple syrup.

Prepare your desired fruit. We are fortunate to have access to some incredible fruit all year long; however, use whatever is seasonally available to you. We usually use a combination of apple, mango and red dragon fruit. The apple is placed on the bottom of the bowl with the buckwheat porridge poured over the top, and then we place the mango and dragon fruit on top for a delightful splash of color. You can also add some toasted nuts for a nice crunchy touch. Add a sprig of mint to garnish and enjoy!







Toasted Oats with Berry Chia Sauce

INGREDIENTS:

Raspberry Chia Sauce

- 茶 ½ cup frozen raspberries
- 茶 ⅓ cup frozen strawberries
- 茶 ⅓ cup frozen blueberries
- 茶 ½ tbsp. maple syrup
- 茶 ¼ cup water
- 茶 ½ tbsp. chia seeds

Toasted Oats

- 茶 1 cup rolled whole oats
- 茶 2 tbsp. Coconut oil
- 茶 ½ cup water
- 茶 1 cup coconut milk
- 茶 ½ cup fresh raspberries
- 茶 Pinch of sea salt
- 茶 ½ tsp. ground cinnamon
- 茶 Grated nutmeg, added to taste

Coconut Whipped Cream

- 茶 1 can coconut cream, chilled overnight
- 茶 1 tbsp. maple syrup
- 茶 ½ tsp. vanilla extract

PREPARATION:

Start by freezing a mixing bowl while you make the sauce. In a small pot, add the berries (you can use frozen berries if you do not have fresh), sweetener and water. Simmer over medium heat, stirring often. Reduce the heat and stir in the chia seeds. You can add more or less chia seeds to make the sauce the desired thickness. Allow the sauce to cook for 15–20 minutes, and then take off the heat.

Begin by melting the coconut oil in a skillet. Then add the oats, toasting them while stirring frequently. The oats will turn to a light brown, but do not let them burn.

In a separate pot, add coconut milk, water, salt, and cinnamon. Bring the mixture to a slow boil, and add the toasted oats, gently stirring them in. Cover the pot and turn off the heat. Leave the mixture like this for at least 10 minutes. Remember, you will be adding the sauce to this mixture, so leave the oatmeal thicker than usually preferred.

To make the coconut whipped cream, take the chilled coconut cream from the fridge and frozen bowl from the freezer. The coconut cream should have separated from the liquid by now. Open the can carefully and with a spoon scoop the cream off the top and into the frozen mixing bowl. Use a hand mixer (or electric mixer) to beat the cream until fluffy; then add the maple syrup and vanilla extract, and gently blend again to combine. Place this back in the freezer for about 10 minutes until it is ready to serve.

Use a small bowl to shape the oatmeal, and then center it into your desired serving bowl. Carefully ladle the berry sauce around the oatmeal, and then add a generous dollop of coconut cream to the top of the oats. Garnish with some raspberries and serve immediately.

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Vegan Kheer

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INGREDIENTS:

茶 ½ cup of rice per person
(basmati or another long grain rice is suitable)

茶 3 cups of water
(add more if needed)

茶 2 cups of coconut milk

茶 ½ cup of cashews

茶 1 cup of raisins

茶 1 tbsp. pistachios

茶 1 tsp. of cardamom powder
(or 3 pods of cardamom if you have them)

茶 3 tsp. of cinnamon powder

茶 3 tbsp. brown sugar
(add more if you want it sweeter)

茶 1 large persimmon

茶 1 tbsp. coconut oil

茶 1 tsp. of salt

PREPARATION:

Soak rice for about half an hour before beginning to heat. Stir in coconut milk and spice, heating slowly and consistently on a very low heat. The longer the rice cooks, the better! Cook until the rice looks like more of a porridge consistency. Once the rice is almost cooked, stir in the raisins and any other dried fruit. It is best to add them closer to the end so that the fruit does not become too mushy.

While the rice pudding is cooking, cut the persimmon into thin half-moon pieces and heat the frying pan. Add a splash of coconut oil to the pan and then gently cook the persimmon with a ½ tsp. of brown sugar and cinnamon. Cook on a low-medium heat, turning the pieces over occasionally until both sides have begun to develop a delightful caramelized layer.

Place the rice pudding in the bowl, then the caramelized persimmon on top, garnishing with crushed pistachios and serve immediately.





