



# GO FOR BROKE

## *Bulletin*

442ND VETERANS CLUB

VOL. XLV

No. 2

APRIL - JUNE, 1994

## *442nd at the White House*



BOB KATAYAMA, 442nd Legal Counsel, represents the 442nd at the White House and Arlington Cemetery Memorial Day services. He was chosen for a private meeting with PRESIDENT CLINTON.





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3rd VP.....	Guy Koga
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## COVER STORY

by ROBERT KATAYAMA

By invitation of PRESIDENT CLINTON, ROBERT KATAYAMA of the Honolulu office, representing the 442nd Regimental Combat Team of World War II fame, joined with about 100 World War II veterans, representatives of national veterans organizations, and senior civilian and military brass, including Secretary of Defense PERRY and Joint Chief of Staff General SHALIKASHVILI on Memorial Day for a breakfast reception at the White House with PRESIDENT and MRS. CLINTON.

At 7:30 a.m., the guests entered through the East Gate of the White House premises where they were carefully checked against photo IDs, social security numbers, and birth dates. All hand carry items were checked by X-ray scanners.

The guests then trooped through the long south corridor past the Rose Garden where they saw PRESIDENT CLINTON and one of his Secret Service aides jogging to the White House. The guests entered the West Wing and were served with a buffet breakfast which consisted of orange juice, a fruit mix, a ham omelet in a muffin, breakfast pastries, coffee and tea. The guests chatted with each other while some took photographs and others visited the nearby rooms.

After some 45 minutes, the guests entered the adjoining Blue Room where PRESIDENT CLINTON received them. ROBERT mentioned to the PRESIDENT how honored he felt to shake his hand again (ROBERT had shaken hands with the PRESIDENT and MRS. CLINTON on July 11, 1994 when they stopped over in Hawaii on their return trip from Asia.) The PRESIDENT replied that that was a great day.

The guests were then ushered into what appeared to be the Press Briefing room by young and snappy female and male military officers. Initially, BOB sat in the general section, however, a protocol person approached him and asked that he sit in the first row marked "Re-

served."

The occasion was two presidential proclamations: one to launch the D-Day ceremonies and the other to issue the World War II commemorative stamp sets.

MRS. CLINTON first addressed the group and apologized for being late because of oversleeping. She mentioned that if the PRESIDENT had not come to get her, she might have even missed her presentation. She introduced the Deputy Secretary of the Veterans Administration who, after some short remarks, introduced PRESIDENT CLINTON. His address expressed the thought of how much the country owed to the gallant men and women of World War II, not only the living, but the dead as well. He closed with a wish that the country would come together again and rally in solving today's difficult problems.

The Postmaster General also made a few remarks and unveiled with the President a mock-up of one set of the commemorative stamps. The President then signed several sets of the two proclamations.

Thereafter the guests were escorted out of the White House to board buses for Arlington Cemetery. Six of the guests, including ROBERT, went around to another wing of the White House. The six were MR. and MRS. WOODROW CROCKETT, formerly with the Tuskegee Black Air Squadron in Italy, and MR. and MRS. MCINTOSH. MRS. ELIZABETH MCINTOSH had served with the OSS (Office of Strategic Services, the predecessor of today's CIA) in China. MRS. MCINTOSH recognized ROBERT's 442nd lapel pin and mentioned that she had lived in Kaimuki for a couple of years and that her mother had taught at McKinley High School in Honolulu.

The three couples were escorted to a sitting room next to the Oval Office where official photos were taken of each couple with PRESIDENT CLINTON. They were then seated on two sofas while the PRESIDENT sat on an upright Shaker chair facing them.

The initial discussion centered around Arkansas, its Indian origins, and changes in spelling,



the source of the Arkansas River, and how one of the PRESIDENT's ancestors had married an Indian.

Thereafter, the discussion moved on to the continuance of the most favored nation status for China and the moderate trade position taken recently with Japan.

