

GO FOR BROKE

Bulletin

442ND VETERANS CLUB VOL. XLV No. 4 OCTOBER - DECEMBER, 1994

Welcome Back, Friends



The 442nd 's first visit to Bruyeres in 1944.

In this issue, read about the 442nd's return to Bruyeres and Biffontaine to celebrate the 50th Anniversary of their liberation.

442 OFFICERS

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Happy New Year!



by HENRY KUNIYUKI

Our 442nd Veterans Club received much favorable publicity these past several months over the local news media, especially due to our Club's participation at the 50th commemoration of the liberation of Bruyeres and Biffontaine on October 16th and 17th. Approximately 1,000 442nd veterans, guests, and French citizens participated in the ceremonies, highlighted by the message of immediate Past President RON OBA that: "Those who died did not die in vain." The details of this pilgrimage to the battlefields of France are amply covered by the respective chapter reporters who were fortunate enough to join the several tour groups arranged by the 442nd Veterans Club. Sincere appreciation and congratulations are extended to immediate Past President RON OBA for a job well done on behalf of the Board of Directors. Since none of the current officers were to be present in the Bruyeres/Biffontaine battles, RON was asked to do the honors, which he did remarkably well according to all post-tour reports. We are also thankful to RON for chairing the Travel Arrangement Committee. For your information, the 442nd Veterans Club was not an official sponsor of the trip to France in order to preclude any possible financial litigation. My personal arigato to RON - Osewa-ni-narimashita!

Prior to the many articles published in the Honolulu Star Bulletin by GREGG KAKESAKO regarding the 442nd pilgrimage to Bruyeres and Biffontaine, the legacy of the Club was further enhanced by the delegation, primarily of the 522nd Artillery Battalion chapter members, to the ceremony honoring the late CHIUNE "SEMPO" SUGIHARA, who rescued Jewish refugees during World War II. Your attention is invited to JOHN TSUKANO's article in this

issue of the Go For Broke Bulletin, giving the complete story of this important mission on behalf of the 442nd Veterans Club. JOHN and HIDEO NAKAMINE were instrumental in arranging the participation of our organization at the international event. Our sincere mahalo to all the delegation members who attended the ceremony in Nippon at their own expense. Incidentally, Honolulu Star Bulletin's ace reporter, GREGG, is TOMMY KAKESAKO's nephew. TOMMY of Love Chapter is the boss of Kakesako Brothers Jewelers and have been most magnanimous in donating expensive items to our Club affairs

Speaking of continuing good publicity for our organization, the Sons and Daughters chapter, under the capable leadership of Chapter President ALAN KUBOTA, was honored with the Mayor's Award in the non-commercial Float category at the 1994 Aloha Week Floral Parade. Mahalo is extended to Bank of Hawaii for granting a \$5,000 financial support to construct the beautiful float which publicized all of AJA veterans organizations. In their quest to "continue the legacy," the old timers of the Club are urged by the Sons and Daughters to participate in oral histories. I call your attention to Go For Broke Bulletin Editor EDWIN GOTO's excellent message in the July-September issue which succinctly describes the desires of the Sons and Daughters Chapter to properly continue the legacy of the 442nd Regimental Combat Team.

Another prime example of furthering our public relations is the play about the war exploits of the 100th Infantry Battalion and the 442nd Regimental Combat Team entitled "Our Hearts were Touched with Fire" which ran at the Kennedy Theater, University of Hawaii-Manoa in November, 1994. This world premiere by EDWARD SAKAMOTO received rave reviews by all who attended. The author tried to depict the human side of the men and their families and their struggle against tremendous odds. ED SAKAMOTO's late uncle was SUICHI "PETE" SAKAMOTO of the 522nd Field Artillery

Battalion. Many 442nd and Club 100 family members attended a special matinee on November 13th hosted by the Sons and Daughters chapters. The performance was accorded a standing ovation by the capacity audience.

Our Senator DANIEL K. INOUYE graciously sent the 442nd Veterans Club a new video entitled "The Most Decorated: The Nisei Soldiers" which will air soon on cable television. The video has been turned over to the Japanese Cultural Center of Hawaii for presentation at their Veterans Core Exhibit mini-theater. The video story is historically accurate and will be an excellent learning tool for Hawaii's young people. Senator INOUYE is also prominently featured in the latest "The Next Karate Kid" which continues to tell the story of the 442nd RCT veteran, MR. MIYAGI, played by PAT MORITA in an engaging way. Our good Senator donated to us the sum of one thousand dollars he received from the producers of the movie.