TEA SAGE HUT FOOD

LESSONS FROM THE KITCHEN

茶人: Shen Su (聖素)

Over years of service, cooking for so many of you during our courses, Shen has learned a lot about service, food and himself. His wisdom is helpful for us all in our daily lives. The lessons learned in the kitchen apply to the tea room as well, and that is why we opened up courses for service, allowing those who came to sit a course to also be able to serve them, learning all kinds of new and important lessons about Cha Dao and themselves. The Center thrived on service. Though we have said “goodbye” to Tea Sage Hut, our new Center, Light Meets Life, will one day be steeped in the same practices.

The name of our old center was “Tea Sage Hut.” When translated from Mandarin, this could be expanded to mean, “The Hut That Conveys One to Sagehood.” While I am by no means approaching sagehood, there have been many lessons along the way thus far. Perhaps one of the most unexpected lessons was learning about the importance of and connection to food in a life of tea. There I was, so many years ago, starry-eyed, excited and eager to learn everything about tea—and I found myself in the kitchen! My confusion was directly proportional to my assumptions about what a life of tea was, which were quickly diced up and thrown out with the scraps, as it were. It was clear that I didn’t know much about tea in a larger sense at all as I fumbled around with vegetables and cookware. Tea as a livelihood and service to others was beyond my grasp at the time, and many activities that were not directly linked to tea challenged me on many levels. Working in the kitchen was particularly challenging because I was very inexperienced and

failed to see its direct connection to tea. But it is the greatest challenges that yield the greatest opportunities for transformation. And should we have the right attitude and work ethic to face those challenges, we can make the most of those opportunities, transforming into a completely new version of ourselves, like all the right ingredients coming together in just the right amount and order, facing the heat to become a completely new dish.

In the early days, I quickly learned that tea was an act of service, both in the most obvious sense of serving someone tea and connecting over a few bowls, and then in the deeper sense of being a servant of Tea, helping spread Her medicinal message of connection to self, others, and Nature that we so dearly need in this time, and have always needed since our ancient departure from connection to Nature. This is a lesson that will likely unfold for a lifetime. If tea is viewed as an act of service, then surely someone must serve them tea—that’s obvious. But a life of tea isn’t found in drinking tea all day, as some people may think, so surely

those guests to whom we serve tea must also eat at some point and must also sleep, and must also be on their way... These were some of the first lessons I learned by working in the kitchen to prepare food for our guests. I started to expand my thoughts pertaining to tea service and asked myself questions about shopping, cleaning, paying the bills, taking the dog out, doing the laundry, etc. By simple logic, surely all those things must be fulfilled as well if we are to be able to serve guests tea, and so they must be connected to tea in a greater sense. Surely, this “Life of Tea” must include all aspects of life, must it not? When boiled down to its simplest, concentrated form, cooking in the kitchen for guests drinking tea *is* serving tea.

A Food Philosophy

Cooking for yourself or large groups of people can’t just remain a philosophy; you have to roll up your sleeves and put yourself to work—cutting, dicing, frying, boiling, tasting, etc.





But having a food philosophy to cook by will make all the difference. I used to just cook (if you could even call what I used to do “cooking” at all!) There wasn’t much rhyme or reason to the process. It was either random or a product of craving. I was a slave to my food impulses, blindly making what I was conditioned to want as opposed to listening to my body and following a philosophy of food preparation that nourished me and harmonized with the world in which I lived. Naturally, this wasn’t a suitable “approach” at a center where guests needed to be fed well, so one of the next major tea lessons I learned as I navigated cutting boards, knives, and measuring cups was how to apply all of this within an organized system that took into account much more than what my taste buds wanted. I didn’t know how to listen to my body.

Like many traditional approaches to life, they are sometimes renamed to rekindle their effects and make them more relatable in our modern times. “Macrobiotics” is one such modern term coined after an ancient eastern approach to a healthy lifestyle. It is a plant-based dietary system rooted in the yin-yang theory of Asian culture. It addresses the different energetic qualities of food, the relationship between our attitude and the food we eat, the impact our diet has on the environment and the recognition that food is more than just a list of calories. In a macrobiotic diet, achieving this yin-yang balance comes through eating plant-based foods, including fresh herbs and vegetables, beans and legumes, nuts and seeds, unrefined oils, tea, unprocessed grains, fruits, and fermented foods, all of which are healthy and delicious.