The President next asked each of the men and MRS. MCINTOSH to describe some of their World War II experiences. MR. CROCKETT had flown "cover" for the bombing missions from Italy and described how the German jet fighters developed near the end of the war outflawed the Allied aircraft. MR. MCINTOSH was a fighter pilot providing perimeter protection on D-Day. Because the P-51 aircraft that he flew so closely resembled the German Messerschmidt-109, MR. MCINTOSH's air group was not permitted to overfly the beach landing areas for fear that they might be mistaken for German aircraft and be shot at. MRS. MCINTOSH was asked whether she spoke Chinese when she served in China, but she replied that her language skill was Japanese and that her function was to decipher Japanese communications. ROBERT described the rescue by the 442nd of the lost Texas battalion in Southern France and how the 442 had suffered 800 casualties to rescue 212 men. To which the Deputy Secretary of the Veterans Administration added that the 442 had been awarded about 9,000 Purple Heart medals. After about 30 minutes of conversation, the guests shook hands with the PRESIDENT prior to leaving for Arlington Cemetery. At this juncture, ROBERT mentioned to the PRESIDENT that they had one thing in common, namely, that they were both graduate of Yale Law School.

A van drove the six guests to Arlington Cemetery where the security was much more stringent than at the White House. The six guests were provided with box seats in the Arlington Amphitheater overlooking the seating for the general audience. SENATOR and MRS. DOLE were in the box to the right.

Since the ceremony to present a wreath at the Tomb of the Unknown Soldier was about to begin, the presidential aide took the guests to a

porch area overlooking the presentation. The view was impressive with the alignment of the honor guards from the four uniformed services standing behind the Tomb while the PRESIDENT and a military aide placed the wreath in front of the Tomb.

Following this ceremony, the President and other special guests were seated on the stage. The audience was treated to several patriotic musical renditions, both instrumental and vocal. The vocalists were very professional, reminding the old timers of the World War II celebrity performers such as FRANK SINATRA, the ANDREW SISTERS, and the GLENN MILLER Army Air Corps Band, who gave of their time and efforts to raise the morale of the troops. The PRESIDENT's keynote address reinforced the theme expressed earlier in the morning to the White House guests.

The ceremony ended on a high note with some teary eyes observed among the 70+-year old World War II veterans. All in all, Memorial Day was most memorable for ROBERT, one that he will never forget and probably will not have the opportunity to experience again.

## PRESIDENT'S

# Report



By HENRY KUNIYUKI

### Memorial Service

The 442nd Regimental Combat Team's 51st Anniversary was observed with the traditional Memorial Service at the National Memorial Cemetery of the Pacific at Punchbowl and a banquet held this year in the Pacific Ballroom of the Ilikai Hotel. The Board of Directors of the 442nd Veterans Club congratulates the Sons & Daughters Chapter for successfully planning and conducting both programs. The Memorial Service's keynote speaker was Dr. KENNETH P.



MORTIMER, president of the University of Hawaii. Dr. MORTIMER'S speech, which was well received, is published in this issue of the Go For Broke Bulletin. The 442nd Veterans Club is most appreciative of the excellent support received from Director GENE CASTAGNETTI of the National Memorial Cemetery of the Pacific and his staff. Director CASTAGNETTI'S welcome message is also published for the information of those who were unable to be present at the Memorial Service.

GRACE TSUBATA FUJII, executive vice-president of the Sons & Daughters Chapter, served as the Mistress of Ceremonies. GRACE, who chaired the Memorial Service Committee, reported the attendance of 300 participants. ANDREW R. YUKITOMO, 100/442 Yonsei and son of ALAN and APRIL YUKITOMO, did a fine job in leading the members and guests in reciting the Pledge of Allegiance. Former president GEORGE NAKASATO and Past treasurer RAYMOND TANAKA presented the 442nd Veteran's Club wreath. The 442nd Choral Group sang "America the Beautiful" and "Let There Be Peace on Earth." The sounding of the taps and other musical renditions were provided by the 25th Infantry Tropic Lightning Band. The 100th Battalion/442 Infantry (USAR) troops presented, then retired the colors, including rifle volley. In his welcome message, President KUNYUKI stated that the Good Lord had blessed us with sunshine during the ceremony after many prior days of heavenly tears. The Memorial Service, honoring our fallen comrades and other 442nd Club members who are no longer with us, was deeply moving.

