

**The Harmonizing of the Multiple into a Single Flavor**  
**(*ichimiwagō* 一味和合) and Buddhist Botany**  
**A Translation of the *Kissa Yōjōki***

〈in English〉

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**Abstract**

*Kissa Yōjōki* (喫茶養生記, *A Record of Drinking Tea for Good Health*; hereafter *Yōjōki*) is a medieval Japanese esoteric (or Daoist) Buddhist manual that describes tea-drinking rituals, provides information about tea, and explains various methods for consuming the beverage. Its intended audience is the Japanese aristocracy, including Buddhist monks. Written by the monk Yōsai (alternately Eisai 榮西; 1141-1215), *Yōjōki* is one of the oldest Japanese records about tea and its uses, particularly for the purpose of achieving good health. While *Yōjōki*'s immediate focus is tea itself, the work reveals Yōsai to be a Vinaya and esoteric Buddhist monk who sought both to teach aristocrats and other monks how to use tea and to reform the existing tea-drinking culture in Japan. *Yōjōki* is best known for its celebration of the various health benefits of tea consumption, including perfect health and longevity. In addition, it asserts that refining one's sense of taste so that one can distinguish between different tastes – bitter (*nigami*, 苦味) and salty (*shiokarami*, 鹹味), for example – and knowing the various types of tea would help people improve on their unhealthy dietary habits. Furthermore, while many scholars have participated in the discourse about Japanese tea culture, *Yōjōki* includes discussions of imperial court rituals and Buddhist knowledge about the medical properties of plants. As such, this text can be read for a variety of purposes; it exerted influence well beyond the narrow concerns for individual health.

# The Harmonizing of the Multiple into a Single Flavor (*ichimiwagō* 一味和合) and Buddhist Botany A Translation of the *Kissa Yōjōki*<sup>(1)</sup>

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## Introduction

Drinking tea was a religious custom popularized during the Tang dynasty, one aspect of Chinese culture (among many) that was imported to Japan. Tea was not simply a dietary matter; preparing a bowl of good tea was also part of a process of obtaining worldly merits through the worship of buddhas and local deities. Early descriptions of tea-drinking culture in Japanese literature and poetry show that drinking tea was associated with a contemplative state of mind.<sup>(2)</sup> Japanese poems portrayed tea drinking as an act that led one to gain depth as a human being and had the practical benefit of providing positive mental effects. The Heian literatus Sugawara no Michizane (菅原道真; 845-903) remarked on the physical effects of tea drinking, effects that were not associated with arts such as flower-arranging and incense appreciation and identification, which also flourished during this same period of monarchic government.<sup>(3)</sup> Daily tea also came to be associated with a quasi-ascetic lifestyle in which one eschewed luxuries and cultivated satisfaction with one's circumstances. The emphasis on spirituality within tea-drinking culture led to profound changes in Japanese eating habits later on.

Aristocrats regarded drinking tea as a way to restore health. Indications of the consumption of tea as medicine are found in the *Shōyūki* (小右記, the diary of Fujiwara no Sanesuke 藤原実資; 957-1046). For instance, the diary entry for the eleventh day of

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<sup>(1)</sup> This article is dedicated to the memory of Dr. Donald Keene.

<sup>(2)</sup> *The Bunkashōreishū* (文華秀麗集, “Collection of Japanese Poetry written in Chinese”) entry for depicts the fact that one drinks tea while consulting (*Bunkashōreishū. Nihon koten bungaku teikei* 69: 246).

<sup>(3)</sup> The description of the tea drinking culture appearing in Japanese literature depicts the fact that Sugawara no Michizane (菅原道真; 845-903) tried to refresh his feeling of discontentment by drinking tea (*Sugakegoshū. Nihon koten bungaku teikei* 72: 514-516).

the fifth month of the fifth year of Chōwa (長和; 1016) reads:

*Sesshō* (摂政, [Fujiwara no Michinaga 藤原道長; 966-1028]) said, “Since the third month [of the fifth year of Chōwa 長和], I have been constantly drinking rice water. Recently I have been drinking it excessively, particularly during day and night times My throat is dry, and my arm feels numb and weak. However, I eat my meals regularly. Because physicians say that it might be a fever, from past years, I have continually taken a medicated paste of cinnabar, as well as soybean juice, soybean decoction, condensed milk with honey (*somitsusen* 蘇密煎), and myrobalan (*karirokugan* 呵梨勒丸).” [Michinaga] drinks tea from today. As he drinks tea, he goes behind a reed screen, two or three times. He seems to drink water. He said, “Although I have limited [myself] to drinking water today, I do not have an ounce of strength.”<sup>(4)</sup>

This passage suggests that Michinaga may have suffered from diabetes and drank tea because he thought it to be effective. However, drinking tea was not efficacious for diabetes. He appeared worn-out and it seems that his condition had taken a turn for the worse. Thus, drinking tea was believed to bring essential vitality in one’s body and mind and to prevent against gastroenteritis, asthma, and sleepiness.<sup>(5)</sup> A daily dose of tea had come to be associated with avoiding luxuries and being satisfied with one’s circumstances. This emphasis within tea drinking culture on spirituality rather than tea’s practical benefits led to great changes in Japanese eating habits later on.

The *Yōjōki*’s most significant feature is its distinction between tea’s use as a religious and luxury product on the one hand, and as a medicine of sorts on the other. This made tea-drinking culture popular among not only the aristocracy and Buddhist clergy but also among the warrior class.<sup>(6)</sup> The influence of Buddhist Vinaya and

<sup>(4)</sup> *Shōyūki. Zōho shiryō taisei bekkā* 2: 97-98.

<sup>(5)</sup> Sen Sōshitsu, ed., *Sadō koten zenshū dai ni kan* (Kyoto: Tankōsha, 1977), pp. 110–113.

<sup>(6)</sup> There are many descriptions of the tea culture in medieval aristocrat diaries. For example, these references can be found in the *Taiki* entries for: 1) the sixteenth day of the tenth month of the second year of Hōen (保延; 1136) (*Taiki* 1. *Zōho shiryō taisei* 23: 7), 2) the thirteenth day of the tenth month of the second year of Kōji (康治; 1143) (*Taiki* 1. *Zōho shiryō taisei* 23: 100), 3) the eleventh day of the eleventh month of the first year of Ninpyō (仁平; 1151) (*Taiki bekkā* 5. *Zōho shiryō taisei* 25: 75), and 4) the twenty-seventh day of the first month of the second year of Ninpyō (仁平; 1152) (*Taiki* 2. *Zōho shiryō taisei* 24: 93). In addition, the *Fusō ryakki* entry for the ninth day of the sixth month of the ninth year of Tenryaku (天曆; 955) depicts the fact that Dai-Sōzu Zenki (大僧都禪喜; 874-955) carved a Buddhist image of his mother and made tea offerings to the statue when his mother passed away (*Fusō ryakki* 25. *Shintei zōho kokushi taikai* 12: 229-230). Sōshitsu, ed., *Sadō koten zenshū dai ni kan*, pp. 74–75.

esoteric teachings made management of personal health important. By this time, cultivating tea had become an essential part of a monks' daily life.<sup>(7)</sup> Among monks who practiced according to the four-part Vinaya-*piṭaka*, taking solid food after noon and drinking alcohol were not permitted. Monks cultivated and harvested tea to drink before meditation and while studying sutras.

In addition, tea was used as an offering to buddhas and local deities. For example, the *Kakuzenshō* (覺禪抄, “Collection of Kakuzen’s Studies on Esoteric Buddhist Rituals and Iconography”) notes that one needs to make a tea offering to the star mansion (constellation) in order to perform the prayers for the *hoshiku* (星供, the spirit star) as part of the *hokutohō* (北斗法, Seven Stars of the Northern Dipper Ritual).<sup>(8)</sup> The tea offering to the spirit star was the same as the religious ceremony performed to pay homage to one’s natal star and the seven stars of the Northern Dipper.

Tea, which was sometimes offered as a calling present by visitors and pilgrims, was also given by monks to the imperial court when receiving imperial patronage.<sup>(9)</sup> Japanese tea drinking left both a lasting tableware culture, for example, the ceramic bowls and tools used for preparing and drinking tea, and the *tōcha* (鬪茶, tea gathering),<sup>(10)</sup> a game in which players taste different teas and try to guess the teas’ places of origin. Tea-drinking culture thus encompassed material, cultural, and intellectual elements and bound these together.

### I The *Kissa Yōjōki*

Scholars generally agree that the original manuscript of the *Yōjōki* has been lost and that the two extant versions were both based on manuscripts copied during the early Kamakura period (1185-1333).<sup>(11)</sup> One version of the *Yōjōki*, entitled “the first in the form” (hereafter *shochihon*, 初治本), was copied on the third day of the first month of the fifth year of Jōgen (承元; 1211), the year of junior metal-goat (*kanoto-hitsuji*, 辛未). Two early manuscripts of the *shochihon* exist: one is held at Jufukuji 寿福寺 and the

<sup>(7)</sup> Sōshitsu, ed., *Sadō koten zenshū dai ni kan*, pp. 76.

<sup>(8)</sup> *Kakuzenshō*. *Dai nihon bukkyō zensho* 56: 285-294.

<sup>(9)</sup> Sōshitsu, ed., *Sadō koten zenshū dai ni kan*, pp. 76.

<sup>(10)</sup> *Tōcha* is the game which identifies the different types of tea among players. The descriptions of the *tōcha* appear in the seventh poetry of the *Jūmon saihishō* (十問最秘抄, “Selection of Most Secret of Ten Inquiries”) (*Jūmon saihishō*. *Nihon koten bungaku taikai* 66: 114). The rule of the game is very simple: players attempt to guess the Toganoo’s 梅尾 tea (*honcho*, 本茶) from other kinds (*hicha*, 非茶). Later, Uji’s 宇治 tea treated as the *honcha* which was equal to the Toganoo’s tea.

<sup>(11)</sup> Hada, Satoshi. “Chūsei no jiin to cha tonō kakawari” in *Kamakura jidai no kissa bunka*, Sadō shiryōkan eds, (Kyoto: Sadō Shiryōkan, 2008), 107-109.

other at Tawabunko 多和文庫.<sup>(12)</sup> The first, the *tawabunkohon*, was discovered after the *jufukujihon*, and its discovery has allowed scholars to correct many of the typographical errors of the *jufukujihon* and better understand the “first in the form” version.<sup>(13)</sup> Another version of the *Yōjōki*, entitled “the second in the form” (hereafter *saichihon*, 再治本), was copied in the first month of the second year of Kenpō (建保; 1214), the year of shell-dog (*kinoe-inu*, 甲戌). While the *shochihon* is said to have been written in or before the ninth year of Kenkyū (建久; 1198) and was made as an offering to the retired emperor Gotoba (後鳥羽上皇; 1180-1239; r. 1183-1198),<sup>(14)</sup> the *saichihon* is believed to have been copied and offered to the third Shogunate of the Kamakura *bakufu*, Minamoto Sanetomo (源実朝; 1192-1219).<sup>(15)</sup> Manuscripts of the *saichihon* version are currently held by Kenninji 建仁寺 and the Hōzōbunko 法蔵文庫.<sup>(16)</sup>

Yōsai, the head of Jufukuji, was the Gon-Risshi (権律師, supernumerary master of discipline) at that time.<sup>(17)</sup> He visited the imperial court and requested to be granted the title of Daishi-gō (大師号, “great teacher”) on the second day of the sixth month of the first year of Kenpō.<sup>(18)</sup> However, he was only promoted to the rank of Gon-Sōjō (権僧正, provisional highest position in the hierarchy of Buddhist monks) in the sixth month of the first year of Kenpō.<sup>(19)</sup> These events have been established only through indirect clues linking the retired Emperor Gotoba to Yōsai, but they suggests two things: 1) Yōsai had close connections with the imperial court, especially retired Emperor of Gotoba, and 2) Yōsai’s attempt to receive a higher rank might indicate that Zen was flourishing at this time. On the basis of these concerns, it is generally accepted that the *shochihon* was transcribed in the fifth year of Jōgen, though it is not clear whether or not Yōsai offered the *Yōjōki* to the retired Emperor of Gotoba during his visit.

An entry in the *Azuma kagami* (吾妻鏡, “Mirror of the East”), dated the fourth day of the second month of the second year of Kenpō, notes that Yōjō[bō] Sōjō (葉上[房]僧正, Yōsai) performed incarnations and prayers for Sanetomo when he had a

<sup>(12)</sup> Taga Munehaya. *Yōsai* (Tokyo: Yoshikawa Kōbunkan, 1965), 177.