I learned that it is common practice to avoid packaged and processed foods, refined sugars, dairy and animal products, coffee, strong spices, alcohol, bottled drinks, and foods with artificial ingredients, chemicals or preservatives, most of which often have empty calories, meaning they are high in energy but low in nutritional value, nor do they facilitate an increased sensitivity towards appreciating fine tea.

Macrobiotics is not only concerned with food groups and proportions. It is common in a macrobiotic diet to also consider other aspects of our lives, like personal hygiene, exercise, organization of the kitchen and home, and other wholesome activities such as meditation, time spent outdoors, good posture at work, having plants indoors, allowing good airflow into your home, regular sleep cycles, daily gratitude, eating slowly, thorough chewing and



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achieving satiety, etc. This promotes not only a healthy diet, but also a healthy way of living, and it very much suits our life of tea. Of course, any healthy approach to life will stem directly from a healthy, balanced diet.

Mindset & Meditation

In Dogen's *Tenzo Kyokun*, or *Instructions for the Cook*, he stresses the importance of applying your awakened mind in the kitchen and viewing your work as your practice. It's one thing to talk about a food philosophy, and yet another thing to put it into practice! All meaningful practice must account for how we prepare and receive food, and the mind of those preparing and receiving this food is paramount. Part of putting our food philosophy into

action is being akin to the food we serve, which is to say, clean of heart, pure of mind, balanced in body, attuned to the season, abundant in joy and colorful with laughter! As we cultivate ourselves, we are preparing our food, and as we prepare our food, so we cultivate ourselves.

"A Way" is short for "A Way of Life," which includes an awakened orientation towards *everything* you do in your life—easier said than done. A Way of Life is not limited to special periods of meditation and certainly is not separate from so-called mundane activities. Everything you do and how you do it matters, even the way you hold and read this magazine. Everything becomes your practice if you make the choice. This is the attitude with which we approach our work in the kitchen. To cook when others are meditating is *not* to miss meditation.

Not only is it an honor and a sign of a mature student to be assigned as the cook in a monastic environment, but also it *is* your meditation. This is part of what Dogen meant in the *Instructions for the Cook* when he said to "put your awakened mind to work." This means taking that which you have cultivated in your more formal practice—like meditation, for example—and then applying that into your daily activities. If what you experience *cannot* be translated to everyday activities (which comprise the majority of your life), then what use is that experience? Therefore, our practice must extend beyond the conventional boundaries of the meditation hall and infuse into our day-to-day routine, which includes working in the kitchen. Life is Zen, and Zen is life. Where the two meet, we find a real, living truth that we can walk and talk, eat and drink.

Honor, Gratitude & Prayer

A lot of our food philosophy, as Dogen reminds us, is about honor. The universe has unfolded in a very favorable way for some, but not for all. Countless other beings go day in and day out with no food at all. What many people throw away would be received with sheer joy by the starving. It is therefore our responsibility as the privileged few to honor our food and recognize the sacrifice that went into its creation, not wasting anything and practicing deep and sincere gratitude at each meal. Only by orienting ourselves thus can we accept the food bestowed upon us with a joyful mind.

One of the greatest lessons taught to me at the kitchen table was the Five Reflections, which can be explored further in previous issues of *Global Tea*

Hut. Before each lunch, when noble silence is broken during a retreat, we recite the five Zen reflections to honor the meal and reflect on all the energy and sacrifice that went into its creation. This alone shifted my entire approach to receiving food and feeling worthy of it. On many days, we follow these five reflections with a round of gratitude so that everyone can share what they are grateful for as we receive our delicious food. This is clearly a more enlightened way to celebrate our bounty and share this important food as medicine.

Another powerful lesson was to think about the kitchen space itself and what it represents. I never thought about the kitchen as a sacred space or the heart of a home, when in fact, our ancestors did just that! It was a place to prepare daily meals, bringing family together at the center of the home and fueling them to go back out into the world. Learning of this, it was no

surprise to have an altar in the kitchen where we could light incense and pray before the meal preparation, remembering how important our mindset is as we cook for others.

