

grounds in each period.

In the next place, we will introduce and examine the Sabi theory of other several specialists in our country.

- 1) Sabi means the limitation of spatial expressions by resistance and interruption of patina and also the discrepancy between the expressed and that to be expressed⁴⁾.
- 2) The Sabi experience is to find complexity in simplicity like in Indian-ink paintings⁵⁾.
- 3) Sabi is the specific tendency to catch the sober, sedate mood and to experience the silence beyond the attractive brightly colored, gaudy reality⁶⁾.
- 4) The Sabi mood is the naive quality of Jimi. The literal meaning of Jimi (sober) is the taste of earth and it means the submerging within one's own disposition of his person⁷⁾.

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From the preceding statements and illustrations, the general philosophical meaning of Sabi or Shibui can almost be understood. Finally its psychological qualities in our perceptual experiences should be pointed out.

Regarding color experience, dark, shaded, unsaturated and so-called film colors are the qualities adhered to in Sabi, and in our tonal perception so high-pitched or loudness is remote from it. To feel vibration in Japanese music may be greatly favorable. To enjoy sweet in bitterness in our taste and to feel roughness, coarseness or coolness in touch may also be required for it. Further, in regard to spatial and temporal traits, asymmetry, non-equilibrium, rejection of repetition, unpatterned, generally imperfection and lack of artifice in spatial form and softness, steadiness and serenity in motion are naturally assumed as Sabi characteristics. These characteristics can be found in the principles of construction of Japanese tea rooms and No-plays.

The Japanese have always had sayings as follows: Sabi of a person is the aging spiritual-enlightened state. Sabi of things is crackled and distorted objects. Sabi of time is the old and antique against the new and modern. Sabi of number is the small against the large, the odd against the even.

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