<sup>(13)</sup> Hayashi, Samae and Yasui Kōzan. *Chakyō • Kissa yōjōki* (Tokyo: Meitoku Shuppan, 1975), 17

<sup>(14)</sup> Hayashi and Yasui. *Chakyō • Kissa yōjōki*, 15-16. Hattori Toshiro also points out the same time of compliment as Hayashi and Yasui argues. Hattori Toshiro. *Nihon igakushi kenkyū yowa* (Tokyo: Kagaku Shoin, 1981), 324.

<sup>(15)</sup> Hayashi and Yasui. *Chakyō • Kissa yōjōki*, 16.

<sup>(16)</sup> Taga Yōsai, 177.

<sup>(17)</sup> It refers to as the *Azuma kagami* entry for the fourth day of the sixth month of the first year of Kenpō *Azuma kagami* 21. *Shintei zōho kokushi taikai azuma kagami* 2: 695.

<sup>(18)</sup> It refers to as the *Azuma kagami* entry for the second day of the sixth month of the first year of Kenpō. *Azuma kagami* 21. *Shintei zōho kokushi taikai azuma kagami* 2: 695.

<sup>(19)</sup> It refers to as the *Azuma kagami* entries for the second day, third day, and fourth day of the sixth month of the first year of Kenpō. *Azuma kagami* 21. *Shintei zōho kokushi taikai azuma kagami* 2: 695.

hangover, and that he offered a cup of tea delivered from the main temple and a single volume of writings describing the values of tea that he had written out by hand while practicing Zen meditation the month before the offering was made.<sup>(20)</sup> Yōsai became the *gon-sōjō* in the first year of Kenpō and was promoted to the rank of Sōjō next year.

In esoteric Buddhist texts such as the *Asabashō* (阿娑縛抄, “Compendium of Tendai Esoteric Buddhist Teachings and Practice”) and the “twenty-two secret doctrine matters” in the *Keiranshūyōshū*<sup>(21)</sup> (溪嵐拾葉集, “Collection of Leaves Gathered in a Stormy Ravine”), the transcription of the *saichihon* is said to date to between the second year of Kenpō and the fifth year of Shōwa (正和, 1316). However, it remains unclear why the composition of the two versions of the *Yōjōki* corresponds to the aforementioned two historical events, given that the *Yōjōki* does not contain any information about these events. There are various theories as to why these two texts were compiled so close to each other, but none of these theories is conclusive.

The *shochihon* and *saichihon* are comprised of two volumes each, with an introduction to many examples of tea-drinking culture from Chinese documents, in particular the *Taipingyulan* (太平御覽, J. *taiheigyōran*), a Song-period work (eighth year of Taipingxingguo 太平興國, 983) of one thousand volumes with contents divided into fifty-five categories. A few references to the *Taipingyulan* survive in medieval Japanese literary sources. An entry in the *Taiki* 台記 (the diary of Fujiwara no Yorinaga 藤原頼長; 1120-1156) for the twenty-ninth day of the ninth month of the second year of Kōji (康治; 1143) says that Fujiwara no Yorinaga (藤原頼長; 1120-1156) had finished reading up to 138 volumes of the *Taipingyulan*.<sup>(22)</sup> An entry in the *Sankaiki* (山槐記, the diary of Nakayama Tadachika 中山忠親; 1132-1195) for the thirteen day of the second month of the third year of Jishō (治承; 1179) reports that, in accordance with Taira no Kiyomori’s (平清盛; 1118-1181) wishes, 260 volumes of the *Taipingyulan* should be offered to the imperial court.<sup>(23)</sup> The *Fusō ryakki* (扶桑略記, “Abbreviated History of Japan”) and the *Sankaiki* entries for the sixteenth day of the twelfth month of the third year of the Jishō note that 300 volumes of the Song-period *Taipingyulan*, originally given to Taira no Kiyomori, were offered to the imperial court.<sup>(24)</sup> Some of the passages in the *Yōjōki* were quotations within quotations from earlier Chinese encyclopedias, such as the *Classic of Tea* and the *Record of Herbal Medicine*. Considering the fact that similar passages appeared in medieval Japanese

<sup>(20)</sup> *Azuma kagami* 22. *Shintei zōho kokushi taikai azuma kagami* 2: 709-710.

<sup>(21)</sup> *Keiranshūyōshū* 22. T2410\_76.0571a1-T2410\_76.0576a21.

<sup>(22)</sup> *Taiki* 1. *Zōho shiryō taisei* 23: 98-100.

<sup>(23)</sup> *Sankaiki* 2. *Zōho shiryō taisei* 27: 225.

<sup>(24)</sup> *Sankaiki* 2. *Zōho shiryō taisei* 27: 328. *Fusō ryakki* 8. *Shintei zōho kokushi taikai* 12: 99.

sources, and that Yōsai made two trips to China in the third year of Nin-an 仁安 (1168) and in the third year of Bunji 文治 (1187), we can deduce that Yōsai probably knew of and perhaps even consulted the *Taipingyulan*, just as had other Japanese aristocrats during the medieval period.

The first volume of the *Kissa Yōjōki*, entitled the “Gate of the Five Viscera that Harmoniously Combine” (*gozōwagōmon* 五臟和合門), discusses plant varieties and various flavors of tea as they relate to the positive effects of drinking tea within the context of Japanese esoteric Buddhism and Daoism. It clarifies tea’s nutritional and tonic value and emphasizes the “five phases” (*gogyō shisō* 五行思想), a Chinese system used to describe relationships between phenomena. The second volume, entitled the “Gate of Seduction that Wards Off Unrighteous Divine Spirits” (*kenjokimimon* 遣除鬼魅門), explains the value of mulberry trees for a number of different remedies. This volume’s focus on mulberry indicates that there was a shortage of tea in Japan, particularly during the Kamakura period. The *saichihon*’s description of the value of drinking tea is similar to that of the *shochihon*, though much shorter, despite its brevity it is more descriptive and explanatory.

The *Yōjōki* and tea ritual have been of great importance in the study of Japanese religion and culture, despite the field’s relative silence on the history of tea consumption. Previous studies of the *Yōjōki* were concerned primarily with this text as a medical work.<sup>(25)</sup> It is important to also understand this work in the context of Vinaya-esoteric

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<sup>(25)</sup> Kimiya Yasuhiko describes the *Yōjōki* as the oldest tea text of medicine that contains vinaya and Zen teachings in Tendai esoteric Buddhist tradition. Kimiya, Yasuhiko. *Nihon kissashi* (Tokyo: Tomiyamabō, 1940), 25-36. Yasui Kōzan focuses on developing a critique of what significant is the *Yōjōki*. He translates the *Yōjōki* into modern translation and focuses heavily upon assertions that Yōsai describes the *Yōjōki* as not giving manners and preparation for drinking tea but as medical effects of tea. Hayashi and Yasui, *Chakyō • Kissa yōjōki*, 15-19. Hattori Toshiro broadens Yasui’s critique of the *Yōjōki* as a book on a folk remedy by focusing on Yōsai’s interactions with the retired Emperor of Gotoba and the Kamakura Shogunate Minamoto no Sanetomo. Noting the widely spread of Zen teachings in collaboration with the tea-drinking culture in Kantō area, especially during the Kamakura period, he defines the *Yōjōki* as one of aspects to support the spread of Zen teachings and the tea-drinking culture. Hattori. *Nihon igakushi kenkyū yowa*, 323-325. Moreover, Taga Munehaya defines Yōsai as one of medieval Buddhist monks who heavily had an emphasis on vinaya and esoteric Buddhism in Tendai principle and that the drinking tea was a significant part of manners that were considered appropriate for Buddhists. Taga, *Yōsai*, 175-193. The tendency of these previous scholarships has tended to focus on the growing popularity of esoterically Daoist rituals in medieval Japan in relation to so-called Kamakura new-Buddhist movements and to the relationships between Tendai teachings (including esoteric Buddhism and Zen teachings) and local popular beliefs. Mori Shikazō explains the significance that Yōsai cited references to his tea knowledge in twenty-two texts from the *Taipingyulan* in support of his theory. He then concludes that the texts Yōsai saw could be a complete set of volumes in the Northern Song Dynasty. Mori Shikazō. “Kissa Yōjōki kaidai” in *Sadō koten zenshū dai ni kan*, Sen Sōshitsu eds., (Kyoto: Tankōsha, 1967), 143-147. Other current scholarship was characterized by similar tendencies. Enomoto Wataru realizes the significance of



Buddhist and Daoist thinking and practice.

## II The Harmonizing of the Multiple into a Single Flavor (*ichimiwagō* 一味和合)

*Ichimiwagō* (一味和合), the “harmonizing of the multiple into a single flavor,” is a medieval Japanese Buddhist concept derived from tea-drinking rituals. Individual rank and status are leveled as everyone participating in the ritual partakes in the single flavor of the tea. Tea-drinking rituals generally include four steps: all participants gather together in one place, chant a sutra, promote solidarity, and share in drinking tea to make vows to buddhas and *kami*. As an imperial court ritual, drinking tea represented a way in which a group of people declare or pledge to be united in two ways: (1) forming bonds between humans and the buddhas and *kami*, and (2) bringing people together through contact with the buddhas and *kami*. Just as in a Buddhist community (*sangha*), the imperial court and aristocracy must maintain social order and cohesion in a dignified

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the tea drinking culture, a sub-lineage of the principle Sung Dynasty culture that was introduced by the trade between Japan and the Sung Dynasty and begun to rise in its popularity during the thirteenth century. He believes that the *Yōjōki* proclaims an epoch-making way of the Sung Dynasty style in which a tea leaf is powdered with a mortar used to grind tea for servings and that Yōsai was not treated as the founder of medieval Japanese tea drinking culture but ones who introduced the tea drinking culture early in medieval Japan. Enomoto, Wataru. “*Kissa Yōjōki no jidai ni okeru chūgoku no bunbutsu • bunka*” in *Kamakura jidai no kissa bunka*, Sadō shiryōkan eds., (Kyoto: Sadō Shiryōkan, 2008), 90-92. Hada Satoru argues for a view of the *Yōjōki* as a pharmaceutical text that places a great emphasis on a powdered tea belonging to “sour taste” as the effect of a medicine to maintain one’s heart healthy. He insists that Yōsai’s credit for his major achievement is to write the *Yōjōki* in combination with Japanese and Chinese texts and to explain explicitly as to why drinking tea as a medicine is important. Hada. Chūsei no jii to cha tono kakawari” in *Kamakura jidai no kissa bunka*, 109. Nagai Susumu describes the *Yōjōki* as a manuscript that offers a counterargument against a commonly accepted theory of a government post held by a physician under the Imperial Court. He has a high evaluation that looks at Yōsai’s pioneering achievements on the tea drinking culture beneficial for Kamakura. Nagai, Susumu. “*Sōron buke no miyako kamakura no cha*” in *Buke no miyako kamakura no cha*, Kanagawa kenritsu kanazawa bunko eds., (Kanagawa: Kanazawa Bunko, 2010), 7. Furthermore, Takahashi Shūei examines in details a number of medieval Japanese Buddhist manuscripts in the Kanazawa Bunko archives that relates to a variety of religious virtues and uses for tea (and tea leaves). He claims that Yōsai becomes deeply interested about longevity and strives to gain enough knowledge of drinking tea in five categories: medicine for good health, medicine for shaking off one’s sleepiness, medicine for the promotion of health, offerings to the rituals of esoteric Buddhism, and offerings to deities and ancestors in (esoteric) Buddhist framework. Takahashi Shūei. “*Kanazawa bunko bunsho ni miru cha no kōnō to yōto*” in *Cha to Kanazawa Sadaaki*, Kanagawa kenritsu kanazawa bunko eds., (Kanagawa: Kanazawa Bunko, 2005), 5-13. Recently, the aforementioned characterizations were developed critically by Western scholars to study the *Yōjōki*. Edward Drott examines traditional Chinese medical thoughts which focus on the Five Phases and explains that the *Yōjōki* is a manuscript based on esoteric (or tantric) Buddhist sutras, not the Yellow Emperor tradition in the framework of Daoist tradition. He points out the significance that medical knowledge and sources available for Buddhist monks were limited; medieval esotericism was well functioned only for aristocrats and patrons. Edward Drott “*Gods, Buddhas, and Organs: Buddhist Physicians and Theories of Longevity in Early Medieval Japan*” in *Japanese Journal of Religious Studies*, 37/2 (2010): 264.

manner, under the protection of the true dharma.