Without food, there is no meditation, no tea, no life. Preparing and receiving food is necessary for all aspects of life. When we approach our work in the kitchen as a practice with an awakened mind; when we reflect on how it's grown, how it's prepared and how it's received; when we exercise daily gratitude at each meal, we become worthy to accept our food. Ultimately, spiritual work is done for the liberation of all beings. Therefore, we must accept our food as fuel on the path to truth and for the good of all beings. This is our responsibility, and I joyfully invite you to take it on with us. When food is infused with loving-kindness, it affects our psychological orientation when eating it, which affects our health!



Fresh from the Source

During our ten-day retreats, we always take guests to fetch natural spring water to be used for tea in the Center. There are a lot of lessons to be learned on this day, but one of the primary ones is getting closer to the source of our water. The closer we are to the source of water, the closer we are to the source of life itself, so we can more viscerally feel our relationship to it. By getting closer to the roots of anything, we automatically feel more connected to it, and working with food is no different. By working in the kitchen for so many years, I knew what I was creating for myself and others, so naturally I wanted to know where the produce was coming from, who was growing it, how it was grown and what impact it has on this earth. Not only will fresh food, grown in harmony with the earth and in the right season, make your

food taste better, but it will be better for you and others. There's no better way to learn this than by cooking the food yourself with your own senses, feeling the ruffle in the leafy greens, smelling the freshness of an apple, tasting the bitterness of a gourd, and even listening to the knock of a watermelon or the shake of an avocado to check for ripeness. And of course, what difference in color you will notice in fresh, naturally grown food: carrots orange as fire, peppers yellow as the sun, fermented foods alive and glossy as pearls and leafy greens rich as thick paint! Then, one thing leads to another, and you just might find yourself growing your own food, getting your hands directly in the soil and feeling the very earth from which this abundance comes to us, really starting to understand the importance of provenance. Health in terms of diet starts at the farm rather than the kitchen

And all of this is waiting to be explored in any life and any Dao, but for us, as *Chajin*, it is truly relevant in a life of Tea. If you're a lover of tea (and likely you are if you're reading this magazine), then I offer you the chance to see how all things in life are related to tea, and vice versa, in one way or another. I invite you to stop yourself in the kitchen one day soon, take a deep breath and reflect on how this next chop, next stir, or next simmer is somehow related to your service of tea. And in so doing, I hope you realize, like I did, that our tea practice expands well beyond the tea table...





Voices from the Hut

In the past, we have opened up to the community a section of the magazine, “Voices from the Hut,” allowing all of you some pages to write about your experiences in Tea. Over the years, we have found that these are some of the best and most interesting articles we have ever published. Therefore, we have decided to include a “Voices from the Hut” section in every issue from now on! Our dear tea brother, Matthew Grohne, has volunteered to edit this section of the magazine. He has a lot of great topics, themes and ideas for future issues, and is in need of contributions from the community. (He may have already contacted you about contributing!). So, if you would like to contribute some writing to Global Tea Hut magazine or have an idea for an interesting topic, you can reach Matthew on the Global Tea Hut app (in the “Voices from the Hut” section), on Instagram (IG: foldedleaves), or at the email: voicesfromthehut@gmail.com. We cannot wait to read all the exciting articles to come!

TEA & YOGA PART I

茶人: Mascha Coetzee

I am very excited to write about the integration of Tea and Yoga practices. When I decided to do this, I had too many ideas jumping at me all at once, as there are so many parallels I see and have experienced between the practice of Yoga and the Way of Tea! But the more I thought on the topic, the more frequently a widespread-among-yogis Sanskrit phrase, “*sthira-sukham asanam*,” entered my mind, which led me to take a long sit with many bowls of tea... breathing, sipping, contemplating the yogic path, and writing this article... so let us travel through it with steadiness and ease (*sthira-sukham*)...

Both Tea and Yoga are life practices, the foundations of which were laid thousands of years ago, that have proven to be highly transformative in healing the bodies, minds and souls of so many human beings through the ages. In the *Tea Sutra* (*Cha Jing*, 茶經), Lu Yu writes, “Tea tempers the spirits and harmonizes the mind, dispels lassitude and relieves fatigue, awakens thought and prevents drowsiness, lightens or refreshes the body, and clears the perceptive faculties.” When I read this

excerpt for the first time, I immediately thought: “But doesn’t Yoga do the same?,” leading me to reflect that if I can see Yoga through the lens of Tea practice, then maybe I can approach the Way of Tea from the prism of yogic philosophy. And while this article will not focus primarily on the many healing properties of those ancient practices, it is worthwhile to list a few mental and physical benefits that both Tea and Yoga practices can yield, as well as some of the parallels between the two paths.