### **Banquet**

LES UEOKA, who chaired the banquet Committee, was most pleased with the fine turnout of 700 members and guests. The Exhibit setup under the direction of MAY KAWAWAKI received many compliments. WARREN H. HARUKI, president of GTE Hawaiian Telephone, and son of HIROSHI HARUKI of 232nd Engineers/Band Chapter, did a very commendable job as the Master of Ceremonies. Our 442nd

Veterans Club Chaplain, ERNEST UNO of 3rd Bn Headquarters Chapter gave the invocation. Incidentally, at the preparation of this report, ERNI was scheduled to be ordained a Deacon of the Episcopal Church. ED KANAYA of the 232nd Engineer/Band Chapter rendered a solemn Lord's Prayer on his flute. During the brief presidential address, the 1994 442nd Veterans Club officers were introduced and the traditional cake cutting ceremony held.

Recognition gifts were presented to all of the club's past presidents or their designated representatives. The 442nd Board of Directors honored the thirty-five past presidents with a small token of appreciation. As presidents during previous administrations, they have given so much of their time and efforts to a demanding job. These past presidents have worked so diligently in order to make the 442nd Veterans Club the best it can be! The past-president honorees' names were also listed in the banquet program. The 442nd Friendship Medallions were presented to Lt. Col. HERBERT SASAKI and Dr. TED YENARI who were responsible for the creation of a 442 Museum at Camp Shelby.

Third vice-president GUY KOGA gave a brief message on behalf of the Sons & Daughters Chapter. Due to GUY's remarks, the news media gave wide coverage in the daily newspapers the following day. The keynote dialogue, "Talk to me, Dad," presented by JAN KAWABATA, CAROL FUKUNAGA, DR. DOROTHY MATSUO, and GLEN MIRIKIDANI highlighted the formal portion of the Banquet.

The President's report for this issue is concluded by again commending the Sons & Daughters Chapter for their total involvement in our 442nd Veterans Club activities. Through their genuine dedication, the legacy of the 442nd Regimental Combat Team is in good hands! JOE UNO, who served as the general chairman of the 51st Anniversary Committee exemplifies our "Go for Broke" philosophy. The 522 Field Artillery Battalion, along with 171 Chapter and the Sons & Daughters, will be responsible for the 52nd Anniversary programs as determined by "luck of the draw!"





## EDITORS'

## Message

By RONALD OBA

**European Trip**

Rumors snowball as tour participants to Europe were asked to register for this and that event. Participants should refer to their Tour Companies and its escorts for verification of the particulars of their itinerary. Your escorts have been briefed in all aspects with the arrival of PIERRE MOULIN for a meeting on May 11, 1994

As previously requested by Mayor THIRION, we are to abide by his letters to the 442nd. Mayor HENRY of Biffontaine corresponds separately regarding their program. The 442nd Veterans Club through your President, HENRY KUNIYUKI, has received a letter from the Mayor to clear up the matter of Registrations, Banquets etc. for the celebration in Bruyeres. Although the Mayor politely states that it is up to each individual according to their choices, Pierre has clarified portions of the Mayor's letter to the group, by stating that everyone should register and fill out the form with the proper amount to his travel agency, SIEL VOYAGES TRAVEL AGENCY, 70 RUE de LUXEMBOURG, L-8140 BRIDEL - LUXEMBOURG.

**DO NOT SEND THE REGISTRATION FORM OR MONEY TO THE CLUB HOUSE.** Forms are available through your escorts, travel agency.

The following is the Mayor's response in full.

Dear Mr. President

I thank you for your letter of April 4, 1994 concerning the 50th commemoration of the battle of BRUYERES. And I answer with pleasure hereby to the four questions you asked.

(1) Obviously it is not a strict obligation to pay a registration fee to attend all memorial and reunion events. Nevertheless it is more easy for us, in the aim of an organization as perfect as possible, to appoint Mr PIERRE MOULIN to

centralize the registrations. Answering to my question Mr MOULIN explains that the concerned fee is covering the cost of a nominative badge, a specially 50th anniversary colored bag, and miscellaneous registration expenses.

