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Zen Macrobiotic Diet Raises Questions From Our Readers

[Editor's Note: Many letters pro and con the Macrobiotic Diet have been received. We quote here from several of them. Certainly we need to avoid faddism and fanaticism; and similarly we need to be reminded that not all the answers are in concerning health and nutrition. When new claims and methods appear in the nutritional field, of course they add to "confusion." Many are unhappy with uncertainty, yet the comparing of systems, regimens and therapies should, in the long run, help us avoid dogmatism and help us make sure we have considered all sides, and thus help us better determine what is best for us.]

Health Editor Doubtful

"Each time some nutritional idea is announced, much ado is made over it. The latest extravaganza is presented by Laurence O. Anderson on Ohsawa's yin and yang theory and philosophy. This is something different, and like a new style in dress, accepted by the unthinking. I do not think it will stand the test of time.

"I am very well acquainted with it, having edited the *Zen Macrobiotics and The Philosophy of Oriental Medicine* at the request of Prof. Ohsawa. I had urged that a good translation from French was necessary before anything could be done with it. The translation was abominable. I did not agree with the theory or philosophy in most respects. In my opinion it only adds to the confusion created by our own nutritional hucksters here in America.

"In a nutshell, good nutrition is eating all foods as close to their natural state as possible, whether omni-, carni-, herbi-, or frugi-vorus. The least preparation the better, with no additives or preservatives. Man has been away from Natural food for so long that it takes time, sometimes several generations, to make the change over successful. And food alone is not the answer to man's health; we must consider the total man and all his habits. Man must contact all of Nature's beneficent forces; he must avoid enervating habits.

"Years ago after a long correspondence with George Ohsawa, he came to America. There was a special reception at the United Nations, attended by perhaps 18 people. I was among those invited, and was rather taken aback to see him handling a cigarette with finesse. But that is his affair, but one does wonder about this, and why he rejects fruit, unquestionably the first food of man. . . . More power to your continued effort. I have always been for decentralization, but when you introduce health articles, I wonder why you do not embrace the most natural, the most logical."—Jesse Mercer Gehman, Editor, American Better Health Publications, Box 68, Duncannon, Pa.

Student Approves

"I'm glad to see a discussion of Zen Macrobiotics in *Green Revolution*. It goes deep, and I hope our readers will stay with it long enough to sense and react to its depth." P. N., Adelphi College, Garden City, L. I., N. Y.

[Note: This student spent four years in Germany, and has carefully studied the philosophy of Goethe and Rudolf Steiner.—M.J.L.]

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Beware Sanpaku

"Thanks for item on the yin-yang diet. It fits into my low-cost, healthful living. Brown rice is now simmering for our evening meal. You will want to tell your readers about a companion book, by the Japanese scientist Sakurazawa Nyoiti, *You Are All Sanpaku*.

"Sanpaku is a Japanese word which means the whites of the human eye are visible between the iris and the lower lid. This indicates a grave state of physical and spiritual imbalance, susceptibility to disease and proneness to accident and/or tragedy. Sakurazawa declares that the physical decline of the USA is visible in the eyes of its people. This author predicted tragedy for President Kennedy as early as 1960 because he was sanpaku. Sakurazawa agrees that we will one day cure any disease by proper nutrition. 'We have only to return to the ancient vision of our ancestor,' he says.

"This author also has some different data on cigarette smoking and cancer. He says cancer is a disease produced by an excess of extremely yin elements—elements producing continual dilation. The yin elements of tobacco go off as bluish, violet smoke from the lighted end. The reddish-yellow yang smoke of the butt end, which is inhaled, is more yang and therefore beneficial. He has more to say about the relation of the yin and yang to cancer."—G. G., Milwaukee, Wis.

Dehydration, Science And Macrobiotics

"I have worked with L. O. Anderson; he has sponsored some of our Communication Groups at his Research Center. His is the multiple approach, and he experiments in almost anything and nearly everything—nutrition, metaphysics, counseling, dianetics, scientology, psychodrama, general semantics. He is not what some of us would call scientific, but who agrees on what is scientific? I have found that theists accept nothing which cannot already be proved or demonstrated, and this characteristic, quaintly enough, puts them squarely in the stronghold of conservatism. Ironic, isn't it?