The practices of yoga *asana* and *pranayama* (postures and breathwork) are cleansing and rejuvenating; they help to strengthen bones and muscles, improve flexibility, and enhance the functioning of digestive, respiratory, metabolic, cardiovascular and reproductive systems. A growing body of research on yoga also supports its use as therapy for managing anxiety, chronic pain, rheumatic conditions, hypertension, insomnia, and fatigue (among other conditions). Likewise, the medicinal effects of tea have also been examined in a multitude of studies, suggesting that drinking tea regu-

larly may help to improve metabolism and decrease cortisol levels, as well as enhancing the functioning of the immune and cardiovascular systems due to health-boosting polyphenols that tea contains.

Moving along from the medicinal and therapeutic properties of yoga *asana* and tea, Yoga and the Way of Tea also share characteristics in that they are both integrative practices that stem from the long-standing traditions of sages, which were passed from teacher to student and involve ceremony and rituals. They are ultimately spiritual practices of self-purification and self-cultivation through devotion, greatly complementing one another. In both Tea and Yoga traditions, we are fortunate to have access to the translations of ancient texts where the fundamentals of these practices are laid out—including the *Tea Sutra*, the first preserved monograph on tea, written by the tea sage Lu Yu between 760 CE and 762 CE, and the *Yoga Sutras* compiled by the sage Patanjali prior to 400 CE. Both are incredible sources for understanding the origins and histories of these practices.





As a reader of Global Tea Hut magazine and a Chajin, you may be acquainted with the *Tea Sutra* from the September 2015 issue, or from this year's Global Tea Hut Annual Trip; you may even have studied this *Classic of Tea* in depth. Being a Yoga practitioner since late 2006, I was introduced to Cha Dao only recently in 2017, and I am still very new to the Way of Tea. Thus, in this article, I would like to put my focus on the *Yoga Sutras of Patanjali*—where the eight limbs of Yoga are defined and form the core of the Yogic path—and how they can be applied to and lived through a Tea practice.

The Yoga Sutras

“Yoga is the control over the fluctuations of the mind,” we read in the second sutra of the sage Patanjali’s text. “Yoga” literally means a “union,” uniting the body, mind and soul, which through a yogic lens are viewed as facets of a human being. The main fo-

cus of Yoga practice, the foundations of which were presented by the sage Patanjali around 200 CE, is the cultivation of a focused, calm and peaceful mind, free from illusions. This is achieved by means of the teachings outlined in the *Yoga Sutras of Patanjali*.

In his text, Patanjali revealed to the world the eight limbs (*ashtanga*) of Yoga, which involve moral disciplines and personal observances (*yamas and niyamas*), positions (*asanas*), breathwork (*pranayama*), turning inward (*pratyahara*), concentration (*dharana*), meditation (*dhyana*) and the state of fulfillment and meditative absorption (*samadhi*). In this article, we will cover the first three of these limbs; the next five will be covered in Part II of this article.

The First Limb: Yamas

The first five limbs of Yoga are outlined in the second book of the *Yoga Sutras*, called the *Sadhana Pada*, or the

Book on Practice. It begins with five universal moral disciplines, or *yamas*, which are sometimes translated as “restraints.” This first limb is concerned with how we engage and live in harmony with ourselves and the world around us, which includes our environmental and social ethics and behaviors.

Non-harming (*ahimsa*) is presented as the first moral discipline, which means not engaging in violence in action, thought or speech, along with teaching us to minimize harm to other beings and ourselves. In the context of a Tea practice, *ahimsa* may be interpreted as “not causing pain” to the tea environment (including the leaf, tea trees, and micro-environment) or the farmers involved in tea production. This means committing to be a mindful tea consumer, supporting producers of pesticide-free, organically-grown teas, and choosing ethical living tea retailers from whom to acquire tea. Accepting responsibility for our tea sourcing, as well as serving tea with integrity, transparency, non-greed and generosity,



also helps us to practice the remaining *yamas* outlined by Yoga Sage Patanjali: truthfulness (*satya*), non-stealing (*asteya*), and exercising behaviours free from exploitation (*brahmacharya*) and greed (*aparigraha*).

