



GO FOR BROKE

Bulletin

442ND VETERANS CLUB

VOL. XLV No. 3 JULY - SEPTEMBER, 1994

The Rev. Ernest Uno



Rt. Rev. DONALD P. HART, Bishop, Episcopal Church, joins the newly-ordained 442nd Chaplain ERNEST UNO and his wife, GRACE, in celebrating, local style.



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2nd VP.....	James Miyake
3rd VP.....	Guy Koga
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PRESIDENT'S

Report 

By HENRY KUNIYUKI

The current 442nd Veterans Club's administration is most fortunate to have eight past president serving in various capacities, assisting the Club with their invaluable expertise. For the information of our general membership, the following is the list of eight past "Mother" club presidents and their voluntary assignments (the year(s) they served as president and their respective chapters are shown after their names): MATSUO TAKABUKI (1952, Love), 442nd RCT Foundation member; DR. KOBE SHOJI (1960, Love), Planning Committee member; JUDGE KENNETH SARUWATARI (1961, 2nd HQ), Baseball Committee Chairman; EDDIE OCHIAI (1970, George), Board of Directors member; THE REV. ERNEST UNO (1982-3, 3rd HQ), Club Chaplain; STANLEY KANESHIRO (1984, 522-B), Public Relations Chairman and 442nd RCT Foundation Secretary; GEORGE NAKASATO (1985-6, Fox), 442nd RCT Foundation Vice-President; HAROLD FUKUNAGA (1990-1, George), House Rules and Property Committee Chairman and 442nd RCT Foundation President; and RONALD OBA (1992-3, Fox), Speaker's Bureau. Sincere appreciation is expressed to these past "Mother" Club presidents for their continuing dedicated services.

As all the past presidents will certify, there is much time-consuming work involved in the 442nd Veterans Club presidency. There are, however, certain "perks" which come with the office in representing the organization at various official community functions. For example, when the EMPEROR and EMPRESS of JAPAN visited Hawaii recently, my wife and I were privileged to be invited to a garden party by the CONSUL GENERAL of JAPAN, honoring their Majesties on Friday, June 24th. It was an ex-

traordinary experience being personally introduced to both the Emperor and the Empress and responding to their gracious remarks. In order to properly prepare myself for this gala event, I contacted former Governor ARIYOSHI as to whether I should respond in English. He strongly advised me to do so, but to be sure to speak very slowly. However, both of their Majesties spoke to us in Japanese so I responded likewise.

The Japanese Cultural Center of Hawaii held a banquet in honor of PRINCE and PRINCESS MIKASA at Sheraton Waikiki on May 21st. This was another event my wife and I were privileged to represent to Club at and we were seated at the MC's table. The 442nd Veterans Club receives many invitations of similar nature. These have included participation at the Punchbowl Memorial service, the Arizona Memorial service, annual banquet of other Oahu AJA veterans organizations; dedication of the Korean/Vietnam Memorials, etc. These invitation are shared with fellow Club officers.

I am pleased to report that our monthly Board of Directors' meetings have been well attended by Chapter representatives and committee chairs. In fact, the July and August meetings had 100% participation from all 21 chapters. Chapter representatives have been reminded to take the Board meeting agendas back to their respective chapters.

Since the demise of Chaplains YAMADA and HIGUCHI, the "Mother" Club has been without the service of a clergy for religious assistance. The Board of Directors, in its wisdom has approved the appointment of the Rev. ERNEST UNO as our 442nd Veterans Club Chaplain. He was officially ordained a minister of the Episcopal Diocese of Hawaii on August 14, 1994. I served as one of the presenters at his ordination held at St. Timothy's Church in Aiea. The Chaplain's duties and functions are covered by his article in this issue of the Go For Broke Bulletin. Speaking of the Bulletin, I am pleased to officially announce the appointment of ED GOTO of the Sons & Daughters Chapter as our new Editor effective this publication.