(2) The official lunch on October 16th will be held in BRUYERES or in EPINAL at about noon. But nobody is under the obligation to take part in that meal. Mr. MOULIN is also appointed to count the registered Guests and to receive payment for the lunch, which is planned to be held in BRUYERES, or, in case of crowds, in EPINAL. No dinner is scheduled in our program.

(3) All the veterans who desire to get their picture in the souvenir book of the 50th anniversary of the battle of BRUYERES must send an ID photo to Mr MOULIN, but they decide quite freely to do it or not.

(4) Of course it is not necessary to buy the pins-souvenir in order to attend the ceremonies.

As you can see everyone is free to decide. The City of Bruyeres will not receive any money, but will pay the cost of the commemoration's organization. Concerning the program I brought some modifications. Please find enclosed its second version which will possibly change again later on.

I fully remain at your disposal and I hope I have given answers to all your questions.

Yours sincerely

/S/ ALAIN THIRION

Maire de Bruyeres

### **Bruyeres Program Update Sunday, October 16th, 1994**

9 a.m. Welcome to officials at BRUYERES railway station.  
9:10 Religious ecumenical service, close to the gathering point.  
9:50 Formation for the parade  
10:00 Parade through the city to central square (Place du Souvenir). (The ladies and gentlemen who cannot easily walk will get directly to central square by a shorter way. City Band will play concert at the square.)  
10:20 Ceremony at World War monuments, Wreaths.  
10:45 Departure to the 442/100 Memorial in the forest.  
11:10 Ceremony at 100/442 Memorial. Wreaths.  
11:45 Meeting hall (Salle Polyvalents): official speeches. Welcome cocktail offered by the City of BRUYERES thanks to the generosity of the BRUYERES-HAWAII association whose president is Mr. CARLESSO.



6:45 Official Banquet in BRUYERES or in EPINAL according to the number of registered guests.

5:00 City Hall: Exposition on the history of the 442nd/100th; Exhibition of World wars US Army vehicles.

### 50th Anniversary Suggestion

There has been a rising surge of sentiment that the veterans who are planning to visit our old battlefields do so in "full regalia." Surely, you don't mind wearing one or two of your favorite medals and ribbons? The following is an excerpt from a letter from ALEX OKA, 2nd Battalion Tour Escort, who feels strongly about this.

"In order to commemorate these events in an appropriate manner we are requesting your cooperation by participating in this program in "full" uniform. Full Uniform means cap, coats and ties, and wearing all the badges and medals. This Full Uniform attire is the customary "dress code" for veterans celebrating in France.

The officials and people of Biffontaine and Bruyeres will be highly honored to have us participate in "full uniform."

We request that all tour escorts help promote this request, especially after watching the Normandy Ceremonies where Americans veterans were there with all their medals and ribbons.

### Special Request

We are looking for veterans who have married Italian warbrides. The Office of the UH Dean of Summer Session would like to hear experiences of Hawaii's soldiers in the Italian campaign in Italy during and after WWII. They would also like to hear from Italian women who married Hawaii soldiers and lived in Hawaii—their stories about their lives. Your editor would appreciate any person coming forth to provide us this information by name and phone so he can call you. Please call RON OBA at home at 488-4245 or the 442 Clubhouse at 949-9779 and leave a message.

### Timely Topics for Dissertation

Following your suggestions to introduce diversity and editorial quality to the Bulletin as an added feature for some of our avid readers who

complain that, "I only read our chapter news! So what else is there?"

In the last issue our eminent artist, author and pragmatist favored us by contributing a thought provoking dissertation on the meaning and usage of the word *SHIBUSA* which is the noun for the oft misused adjective, *SHIBUI*. I learned that I have been callously describing anything of quality as *Shibui*. I now understand that *SHIBUI* should be reserved for only the ultimate, the best. Right JACKSON?

I can't wait to find out what *SABI* and *WABI* means in order to more fully understand *SHIBUI*. Before JACKSON writes about *SABI*, in our next issue, I looked it up in the dictionary and it said that it was nothing but rust! We know that's not correct so we'll wait till JACKSON clear out the *SABI* from my brain.