Non-stealing (*asteya*) and non-possessiveness (*aparigraha*) are important disciplines of which to be mindful, as they not only refer to the theft of objects that have not been gifted to us, but also include abstaining from greed, plagiarism of teachings and ideas, robbing others of time, and overconsumption of resources of all kinds. We all steal from Nature—when obtaining produce from which we make our meals or when sourcing our tea to drink and serve. Vedic Scriptures teach about “taking nothing without giving back,” more explicitly explaining *asteya* as the form of reciprocity, of service and giving back. In the context of the Way of Tea, as we become one with tea when we drink it, we can reciprocate non-stealing and non-greed through generosity—by giving back to

the land where tea grows, the lineage, and the people involved in tea cultivation, as well as by having a reverence for the Leaf and serving Tea with an open heart.

The Second Limb: Niyamas

In the *Yoga Sutras of Patanjali*, the second limb of Yoga introduces five *niyamas*—the disciplines for us to consider. They are personal observances, habits and attitudes Patanjali recommends that we adopt towards ourselves and our practice in order to have a physically and spiritually fulfilling life. These can be applied to our Tea practice as well, with cleanliness (*saucha*) being the first of these observances, followed by contentment (*santosh*), self-discipline (*tapas*), self-study (*svadhyaya*) and surrender (*Ishvara pranidhana*). This is something familiar, especially when it comes to Cha Dao as taught at the Hut.

If you are a subscriber to Global Tea Hut magazine, have listened to the *Life of Tea* podcast or have been fortunate enough to sit a course at the Tea Sage Hut in Taiwan, you may have learned that “Cha Dao is 80% cleaning.” In the context of Yoga, *saucha* implies purification of our bodies, thoughts, speech, actions and environment. Many of us have experienced first-hand how putting on clean clothes to serve tea and cleaning our teaware and tea space before and after the ceremony have enriched our Tea practice along with becoming a spiritual ritual. As with observing *saucha*, we pay respect to Tea herself, our surroundings, our guests and ourselves, bringing peacefulness, unclutteredness and order into our lives of Tea.

Santosh is the second of the *niyamas*. The sage Patanjali states in the *Yoga Sutras*, “From contentment (*santosh*), unsurpassed joy is obtained.” This *niyama* teaches us the importance of accepting reality for what it is, rather than arguing with truth.

While you may not have access to a spring from which to gather your water at this moment, or you may have only just subscribed to this magazine and are eagerly awaiting your first beautiful tea bowl, or you may only have an electric kettle available to use at your tea ceremony, or you may have been looking forward to a tea gathering of friends when they had to cancel as you were setting up your chaxi—it is always possible to practice contentment. Accepting and finding appreciation for what is (the amazing tea that came with this magazine is already a huge win!) and sitting with tea poured from an old electric kettle into a simple rice bowl by yourself can be a practice of *santosha*.

Tapas, which can be translated as “austerity, burn, heat,” is the *niyama* of self-discipline—working diligently toward removing impurities of the body and the senses. Enthusiasm for the practice and inspiration from your teacher and community ignite the fire of transformation in us, which in turn expresses itself in an increasing level of self-discipline, self-inquiry, self-study (*svadhyaya*) and commitment to the practice, whether it is Cha Dao, Yoga or both. Here, I think it would be fitting to share with you a lesson that Wu De once taught me, which has proven to be one of the most important teachings of my life: “Self-discipline is the only form of real self-love. If you really love yourself, discipline yourself enough that you have the power to make decisions that are good for you!” Powerful, right?

For both a yoga practitioner and a Chajin, *tapas* and *svadhyaya* can be observed by creating space and showing up for your daily practice, whether that includes tea, qigong, yoga, meditation, or any other form of self-discipline. It may also include going on in-depth annual retreats with your teachers or studying relevant texts—whether translations of ancient scriptures, books recommended to us by our teachers, mentors or members of community, or reputable publications (like this magazine)—that aim to educate us, offer advice, invite contemplation or further inspire our commitment to practice.