ED is the son of SHIGERU and JANET GOTO of 3rd Headquarters Chapter. As you may know, ED is also the Editor of the Sons & Daughters' quarterly publication, "The Legacy Continues." We are indeed blessed to have these talented individuals in the Sons & Daughters Chapter to continue the legacy of the 442nd Regimental Combat Team. Both ED and his charming wife GENNY are employed by the State Department of Labor and Industrial Relations. ED is the Labor Department's Personnel Officer, and GENNY is an Unemployment Insurance Program Specialist. Good genes run in the SHIGERU GOTO family as SHIGERU was the former Chief of Prosthetics and Sensory Services of the Veterans Administration's Honolulu Regional Office, having officially retired from there in 1975.

I concluded my previous President's Report by commending the Sons and Daughters Chapter for their total involvement in our 442nd Veterans Club activities. Through their genuine dedication, exemplified by ED GOTO's assuming the heavy burden as our Editor of the Go For Broke Bulletin, the legacy of the 442nd RCT is in good hands!



By EDWIN GOTO

Trust and Understanding

This is my first effort as your newly anointed editor, so I sit here not quite sure how to address you. I hope you will put up with what will probably be a big change in style.

I have labeled this piece "Trust and Understanding" for several reasons.

My wife GENNY and I have recently begun doing oral histories. Through them I have come to understand something about you who are veterans, we who are sons and daughters, and myself as one who has only recently begun to

participate in our quest to "continue the legacy."

I'm beginning to recognize why we feel many of you veterans believe we sons and daughters are making too big a "deal" out of what you did; why you want to be careful about not bragging.

Some people make a big deal out of the fact that I was a paratrooper with the 101st and 82nd Airborne Divisions during the Vietnam era. Truth is, I got tricked into signing up for jump school and was too chicken to ask to get out. And it turned out that the time it took to get through jump school helped make me too "short" to ship out with the 101st for combat duty in Nam. I got lucky.

Many of you vets had some very profound reasons for volunteering some 50 years ago; reasons like duty, honor, showing white America that the Japanese American was as American as anybody. Our oral histories reveal there were other reasons too: one vet tells us part of his reason was because there just wasn't much for a young guy to do in post-December, 7, 1941 Hawaii! It appears many others joined just because their friends were doing it.

And so here we are, 50 years later, making a big deal out of something many of you just sort of fell into. And many of you who made it back alive feel just "lucky" too.

When I was growing up, I didn't think much of how my dad (SHIGERU, HQ 3rd) would climb up a ladder to paint our house or on the roof to pound in a new shingles. I grew up with someone without a right leg....why should it be a big deal?

I said before I was too chicken to get out of being a paratrooper. There was also a little bit of pride and honor involved. Quitting was not an honorable thing, not something to take pride in.

No matter what your reasons for being in combat, I am certain pride and honor had much to do with keeping you going, risking your lives every day, helping your buddies stay alive, doing what had to be done.

In my view, growing up in an AJA family, especially one headed by a 442 vet, instills pride and honor. One way or another, we are taught pride and honor. "One way or another" because

no one said, "be proud, be honorable." We learned by example.

So as I approach 50 myself, I have reached an understanding. I, like all of us sons and daughters, take pride in my father's accomplishments. I wish to finally honor him as I know he deserves, to make and "do" him proud while he is still around. We have many active S & Ds who do what they do in honor of a father who has since passed on, and those "uncles" still with us.

I said there were several reasons for my title. I also ask for your understanding.

We have heard there are veterans who have concerns about what we Sons and Daughters are doing. They are more than curious about where all this money we're collecting from their souvenir purchases is going. They want us to be cautious about using the 442 label.

Yes, we've collected quite a lot of money, and we're still trying to collect more since we've spent a lot too. We now have three computers primarily used for archiving. We've purchased audio/video equipment for our oral history project, including video camera, tape recorder, studio lights, and special microphones. We've partially funded the 1993 Aloha Week Parade floral float, and will contribute again to a 1994 float.

