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Rudimentary introduction to the characteristics of two Japanese aesthetical concepts, subtle taste and elegant simplicity

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I hereinafter describe the characteristics of the two aesthetical concepts Japanese people are traditionally proud of which are the representatives of their culture prevailingly recognized all over the world here on earth.

Those two aesthetical concepts, namely, “subtle taste” (wabi) and “elegant simplicity” (sabi) have been rigidly performing as the profound traditional spiritual ideals from generation to generation in the unique history of Japan aesthetically isolated from other countries.

Quintessentially, those spiritual ideals are perceptibly interpreted and treated as the “highest aesthetic values” by cultured, artistic or learned professionals in the world who possess keen susceptibility blessed to feel and understand the delicate characteristics of the values.

It is undoubtedly true that those two aesthetic values, subtle taste and elegant simplicity possess some common unique aspects and senses internally.

The aforementioned are as follows;

- 1) a fundamental sense of quiet sadness
- 2) encouragement of simplicity
- 3) rejection of superfluous gaudiness

As to the essence of cultural value in Japan, it is not aesthetically elegant and mature to thoughtlessly have “something superfluous” in the traditional Japanese spirituality minutely and delicately subtilized.

In the lecture aesthetically given by your instructor, Toshiyuki Namai in English, you will be dramatically clearer to reasonably grasp those abstract concepts by inches in accordance with his systematic teaching given.

Spiritual rigidity in you is absolutely required for you to receive what is called “appropriate lecture” in the Ginza sanctuary. The instructor, Toshiyuki Namai is always keeping his teaching standard for all students in order to reasonably carry out his instruction.

“You are ‘a person’ who decides the quality of lecture all the time.”