Both drinking tea and practicing yoga can help us to cleanse and purify our physical bodies by ridding them

of toxic build-up. With daily disciplined practice (*sadhana*) involving dedication, trust, silence and stillness, we become more observant of our actions, speech and thoughts, allowing us to further evolve in our practice—especially when we devote our practice with humility to the highest version of ourselves, surrendering to the Way itself (*Ishvara pranidhana*).

The Third Limb: Asana

The third limb of Yoga, *asana*, brings us full circle, taking us back to the concept of *sthira-sukha* (*steadiness and ease*) that ignited the inspiration for this article in the first place—applying yogic principles to our tea practice and looking at the Way of Tea through the lens of the eight-limbed path of Yoga. *Sthira-sukham asanam* (Sutra 2.46), translated as “posture must have the qualities of steadiness and comfort,” introduces us to *asana*, which is most commonly referred to as a yoga posture, but primarily means “seat” or “sitting without interruption” and constitutes the third limb of Yoga in the *Yoga Sutras of Patanjali*.

If we further break down this very important to yogic sutra, we can expand on the meaning of these three words: *sukha*, along with ease and comfort, can be translated literally as “a good space;” *sthira* means “strong, steady, firm, grounded;” *asana* can be interpreted as the action of sitting down and dwelling in the present moment. These three words together make this particular sutra very applicable to Tea practice.

In Tea practice, we first create space for Tea; by gathering water, preparing our chaxi, and selecting the tea to serve, we begin to feel grounded in our bodies and cultivate steadiness of the mind (*sthira*). We take this steadiness with us when it is time to find a comfortable seat (*asana*) on our cushion or chair to serve tea. Next, while maintaining that firmness, we begin to cultivate *sukha* by finding ease in sitting with presence and awareness as we hold the tea in our hands, connecting to Her. Then, we let go of residual tension by breathing with mindfulness, and as we feel the warm handle of our kettle in our hand, we take a few more cantering breaths

until we feel ready to commence our tea ceremony with alertness and ease of body and mind.

Perhaps the remaining five limbs of Yoga will be covered in Part II of this article—when we will meet again for a few bowls of tea and, with steadiness and ease, further explore how the ancient teachings of Yoga on breathwork, concentration, meditation and absorption can be applied to our Tea practice. So until next time, tea brothers and sisters—*Namaste!*



✿ Mascha has been an amazing gift to our Global Tea Hut trips. Some of you may, in fact, remember her account of the trip from last year's Annual Trip issue (July 2019). Here she is meditating under some old-growth trees on Phoenix Mountain during the 2018 trip, which she also attended. Before finding tea, Mascha was already a yoga practitioner and teacher and has often commented on the similarities and harmonies of the two practices together. Knowing that so many of you also have yoga practices, we asked her to write this insightful article. She had so much to say that she had to split it up into parts. We hope it shines light on your practice of yoga and tea together!



TeaWayfarer

Each month, we introduce one of the Global Tea Hut members to you in order to help you get to know more people in this growing international community. It's also to pay homage to the many manifestations that all this wonderful spirit and Tea are becoming as the Tea is drunk and becomes human. The energy of Tea fuels some great work in this world, and we are so honored to share glimpses of such beautiful people and their Tea. This month, we would like to introduce Eva Holbrook.

I often wonder why certain people or experiences show up in our life right at the exact time we need them? This is a great mystery of life. Divine timing is what opened my journey into the world of Tea. The Way of Tea has given me a remembering, a reverence for nature, and an honoring of ancient lineage. So, I bow in gratitude to those who have carried and preserved the old ways.

I did not grow up drinking tea, nor did I have any kind of spiritual practice. The leaf found me. I first drank Tea in a ceremonial way about eight years ago in Los Angeles with a few friends who had just spent time with Wu De while traveling through Asia. The ceremony was beautiful, but I had some judgment about my experience, and I walked away thinking: *that's not for me*. At the time I didn't understand this, but the potent Qi stirred up too many things I wanted to keep down. Just the simple exercise of sitting in silence was foreign to me. I wasn't ready, but a seed was planted.

I went back to my normal life, but the leaf kept showing up again and again. Three years ago, I found myself in a dark place emotionally, disconnected from my body and spirit. I was stressed, working too much, lacking creativity, feeling sick and tired most days—many different factors had come to a breaking point. Yearning for connection to spirit, it felt as though I was cracked into a million pieces... and there she was again. A friend holding my hand through the darkness, a light began to shine inside of me. The practice of sitting in silence with Tea every day began helping me open the door to awareness and expansion. The part of me living on the linear material plane started to dissolve, and the deep seeker inside began to embrace the mystical layers that can only be felt when we close our eyes and remember.