The 522nd Artillery Battalion chapters, along with the 171st and the Sons and Daughters Chapter, have been busy planning for the 52nd Memorial Service and Annual Banquet. This capable group, headed by 522-B Chapter President JOE OBAYASHI and 522-C's ED ICHIYAMA have tentatively invited fine speakers, such as BILL PATY to deliver the Memorial Service's keynote address; and the renown PAT MORITA for the banquet entertainment. The theme of both events will be "50th Anniversary of VE and VJ Days." As you may know, chapters were selected to plan our 52nd events by the "luck of the draw." Memorial Service Chairman CLAUDE TAKEKAWA and his Committee earnestly desire to have a better participation at the Memorial Service to honor our deceased comrades of the 442nd RCT. To this end they ask the support and cooperation of each chapter membership. The Memorial Service at the National Memorial Cemetery at Punchbowl and the Annual Banquet at the Pacific Beach Hotel will be held on Saturday, March 25th, 1995. The Planning Committee is also soliciting donations of items for door prizes to be presented at the

annual dinner. To conform to the Constitution and By-Laws of the 442nd Veterans Club, a brief business meeting may be held during the banquet to ratify changes in the By-Laws as prepared by our Legal Counsel, BOB KAYATAMA. The Board of Directors appreciate the untiring services of BOB.

Speaking on the subject of 442nd Veteran Club's administration, we are most fortunate and privileged to have the services of an ordained minister to serve as our Chaplain as announced in the last issue of our Go For Broke Bulletin. The Rev. ERNEST UNO of 3rd HQ Chapter made himself available to our general membership to render assistance in time of crisis and/or celebration. ERNIE, as he would like to be called as usual, does not accept any professional fees for his service in conducting funerals or weddings. He suggests money be donated to the 442nd Veterans Club Foundation. Recently, a Livorno chapter member was hospitalized with a major surgery. We called upon ERNIE to visit him and ascertain with his status, ERNIE as a bonafide minister was granted immediate entry to this very ill person's hospital room. The member and his family were most appreciative of the Chaplain's visit. Thus, CHAP-LAIN ERNIE is carrying on the fine tradition established many years ago by the late Chaplain HIRO HIGUCHI.

Since this is the end-of-the-year quarterly issue of the Go For Broke Bulletin, the officers and the Board of Directors thank you all for giving us the opportunity to serve you. We, one and all, toast the New Year with the traditional Hawaiian message: "Mau maka hiki lo ihi loa, Meke aloha pumehana!" (Many long years of health and happiness to you all, with our warmest regards!)





by EDWIN GOTO

The responsibility of writing in this tabloid has become awesome to me. The following is a letter sent to me.

Dear Editor,

I had to write a short note to my fellow paratrooper to congratulate you on your appointment as the new editor of the Go For Broke Bulletin. Also because I too was a paratrooper with the 101st and 82nd Airborne divisions. It was during WWII in Europe. I trained with the 442 (later became the 171st) and then 11 of us from Camp Shelby joined the 101st Airborne Div. Later, I transferred to the 82nd Div. before I returned to be discharged.

No reply necessary. Good luck. Happy to hear the younger generation is taking charge to keep the great organization going.

JOHN FUJINARI 6159 Eagle Harbor Dr. Bainbridge Island, WA 98110

Before receiving this, I was not aware that there were among you Nisei veterans some who did not remain with the 442 RCT. Thank you, "uncle" JOHN for letting me know that someone is actually reading what I am writing, and on the mainland, too, no less. And thank you for increasing my knowledge. I hope you don't mind my reproducing your letter and address. I felt perhaps some of your buddies who lost track of you might be interested.

It's no secret that I come from the Sons and Daughters chapter. I'd like to again let you know that you probably have little pieces of information like the above which are important and meaningful to us, even if they don't seem that way to you. Something to add to the meaning of

our 51st Anniversary request that you "Talk to me, Dad."

I wasn't able to join in on your anniversary tours to Europe, but I followed the news articles covering your trip. According to JENNIFER BAKER, this issue will probably break all records for length because of the stories from your "excursion." The Fall issue of our S & D newsletter will have an article from one son's perspective. I'm certain this event had its own special meaning to each of you individually. Thanks to your contributing chapter reporters for sharing their view of yours.

On behalf of the S & Ds, our sincere thanks are extended to veterans "CHILLY" SASAKI, WALLY KAGAWA and our own uncle JIMMY MIYAKE for their able assistance and moral support at our Archives Room workday on November 5th. The room is well on its way to looking like what it was intended to be.