"A scientist realizes the futility of absolute proof, and commences with 'axioms,' which he defines as 'self-evident' truths! Axioms are actually what we 'play like' are true, and see where we get. Thus two different systems will begin with two different sets of axioms, as in the case of Euclidean geometry, Riemann geometry and by Lobachevsky. A scientist realizes there are many things he does not know, and that are not yet known, and certainly does not assume any one thing is untrue simply because it has not yet been proven true.

"I attended a couple of Zen Macrobiotic dinners. At one of them we ate a salad which had been five days in preparation. A special deal is used to press out all water. They are positively compulsive about removing water from food, using little or no water to cook in, drink no water, etc. You and I know we don't want to drive nutritive elements out of foods we cook, but surely we have no antipathy to water. I actually go to the other end of the scale. I consider water life-giving in practically all instances except continued immersion. I use water therapeutically in at least a dozen ways. And if I retain more in my body than is necessary to maintain life, I would still prefer too much to too little. Of course only very few people in our society have experienced death by dehydration.

"I feel that Macrobiotics is a diet 'discovered' by very poverty stricken people who wanted to survive. Survival is a characteristic—a basic drive—of our type of bodies. I feel it is entirely possible that these people may have

Poet's Plight

Here I go now, up the path,
With my fiddle on my back,
And some poems inside a pack,
My love waves from the door.

Now I'm going down the road
Towards the city with my load,
Trying to capture a singing mood,
To feed my children four.

Miles away from my field,
Singing poems and jigs and reels,
For folks who know not how I feel
So far from my delight.

Now I'm trudging home at night,
Weary from the heavy weight,
The wind of winter's icy might;
Miles from my fireside.

—Dudley Laufman
from *Wind in the Timothy*



DUDLEY LAUFMAN, Canterbury, N. H., homesteader, poet, writer, musician, and itinerant folk dancing master.

Homestead Film Now Available

A very successful 8 mm film of 10 homesteads and rural centers well known to School of Living people is now available.

In August 1965, Dr. Wilson and Naomi Young and two daughters, of Evanston, Ill., were on vacation. Much earlier they had secured addresses of School of Living homesteaders and arranged an itinerary to include visits with them. They stopped first at Sycamore Hollow Homestead, and took out their camera. Here they have lovely views of the buildings, flowers, and gardens, the children playing and dancing with goats, and shots of the interior of the Smarts' self-made house.

Then on to nearby Lee Musgrave's five-acre organic truck garden and homestead. A few miles more and Lane's End Homestead comes into view—where carrot digging and juicing, wheat grass juicing, supper, homemade soap and John Loomis churning are in order. Next is Ragged Mountain farm, at Sperryville, Va., and the mountain homesteads, where School of Living had a 1964 summer meeting. Then on to the Old Mill, at the Anacker farm, Freeland, Md., where Dee Hamilton is busy renovating the house. Then Lefever's Sonnewald Homestead at Spring Grove, Pa. (their pond, huge solar-heated house, garden, etc.). On to a busy organic foods fair at Wilbert Walker's big melon-strawberry homestead at Perkside, Pa. Then many views of the Rodale Experimental Organic Farm, a good look at Paul Keene's Walnut Acres Food Center at Penns Creek, Pa., and finally the film finishes off at the

hit upon some valid concepts and may even have developed cures for some diseases."

[Note: The writer of the above is a skilled user and teacher of good communication and human relations, and leads groups in California.—M.J.L.]

Life and Death

"I think there is still much to know about Life and Death, and I do not think of Death as bad. It is evidently a method or a process used to create specific effects. But in the Zen Macrobiotics I find it strange that Yin (death) is listed as the expanding force, and Yang (life) is the contracting force.

"I do wish to know more about the sodium and potassium relationship in the body. I have read some of Dr. Gerson's Cancer Therapy which you sent me, and which deals with the potassium-sodium balance. Do you know if some of the answer is there?"—M. S., Tucson, Ariz.

* * *
New (Old) Diet From The Orient is a 7-page pamphlet by L. O. Anderson, D.C., 25¢ from him at 437 N. Kenmore Ave., Los Angeles, Calif. It explains the philosophy and practice of this system, as well as having a section of questions and answers.

famous Louis Bromfield home, Malabar Farm, near Lucas, O.