I was in need of connection, not only to a community, but to Nature and the deeper world that surrounds us. Through cultivating a relationship with Cha Dao, the pieces are being realigned with my true essence. I have come home to myself. Today, I feel more present and graceful than ever—I pay attention to the subtleties around me, listen to what my body needs, choose food that is organic and do my best to consume only what I need. My compass has been redirected, not to say that this path of waking up is easier—because it's definitely not—but it feels more honest. It has been a wild and wonderful ride, with lots of inner and outer chaos, shedding in every way, and some moments almost too uncomfortable to sit with, but then a quiet moment of freedom comes deep from within and it's... boundless and endless. It is a journey that has carried me around the globe



🍵👤 *Eva Holbrook, USA*

and back to myself. It is the journey of alignment; we don't get to choose which phases of the process are worthy or not. We must find the strength to experience all of them. We have to walk our roads to the end.

This practice has taught me how to give myself time and space, which I believe is one of most valuable gifts we can give ourselves. The way I approach everything—my work, friends, family, life in general—has shifted. I am constantly in awe of the beautiful people that come into my life through Tea; this community is something special. Visiting China earlier this year for the Global Tea Hut trip was another important thread woven into my journey. So deep and powerful to be in the birthplace of Cha Dao. To breathe the air, walk the land. See with my own eyes the labor and hard work it takes to cultivate, harvest and process this plant. It has truly been a medicine for me. So many gifts from a simple daily practice. This is the power of living Tea.

Inside the Hut

COMING SOON TO GLOBAL TEA HUT MAGAZINE

茶主题: Zen & Tea

茶道

茶主题: Gong Ting Puerh

茶主题: Tea Utensils

茶主题: Ginbin



We need your help to get to a place where we can build your permanent Center, Light Meets Life. (And we do hope that you feel that our Center is yours, not ours.) If everyone in this community donates, we can together create the most gorgeous Tea Center ever. Obviously, not all of us have a lot of money to give, but we can all do our part. Each of us is also connected to a larger community of people who can share in the building of this project. As a global community, we can do this for us and for future tea lovers!



Let us know if you have any advice for the changes coming this next year. It really means more than ever that you continue to help and support us through these big changes.



We have some of the best teas we have ever had for a Light Meets Life fundraiser this year. We figured we had to get some excellent teas, since this year we are trying to build a new Center. Don't miss out!



Wu De will once again be doing a retreat at the Esalen Institute in Big Sur, California from Feb. 16th through the 20th of 2020. We are very excited to once again be drinking tea and meditating on such sacred land. Come and join us!



Wu De has published a new book called "Fallen Leaves." We are super excited. We think you are all going to love reading it, especially while you drink tea alone or share tea with friends. Right now you can purchase a limited-edition, hardcover, full-color and signed edition from our website, on the "Teaware" page. Otherwise, you can get your paperback copy at Amazon or other online retailers. All the proceeds from this new book will help us build our Center, Light Meets Life. This is another great way to help!

Center News



It is Light Meets Life time!!! We have launched a giant, worldwide fundraiser to make the move this very year. This will be our permanent Center, offering tea courses for the rest of our lives and beyond, serving future generations of tea lovers. Visit www.lightmeetslife.org now!



It may seem daunting, but together we can raise the funds we need to move into a new Center—*your* new Center. If you have any experience dealing with fundraisers of this nature and want to get involved, please email us and let us know your ideas.



The Center will be closed indefinitely for obvious reasons. There will be no courses, though if all goes according to plan, we hope to restart in 2020 or perhaps 2021 with an even better and more varied schedule than ever before. Help us make this happen!



We have closed Morning Dew and the Tea Sage Hut, moved to a new house, and are taking a much-needed breather for this coming year before building Light Meets Life.

January Affirmation

I am committed

This is the time of year to once again commit to being the person I wish to be. I find great reserves of dedication within myself. I am devoted and strong, and this year I will achieve all my goals successfully and with grace!

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tory, lore, translations, processing techniques and
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