A large chunk of money is set aside in a restricted fund for these education-related purchases. Our working capital funds (to cover things like meals for our crew members, up-front money for souvenirs, and comps at our social events) are dwindling fast. So, we actually still need more income, and we try to make our social events self-supporting, collecting enough to cover all the costs as much as possible. Please understand.

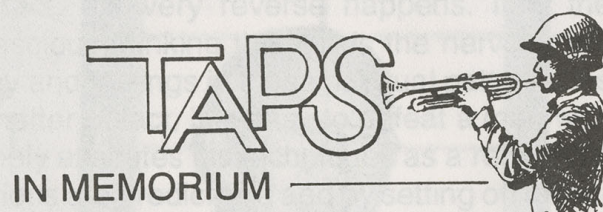
We also hear others are concerned about how much time we spend "making ourselves at home" in the clubhouse with meetings and oral histories. We hold our meetings in the evenings, after work. Some have to find baby-sitters or get their understanding spouses to watch the kids; some have to hitch rides to get there. Some rush home after a meeting to cook dinner for their families; most make their families do without them.

We give up our Saturdays to interview veter-

ans, to preserve your stories for the next generation, and to educate. Yet we still feel a little guilty about displacing those regular users of the clubhouse. We've tried to find a better place. So far, no luck. The archives room is not fit for audio recording.

We're not trying to take over the clubhouse. We are proud of our heritage. We are trying to honor you, the veterans of the 442nd Regimental Combat Team, whether you think you deserve it or not. We also honor those who were left behind. Our use of the clubhouse is only to that end. And so again, please understand.

And please give us your trust.



Takashi Arita, a Fox Chapter member, passed away on March 13, 1994 in New York State.

Jack Matsuzaki, a Fox Chapter member, passed away on May 4, 1994.

Minoru Suzumoto, an Item Chapter member, passed away on May 26, 1994.

Suke Yoshi Kushi, an Easy Chapter member, passed away in the summer of 1994.

Wallace Yamagata, an Easy Chapter member, passed away in the summer of 1994.

George Matsumoto, an ex-Medic, passed away in July on the mainland.

James Hoshi, a 522-B Chapter member, passed away on July 20, in Oakland, California.

Mervyn Takano, a 232nd-Band Chapter member, passed away on July 30, 1994.

Elbert Izumi, a Love Chapter member, passed

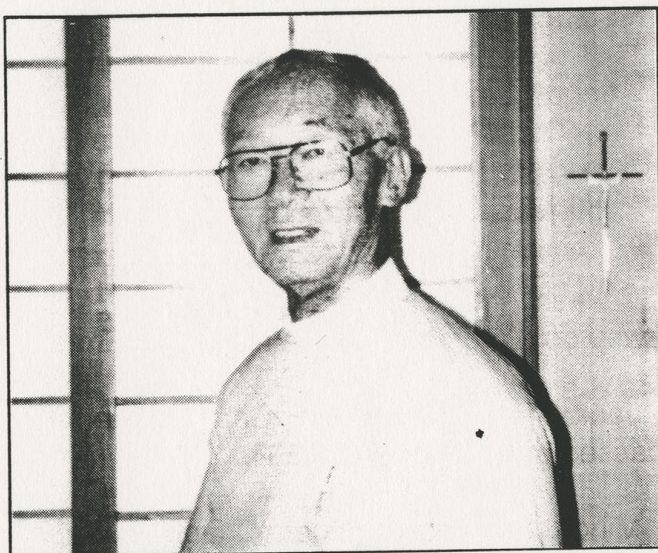
away on July 31, 1994 in Chicago, Illinois.

Robert Otani, a Service Chapter member, passed away August 8, 1994.

Robert Miyaji, an Item Chapter member, passed away on August 15, 1994.

Isaac "Ike" Ikehara, a King Chapter member and past Mother Club president, passed away in August, 1994.

Yoshio Wada, a 522-B Chapter member, passed away recently in Santa Cruz, California.