The Japanese court and tea culture have shared a long, close relationship. An entry in the *Nihon kōki* (日本後記, “*Postscript of Japan*”) for the twenty-second day of the fourth month of the sixth year of the Kōnin (弘仁; 816) contains perhaps the first reference to this relationship. It notes that the Dai-Sōzu (大僧都; major prelate) Eichū (永忠; 743-816) made ceremonial tea and served it to Emperor Saga (嵯峨天皇, 786-842; r. 809-823) at Bonshakuji 梵釈寺.<sup>(26)</sup> Another description in the *Nihon kōki* entry for the third day of the sixth month of the sixth year of the Kōnin records that the *kinai* 畿内 region<sup>(27)</sup> and Ōmi 近江, Tamba 丹波, and Harima 播磨 provinces were ordered to plant tea trees, suggesting that there were official tea plantations in the regions close to the capital.<sup>(28)</sup> Furthermore, the imperial court began the practice of dispatching officials on the first day of the third month of every year to manage workers at tea plantations.<sup>(29)</sup> Descriptions of tea plantations also appear in the *Gonki* 権記 (the diary of Fujiwara no Yukinari 藤原行成; 972-1028).<sup>(30)</sup> Under the curator of the palace bureau (*kuraryō* 内蔵寮), there was an official tea plantation where tea manufactures played an active role in producing tea.

The *kinomidokyō* (季御読経, seasonal sutra-reciting ceremony) was one of the most important medieval Japanese Buddhist assemblies for ensuring the prosperity of the imperial court, protection of the country, and prevention of celestial calamities and misfortunes. The *Gōkeshidai* (江家次第, “*Ritual Protocol of Ōe Famil*”; 1111), which contained the most valuable court practices, gives detailed instructions on this rite: the *kinomidokyō* should be held both at the *daigokuden* (大極殿, the main hall), where twenty out of one hundred monks recite the full sentences of the *Ninnōgyō* (仁王経; *Humane Kings Sutra*), and at the *shishinden* (紫宸殿, alternatively *naden* 南殿; “southern hall”), where the remaining eighty monks recite the *Daihannya haramittakyō* (大般若波羅蜜多經; Sk. *Mahaprajnaparamita Sutra*).<sup>(31)</sup> Although the *kinomidokyō* began as a series of seasonal ceremonies during the Jōgan era (貞觀; 859-877)<sup>(32)</sup>, it became two seasonal ceremonies from the time of Gangyō (元慶; 877-885). Other descriptions of the *kinomidokyō* appear in such thirteenth-century texts as the

<sup>(26)</sup> *Nihon kōki* 24. *Shintei zōho kokushi taiki* 3: 132.

<sup>(27)</sup> The *kinai* region consists of Yamashiro, Yamato, Settsu, Kawachi, and Izumi provinces.

<sup>(28)</sup> *Nihon kōki* 24. *Shintei zōho kokushi taiki* 3: 133.

<sup>(29)</sup> *Saikyūki* 1. *Shintei zōho kojitsu sōsho* 6: 85.

<sup>(30)</sup> These descriptions can be found in: 1) the entry for tenth day of the tenth month of the first year of Chōtoku (長徳; 995) (*Gonki* 1. *Shiryō henshū* 57: 28-29) and 2) the entry for the sixteenth day of the tenth month of the first year of Chōtoku (995) (*Gonki* 1. *Shiryō henshū* 57: 28-29).

<sup>(31)</sup> *Gōkeshidai*. *Shinto taiki chōgi saishi* 4: 306-310.

<sup>(32)</sup> It refers to as the *Sandai jitsuroku* entry for the twenty-seventh day of the seventh month of the seventh year of Jōgan (貞觀; 865) (*Sandai jitsuroku* 11. *Shintei zōho kokushi taiki* 5: 161).

*Nenjūgyōjihishō*<sup>(33)</sup> (年中行事秘抄, “*Secret Notes of Annual Imperial Affairs*”) and the *Nenjūgyōjishō*<sup>(34)</sup> (年中行事抄, “*Notes of Annual Imperial Affairs*”), both of which have explanations of a monthly note about annual imperial affairs. These references demonstrate that the *kinomidokyō* was normally held only for four days, and the rite was said to originate with the imperial order for officials to work at tea plantations on the first day of the third month of every year. Thus, the annual frequency of the *kinomidokyō* was reduced from four times a year to biannually.

The most important tea-related court rite was the *incha* (引茶, alternately *hikicha*) ceremony, in which courtiers gave tea to monks during the *kinomidokyō* ceremony. In the thirteenth-century record the *Moromitsu nenjūgyōji* (師光年中行事, “*Moromitsu’s Note of Annual Imperial Affairs*”), Nakahara Moromitsu (中原師光; 1206?-1265) writes that the *incha* ceremony took place on the second day of the *kinomidokyō*.<sup>(35)</sup> Twelfth-century manuscripts of imperial customs and practices, the *Unzushō*<sup>(36)</sup> (雲図抄, “*Manuals of Clouds and Pictures*”) and the *Hōraishō*<sup>(37)</sup> (蓬萊抄, “*Manuals of Mt. Penglai*”), note that the *incha* ceremony was held at the morning and evening assemblies only in the spring season. Descriptions from other aristocrat diaries indicate that the date of the *incha* ceremony was held at the other Buddhist assemblies.<sup>(38)</sup> It is possible, then, that the date of the *incha* ceremony was fixed and had come to be part of Buddhist assemblies for reciting sutras.

The earliest description of the *incha* ceremony at the *kinomidokyō* appears in the *Nobuchikakyōki* (信親卿記, the diary of Taira no Nobuchika 平信親; 946-1017). The *Nobuchikakyōki* entry for the twentieth day of the eighth month of the third year of Tenroku (天禄; 972) says that the *incha* ceremony was held at every evening assembly while the *kinomidokyō* was held for three days in the spring season.<sup>(39)</sup> A similar

<sup>(33)</sup> *Nenjūgyōjihishō*. *Gunsho ruiju* 6: 495.

<sup>(34)</sup> *Nenjūgyōjishō*. *Zoku gunsho ruiju* 10 jō: 283.

<sup>(35)</sup> *Monomitsu nenjūgyōji*. *Zoku gunsho ruiju* 10 jō: 343. These descriptions can be found in the *Honchō seiki* entries for: 1) the nineteenth day of the seventh month of the third year of Kyūan (久安; 1147) (*Honchō seiki* 23. *Shintei zōho kokushi taikai* 9: 559) and 2) the fourteenth day of the fifth month of the fifth year of Kyūan (1149) (*Honchō seiki* 25. *Shintei zōho kokushi taikai* 9: 654).

<sup>(36)</sup> *Unzushō* *Gunsho ruiju* 6: 298, 321-322.

<sup>(37)</sup> *Hōraishō* *Gunsho ruiju* 7: 463.

<sup>(38)</sup> The *Ten-en ninenki* entry for the sixteenth day of the twelfth month of the second year of the Ten-en (974) depicts the fact that there was the *incha* ceremony (*Ten-en ninenki*. *Zoku gunsho ruiju* 29 ge: 322-323). The *Gonki* entry for the tenth day of the tenth month of the first year of Chōtoku (995) depicts the fact that there was the *incha* ceremony at the Chūgūmidokyō (中宮御読経, Buddhist ceremony of reciting sutra for Fujiwara no Teishi (藤原定子; 976-1000) (*Gonki* 1. *Shiryō henshū* 57: 28-29).

<sup>(39)</sup> *Nobuchikakyōki*. *Dai nihon shiryō dai ippen no jūyon* 38-41.

description appears in the tenth-century *Ten-en ninenki* (天延二年記, “Records of the second year of Ten-en”).<sup>(40)</sup> Furthermore, this record notes that: (1) courtiers provided tea to monks at the main hall of the imperial court and (2) assistant officials made tea at the southern hall of the imperial court. At the *incha* ceremony, they made brink tea, a non-powdered tea made by steaming tea leaves and forming them into a dumpling-like shape that was then dehydrated; this is *sencha* 煎茶. There were three flavors of tea: (1) sweet tea (*amazurasen* 甘葛煎), (2) *magnolia obovate tea* (*kōboku* 厚朴), and (3) ginger tea (*shōga* 生薑).

It is important to note that the initial period of the *incha* ceremony was three days; this included the first and last day of the *kinomidokyō*. An entry in the *Heihanki* (兵範記, the diary of Taira no Nobunori 平信範; 1112-1187) for the twenty-third day of the third month of the first year of Kaō (嘉応; 1169) gives a description of the roles to be performed by five officials in the ceremony: one pours water into a pot of some sort; one puts the pot on a multi-square-shaped *hinoki* tray and carries it; one places the pot before a monk; and the remaining two carry two teapots—one with tea, and the other sweet tea—and they pour one of these two kinds of tea into the pot according to the monk’s preference. The participants then examine the tea utensils. The *incha* ceremony held at the southern hall of the imperial court is the same as that held at the main hall of the imperial court.<sup>(41)</sup>

Another similar *incha* ceremony was held only on the second day of the *kinomidokyō*, and lasted for four days. This ritual may have started at the end of eleventh century under the retired Emperor Shirakawa (白河天皇, 1053-1129; r. 1072-1086), who had authority over bureaucratic personnel matters and who revised many imperial manners and practices. Descriptions of these differing schedule appear in the *Chūyūki* (中右記, the diary of Fujiwara no Munetada 藤原宗忠; 1062-1141).<sup>(42)</sup> A

<sup>(40)</sup> *Ten-en ninenki*. *Zoku gunsho ruiju* 29 ge: 303-304.

<sup>(41)</sup> *Heihanki* 4. *Zōho shiryō taisei* 21:359

<sup>(42)</sup> These descriptions can be found in the *Chūyūki* entries for: 1) the seventeenth day of the eighth month of the first year of Kahō (嘉保; 1094) (*Chūyūki* 1 *Zōho shiryō taisei* 9: 174), 2) the twenty-sixth day of the third month of the first year of Eichō (永長; 1096) (*Chūyūki* 1 *Zōho shiryō taisei* 9: 343), 3) the twenty-sixth day of the eighth month of the first year of Shōtoku (承德; 1097) (*Chūyūki* 2 *Zōho shiryō taisei* 10: 54), 4) the twenty-first day of the third month of the first year of Chōji (長治; 1104) (*Chūyūki* 2 *Zōho shiryō taisei* 10: 342), 5) the twenty-first day of the fifth month of the first year of Kashō (嘉承; 1106) (*Chūyūki* 3 *Zōho shiryō taisei* 11: 121), 6) the twenty-ninth day of the sixth month of the second year of Gen-ei (元永; 1119) (*Chūyūki* 3 *Zōho shiryō taisei* 11: 148), 6) the twenty-eighth day of the fifth month of the first year of Hōan (保安; 1120) (*Chūyūki* 3 *Zōho shiryō taisei* 11: 232), 7) the twenty-third day of the third month of the fourth year of Taiji (大治; 1129) (*Chūyūki* 6 *Zōho shiryō taisei* 14: 33-34), 8) the eighteenth day of the fifth month of the second year of Chōshō (長承; 1133) (*Chūyūki* 7 *Zōho shiryō taisei* 15:

similar description of the *incha* ceremony held on the second day of the four-day *kinomidokyō* appears in the *Tamefusakyōki* (為房卿記, the diary of Fujiwara no Tamefusa 藤原為房; 1049-1115),<sup>(43)</sup> the *Denryaku* (殿曆, the diary of Fujiwara no Tadazane 藤原忠実; 1078-1162),<sup>(44)</sup> the *Heihanki*,<sup>(45)</sup> the *Kitsuki* (吉記, the diary of Yoshida Tsunefusa 吉田経房; 1142-1200)<sup>(46)</sup>, the *Gyokuyō* (玉葉, the diary of Kujō Kanazane 九条兼実; 1149-1207),<sup>(47)</sup> and the *Inokumakanpakuki* (猪隈関白記, the diary of Konoe Iezane 近衛家実, 1179-1243).<sup>(48)</sup> It was thus established that the *incha* ceremony was to be performed on the second day of the *kinomidokyō*.

If for some reason the *incha* ceremony was not carried out as scheduled, it would be postponed to the next day, according to precedent. An entry in the *Shōyūki* for the twenty-seventh day of the third month of the fifth year of Tengen (天元; 982) relates that the *incha* ceremony was held at the Southern hall of the imperial court on the third day of the *kinomidokyō* due to coinciding with a period of mourning.<sup>(49)</sup> In addition, an entry in the *Gyokuyō* for the twenty-sixth day of the second month of the second year of Kenkyū (建久; 1191) notes that because monks were required to participate in the celestial festivals called the *dokōsai* 土公祭 and *onikisai* 鬼気祭 three days from the writing of the entry, the *incha* ceremony had been postponed until the third day of the

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43), and 9) the twentieth day of the sixth month of the third year of Chōshō (1134) (*Chūyūki 7 Zōho shiryō taisei* 15: 107).

<sup>(43)</sup> These descriptions can be found in the *Tamefusakyōki* entries for: 1) the twenty-second day of the seventh month of the first year of Kanji (寛治; 1087) (*Tamefusakyōki Dai nihon shiryō dai san hen no ichi*: 163) and 2) the twenty-ninth day of the sixth month of the fourth year of Kanji (寛治; 1090) (*Tamefusakyōki Dai nihon shiryō dai san hen no ichi*: 869).