You might also want to know that JACKSON is the author of a book titled, "*THE SECRET OF THE TARGET*," which explains, "A consciousness incessant on external preoccupation will never realize the secret behind the target. The Mato will forever remain a piece of paper, a receptacle for dead arrows."

The book is replete with his ubiquitous paradigm of brush work and sketches of the Archer, Bow and Arrow. Thus we expect the book to illustrate pulling of the string and arrow and let it fly toward the target. Not so, writes JACKSON who quotes BUKKOKU KOKUSHI, a noted Zen master of the Kamakura era, who wrote: "*No target's erected, No bow's drawn, And the arrow leaves the string: It may not hit, But it does not miss!*"

If you like suspense, this is a book you should read. The author takes you through *Zen*, a psycho-physical discipline to transcend life and death and to thoroughly realize that the entire universe is the 'True Human Body'. He then introduces you to *Kyudo*, A way of life and its levels of training; the art of Zen and Breathing Behavior; *Kata and Waza*, Style, Form and Technique; and finally the Eight Stages or the process of shooting in *Kyudo*. Are we now ready? No. You must first learn *Reigi Saho*, Etiquette, Decorum, Propriety, and after going



through a myriad of movements there is the *KIAI, The Spiritual Energy - the Vibration*.

As we stand around the Archer, he quietly assembles his thoughts through the regimented sequences as he pulls on the string and arrow. Will he hit the target? Only the Secret knows!

### **Tour #1 Western Europe - Ralph and Grace Chinaka**

From the last count of 61 confirmed individuals reported in the Jan-Mar issue of the 442nd Bulletin, an additional 18 individuals were confirmed as follows:

- 1 - CHEONG, VIOLET
- 3 - HIRATA, HARRY/KAY/son RUSSELL (Svc)
- 2 - IGE, SAME & JANE (Service)
- 2 - KAISAKI, ARTHUR & AMY (Love)
- 1 - KAISAKI, SUSAN (Love)
- 1 - KOBASHIGAWA, TETSU
- 2 - LEE, JOHNSON/GALLIPEAU, HAZEL
- 2 - MATSUDA, DON & KIMI
- 2 - TSUDA, RIKIO & EVELYN (100)
- 2 - YONEMITSU, PHILLIP & NANCY

We have received word from CTC/World Class Travel that no new reservations will be accepted as of May 15, 1994.

Tour #1 Group will overnight at the Days Inn (Oct. 12), located approximately 2 miles from Dulles International Airport and 30 minutes to Downtown, Washington, D. C. Full day at leisure to explore the city on your own or other travel plans (local Capital attractions, sightseeing tours, car rentals, etc.) can be arranged by the hotel staff. Depart the following day at 5:25 PM from Dulles International Airport to Frankfurt, Germany, arriving at 6:15 AM on October 14. Due to the distance from Hotel Le Grand in Strasbourg to Bruyeres/Biffontaine, attempt is being made to find a more suitable hotel with less traveling time.

Concerned United Mileage Plus members have inquired whether mileage accrued to date can be applied to adjust the air fare. For group travel, no United Mileage Plus can be applied either to reduce the cost of air fare or an upgrade to first class fare.

In response to inquiries regarding group travel

insurance protection, the base price of \$3,239 includes mandatory medical coverage of \$19 for all members traveling with Tour #1, Western Europe. The enhancement package of \$118 is an optional insurance for members who want the full range of assurance benefits. Call CORRI CAMPBELL for further details.

## **CONTRIBUTING**

*Editor*

**by JACKSON MORISAWA**

*(Writer's note: The contributing editors are many... people who have written articles and books and formalized activities on various subjects which I was able to study and experience. The knowledge I have acquired is substantial and I am able to write a series of articles on these subjects which will appear in this publication. All the subjects are in one way or another related to Japanese cultural heritage.*

*I wish to acknowledge and thank the many readers who have expressed favorable comments on the first article in the series. I hope that the new generation, especially the sons and daughters of 442 would find the time and interest to further their knowledge and increase their understanding of their cultural heritage.)*

### **The Concept of *Sabi* and *Wabi***

To understand *Shibusa* well enough you need to understand *Sabi* and *Wabi*. As these terms are used today, we may say that *Sabi* applies more to the individual objects and environment generally and *Wabi* to the feel or living of a life ordinarily associated with poverty or insufficiency or imperfection. *Sabi* is thus more objective, whereas *Wabi* is more subjective and personal.