442ND CHAPLAINCY

by THE REV. ERNEST UNO, CHAPLAIN

What is this thing called the "Chaplaincy?" From my perspective it is the source for spiritual nurture that is customarily associated with any military unit. As for our 442nd Veterans Club, it is a ministry to the members and their families that I bring as an ordained Deacon in the Episcopal Church. However, as the Club's chaplain, I am sworn to perform my duties without regard for any particular sect, denomination, or religion, be it Buddhist, Christian, Moslem, or whatever.

In terms of spiritual nurture, I see my role as responding to the needs of our members and/or their families in times of crisis as well as celebration. I believe I can be true to my own faith as a

Christian to provide spiritual support without evangelizing or arm-twisting to favor one religious tradition over another. There will be ceremonial events of the Club when I will provide for an appropriate invocation or benediction, either by me or someone I will call on, whatever his or her religious affiliation may be.

As your Chaplain I can be called upon at any time for hospital calls, home visits, or whatever the need may be. My number is: 488-3436 and if I'm not in, messages can be left on our answering machine. Also, messages for me can be left with JENNIFER BAKER at the Clubhouse: 949-7997.

Although it may be presumptuous of me to say that I follow in the tradition of the late Chaplain HIRO HIGUCHI, my desire to serve the club as its chaplain was inspired by the spiritual leadership he provided in peacetime as well as on the battlefield. I look forward to serving in the best tradition of "Go For Broke."

The Rev. ERNEST UNO, Chaplain

P.S. I'd still like to be called ERNI, with or without my collar.

CONTRIBUTING

Editor

by JACKSON MORISAWA

Ri and Ji

There are various qualities in nature which determines the quality of our lives but most of us are not aware of their existence. We pay no heed to things which we are unaware of and this indifference blinds our outlook on life. Most of us merely exist when there is so much to living. We waste valuable time and energy because we are ignorant of the prevalent natural values. We

should all allot some time to contemplation and look into our quality of life which is truly the only valuable asset we can claim as our own.

Ri and *Ji* are qualities in nature which are constantly in focus with our daily lives.

Ri is the underlying principle or the natural process of the universe. Every matter of substance which we encounter has *Ri*, a true nature which is in accord with the universal flow.

Ji is a particular exhibit, the technique of which were inferred by experts. The formalization is an imitation of what was originally *Ri*. When techniques are incorrectly employed, *Ji* remains as imitation and loses touch with *Ri* or they become *Muri* (without true nature).

In daily life, everyone is involved with some aspect of technique, naturally induced or, in more delineated activities, formalized by experts with knowledge of the underlying principle of the universe. Whether in walking, wringing a towel, chopping wood, or being involved in a formalized activity such as golfing, *Ji* is either *Ri* or *Muri*. For example, there is a *Ri* way or a *Muri* way of chopping a log. The result may be the same, but by understanding *Ri*, you understand the true nature of the log and *Ji*, the technique of chopping a log flows with the natural principle. Time and energy are not wasted. Chopping the log with the grain is *Ri*. It is *Muri* to do otherwise. Even an inert object like a rock has *Ri*. Without an understanding of the true nature of the object, *Ji* is *Muri*. You may be able to move the rock but time and energy will be wasted. You must recognize which way the rock wants to move (*Ri*) instead of which way you want the rock to move (*Muri*).

In activities such as golfing, the formalized techniques are given special attention as means for becoming aware of, and then experiencing *Ri* by means of *Ji*. *Ji* is technique combined with form. For example, the grip, the formalized technique of holding the golf club, when correctly employed, is *Ji* in the light of *Ri*. So it is with all other techniques in the process.

In the beginning stages one learns the formalized techniques and is restricted to them. In the process of learning, one inevitably develops

some favorite means to force an expression of the process. In self-preservation, one may develop skillful *Ji*, but it cannot be called *Ri* because it is only an imitation of *Ri*. One of the first manifestations of *Ri* is the ability to free oneself from the restrictions of the special techniques.