Homesteads Linked to Borsodi
A good many years ago Ralph Borsodi dropped the modern-homestead idea into the social pool. The ripples have reached far. John Loomis was a member of the First Homestead Unit, supervised by Borsodi, at Dayton, O., in the 30s; Mildred Loomis was an assistant in the late 30s at the Suffern, N. Y., School of Living; J. I. Rodale was a visitor there at that time, saw the grinding of flour and cereal at home, serving of whole foods, composting for a garden. He found much of his inspiration for his own important work there; one of his first published items was Borsodi's study comparing the cost of compost with commercial fertilizer. Paul Keene was an assistant director of the Suffern School of Living in the 40s. Lane's End, the Smart and Lefever homestead, the Old Mill Center in Maryland, are all outgrowths of Borsodi's early homesteading idea.

The film bringing these homesteads into one showing is a much-appreciated gift to the School of Living from Dr. and Mrs. Young. It is now with Harold Lefever, Spring Grove, Pa., being shown locally and at the Heathcote Center.

It runs for 40 minutes at a leisurely speed; and can be rented for \$2 (an 8 mm projector is needed to show it).

Steps To An Acceptable Image

Part II

(Note: This series of short items, based on the book, *Normal Neurosis*, by Drs. Snell and Gail Putney—priced at \$4 from School of Living—is not a substitute for the book but an invitation to read and study the book.)

In *Normal Neurosis*, the authors clearly and simply describe the dynamics of human action—how and why we all have inner blocks to an accurate and acceptable self image. They also give usable methods to improve one's behavior. Logically, this series should give more background before "things to do." But some readers may not need the theory and could experiment with practical steps now. Hence Part II lists methods; future items will return to explanatory material.

Here is a summary of steps that, in the authors' words, may help one grow "beyond anger and beyond seeking approval of others"; and which help one achieve intimacy and autonomy."

1. We recognize that the Self is a growing entity, a never-finished process. At any age, whether it be 10, 16, 25, 49, 60 or later, at which we decide we want to improve, there is hope. We can begin a deliberate program of action.

2. We recognize that the three basic self needs (not wants) are:
a. an accurate self image;
b. an acceptable self image;

c. we expose this self to others as honestly, warmly and intimately as possible.

Few will doubt that all human beings have these emotional needs, but as the Putneys say, "many doubt that they are, basically, all we need for psychological health."

3. We recognize and admit that any negative emotion (boredom, depression, jealousy, anger) and its accompanying body tension, is a signal to us that our Self is deprived of one or more of the three points above. Something is wrong with our self image!

4. We promptly (and as willingly as possible) look within, discover and admit our need and our lack.

5. We seek and practice association with others using two specific techniques—modeling and mirroring:

a. In modeling we take someone as a model—preferably a person who has achieved where we lack; deliberately try on his attitudes and actions; see how they feel and work when we use them.

b. In mirroring we ask this person (or some other person) to tell us how he sees us in regard to the aspect we are working on. Tell him, "I'm trying to overcome my shyness (or my bossiness; my show-offishness; my bursts of temper). Will you work with me, give me your honest reaction as to how you see me in this regard at this time?"

6. We start and continue acting with these new insights. Having become conscious of our need, having admitted it and talked it over once, twice or frequently with another, we find it easier to act in the chosen direction. We become less shy, more warm and open; less bossy, less of a show-off; more real, honest, less angry, more rational.

In New York City

John Lindsay, Mayor-Elect
New York City

It was midnight, Nov. 1, and my New York City hostess was nearly beside herself. Where was her guest from Ohio? I had gone to a meeting, leaving her with the impression that I would be back by 10 p.m. But the meeting was lively and went overtime. Completely engrossed in it, I failed to phone my hostess that I would be late.

She turned on the late TV to hear your candidacy speech describing the "need" in your metropolis: "one murder every 14 hours, one rape every 6 hours, etc." This heightened her anxiety. By midnight she was frantic. She imagined her country cousin attacked and lost! She called the police to start a search for me.

Shortly thereafter I arrived, to calm her fears by reporting the enthusiasm of our meeting—of a group of readers of *Green Revolution*, which I edit in Ohio. They had spent four hours eagerly planning to move from the Vale of Murder and Rape to modern homesteads and intentional communities on the land.—Mildred J. Loomis, Director, School of Living, Brookville, Ohio