<sup>(44)</sup> These descriptions can be found in the *Denryaku* entries for: 1) the sixteenth day of the fifth month of the second year of Tennin (天仁; 1109) (*Denryaku 3 Dai nihon kokiroku*: 24), 2) the fifteenth day of the intercalary seventh month of the first year of Ten-ei (天永; 1110) (*Denryaku 3 Dai nihon kokiroku*: 101), and 3) the eleventh day of the fifth month of the third year of Ten-ei (天永; 1112) (*Denryaku 3 Dai nihon kokiroku* 228).

<sup>(45)</sup> These descriptions can be found in the *Heihanki* entries for: 1) the ninth day of the third month of the second year of Hōgen (保元; 1157) (*Heihanki 2. Zōho shiryō taisei* 19:180), 2) the twenty-fifth day of the seventh month of the second year of Nin-an (仁安; 1167) (*Heihanki 3. Zōho shiryō taisei* 20:291), and 3) the eleventh day of the fifth month of the third year of Nin-an (仁安; 1168) (*Heihanki 4. Zōho shiryō taisei* 21:195).

<sup>(46)</sup> It refers to as the *Kikki* entry for the twenty-eighth day of the fifth month of the first year of Yōwa (養和; 1181) (*Kikki 1. Zōho shiryō taisei* 29: 201).

<sup>(47)</sup> It refers to as the *Gyokuyō* entry for the twenty-seventh day of the seventh month of the second year of Bunji (文治; 1186) (*Gyokuyō Toshoryōsōkan kujōkebon gyokuyō* 10: 109).

<sup>(48)</sup> These descriptions can be found in the *Inokumakanpakuki* entries for: 1) the twenty-third day of the sixth month of the second year of Kennin (建仁; 1202) (*Inokumakanpakuki 3 Dai nihon kokiroku*: 164) and 2) the twenty-sixth day of the fifth month of the third year of Shōgen (承元; 1209) (*Inokumakanpakuki 6 Dai nihon kokiroku*: 72).

<sup>(49)</sup> *Shōyūki. Zōho shiryō taisei bekkān* 1: 19.

*kinomidokyō*.<sup>(50)</sup> Moreover, an entry in the *Honchō seiki* (本朝世紀, “Chronicle of Imperial Reigns”) for the fifteenth day of the fifth month of the fourth year of Kyūan (1148) notes that although the *kinomidokyō* at the imperial court had begun just before the day, the fourth rank of officials was absent on the day the entry was written, and the *incha* ceremony would thus be postponed until the following day.<sup>(51)</sup> Moreover, the *Gyokuyō* entry for the twenty-third day of the third month of the third year of Bunji (文治; 1187) says that the *incha* ceremony was postponed until the third day of the *kinomidokyō*, due to the late arrival of Yoshida Tunefusa (吉田経房; 1142-1200), who participated in a thirty-one-syllable Japanese poem ceremony.<sup>(52)</sup> This possibly accounts for the fact that participants were allowed a delay by following the precedent for the same incident on the twenty-fifth day of the third month of the fifth year of Tengen (天元; 982).

In contrast, an entry in the *Heihanki* for the nineteenth day of the eighth month of the second year of Ninpei (仁平; 1152) says that Taira no Nobunori (平信範; 1112-1187) had doubts about why the *incha* ceremony was not held at the southern hall of the imperial court on the second day of the *kinomidokyō*.<sup>(53)</sup> The same description appears in the *Sankaiki* entry for the twenty-second day of the eighth month of the second year of Ninpei and says that although the *incha* ceremony had been scheduled to be held in the southern hall of the imperial court, there was a shortage of tea.<sup>(54)</sup> These two entries highlight the significance of the *incha* ceremony at the imperial court: a shortage of tea would not result in cancellation of the ceremony, rather officials would be expected to find the necessary supplies and carry out the *incha* ceremony at a later day.

The serving of tea highlights the courteous nature of the event. The *Sankaiki* describes the formal wear for the occasion as tea-dyed, loose-legged, pleated trousers.<sup>(55)</sup> Accounts of the popularity of such clothing among bureaucrats appear in the *Kitsuki*.<sup>(56)</sup> Moreover, complementary accounts of bureaucrats’ recognition of tea-dyed

<sup>(50)</sup> *Gyokuyō* (*Gyokuyō Toshoryōsōkan kujōkebon gyokuyō* 12: 306)

<sup>(51)</sup> *Honchō seiki* 24. *Shintei zōho kokushi taiki* 9: 619

<sup>(52)</sup> *Gyokuyō* (*Gyokuyō Toshoryōsōkan kujōkebon gyokuyō* 10: 321)

<sup>(53)</sup> *Heihanki* 1. *Zōho shiryō taisei* 18:138.

<sup>(54)</sup> *Sankaiki* 1. *Zōho shiryō taisei* 26:11.

<sup>(55)</sup> These descriptions can be found in the *Sankaiki* entries for: 1) the twenty-fifth day of the fourth month of the first year of Ōhō (応保; 1161) (*Sankaiki* 1 *Zōho shiryō taisei* 26:189) and 2) the twenty-first day of the tenth month of the fourth year of Jishō (治承; 1180) (*Sankaiki* 3 *Zōho shiryō taisei* 28:129).

<sup>(56)</sup> These descriptions can be found in the *Kikki* entries for: 1) the twenty-seventh day of the fourth month of the second year of Angen (安元; 1176) (*Kikki* 1 *Zōho shiryō taisei* 29:82), 2) the first day of the fifth month of the second year of Angen (1176) (*Kikki* 1 *Zōho shiryō taisei* 29:84), 3)

clothing appear in the *Heihanki*.<sup>(57)</sup> This suggests that those wearing such clothes were bureaucrats in court service who were engaged in routine tasks, especially the *incha* ceremony. It is possible, though, that wearing tea-dyed clothing was something they did identify themselves as bureaucrats. This was possibly part of a larger coordination between rank, occupation, and clothing type, and color. In any case, the wearing of tea-dyed clothing seems to indicate the close relationship between tea and court rites, or it was part of the ritual enactment of *ichimiwagō* to harmonize or level the status of bureaucrats and aristocrats.

### III Buddhist Botany

In Mahāyāna Buddhism botanical descriptions (e.g., of seeds) were often used as metaphors for Buddhist teachings and practices. The use of metaphors drawn from botanical and natural world sources was bolstered by the idea that the buddhanature resides in every living being, just like a seed that can sprout given the right conditions. According to the *Vimalakīrti Sutra*, the metaphor of the lotus, a flowering plant that grows in marshy places from roots deep in the ground or mud, is likened to a buddha (bodhisattva) who dwells in the principle of absolute reality and has single-mindedly practiced Buddhist teachings in a world stained by defilement, without any loss of virtue.<sup>(58)</sup> The lotus is also likened to the figure of a buddha (bodhisattva) who takes on neither good nor bad. When a bodhisattva cultivates and practices the aspiration for attaining enlightenment (*bodhicitta*) in order to understand and alleviate other's suffering, he or she realizes that the dharmakāya (dharma-body buddha) presents eight types of manifestations. A bodhisattva who possess firm resolve for complete faith appears as the lotus (the Buddha) and preaches the accumulation of virtue to all sentient beings. The bodhisattva manifests as the Buddha in one part of the bodhisattva practice to attain Buddhahood, and also manifests in the turning of the wheel of the Dharma and in the entry into nirvana that leads suffering sentient beings to attain buddhahood. Entry into nirvana in particular indicates that all sentient beings accumulate virtue through

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the eighteenth day of the eleventh month of the fourth year of Jishō (治承; 1180) (*Kikki 1 Zōho shiryō taisei* 29:143), and 4) the eleventh day of the eleventh month of the first year of Genryaku (元暦; 1184) (*Kikki 2 Zōho shiryō taisei* 30:108).

<sup>(57)</sup> These descriptions can be found in the *Heihanki* entries for: 1) the thirtieth day of the first month of the first year of Kyūju (久寿; 1154) (*Heihanki 1 Zōho shiryō taisei* 18: 231), 2) the second day of the second month of the first year of Kyūju (*Heihanki 1 Zōho shiryō taisei* 18: 239), 3) twelfth day of the first month of the second year of Hōgen (保元; 1157) (*Heihanki 2 Zōho shiryō taisei* 19: 165), and 4) the nineteenth day of the tenth month of the third year of Hōgen (1158) (*Heihanki 3 Zōho shiryō taisei* 20: 104).

<sup>(58)</sup> T0475\_.14.0549b06-T0475\_.14.0549b11.

cremating the Buddha's body and performing rituals for the Buddha's relics (ashes/remains). Although this is the means by which the Buddha enters nirvana, it is also explained as the manifestation of the bodhisattva. Thus, the interpretation of the lotus as the bodhisattva is a distinct position from which to understand the Buddhist teachings. Detailed knowledge of Buddhist theories about certain plants and fruits allows one to grasp the deep significance of attaining buddhahood. As the practitioner's learning deepens and he or she develops the aspiration for enlightenment through the perfection of faith, there is a concurrent realization of the equality of the "subject" who seeks enlightenment and the "goal" of enlightenment that transcends the scheme of the bodhisattva "stages" itself.

The numerous descriptions of food plants and fruits appearing in the *Yōjōki* indicate the important role of the study of plants in the history of Buddhism, which has yet to be fully appreciated. In the transmission of Buddhism from Northern India to East Asia, Buddhist botany became widely accepted. The *Yōjōki* makes reference to various kinds of tea plants produced in India, China, and Japan, and discusses the varying shapes and sizes of tea trees, flowers, and leaves; for example, the leaves of the "sweet" tea plant resemble hydrangeas and this type of tea is used for pouring over status of the Buddha in Buddhist assemblies celebrating the Buddha's birth. Sweet nectar tea is also an offering for memorial services on the death anniversaries of the founders of certain Buddhist sects. In addition, the leaves of the mulberry tree, which are considered sacred, can be used as a substitute for tea leaves, especially for medicinal use.<sup>(59)</sup> Thus, tea varieties are selected according to a particular use.

Another example is areca nuts (檳榔子, *J. binrōji*), a juicy edible fruit thought to be effective for aiding digestion and alleviating migraines. A type of *galenica* that is very tough, has a bitter taste, and is used to make red dye is also used by adults. Garlic (蒜, *J. hiru*) is defined as one of five pungent tastes, along with Chinese chives (*hira* 薤), spring onion (*negi* 葱), shallot (*rakkyō* 薤), and ginger (*hajikami* 薑). All of these aromatic plants omit a strong smell. It was believed that evil disease is always repelled by raw-smelling vegetables, so someone who eats garlic is forgiven for his or her

<sup>(59)</sup> These descriptions of mulberry trees can be found in the entries of the *Keiranshūyōshū*. One entry entitled 'the twenty-two secret doctrine matters' of the *Keiranshūyōshū* depicts the tradition that one has used a mulberry tree as a crane for one year and won't get sick (*Keiranshūyōshū* 22. T2410\_76.0573a5-T2410\_76.0573a7). One entry entitled 'the twenty-two secret doctrine matters' of the *Keiranshūyōshū* demonstrates that mulberry tree sap must be served as a substitute for cow's milk used in rituals of Shingo and Tendai esoteric Buddhism (*Keiranshūyōshū* 22. T2410\_76.0572c7-T2410\_76.0572c14). One entry entitled 'the twenty-two secret doctrine matters' of the *Keiranshūyōshū* notes the widespread belief that a mulberry tree is a sacred tree represented as wind of the West in the five elements (*Keiranshūyōshū* 22. T2410\_76.0573a12-T2410\_76.0573a17).



mistakes and garlic is allowed to be used when one is ill. *Agalloch* (*jinkō* 沉香), as the name implies, grows submerged in water and gives off a strong fragrance. This plant is seen as a tree that produces an image of the Buddha land because it is believed to help one be born in a buddha land when it is burned or rubbed (as a powder) onto the skin. In this way, fragrant plants are believed to purify one of stench of death and bad odors. Accordingly, *agalloch* has been used as protection from various calamities and disasters.

### Conclusion

Rather than simply looking at the *Yōjōki* as a text about tea, in this article, I have looked at it in relation to Vinaya-esoteric and Daoist theories, imperial court rituals, and Buddhist botanical theories that influenced both annual political-religious events and people's daily lives. Seasonal and customary court rites associated with plants and flowers in particularly the *incha* ceremony, indicate the importance of the visual component of court ritual. Such scheduled rites also reinforced a certain etiquette and, along with this, social roles and court hierarchy. The emphasis on etiquette and social harmony was later seen in poetry festivals and the tea ceremony as they developed during the Muromachi period.