In transcending the learned formal techniques, one becomes natural. In naturalness, one moves the body and limbs without conscious direction from the mind. People who are not familiar with *Ri* often think that abandoning conscious thinking means that learned techniques will take over as a sort of reflex, like stepping on the brakes without thinking when the traffic light turns red. In fact, the very reverse happens. It is the conscious thinking that holds the nervous energy and feelings in those habitual patterns. As a matter of fact, it is easy to defeat a man who simply executes his techniques as a reflex. His actions are predictable and by setting off reflexive responses, one can wait and counter.

Ri and *Ji* are concerned with naturalness. Naturalness is not a habit. Movements performed naturally, although "unconscious" of the mind, neither dwell nor are so automatic that they cannot be altered in a given situation. Naturalness is an alert state of mind, devoid of preconceived or calculated thoughts and therefore, free of dwelling habits which waste time and break the rhythmic flow of action.

By achieving the state of naturalness, one has completed the learning stage and has accumulated a repertoire of experiences through practice. One leaves the learning methods without going against them, and there is freedom in using any technique. The mind in this state is unpredictable and therefore, cannot be manipulated or defeated by others. This is *Ji* in the light of *Ri*.

All activities become a "Way" through naturalness. Endless practice in formal techniques is the means to refine one's sensitivity and dexterity within a given field, until natural principle (*Ri*) is grasped. The ultimate state in all the "Ways" is achieved when one is able to pass through training and transcend formal techniques. To

practice in the "Way" is not to learn things merely to preserve oneself. No one can preserve life forever. One who strives to learn techniques for the purpose of enhancing skill is only preserving the ego and *Ji* becomes *Muri*. However technically competent, one who does not know *Ri* may be successful in external skill, but will be susceptible to difficulties in a crisis. The unresolved instinct of self-preservation will hamper one's freedom; one will be mired in speculation and regrets, and troubled with dualistic thoughts. Being free of concern with technical competence allows one to be in accord with the natural flow of the universe which is *Ri*.

A natural person is a master of the self and his actions and activities do not deviate day to day.

Any sport such as golf cannot be a "Way" because its base of activity works within a dualism of win and lose, and egotism rules the participants. In the pro ranks, the golf master is merely a master of technique but not of the self. This is the reason why a pro golfer, with all the technical skill, can never win all the tournaments in which he participates. His performance varies from tournament to tournament and this inconsistency rules the process. In other words, he has not returned to his original natural self which is called enlightenment. Mastery of the self is contained only in a natural person.

Enlightenment is merely to return to the original natural self. All sentient beings are originally blessed with enlightenment. But during the process of growing up, most of us lose our naturalness or enlightenment because our minds are interjected with delusive thoughts through worldly experiences and rules of our society. We form habits that are not natural and our actions are steered by a mind full of intentions and calculations. Spontaneity of nature ceases to exist. We eat because it is 12 o'clock noon and not because of hunger; we sleep because we have to get up early for work and not because we are sleepy. Our virtue is tainted because we are aware of goodness and its rewards instead of the natural desire from the heart.

We must, even in our late ages, contemplate and review the quality of our lives and constantly

probe for an understanding of life and the natural principles which abounds us.

Yin and Yang

The Universe is spaceless and timeless, without beginning and without end. However, because it is moving in all dimensions at infinite speed, it creates phenomena that are boundless and short lived. These manifestations have a beginning and end, front and back, measure and duration, appearing and disappearing in an ocean of cosmic energy.

The infinite Universe, however, can be differentiated into two opposite and complementary tendencies of inward and outward forces, *Yin* and *Yang*.

Knowing the orderly laws and principles governing the ceaseless interplay of opposing energy forces (*Yin and Yang*) in the myriad changes of the Universe enhances one's understanding of life's process.

Yin (In) literally means all that is negative or passive, inert, physical, dull, sinister, or female. *Yang (Yo)* is all things positive, active, expansive, moving, hard, light, luminous, or male. *Yin* receives *Yang* acts. Nothing is entirely *Yang* or *Yin*. *Yin* generates *Yang* and *Yang* generates *Yin*.