Work is not complete yet, though, and another workday is planned for sometime early next year, hopefully in January. Any of you with carpentry or other construction skills will be very welcome to participate. Please leave a message for GUY KOGA or ALVIN YOSHITOMI at the clubhouse if you're interested in helping.

A piece of information for those who went to the November 13th showing of "Our Hearts were Touched with Fire," the color guard and posting were not a normal part of the play. That was done in honor of the veterans attending this special performance.

Finally, the truth must be told. The job of editor doesn't require much effort (at least not now, UNCLE RON, since we've contracted out the mailing!) mainly because our club secretary, JENNIFER BAKER is the one who actually puts this thing together every quarter. Please be nice to her. I promise, your bulletin won't be the same high quality without her. Thanks, JB!





by the Rev. ERNIE UNO

Let's Talk

"What fills them with brooding and their hearts with fear is dread of the day of death."

Sirach 40:2

As the result of a combination of circumstances which involved my serving as a volunteer for St. Francis Hospice and visiting with a patient there who happened to be a 442 veteran, I recently found myself conducting a memorial service for this veteran who had died, following by a burial ceremony at Punchbowl. This was not the first burial or inurnment for which I officiated at Punchbowl, but in preparation for this funeral I was made aware that this veteran and his family did plan for his eventual death without being morbid. Such planning beforehand made it easier for the widow and children to accept his passing, and facilitated planning the funeral service.

Since I have no way of knowing how many of us veterans have made any plans with our families (even before illness strikes us), it'd be foolish of me to preach at length on the subject of death and dying, thus breaking a taboo; however, I feel compelled to bring up the matter because, for each of us, without exception, the fact of our demise will have to be dealt with sooner or later - and better sooner than after it's too late. The question is whether or not our loved ones - wives and children - will be adequately prepared on such matters as probate, inheritance, taxes, etc. But foremost is the reality that we DO have some say-so about how we'd like to go, and I don't mean KEVORKIAN's assisted suicide, that is, if we act before it's too late. We ought to have what is known as a Living Will that spells it all out for our family, or those who'll be responsible for carrying out our wishes. The

point is, we should be able to die with dignity, and our loved ones left free from devastating bills

Death with dignity is more than a cliché as I see it. To me it means not having to use heroic methods to unmercifully prolong the life of a patient who otherwise might expire. Such terms as "comatose" and "brain-dead" describe some conditions for individuals on whom efforts may be taken to prolong his/her life with the use of sophisticated medical equipment and technology. My experience with the hospice program these past several years is that terminally ill patients in their care are given TLC treatment either at home or at a hospice facility such as the St. Francis Hospice. There are no apparatuses or gadgets to do more than provide comfort and alleviate pain for the terminally ill patients.

Which brings me around to expressing my feeling of being privileged to have conducted services at Punchbowl for the burial and inurnment of a few of our former members in the short time since becoming the Club's chaplain. I'd be remiss if I didn't acknowledge the able assistance I received from chapter members in planning for these services.

Let me close with one short anecdote. It was at the funeral service of a 442nd veteran who hadn't joined the Veterans Club after returning home, and as a consequence, no one from his former unit seemed to know anything about him, or even remembered who he was, except his former platoon sergeant, who approached me after the service to say that he had a couple of stories to tell about this former squad leader. Just as he was about to relate an incident to me, the son of the deceased happened by, so I corralled him and had the sergeant tell him something about his dad that he could pass on to his children. That this platoon sergeant came out to pay his respects to an old buddy was a fine thing to do. What I'm saying is that there are a lotta guys out there who fought shoulder to shoulder with us, who risked, were wounded like us, and who deserve the respect due them as men of the 442nd Regimental Combat Team.



by JACKSON MORISAWA

The Ego

In recent years, many books were written concerning the character of the 442nd RCT and its members. Comments by the authors usually touched on the reluctance of the members to talk about themselves and their exploits.

Enryo, modesty, restraint or reservation, is an inherent trait which is an offshoot of Japanese cultural upbringing. Restraint can be traced to the discipline of suppressing the ego which was necessary in an adverse condition of living in poverty. The lack of ego is manifested in Japanese aesthetic considerations also. The lack of pretentiousness and the display of unobtrusiveness in the Shibusa syndrome, Wabi and Sabi connotes suppression of ego. This inhibition is diffused in Enryo.

Western and Eastern cultures perceive ego in different perspectives. One sees it as the principle force of existence, while the other looks upon it as the obstacle in maintaining natural existence.