Plants and fruits appearing in the Buddhist canon refer to, or symbolize, four different things: the botanical Buddhist principle, plant as food, botanical herbal incense, and plant as medicine. The link between Buddhism and botany goes far back in the tradition: Śākyamuni is said to have been born under the Asoka tree, to have meditated and attained enlightenment under the Bodhi tree, and to have entered nirvana under the Sal trees, and the other named six buddhas of the past are likewise associated with trees. In Mahayana Buddhism, the bodhisattva's compassion manifests in the designated shape of tree, flowers, and leaves.

Appendix
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*Kissa Yōjōki*<sup>(60)</sup>(喫茶養生記, *A Record of Drinking Tea for Good Health*)The First Volume, *A Record of Drinking Tea for Good Health*

Written by Yōsai, a pilgrim in Tang, Vinaya monk

As for tea, it is an elixir [made of powdered tea leaf] for everlasting good health and the secret of the duties of a human being and extending one's life. Peaks and valleys that produce this [tea] are then in the divine spirit of that place. If one gathers this [tea] for the duties of a human being, that person will live a long life. [People who dwell in] India and China also greatly value this [tea]. My realm, Japan, was very keen on this [tea]. Since ancient times, my realm and other realms have set a high value on this [tea]. It is hardly necessary to mention that [I, Yōsai,] make use of this [tea that is effective for one's humanity and longevity]. Tea is a good medicine for everlasting good health, and the fact that it is effective for one's humanity, and longevity makes it even more so.

It is said that in the beginning of this world, the robust health of the human body, which consists of four major elements (earth is flesh and bone; water is blood; fire is body heat; wind is the power of movement), is the same as that of various deities. People in a degenerate age experience their flesh and bone becoming weakened, like a rotting tree. Even when they are given moxibustion and acupuncture, they feel only pain. Taking a hot spring cure has no good effect on them. When one engages their interest in taking treatment, they gradually grow weak and decay after a while. Is this not to be feared?

I, [Yōsai,] wish to think respectfully that in creating all things in the universe, the worlds of [Buddhist] *devas* think highly of making a human being. In order that a person may live out a long lifetime, it would be well advised to put great value on his life. The essential basis of living for a long time, in other words, is to take care of one's health. A key to the preservation of one's health is maintaining the good functions of the five viscera—liver, lung, heart, spleen, and kidneys (which correspond to the system of allocation to the Five Phases). It is said that the heart of the five viscera is very valuable. The most effective method to keep one's heart healthy is none other than drinking tea.

<sup>(60)</sup> The *Kissa Yōjōki* (*A Record of Drinking Tea for Good Health*), referred to as the *shochihon*, is revised and annotated in two works, previously cited: Sōshitsu, eds., *Sadō koten zenshū dai ni kan*, pp. 4–23, and Hayashi and Yasui, *Chakyō—Kissa yōjōki*. I have also consulted the contemporary Japanese translation by Sōshitsu, eds., *Sadō koten zenshū dai ni kan*, pp. 42–149.

Not thinking of [the function of] the heart is to lose the vitality of the five viscera. Losing [sight of] the five viscera will prove fatal to one's life and body.

Incidentally, it has been about two thousand years since an old man, [a skilled doctor,] in India (Jīvaka-Komarabhr̥tya) passed away. Who should we ask about the secret of this treatment in a degenerate age? It has been about three thousand years old since the Emperor of the Five Grains (神農, *shinnō*), the founder of herbal medicine, was concealed. How should we understand the nutrition of herbal medicine? Therefore, just as no one asks precisely about the condition of a human being, people fall ill in vain and cease to exist one after the other for no purpose. The method of treatment that is taught is incorrect, and ineffective moxa treatments harm [one's body] to no avail. I am somewhat acquainted with medicine in the present time because taking herbal medicine means that one feels worse, so it is not the most effective medicine for illness. Because the strong irritation of moxa treatment is directly conveyed to the pulse, one dies at an early age by receiving this treatment.

[In regard to the methods of treatment,] it is best [for me] to examine those of the Great Country (China) and indicate what the appropriate treatment in the present time should be. Furthermore, I establish two gates, [the *gozōwagōmon* 五臟和合門 and the *kenjokimimon* 遣除鬼魅門], showing the human condition in a degenerate age, in order to transmit the tradition to posterity, and I am delighted to have been of service to all communities.

In spring, on the first day of the first month of the fifth year of Jōgen [承元, 1211], the year of junior metal-goat (辛未, *kanoto-hitsuji*), I respectfully wrote [this preface to the record].

The first [gate] is the gate of the five viscera, which mingles together as one. The second [gate] is the gate of seduction, which wards off unrighteous divine spirits.

The first, the gate of the five viscera, which mingles together as one, is that according to the *Sonshō darani hajigoku giki hishō* (尊勝陀羅尼破地獄儀軌秘鈔, “*Secret Notes on Ritual Procedures for the Supreme Dhāraṇī and Hell-conquering*”), “One is the liver, which prefers a sour taste; two is the lung, which prefers a pungent taste; three is the heart, which prefers a bitter taste; four is the spleen, which prefers a sweet flavor; five is the kidney, which prefers a saline taste.” The five viscera correspond to the Five Phases [of wood, fire, earth, metal, and water], and then the Five Cardinal Points, [the north, east, south, west, and center directions].

The liver is said to be the east, spring, the phase of wood, the color blue, the soul, and the eyes. The lung is said to be the west, autumn, the phase of metal, the color white, vigor, and the nose. The heart is said to be the south, summer, the phase of fire, the color

red, the spirit, and the tongue. The spleen is said to be the center, the end of the four seasons, the phase of the earth, the color yellow, the Yellow [Emperor], and the mouth. The kidney is said to be the north, winter, the phase of water, the color black, contemplation, the marrow, and the ears.

Each organ of the five viscera has its own taste. If one organ has a lot of a desired taste, that organ only becomes stronger and is superior to the other organs. This results in making people ill. There are always four different tastes, the pungent taste, the sour taste, the sweet taste, and the saline taste, so that [one organ] has these [four different tastes]. There is not always the bitter taste, so [an organ] may not have this [bitter taste]. That is to say, the four major organs are always strong but the heart is always weak. Therefore, [the heart] becomes ill; [this so-called illness is called *shinjo* 心助]. If the heart becomes ill, all five tastes are different. Eating is precisely to spit up one's taste. It no longer means eating anything. For the moment, tea used [for this occasion] prevents the disease [of the heart] and makes the heart stronger. When one has a serious heart disease, one's complexion and skintone are bad, and one's fate is said to be reduced by this. In regard to the taste of food for cooking, there is no difference between our country and other countries. All countries lack the bitter taste, don't they?

Although [people] in the Great Country (China) drink tea, [people] in my country do not drink tea. People in the Great Country do not have heart disease and live for a long time. It may be that they do not suffer from prolonged illness and lose their flesh. [On the other hand,] it may be that there are a great number of people in my country, who have heart disease, suffer from prolonged illness, and lose their flesh. This is probably the reason that they do not drink tea. If one's five viscera are in poor condition, or if one is of feeble mind, one should drink tea. [Drinking tea] makes one's heart well and removes [the risk of] all kinds of disease. Even if other organs have a disease, if one's heart is in good condition its condition won't worsen. At the same time, the *Gozō mandara gikishō* (五臟曼荼羅儀軌鈔, “*Secret Notes on Ritual Procedures for the Five-Organ Mandala*”) says that the mandala cures disease [as follows]:

The liver is said to be the immovable buddha (Akṣobhya), the east, the healing buddha, and is located in the Diamond Realm [of the perfected body assembly of the Diamond Mandala]. By making the single-pronged *vajra mudrā* 獨古印 with the fingers, reciting the seed syllable A 阿, and performing incantations and prayers, the liver will remain in good health for a long time.

The heart is said to be the five meditation buddhas, the south, the “boundless space treasury” [bodhisattva] (Ākāśagarbha), and is located in the Jewel Realm

[of the perfected body assembly of the Diamond Mandala]. By making the jewel *mudrā* 宝形印 with the fingers, reciting the syllable *Traḥ* 怛羅, and performing incantations and prayers, the heart will remain in good health for a long time.

The lung is said to be the buddha of immeasurable life and light (Amitābha), the east, the “perceiving the sounds of the world” [bodhisattva] (Avalokiteśvara), and is located in the Lotus Realm 蓮華 [of the perfected body assembly of the Diamond Mandala]. By making the eight-petaled lotus *mudrā* 八葉印 with the fingers, reciting the syllable *Hriḥ* 乞里, and performing incantations and prayers, the lung will remain in good health for a long time.

The kidney is said to be the buddha [Śākyamuni], the north, the future buddha [Maitreya], and is located in the premises of the Performance Realm 羯磨 [of the perfected body assembly of the Diamond Mandala]. By making the action *mudrā* 羯磨印 with the fingers, reciting the syllable *Aḥ* 惡, and performing incantations and prayers, the kidney will remain in good health for a long time.

The spleen is said to be the bliss body of the historical Gautama Buddha [Mahāvairocana], the center, the wisdom [bodhisattva] 般若菩薩 (Prajñāpāramitā), and is located in the Buddha Realm 仏 [of the perfected body assembly of the Diamond Mandala]. By making the five-pronged *vajra mudrā* 五古印 with the fingers, reciting the syllable *Vaṃ* 鑊, and performing incantations and prayers, the spleen will remain in good health for a long time.

These five realms of performing incantations and prayers are the methods of treatment for the internals. Five tastes for good health are the cure for the externals. The cooperation [for good health between the methods of both treatments] for the internals and externals is to be able to maintain one’s body and mind in health. The five tastes are as follows:

The sour taste is orange, mandarin orange, citron, and vinegar.

The pungent taste is ginger, pepper, and ginger root from Gaoliang (高良薑, *kōryōkyō*).

The sweet taste is sugar.

The bitter taste is tea and *aristolochia* root (青木香; *shōmokukō*).

The saline taste is salt.

The heart corresponds to a virtuous person of the five viscera. Tea is the highest rank in the classification of taste. The bitter taste is the most highly ranked of all tastes. For this reason, the heart prefers the [bitter] taste. Keeping this organ healthy through taking the [bitter] taste [of tea] maintains the safety of the other organs.

If one has an eye affliction, it indicates liver malfunction. The “sour” medicine will cure the disease. If one has an ear affliction, it indicates kidney malfunction. The “saline” medicine will cure the disease. If one has an affliction of the nose, it indicates lung malfunction. The “pungent” medicine will cure the disease. If one has a tongue affliction, it indicates heart malfunction. The “bitter” medicine will cure the disease. If one has an affliction of the mouth, it indicates spleen malfunction. The “sweet” medicine will cure the disease. If one has a weak constitution and falls into despondency, this also indicates heart malfunction. Drinking tea frequently precisely enhances the vitality and spirit.

Six articles describing [the remarkable pharmacological] effects of tea and the [proper] season for collecting and preparation follow.

The first is the chapter on clarifying the name [of tea].

*The Erya*<sup>(61)</sup> (爾雅; *jiga*, “Literary Expositor”) says: *Jia* (檟; *ka*, “shrub”) is a bitter tea. One is named *mao* (萌; *bou*). One is alternately named *ming* (茗; *mei*, “second picking of tea”). The one that is picked early is [green] tea (茶; *cha*). The late picked one is [coarse] tea (茗; *mei*). People of Western Shu 西蜀 shall be designated as bitter tea.

[Western Shu] claims to be the provincial capital of Chengdu 成都府. This is a place that is about five thousand *li* to the west of the capital of the Tang dynasty. Things made here are all superior. The tea is certainly of superior quality.

*The Record of Guangzhou*<sup>(62)</sup> (廣州記; *kōshūki*) says, “*Gaolu* (皋廬; *kōro*)<sup>(63)</sup> is

<sup>(61)</sup> *The Erya* is an ancient Chinese encyclopedia consisting of nineteen sections in four volumes, including illustrations of plants, animals, and insects. It is still unknown when and by whom this work was composed. Guopu (郭璞, 276–324) annotated the extant text. An entry in the fourteenth section of the third volume of the *Erya* says, “The [tea] tree is small and bears some resemblance to the tree of *gardenia jasminoides*. The leaves are out in winter and can be boiled to make tea as a broth. Now, it makes a clear distinction that the early picked one is [green] tea (茶, *cha*), the late picked one is [coarse] tea (茗, *ming*). One is named *mao*. Another name is *ming*. People of Shu are designated as bitter tea”; *Erya gekan mae* (Geigakuken, 1801), p. 40.