Yin and *Yang* govern the development of human affairs, physically as well as psychologically. The opposite forces are always balancing and complementing each other in different dimension to maintain harmony during every step of the changing process. These two antagonistic forces do not act as destructive forces against each other; rather, they act as opposing factors to maintain balance. Opposite energies attract each other and similar energies repel each other in order to achieve harmony, always as a whole. *Yin* and *Yang* also intersect in a serial motion in the process of endless change. The principle of cause and effect is realized. Upward movements cause downward movements; faster motions cause slower motions. Everything has its cause and everything becomes the cause for the next process in the change. Therefore, all phenomena are related

to each other, and all are connected to each other in the process of change, in time and in space.

All physical and psychological manifestations arising in human beings do not occur accidentally but arise as a result of certain causes. Human behavior and consciousness are conditioned by external causes and, in turn, influence those environments. Each of these causative forces is composed of *Yin* and *Yang*. Different combinations of these causative factors produce effects in the physical and psychological constitutions, which in turn give rise to different manifestations in thoughts, actions, and behaviors, as well as in various conditions, such as orderliness and disorderliness. When these causative factors are observed in proper harmony, the individual realizes and maintains physical and psychological well-being which induces proper postures and attitudes.

This natural dynamic of changes, the ceaseless interplay of opposite energies (*Yin - Yang*) was traditionally called *Tao* or *Do* (the Way). A free and peaceful person was someone who understood and could intuitively harmonize with this order. Thus, the practice of the *Do* (the Way) arts are used in the Eastern cultures to develop discipline and to induce the harmony of the opposite forces, the self and the material elements of the art. The law of harmony is one of the principle laws of nature.

In life, the individual is constantly preoccupied by external and material elements. Money, the laws, manner and proprieties are all causative factors which influence each person and the effects are mirrored in the physical and mental postures. If the person is unable to transcend this external preoccupation, the union between the self and the material elements (harmony between *Yin* and *Yang*) cannot be achieved and the life process fails.

The principle factor that creates harmony between the self and the material elements is the state of naturalness. The body and limbs must be disciplined and conditioned to do what they are supposed to do without any interference from a calculating mind. The training in a retreat

such as the *Do* arts like *Chado* (tea ceremony) or *Budo* (Martial arts/ways) disciplines and conditions the practitioners to reach a state of oneness, that is, to bring the forces of *Yin* and *Yang*, the tension and the relaxation, calmness and alertness, to a correct balance. The harmony or oneness of mind, energy and body is possible in such a training and a person can realize spirituality and the state of naturalness. Life then can exhibit graceful power and beauty.

Rhythm

Nature's flow, the expression of fundamental energy in the refinement of life.

All activities which are in accord with nature are movements in rhythm. When rhythm is achieved, movements and actions which at first seemed difficult flow freely and apparently without effort. The mind and body act as one, that is, the natural mind is empty of calculations and intentions, which cause dwelling which in turn deter the continuous flow of movements. When one is aware of rhythm, it is possible to sense what is in harmony with it and what is not. Correct rhythm expresses proportion, balance and universal order and reveals whether these elements are in accord or discord with each other. Rhythm is timeless. It can appear to be slow or fleetingly fast, but neither its slowness or quickness is expressed.

When rhythm is achieved in daily life, natural principles take over the entire being and no further self-effort is required. This condition deepens one's development and leads to the experience of inspired and graceful power. The quality of life becomes elevated and leads to new experiences which you were never aware of.

Rhythm is an expression of fundamental energy itself. Quickness is expressed in the smooth movements such as in the clean trajectory in archery, a clean sword cut, a precise movement in *Noh*. One cannot conceptualize this swiftness because the action is clean and pure, devoid of pre-conceived effort. The self acts by not acting, or, as in *Do* art such as *Kyudo*, one shoots without shooting. The intuitive mind takes