Western cultural belief infers that the driving force to success is the ego. The result is superficial existence. For instance, the world of economics as well as in sports and arts, seeking immediate profit or result without any substantial basics to stand on, is the rule. Any hasty accomplishment is short-lived, and in times of crisis, there is no base to stand on.

Easterners, in the meantime, exert tremendous discipline to suppress the ego in order to maintain perseverance in establishing long term results and a base solid enough to meet any crisis. Japanese economic atmosphere have exhibited the result of two different philosophical approaches. Their success, however, is slowly deteriorating because of too much Western in-

fluence.

In the area of human spirit, the Westerners maintain sports, martial and other arts in the light of the ego. Winning, accomplishment, technical mastery, are criteria for success. In sports they live for the few moments of glory and when the glitter of success ceases to exist, they become relics of the past and refuse to live for the moment. In the arts, temporary newness, obtrusiveness, excitement and abstraction rule the process. Egotistical performances and mediocre achievements are so shallow that they usually self destruct and fall into oblivion. Where are the Bachs, Beethoven, Michaelangelos, Hakuins, and Musashis?

True people look to the "Ways" and perceive the truth of transcending the ego and its dualistic existence.

Ego thrives on dualism and materialism of external preoccupation. Good and bad, win and lose, black and white, are dualism which are categorized in any of the dualistic components. Only the natural mind can transcend dualism and the fear of doing good and bad, win or lose cease to exist. The ego is suppressed. One eats when hungry, sleeps when tired. True virtue is expressed because it does not know goodness.

Ego also dominates materialism. One finds it hard to believe that material wealth and appearance are not the sole means of existence. This external preoccupation accelerates the fear of being "without." The overwhelming concern is the ego working on the panic of self abandonment.

The most difficult position to maintain is self abandonment. In any activity it is easy to stray from the path and fall into the temptation of the ego. Consciousness of doing well or bad, right or wrong, turns to anxiety and fear arises. All attachments converge at once in that instant before the action. Instantaneous liberation from illusory perception caused by the ego is possible only through self abandonment, the ability to awaken the "true self" and enter the realm of naturalness. This is referred to as touching the "Absolute" or establishing your center, the *Hara*. Once in the center, no one else can enter your

space and all attachments, therefore, the ego, disappears. The original true self (the natural self) liberates you from dismay.

Although the ego was prevalent in the annual of Japanese cultural development, the deeper qualities of the "Way" such as the *Shibusa* syndrome, *Wabi* and *Sabi* and the love of nature eventually prevailed and the Japanese survived the myriad changes in their historical existence.

Its funny and at the same time sad, to realized that the Westerners of Japanese ancestry, who have experienced both cultures are more responsible in upholding their ancestral cultural heritage than the modern people of Japan. Western influence has made tremendous inroads in the previous unostentatious society of Japan, but most of the people do not really understand the deeper consequences of Western involvement. Consequently, if this threat is not restrained, the result will be a degeneration of a deep and irreplaceable culture.

My involvement of nearly 20 years in the cultural arts of Japan has given me the experience and perception to analyze the prevailing situation. The most prominent inclination towards regression is the modern usage of the Japanese language. It is a beautiful language phonetically as well as in expression. However, it is increasingly being defiled by interjection of abortive sounding and ridiculously expressive English or foreign words. Such words as Munshion (Mansion) - condominium; Toilre (Toilet) - washroom; Papa - Mama; Father, Mother; Byby - goodbye, so long; Kula - air conditioner: etc. are ridiculous to use when there are beautiful, adequate, and expressive Japanese translations. In the indigenous Do arts of Japan such as Kendo, Judo, Karatedo, Kyudo, Chado and others, the essence of the Do (the Way) is relegated to quasi-martial, sports oriented physical nature of forms and techniques. The arts have lost the intrinsic value; teaching the discipline to transcend the ego and grasp naturalness. Instead, the ego dominates and rules the land of refined discipline. The excuse itself is egotistical in a way - the inclination to perpetuate the arts is a lame justification.

The modern Japanese sense of value is cockeyed. Their consciousness on status is overwhelmingly senseless to the point of ridicule. Well known names means more than quality of the products. Expensive things even without quality are preferable to things reasonably priced. New and popular mode whether ridiculous or unbecoming prevail over traditional reliability.

The modern Japanese ego is on a rampage and obscuring their inherent sense of *Wabi*. Will history repeat? Can the deeper quality of Japanese cultural principle prevail again and contain this egotistical madness? Westerners of Japanese ancestry should be concerned - more reason for us to take interest and further our knowledge and understanding of our deep cultural heritage.