<sup>(62)</sup> *The Record of Guangzhou* must be an “apocryphal” text that explains the natural features of the Guangzhou region. It is unknown when and by whom it was written. The name appears in the twenty-fifth section in the eight hundred and sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3845. The depictions of the aforementioned entry that appear in the *Shennongbencaojing* 神農本草經 refers to entries in the *Erya*, *Shennongbencaojing* 1 (Taipei: Yiwenyinshuguan, 1968), p. 50.

tea. One is named *ming*.” Guangzhou is a place that is about five thousand *li* to the south of the Song dynasty. It is near [foreign countries such as] Kunlun 崑崙 and India. [People] can acquire some of India’s valuable things there. [This place] is rich in farm products. The tea is of superior quality as well. This province is in a region with a mild climate and has no snow and frost most of the time. In winter [people] wear cotton clothes. Because of this, the tea is good to the taste. Precisely, people have the wonderful name of tea, *gaolu*. This province is a place of febrile disease. People from the north die of this nine times out of ten. Because all things from there are delicious people eat to excess. Before a meal one willingly takes areca nuts (檳榔子; *binrōji*) and insists that his guests also eat this [areca nut]. After a meal one drinks tea and insists that his guests drink [tea] whenever someone is visiting. This is due to precautionary measures not to lose one’s health and harm one’s mind. That is to say, tea and areca nuts are invaluable.

*The Record of Nanyue*<sup>(64)</sup> (南越志; *nan-etsushi*) says, “*Guoluo* (過羅; *kara*) is tea. One is named *ming*.”

*The Classic of Tea* (茶經; *chakyō*),<sup>(65)</sup> written by Lu Yu 陸羽, says, “Tea has five kinds of names; the first is *cha*, the second is *jia*, the third is *she* (設; *setsu*), the fourth is *ming*, and the fifth is *chuan* (筴; *sen*.) Adding *mao* to the list is the sixth.”

*The Record of Flowers and Trees* (花木志; *kabokushi*),<sup>(66)</sup> written by the King of Wei 魏王 says, “[Tea] is *ming*.”

The second is the chapter on clarifying the shapes of the [tea] tree, flowers, and leaves.

The annotation of the *Erya* says, “The [tea] tree is small and bears some resemblance to the tree *gardenia jasminoides*.”

<sup>(63)</sup> *Gaolu* is often called “Tang tea” and originates from the plant species of the great tea plantations of Yunnan.

<sup>(64)</sup> *The Record of Nanyue* is an “apocryphal” text that explains the natural features of the Nanyue region; it is unknown when and by whom it was written. The name appears in the twenty-fifth section in the eight hundred sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3845.

<sup>(65)</sup> *The Classic of Tea* is the first well-known manuscript of tea culture; it was compiled by Lu Yu (733-804) during the Tang dynasty. It consists of three volumes and ten chapters and provides instructions about tea drinking. The entry referred to is from the *Erya*, *Chakyō jō* (Kyoto: Tsujimoto Nihei, 1844), p. 1.

<sup>(66)</sup> *The Record of Flowers and Trees* of the King of Wei is another “apocryphal” text; it explains the species of flowers and trees in the period of the Wei kingdom. Its date of origin and composer are unknown. The name appears in the twenty-fifth section in the eight hundred sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3845.

*The Record of Tongjun* (桐君錄; *dōkunroku*)<sup>(67)</sup> says, “The shape of the tea flower is like the flower of *gardenia jasminoides*. The color [of the flower] is white.”

*The Classic of Tea* says, “[Tea] leaf is similar to the leaf of *gardenia jasminoides*. The white flower [of the tea tree] is like a rose.”

The third is the chapter on clarifying the virtues [of the tea tree].

*The Record of Wuxing* (吳興記; *gokōki*)<sup>(68)</sup> says, “There is a warm mountain in the west of Wucheng County where imperial *mao* is grown.” This is an offering to the imperial family (供御, *gongyu*; *kyōgyo*). All things offered to the emperor are named *kyōgyo*. How valuable tea is!

*The Record of Song* (宋錄; *sōroku*)<sup>(69)</sup> says, “This [tea] is nectar. Why does anyone say [this tea] is bitter tea?”

*The Guangya* (廣雅; *kōga*)<sup>(70)</sup> says, “Drinking tea helps to sober up and stay awake.” Drowsiness may be the beginning of all kinds of illnesses. Good health is not sleep-inducing.

*The Record of Buwu* (博物志; *hakubutsushi*)<sup>(71)</sup> says, “Drinking fresh tea reduces drowsiness.” Sleepiness is the dulling of one’s awareness. By drinking tea, [the amount of time] one needs to sleep is reduced.

*The Classic of Shennongsi* (神農食經; *shinnōshokukyō*)<sup>(72)</sup> says, “[When] drinking bitter tea one should spend as much time with the tea as possible. This brings joy to one’s spirits.”

<sup>(67)</sup> *The Record of Tongjun* is an “apocryphal” text; its origin date and composer are unknown. The name appears in the twenty-fifth section in the eight hundred and sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3845.

<sup>(68)</sup> *The Record of Wuxing* is no longer extant but the name appears in two texts: (1) the twenty-fifth section in the eight hundred sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3845; and (2) the second volume of the *Suishujingjizhi* (隋書經籍志, *zuishokeisekishi*) (Chengdu: Yufengying, 1882), p. 34.

<sup>(69)</sup> *The Record of Song* is another “apocryphal text” of unknown origins and authorship. The name appears in the twenty-fifth section in the eight hundred sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3843.

<sup>(70)</sup> *The Guangya*, compiled by Zhang Yi 張揖 during the time of Three Kingdoms, is a Chinese dictionary that appeared after the *Erya*. The *Guangya* does not have the entry that appears in the *Yōjōki*; the misattribution is probably due to annotation mistakes.

<sup>(71)</sup> *The Bowuzhi*, compiled by Zhang Hua (張華; 232–300) during the Western Jin dynasty (西晉; 265–316) is a collection of legendary accounts about immortals, animals, and plants, which was taught to generations of Chinese youth. The term “awareness” that appears in the *Bowuzhi* is possibly described as the six sense perceptions of the eyes, ears, nose, tongue, body, and mind.

<sup>(72)</sup> *The Classic of Shennongsi* is another “apocryphal” text of unknown origins. The name appears in the twenty-fifth section of the eight hundred and sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3844.



*The Record of Herbal Medicine* (本草; *honzō*)<sup>(73)</sup> says: A tea that tastes bitter and sweet is not a poison in itself but [possibly] cools down [the human body]. Having [tea] removes abscesses and rashes. [The virtue of having tea is that it] accelerates the effects of diuretics, reduces one's [need for] sleep, prevents infection and thirst, and promotes digestion.

All [the root of diseases that] can be seen are those caused by food that remains [in the stomach, undigested]. (If digestion [is improved], [one suffers] no disease [and becomes healthy]. Indigestion is [a condition in which] food remains [in the stomach] from three to five days.)

*The Commentary on Food* (食論; *shokuron*),<sup>(74)</sup> written by Hua Tuo 華佗, says, "Having tea for a long time develops one's mind." (It may be understood that the development of the mind is due to a perfect state of health, mentally and physically.)

*The Dietary Contraindication* (食忌; *shokuki*),<sup>(75)</sup> written by Lujishi 壺居士, says, "One who partakes of tea for a long time is said to be one who grows wings [and ascends to Heaven]. Having tea with *allium tuberosum* makes one feel slow on their feet." *Allium tuberosum* herbs are a kind of Chinese chives that does not grow in this country.

*The New Record* (新録; *shinroku*),<sup>(76)</sup> written by Tao Hongjing 陶弘景, says, "Drinking tea makes one feel that a load has been taken off their mind and one eludes the suffering of bone [problems]." Beriberi is said to be a bone disease. Tea is nothing compared to a good medicine for beriberi.

*The Record of Tongjun* says, "Making tea by boiling and then drinking it allows one not to fall asleep." Not sleeping is taken as illness.

*The Verse of Tea* (薜賦; *senpu*),<sup>(77)</sup> written by Du Yu 杜育, says, "Tea is to take hold of oneself and maintain the harmony of the internals, recovering from exhaustion."

<sup>(73)</sup> *The New Record of Herbal Medicine*, produced a reprint with additions and emendations during the Tang dynasty, says, "A tea (*ming*) that tastes bitter and sweet is not a poison in itself but cools down [the human body]. [The virtue of having a tea is that it] accelerates the effect of diuretics, promotes digestion, prevents infection and thirst, and reduces one' [need for] sleep. The tea [can be] harvested in autumn." *Xinxiubencao* 新修本草, in *Toshoryōsōkan* 圖書寮叢刊 (Tokyo: Kunaichō Shoryōbu, 1983), p. 42.

<sup>(74)</sup> *The Commentary on Food* by Hua Tuo is an "apocryphal" text of unknown origins. The entry appears in the twenty-fifth section in the eight hundred and sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3844.

<sup>(75)</sup> *The Dietary Contraindication* by Lujishi is another "apocryphal" text of unknown origins. The entry appears in the twenty-fifth section in the eight hundred and sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3844.

<sup>(76)</sup> *The New Record* by Tao Hongjing is an "apocryphal text" of unknown origins. The name appears in the twenty-fifth section in the eight hundred and sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3844.

<sup>(77)</sup> *The Verse of Tea* is the first collection of poems in praise of tea.

“Internals” is another name for the five viscera. Tea is the best way to adjust disharmony between the five viscera. The internals are said to be the five internals.)

*The Poetry of Ascending to Chengdu Tower* 成都樓, composed by Zhang Mengyang 張孟陽, says: A sweet-scented tea is the premium taste of six drinks.<sup>(78)</sup> The brimming taste is spread widely to nine divisions. If it is true that one’s life is even in the slightest degree comfortable, this earth is a place of pleasure.

The “six lucid sense organs” are said to be the six purifications. The “nine divisions” are said to be the nine provinces of the place of the Han. (The country of the Han is divided into nine parts and has established [nine] provinces. In the present time it consists of thirty-six districts and three hundred and sixty-eight provinces.) “One’s life even in the slightest degree” is said to be a condition in which with the help of fresh vegetables one’s body is made comfortable and one maintains good health. The “slightest degree” means the vegetables one consumes. The pleasure one experiences is to recreate oneself.

*The Collection of Herbal Medicine* (本草拾遺; *honzōshūi*)<sup>(79)</sup> says: *Gaolu* is bitter tasting and satisfying. Drinking [tea] slakes one’s thirst, removes [the risk of] pestilence, shakes off drowsiness, promotes urination, and one becomes wide awake. [Tea] grows in the mountains of the southern sea, and the people of the south find it quite valuable.

There is an isolated island in the sea of Guangzhou 廣州, called Hainan 海南 or Guangnan 廣南; there are many coastal areas near [the island]; all these areas are called Nan 南. The people who live there are called the people of the south. Guangzhou is a place of febrile diseases. (Fever is said to be a disease of the “red bug” [赤虫; *akamushi*]<sup>(80)</sup> in this country.) People of the capital of Tang China know the district by name and visit there. Nine out of ten do not return to the north. Because the food is delicious people suffer from indigestion. Therefore, one eats too many areca nuts and drinks too much tea. Overeating [areca nuts] without drinking [tea] causes bodily and organ trouble, with the result that many residents of that place [come] to this calamity. Furthermore, no one makes a pilgrimage to Mt. Kumano, located in the south, in the summer, due to it being a place of febrile diseases. Fever is also another name for

<sup>(78)</sup> This line from a poem appears in the twenty-fifth section in the eight hundred sixty-seventh volume of the *Taipingyulan* (Gakukaidō, 1892), p. 3845. It may be that the “six drinks” are as follows: water, rice water, (*shō*, 漿), a sweet drink made from fermented rice (*rei*, 醴), highly purified *sake*, soy sauce, and a sweet drink made from millet.

<sup>(79)</sup> *The Bencaoshiyi* is a collection of medical herbs compiled by Chen Cangqi 陳藏器, who says, “According to the *Record of Nanyue*, *gaolu* is tea. One is named *gualu*. The tea leaves look similar to *ming*. One is named *guoluo*. Another name is *wulu*. These names are referred to as [coming from] primitive languages.”

<sup>(80)</sup> This may refer to scrub typhus, a form of typhus caused by an intracellular parasite.

“warm disease.”

*The Record of Tiantaishan* (天台山記; *tendaisanki*)<sup>(81)</sup> says, “One who has tea for a long time is said to be one who grows feathers and wings.” It is said that one moves one’s body lightly and is capable of flying.

The tea section in the *Six Volumes of Bai Juyi* (白氏六帖; *hakushirikujō*)<sup>(82)</sup> says, “[Tea] is an offering to the emperor.” (Farmers and lower-class people do not know [even] a little about [tea]. That is why [tea] is valuable.)

A poem in the *Collection of Bai Juyi* (白氏文集; *hakushimonjū*)<sup>(83)</sup> says, “Tea at the time of horse<sup>(84)</sup> is capable of sweeping away one’s drowsiness.”<sup>(85)</sup> The time of horse is at mealtimes. Tea drinking after meals is said to be tea in the time of horse.