*Sabi* literally means rusty but not in the sense of deterioration of things from a state of perfection. *Sabi* is acquiring antiquity; a process of ripening and maturing in time and age.

The Japanese love things that carry the burden of years gracefully and with dignity because they seem to show men how to come to terms with their tragic and incomprehensible destiny: knowing the definable limits of human existence in a limitless universe, we are creatures of time with a knowledge of eternity.

Western parallel to *Sabi* is the sense of be-



coming "beautifully aged." We see it in human enlightenment. We see it in the patina of age like the delicate film that forms on copper or bronze when exposed to nature or a surface mellowed or softened in color and appearance with age or use. We experience it in the taste of good wine aged to perfection.

Showing newness and mechanical perfection cannot be *Sabi*. Human creativeness alone cannot induce *Sabi*. Nature must embrace the object or atmosphere as its own and nurture it. For instance, a Japanese rock garden must be created with the knowledge and understanding of *Sabi* and designed in such a way that nature takes over and assimilates it. The result is a display of atmosphere which portrays a feeling that the garden has been there for many years and exhibit of natural aura which emanates tranquillity and serenity.

*Sabi* consists of rustic unpretentiousness or archaic imperfection which is a form of aesthetic melancholy derived from a sense of antiquity. The imperfection becomes perfection and we have a glimpse of *Sabi*. This apparent simplicity or effortless execution is nature's embracement. It may also have richness in historical association.

Where there is *Sabi*, the everyday time does not exist and the clockwork pendulum of anxiety does not set the pace. There is only aesthetic meditation and timeless tranquillity.

*Wabi* really means "poverty." It also connotes a sense of frugality, desolateness (deprivation), forlornness or abandonment.

The *Wabi* syndrome emerges from early Japanese whose frugal existence in a poor country necessitated the development of a way of life. The poor farmers were desolate and abandoned. They learned not to be dependent on things worldly - wealth, power and reputation, and yet feel inwardly the presence of something of the highest value above time and social position. This however does not essentially constitute *Wabi*. But in terms of practical everyday life today, *Wabi* is to be satisfied with "little," without dependency on luxury and materialism and live to enjoy what nature has to offer. De-

spite the Western luxuries and comforts of life which have invaded us, there is still a strong and rooted longing in us to be quietly content with the mystical contemplation of nature and to feel at home with the world. This inspiration is rooted in our cultural inheritance, from people whose existence depended on nature's compassion in a world deprived of luxuries and materialism.

However "civilized" and living in a world with artificially contrived environments, we all seem to have an innate longing for primitive simplicity which only nature can conspire. Hence the city people's pleasure is to vacation in an atmosphere of natural surroundings like camping in the woods or lazing on a beautiful beach. We wish to go back once in awhile to embrace nature and feel her pulsation directly. Japanese cultural upbringing afford us to break through all forms of human artificiality and help us not forget the soil and to be always friendly with nature. To appreciate nature's unaffected simplicity is the sense of *Wabi*.

The tea ceremony or *Chado* may be referred to as the "showcase" of *Sabi* and *Wabi*. In its presence, *Sabi* and *Wabi* become synonymous. Tranquillity as a term used in the tea, its implication is "poverty," "simplification," "aloneness." To appreciate poverty, to accept whatever is given, a tranquil, passive mind is needed; but in *Sabi* and *Wabi* there is a suggestion of objectivity (impersonal point of view). Just to be tranquil or passive is not *Sabi* nor is it *Wabi*. *Wabi* is not merely a psychological reaction to a certain pattern of environment. There is an active principle of aestheticism in it and when this is lacking, poverty becomes indigence (destitute and needy), aloneness becomes ostracism or inhuman unsociability. Therefore, *Sabi* and *Wabi* may be defined as active aesthetic appreciation of poverty which creates an environment to awaken the sense of what is *Sabi* and *Wabi*.