Hara, Ki, and the Breathing Behavior

Hara literally means the belly, stomach or abdomen. However, the Japanese use the word in various levels. In a profound sense it describes certain aspects of human qualities and state of being. In others, a descriptive connotation. Having special meaning, Hara is the base for describing many things, situations, and attitudes.

In Japanese cultural concept, *Hara* is the seat of life and the spiritual energy which governs the quality of a being, passes through it.

The Hara encompasses the greater area that surrounds the Tanden, the seat from which the vital energy, Ki emanates. The Hara can be represented as a circle, this being the center of diffused energy, and the center of gravity. The Tanden is situated in the eye of the Hara in the nether region about an inch below the navel. The position is not a secured spot, but, rather, an area which one can actuate a feeling and focus. The Ki that emanates from it is the intrinsic vital energy which is beyond physical energy and a prerequisite for all higher developments.

Hara is also referred to as a state of mind in the development of human character. One who controls the Hara is not likely to lose balance (composure) and is able to maintain the vital energy, Ki, when something disturbing happens

or when one over reaches oneself. A constant access to reliable springs of new strength is available to the man with *Hara* because he is constantly in touch with the energy center, *Tanden*. One who has *Hara* is patient in all situations and calm in the face of adversity. *Hara* alone can ensure mental and physical coordination, and without this coordination all power is elusive and short-lived.

Hara -gei is the art of controlling the vital energy, Ki, through proper breathing process.

Breathing, as most of us understand, is not the true natural breathing process. The lung essentially is the source and breathing organ and we learn to breathe above the chest area. The natural way, however, is to breathe through the midriff and exhale to the nether region. By doing so, the intrinsic energy is concentrated in the pit of the abdomen, *Tanden*. This type of breathing is call *Tanden soku* and is a quiet way of breathing gently and deeply. It is used in *Zen* meditation and in *Budo* (martial arts/way) and all the performing and visual arts, which comply to the *Do* (the Way).

The inhaled air actually comes into the lungs but by relaxing the muscles around the pit of the stomach, one can actuate the feeling of air consuming the area below the navel in a long and slow exhalation directed towards the *Tanden*. When the feel is at the *Tanden* and confined in the *Hara*, the *Ki* should radiate throughout the body. This is referred to as the spiritual energy consuming the whole being and it is that concentrated energy which excels when physical power fails.

The emphasis on breathing as a method of concentration and at the same time, quieting one's nervous energy reflects the influence of Zen.

Zen has no creed or doctrine, merely the belief that one can obtain enlightenment (naturalness) through one's effort alone. All attempts to effect spiritual progress or improvement of the mind by merely mental means such as prayer or ecstatic meditation or some display of divinity is considered useless. Zen makes no distinction between spirit and matter or mind and body. Therefore,

one may act upon one's mind or spirit directly by means of physical practices and reach any desired state of mind or spiritual plane entirely through the posture of the body; for only so can the vital energy, Ki, be directly acted upon.

The mind (concentration), body (posture/attitude), and breath (energy) working as one is the means to grasp naturalness. This principle is call *Shin Ki Ryoku Ittchi* and when this is realized, tension and relaxation, calmness and alertness are correctly balances (harmony of *Yin* and *Yang*). In this state, graceful power and beauty will be exhibited in any activity.

The *Ki* is variously translated as "breath," "spirit," or "nervous energy." The *Ki* is likened to an electric life fluid that runs along the nerves from the pit of the abdomen (*Hara*) to the various parts of the body like electricity along a wire. This nervous impulse is tangible in a sense that its motion is perceptible to the mind, or the *Ki* of another person may (like electricity) shock or give off vibration to others.

The art of controlling the *Ki* is called *Hara Gei* and can be concentrated on any part of the body as needed. The most powerful control of the *Ki* is through systematic breathing (natural abdominal breathing). Since there is no fundamental distinction between *Ki* and the soul or spirit in general, getting control over one's vital energy, *Ki*, is identified with spiritual progress. Since the control is attained mainly through breathing, spiritual progress is inseparable from the progress in correct breathing.

Having strong affinity with Japanese cultural concept and profound meaning, the word *Hara* is used as a base to describe various situations, attitudes, and objects by combining it with other Japanese words or phrases. For example, *Hara no okii* (having a big belly), means generous, liberal or broadminded; or *Hara no naka wo misezuni* (not showing the inside of the belly) means to conceal one's true intention; *Hara ni osamete oku* (to suppress a thing within the stomach) means to keep the story to oneself, mum's the word; *Hara ga tatsu* (the belly rises) means to get angry; or *Hara wo awasete* (to combine each others abdomen) means to con-