The poem entitled “Early Summer” composed by Bai Juyi, says, “Perhaps one drinks one teacup of *ming*.”<sup>(86)</sup> Teacup is a good name for the teabowl, with a shape that has a wide rim and a narrow bottom. It is a small teabowl with a deep, narrow bottom for keeping the water hot for hot tea. Drinking tea with a teabowl that has a shallow bottom is not preferable. In addition, it says, “Suffering from eye trouble is to know the virtue of tea.”<sup>(87)</sup> Drinking tea, one does not suffer from bodily troubles even if one does not sleep through the night. Furthermore, it says, “The thirst of *sake* is one cup of deep tea in spring.”<sup>(88)</sup> Drinking *sake* means to be thirsty and yield to the desire to drink. At that moment, even if one is only capable of drinking tea, do not drink any other hot water drink because that may produce various diseases.

The fourth is the chapter on clarifying the season for harvesting tea.

*The Classic of Tea* says, “[The season of] tea picking is the period between the second, third, and fourth months.”

*The Record of Song* says: Newly picked tea is a gift presented [to the emperor

(81) The entry does not appear in the *Record of Tiantaishan (Tiantaishanji)* (Taipei: Yiwenyinshe, 1965).

(82) *The Six Volumes of Bai Juyi* is an encyclopedia compiled by Bai Juyi (白居易, 772–846) consisting of thirty volumes. The entry appears in the fifth section of the *Six Volumes of Bai Juyi, Baishiliutie 5* (Tokyo: Kyūkosho, 2008), p. 197.

(83) *The Poetry collection of Bai Juyi* is a collection of poetry selected by Bai Juyi in of seventy-one volumes. Yōsai quotes four phases from this work.

(84) The time of horse is the four-hour period two hours before and after noon.

(85) The entry referred to is a poem entitled “Sixteen Syllable Rhymes,” in the *Hakushimonjū dai jū kan* (Tokyo: Meiji Shoin, 2014), p. 209.

(86) The entry entitled “Early Summer” referred to is a poem entitled “Enjoying a Breathing Space in Early Summer,” in the *Hakushimonjū dai ni kan jō* (Tokyo: Meiji Shoin, 2007), p. 141.

(87) The entry referred to is a poem entitled “A Poem Given to the King of the Great Dali Kingdom,” “in the *Hakushimonjū dai kyū kan* (Tokyo: Meiji Shoin, 2005), p. 494.

(88) The entry referred to is a poem entitled “Taking an Elixir called Unmosan in Early Morning,” in the *Hakushimonjū dai jūichi kan* (Tokyo: Meiji Shoin, 2015), p. 253.

from the regions of] Wu 吳 and Shu 蜀 in the first month of the seventh year of Daihe (大和, 833). All tea is picked for this [offering] in accordance with the rules of etiquette during the winter season. An imperial ordinance says, “Newly picked tea offered to me (the Emperor) should be harvested at a certain time after the first day of spring.”

The intention is that harvesting tea during winter is troublesome. Since this decree, all [freshly picked tea that is to be presented to the emperor] is harvested and offered after the first day of spring.

*The History of Tang* (唐史; *tōshi*)<sup>(89)</sup> says, “Tea was first taxed in the spring of the ninth year of Zhenyuan 貞元 (793).” A good name for tea is “early spring.” In addition, it has [another name,] “tender green shoots,” [derived from] a seasonal [tea picking] ceremony. The rules of etiquette to harvest tea during the Song dynasty are as follows. There is a tea plantation at the rear of the imperial palace. During the first three days of the New Year lower-class people gather in the tea plantation and walk up and down, [calling out in] loud voices all day [on the first day of the New Year]. The next day, when one or two out of ten long, tender, green shoots begin to appear, they pick these [tender, green shoots] with a pair of silver tweezers and then make tea [from them]. [One spoonful of this tea is worth a thousand *kan* 貫.<sup>(90)</sup>

The fifth is the chapter on clarifying the act of harvesting tea.

According to *the Classic of Tea*, do not pick tea when it is raining. Do not harvest, roast, or steam tea when it is cloudy, even if it is not raining. The tea’s efficacious vigor would be weakened.

The sixth is the chapter on clarifying the preparation [of tea].

The way of roasting tea during the Song dynasty is that one harvests tea in the morning and steams and roasts it while it is very fresh. Someone who cannot see anything through or who is neglectful is not suitable for this work. One spreads paper on a shelf and roasts the tea, exercising ingenuity by using a low cooking fire so as to not scorch the tea. Even without having to stay up all night, one finishes roasting the tea during the night, neither sooner nor later. [The just-fully roasted tea] is put in a fine bottle and then tightly sealed with bamboo leaves. This way the tea will not be damaged even after many years. When there is a great opportunity to pick tea, preparing enough laborers and food as well charcoal and firewood is required. With that in mind, one

<sup>(89)</sup> The entry of the ninth year of Zhenyuan 貞元 is referred to as both the *Old Book of Tang* and the *New Book of Tang*.

<sup>(90)</sup> One *kan* is equal to 3.75 kg.

should proceed to harvest the [tea].

As stated above, this provides an account of records about methods for [maintaining] good health in a degenerate age. Because those who participate in the act of healing do not know the way of picking tea, this [practice] is not used. On the contrary, they may express criticism that [tea] is not a medicine. This is because they do not know the virtue of tea. In the days when I, [Yōsai,] was in Tang China, I encountered many people who found tea valuable. Although there are many stories [about the value of tea], providing an explanation [in this record] is impossible. The emperor who has a loyal retainer always gives them tea. Tea is granted to a monk who preaches the Dharma to the Emperor. This is the same now as it was back then. Only the way of tea remains. Not drinking tea is due to the effects of various medicines. It is because the heart is weak. All people of the upper, middle, and lower classes for generations to come should know this. Now I am ordered to complete this book. The act of subsequently correcting or revising this work is prohibited.

[End of] The First Volume of *A Record of Drinking Tea for Good Health*

### **The Second Volume of *A Record of Drinking Tea for Good Health***

Written by Yōsai, a pilgrim in Tang, Vinaya monk

The second, the gate of seduction, wards off unrighteous divine spirits (遣除鬼魅門, *kenjokimimon*). According to the *Daigensui taishō gikihishō* (大元帥大將儀軌秘鈔, “*Secret Notes on the Ritual Procedure for the Great Commander-in-Chief*”):<sup>(91)</sup>

In a degenerate age, when one’s lifetime is one hundred years, the four assemblies<sup>(92)</sup> often violate religious precepts; when the teaching of the Buddha is disobeyed the country is desolated and devastated. When increasing numbers of people are dying, [humans and animals] morph into evil spirits that throw the country into chaos and harass people. When various calamities and diseases arise [in the country] there is no relief. Doctors clearly do not have a clue as to an effective medicine and the appropriate means to help [people] suffering

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<sup>(91)</sup> This text is assumed to be an “apocryphal” text; it describes the cult of the commander-in-chief on the fortune of the directions in the divination system based on the Daoist theory of the Five Phases.

<sup>(92)</sup> The “four assemblies” are ordained monks and nuns (*bhikṣus* and *bhikṣuṇīs*), and male and female lay devotees (*upāsakas* and *upāsikās*).

from a long illness who have become extremely fatigued. In such a case, chanting the *dhāraṇī* of the commander-in-chief will exorcise evil spirits and immediately cure their illness. A practitioner who resides at depth of this gate of seduction and pursues this practice certainly removes disease by adding some virtuous deeds. In addition, [people who] contract disease yet possess no religious efficacy in offering a prayer for the Three Treasures of Buddhism are those who make light of the teaching of Buddhism and have distrust. In such a case, by returning to the commander-in-chief and invoking the original vow, one calls upon the religious efficacy of the Buddhist teachings and is set free from disease, with the result that the teachings of Buddhism again arise. Especially, adding spiritual efficacy is precisely to attain enlightenment.

Considering the above, the aspects of disease these past few years are just like this. Therefore, there is only one *dhāraṇī* that appears in the text [entitled *Daigensui taishō gikihishō*]. By always following this implication, Yōsai pursues this [practice] and then experiences great religious efficacy [from the Buddhist teachings]. The aspect [of disease in recent years] is neither cold, nor heat, nor groundwater, nor fire-wind. Accordingly, those pursuing the way of medicine in recent years make many diagnostic errors.

The first is a disease of drinking water. This disease is caused by strongly flavored [food and drink]. [Having food and drink of] salty taste is dangerous [to the human body]. If one [who suffers from the disease of drinking water] takes mulberry rice porridge, the efficacy [of the treatment] [begins to] manifest within three to five days. Do not avoid eating Chinese chives (薤, *ōmira*), garlic (蒜, *hiru*), and spring onion (葱, *ki*) for a long time. I hear that evil diseases always dislike raw-smelling [vegetables].

The second is a disease of the spirit in which one loses the use of one's limbs from paralysis. This disease is caused by a feeling of chillness and humidity. Acupuncture, moxibustion, and hot spring treatment are dangerous [for one who contracts this disease]. If one [who suffers from this disease] does not go near fire, takes a bath, exposes himself to the wind, or eats food, he is gradually restored to health. Taking mulberry rice porridge and mulberry hot water is also [a good cure]. If one wishes to take a bath, heat mulberry hot water and then have a tub bath with one to two pails [of the mulberry hot water]. It is necessary to take a tub bath every three to five days. When taking a tub bath, if no sweat drips [from the body] this is the way to cure [the disease]. If one's body gives off steam, that person certainly has little appetite.

The third is a disease of fasting. This disease is caused by a feeling of being chilled. Being around fire and bathing is dangerous [if one contracts this disease]. During the summer and winter seasons, keeping the body refreshed during summer and winter seasons is a good cure. In addition, taking mulberry rice porridge and mulberry hot water is gradually effective [and helps one regain their health]. If one is in a rush [to warm oneself], there may be needed to take moxibustion and hot spring treatment, so this person has no chance of recovering [from the disease].

As stated above, all of these three kinds of diseases are caused by a feeling of chilliness. In addition, in this degenerate age evil spirits [cause disease]. The mulberry treatment is absolutely effective. There is no room to doubt [what I have said].

The fourth is a disease of a swelling. This disease is caused by [a swelling that contains] liquid and chilliness. However, it is not a malignant tumor such as subcutaneous swellings, which are called carbuncles and boils on the skin. People do not know [about the cause of this swelling] and many of them are mistaken about it. Because [swelling] is caused by a feeling of chilliness, large and small swellings are not susceptible to fire. Therefore, people are foolish enough to believe that [these swellings] are malignant tumors. These days burning moxa on the skin, regardless of the size of the swollen area, causes more swelling. [In such a case,] there is no cure because scorching poison is not capable of treatment. Cooling [this disease] with water and stones involves some risk. How can one who has the result of karma that they are doomed to die be cured by moxa treatment? Does one who still does not know whether they have the result of karma that they are doomed to death die without moxa treatment? Although there are [many diseases] that abate without moxa treatment, there are a few that disappear with moxa treatment. Consider [the reasons] very carefully. If a swelling appears, regardless of whether it is hard or soft, without knowing whether it is right or wrong, one grinds up the roots of achyranthes and squeezes [the moisture out of boiled achyranthes]. [Then] they put the sap on the swelling, and when it dries up, they reapply the sap to the swollen area. [If they do this] the surrounding areas [of the swelling] do not become swollen. The swelling only festers and pus flows out [when the skin covering the infection is broken]. It will not become a big problem. In such a case, [one should] take mulberry rice porridge and mulberry hot water as well as tea blended with five incenses.

The fifth is the disease of beriberi. This disease is caused by being satiated with the evening meal. Eating and drinking at night are accompanied by danger. In such a case, [one can] take mulberry rice porridge and mulberry hot water. In addition, taking the root of Gaoliang ginger and tea is good. A new book of medicine says that one who

suffers from beriberi has a full stomach in the morning and does not eat heartily in the afternoon. For this reason, one who avoids eating and drinking too much and considers their mealtimes carefully does not get beriberi.

As stated above, these five kinds of disease are said to be caused by evil spirits in a degenerate age. These [five diseases] are cured with mulberry; namely the mulberry tree is a sacred tree under which all past buddhas completed the path to buddhahood by attaining enlightenment. When small pieces of mulberry wood—firewood which contains plenty of the “milk-sap” of mulberry—are burned on an altar to invoke spiritual help, the evil spirits disperse immediately. In addition, mulberry trees are appropriate to pray to for good health and longevity. Evil spirits do not come close to mulberry trees. For this reason, this tree is a medicine for all kinds of diseases. If one uses the wood of this tree for a Buddhist rosary, a walking stick, or a pillow, that person is not at risk from evil spirits [of the six realms of desire who try to prevent people from doing good deeds]. Moreover, other cruel and evil spirits will not approach them.