We also speak of *Wabi-zumai*, the *Wabi* way of living or *Kan-mi*, *Sabi* taste. The presence, activities, and objects in *Chado* are usually in accord with *Sabi* and *Wabi*. *Wabi-zumai* is exhibited in most tea masters. The utensils and



artifacts qualify as being *Kan-mi*.

*Wabi* also means to be true to itself. Sincerity of nature must prevail in *Chado*. Inevitably, there are tea practitioners who bring out the worst in human character - to consort with insincerity. The art of tea ceremony was formulated by Masters in accord with *Ri*, the natural principle. Therefore it is *Muri* (against natural principle) if there is a hint of insincerity. The ostentatious show of *Wabi* while inwardly nothing is constant with it violates the essence of *Chado*. The display of expensive artifacts for the sake of appearance is contrary to *Wabi*. *Wabi* means insufficiency of things, inability to fulfill every desire one may cherish; generally a life of poverty and dejection. A *Wabi* master would work within this frame and overcome it without brooding over the situation. He has learned to be self-sufficient with insufficiency of things. He does not seek his means. If, however, he should still abide with the idea of poverty, insufficiency, or general miserable condition, he would no longer be a man of *Wabi*, but a poverty-stricken person. Those who really know *Wabi* are free from greed, violence, anger, laziness, uneasiness, and foolishness.

In *Wabi*, aestheticism is fused with morality and spontaneity, and it is those reasons that the tea master declares *Chado* to be life itself and not merely a thing for pleasure, however refined this may be. In this context, some may question *Wabi* as more or less a negative quality, and its enjoyment meant for people who have been a failure in life. This may be true in some sense, perhaps, but how many of us are really so healthy as to not need medication of one kind or another at sometimes in our lives? Modern psychology gives us many cases of active businessmen, physically and mentally healthy, who suddenly collapse when they retire. They have not learned to keep their energy in reserve; that is to say, they have never become aware of a plan to retreat while still working. The man of *Wabi* understands and realizes that one cannot go on indefinitely with nerves on edge and that one ought to have a way of escape sometime and somewhere. The escape is not entertain-

ment which incites excitement, but a spiritual retreat into the corner of his unconscious, symbolized by some Way art such as *Chado* and *Budo* (martial ways). And when he comes out of it, not only does he feel refreshed in mind and body, but very likely his memory is renewed of things of more permanent value than mere fighting to exist in life. Here we begin to see "tranquility" in *Sabi* and *Wabi*; an aesthetic contemplation of poverty.

The material thing one associates with living is the home. The cultural difference between the Japanese who understands *Sabi* and *Wabi* and our Western counterparts is obvious. The Westerner will seldom think of allotting considerable space to build a storeroom. The first thing a knowledgeable Japanese considers is the value of having enough space for storage and builds his home accordingly. How is this concern for storage related to the concept of *Sabi* and *Wabi*?

Most Western homes are crammed with unnecessary furniture, artifacts, and objects because there is no adequate storage space available. The atmosphere is uneasiness and there is no sense of frugality or simplicity. On the other hand, a Japanese home built in the concept of *Sabi* and *Wabi* is a model retreat. Only a few necessary objects are on view and the display of artifacts is frugal and simple. The *Tokonoma* is a special area which is put aside for contemplation. It is simple and the display is frugal. The atmosphere is tranquil. Aesthetic meditation of poverty can be sensed. All this is possible because the heedless subject of storage space was placed on priority. There is also the consideration of periodical changes, of having to enjoy and discover different objects continuously without concern for displacement. The concept of *Kan-mi* and *Wabi-zumai* is everywhere to be absorbed.

Most of us who live within the frame of Western concept can still alleviate the lack of *Sabi* and *Wabi* in our homes. With some innovation, we can arrange some part of the home for contemplation, and enjoy some sense of *Wabi-zumai* and *Kan-mi*.