Yōsai cures all kinds of diseases with this tree, and there is nothing that does not respond to treatment. All disease these days is caused by a feeling of chillness. Therefore, mulberry trees are the best treatment [for these diseases]. Many people who do not know this die at an early age. Pretending that a swelling is a malignant tumor or other various diseases such as beriberi is foolish. Giving an exaggerated name to a disease for which a method of treatment is unknown is a regrettable condition. Because there is no medicine that can be used on a malignant tumor and no treatment is used for beriberi, it is said that it is foolish and hardly worth discussing. [It has been said for some time that] there is no treatment for beriberi. These days foot pain is caused by a feeling of chillness. No appropriate treatment for a feeling of chillness is capable of curing beriberi for any length of time. [It has been said for some time that] there is no treatment for malignant tumors. These days there are no malignant tumors. If anything, [the disease] is due to the feeling of chillness and heat combined. Now, pretending that [a swelling] is a malignant tumor actually indicates that there is no treatment. Named [as a disease], [the swelling] becomes stronger and more powerful. This [disease] can be cured with mulberry trees; the virtue [of mulberry trees] is gradually efficacious. The methods of using mulberry trees [for medicine] are as follows.

The method of mulberry rice porridge: a handful of a black soybean, cut finely into many pieces the size of one *sun* 一寸, the cut end of a branch of a mulberry tree measuring three *sun* 三寸<sup>(93)</sup> (if it were applied to the measurement of the little finger), and beans are put [into a pot] and boiled with three *shō* 三升 of water. When the beans

<sup>(93)</sup> Three *sun* is approximately equal to 9 cm.



and [pieces of the branch of] mulberry tree are boiled, the [mulberry] is removed [from the pot] and a handful of a rice is added [to the pot]. Using the amount of water as one wishes boils the rice into a thin gruel. On a winter night, [begin boiling the mulberry rice porridge from] the time of the cock's crow.<sup>(94)</sup> On a summer night, [begin boiling mulberry rice porridge starting in] the middle of night and finish boiling before daybreak.

While fasting, and without adding salt, one eats some [of the mulberry rice porridge] and later on eats an accompanying dish. Do not neglect to take [mulberry rice porridge] every morning. [Mulberry rice porridge] that has been boiled a long time serves as a medicine. [Mulberry rice porridge] that has been boiled quickly does not serve as a medicine. If [the medicine] has no effect, one knows that [the mulberry rice porridge] was not boiled long enough. In the morning one eats the [mulberry rice porridge] and during that day one does not feel thirsty or get drunk. [Therefore,] one is at ease mentally and cultivates good health. [This cure] will certainly be effective if one has faith. A tough [mulberry] rice porridge is ineffective; the only thing [that distinguishes it] is that it looks different from the rest. (A fresh branch of mulberry tree that has grown this year is best for making and boiling rice porridge. If not, a sprout may be used.)

The method of boiling mulberry rice porridge: cut a branch of mulberry tree into small cubes the size of of *sugoroku* and grill it. Char the slightly burned surface of a piece of wood with a sharpened end and split it into two. [Then] separate it into three *shō* 三升 of bags and five *shō* 五升 of bags. Allowing it to sit for a long time is good. When the time is ripe, add one *shō* of water to half a *gō*<sup>(95)</sup> of the splintered wood and boil it. [Then] take this [as medicine]. It is possible to boil [a branch of mulberry tree] without holding it over the fire. “Fresh wood” is sufficiently not bitter [to taste]. All diseases such as dropsy, beriberi, malignant tumors, and paralysis can be cured [with this treatment].

The method of harvesting mulberry trees: when mulberry trees are cut with a saw, gather the sawdust by hand. [Then] put [the sawdust] into a good *sake* and drink it. This treatment is also capable of relieving menstrual pain. It is effective for all diseases of the inner body and the abdomen. It must be believed that there is a similar method in Daoist practice.

The method of chewing mulberry trees [in the mouth]: whittle a piece of mulberry tree into a toothpick and always put this in the mouth. [As a result,] one will

<sup>(94)</sup> The time of the cock's crow is approximately at 2:00 A.M.

<sup>(95)</sup> One *gō* is approximately equal to .3306 m2.

have no mouth diseases or loose teeth. [The mulberry toothpick causes] good smells in the mouth, and evil does not come close. Medicine in a degenerate age is excellent like this. Much more, making a toothpick from the root [of a mulberry tree] is good. [A mulberry tree root that is found] three *shaku* 三尺<sup>(96)</sup> beneath topsoil is particularly good. [It is obvious that the root of the mulberry tree] taken from the ground is poisonous, but [a mulberry tree root collected from] beneath topsoil has no poison. All disease related to the mouth and eyes are cured. All people of this world know this.

The method of making a mulberry tree pillow: [form mulberry wood into] a box shape and use it as a pillow. When one uses mulberry as a pillow, it removes headaches, one does not have nightmares, evil spirits do not come close, and one's eyes become brighter. [A mulberry tree pillow] is very effective beyond description.

The method of harvesting mulberry leaves: at the beginning of the fourth month pick mulberry leaves and dry them in a shady place. In the ninth month of autumn, when two-thirds of the mulberry leaves have fallen, take one-third of the best branches [of the mulberry tree] and dry them in a shady place. Grind them into powder and take one [cup of tea], following the rules of tea etiquette. One will have no abdominal diseases and will feel refreshed. Divide the mulberry leaves picked in the fourth month and in the ninth month into equal parts and measure them on a scale.

The method of harvesting a mulberry: when the mulberry is ripe, pick it and dry it in the sun. Grind it into powder and make it into a ball the length of a paulownia with honey. While fasting, consume thirty balls with *sake*. Continuing to take this daily brings ease to the body and removes illness.

The method of taking the ginger root of Gaoliang: this medicine is ginger root from Gaoling County in the Great Song country. It is greatly valued in the Great Country (China), Khitan 契丹, and Goryeo 高麗 as well. It is a good medicine that only exists in a degenerate age because it cures all kinds of disease in these times. Grind it into a fine powder and add a large spoonful, measuring about one-hundredth of a *yen*, of fine powder into some *sake*. [Then] drink this. Those who do not drink[alcohol] can take it with hot water. In addition, it can be infused by boiling and one drinks this. However, with this method of preparation its efficacy is weakened. The best way for all to take [this medicine] is added to cooked rice. As for the amount, many or few, and the time, fast and slow, these can be arbitrarily adjusted in consideration of the response on all such occasions.

The method of drinking tea: extremely hot water (it is simply said to be boiled water) is used to make tea and one drinks it. [Adding] two or three spoonfuls, each

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<sup>(96)</sup> One *shaku* is approximately equal to 30.3 cm.

measuring about one-hundredth of a *yen*, of powder [is preferable but] one may add the amount of powder as one wishes. However, reducing the amount of hot water is preferred, though this is also as one wishes. Very rarely, strong tea tastes delicious. Drinking tea promotes digestion after eating food and drinking *sake*. When feeling thirsty, one always should drink tea, not other hot water. If one becomes thirsty, one contracts various diseases due to not drinking mulberry hot water and tea. The efficacy of tea is as stated above.

This tea is very attractive to various deities. When making an offering to various deities, tea is [always] used. If one does not offer tea [to various deities] one does not accomplish the rules [of etiquette]. A song composed in the Song dynasty says, “Evil spirits of plagues abandon their vehicles and show great respect and admiration to a tea tree.” *The Collection of Herbal Medicine* (the title of a book) says, “[Tea] prevents a parched throat and removes plague.” How precious tea is! [Tea is used] from the head, which is well informed about the boundary of spirits and various deities, down to the bottom, which is to give help to people living in what is called a satiation period. It is said that other medicines are efficacious for only one kind of disease. Tea is a medicine for all kinds of diseases.

The method of taking tea blended with five incenses: the first is *aristolochia* root, one *ryō* 兩.<sup>(97)</sup> It tastes bitter and pungent. The second is *agalloch* (沉香; *jinkō*), one *fun* 分.<sup>(98)</sup> It tastes bitter and pungent. The third is cloves (丁子; *chōji*), two *fun*. It tastes bitter and pungent. The fourth is *pistacia lentiscus* resin (薰陸香; *kunrokukō*), one *fun*. It tastes bitter and pungent. The fifth is musk (麝香; *jakō*), just a little, not a large amount, due to its great heat. It tastes bitter and pungent.

The five kinds of incenses described above are mixed together and then ground into powder. Every day one takes [tea made with this powder]. Heat a spoonful of water measuring one-hundredth of a *yen* and make tea with the water. It is possible that when one drinks the tea made [of the five kinds of incenses, the result is that] the efficacy [of the tea] is weakened (it is not powdered and one gets a taste of the tea itself). The aim of blending the five kinds of incenses [in tea] is to take the *aristolochia* root. Perhaps, the aim of taking *aristolochia* root is to cure heart disease.

Once when Yōsai was in Tang, I arrived at Mingzhou 明州 from Tiantai-shan 天台山 on the tenth day of sixth month. The weather was extremely hot and everyone was close to collapsing. A shopkeeper took a *sake* holder and put eight *fun*<sup>(99)</sup> of cloves

<sup>(97)</sup> One *ryō* is approximately equal to 41–42 g.

<sup>(98)</sup> One *fun* is approximately equal to .375g.

<sup>(99)</sup> Eight *fun* is approximately equal to 3 g.

into it. He filled it with water and boiled tea for a good long while. I did not know for what this would be helpful. After making the tea, he brought a big teabowl filled with the clove tea and gave it to Yōsai. He said, “You are a learned Buddhist monk. In this time when the weather is hot, you (Yōsai) traveled so far. You sweated profusely and were afraid of an unpleasant feeling. Therefore, I (the shopkeeper) now give you this tea.” In the case that the amount of cloves to be boiled is equal to one *shō* 升,<sup>(100)</sup> the amount of water should be about one and a half *shō*. [The amount of clove tea] I took was about two *gō* 合. After drinking the [clove tea] I felt cool and refreshed. From [this experience] I learned that clove tea is capable of making one cool in times of intense heat, and it is also capable of making one warm in times of great coldness. One should know that each of these five kinds of incenses has such a virtue. The same may be said of [the virtue of tea] as the winter season approaches. The virtue of tea blended with five kinds of incenses is the same as that of tea itself. Therefore, one should drink this [tea]. In the situation that these five kinds of incenses are not all available, taking [tea made with] one kind of incense is possible.

As stated above, with Buddha’s protection the record [of drinking tea] for good health in a degenerate age has been discussed at length. This was [written through my] free conception, due to a secret method transmitted by word of mouth from the Great Country (China). The method of curing various diseases is as follows ([it is probably] safe to think in this way): the mulberry tree is an elixir. [The characteristics of] immortals are twofold: one is the immortals of mortifying the flesh; the other is the immortals of taking medicine. The immortals of mortifying the flesh means abstaining from delicious food and maintaining a long life only through eating grains of rice and millet. The immortals of taking medicine is to take various kinds of medicine and maintain a long life. Among the latter, the immortals of taking mulberry trees is capable of maintaining longevity. As stated above, the treatment made with mulberry trees is far superior to other treatments because it is an elixir.

*The Record of Herbal Medicine* says: Taking the powdered branch of mulberry trees is a cure for dropsy, lung diseases, beriberi, tumors and swells, and cold; taking it daily cures intense itchiness and dry skin over one’s body; taking it cures dizziness and coughing; taking it has an effect on digestion and diuresis; taking it brings ease of bodily movement; taking it one hears well and has good sight; taking it makes a bright complexion; taking it cures dry mouth.

*The Classic of Immortals* says, “One does not take any elixir without powdered mulberry.” First, take powdered mulberry. After that, take various elixirs. For this

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<sup>(100)</sup> One *shō* is approximately equal to 1.8 liters.

reason, mulberry is an elixir of the highest excellence. Thinking to take tea made with mulberry, the great value of these teas is not arranged in grades. Both are the ultimate elixir of elixirs. This is an ingenious method for good health. These records are all quoted from descriptions that have been preserved to today in the Great Country [for many generations]. If one has doubts, then travel across the Great Country and inquire about the [efficacy of tea]. One becomes aware [of the efficacy of drinking tea]. Now I, [Yōsai,] am ordered to complete this book. The act of subsequently correcting or revising this work is prohibited.

[End of] The Second Volume, *A Record of Drinking Tea for Good Health*

The third day of the first month of the fifth year of Jōgen [承元, 1211], the year of junior metal-goat (Jpn. *kanoto-hitsuji* 辛未), I, [Yōsai,] respectfully wrote this manuscript for the record myself when I did the ascetic practice of silence.

Fifteenth rank: Gon-Risshi 権律師 (lit., “Supernumerary Master of Discipline”),  
Hokkyō Shōnin 法橋上人 (the third highest rank for Buddhist priests), Yōsai.

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