

Practical Guide to Far Eastern Macrobiotic Medicine

George Ohsawa

Compiled by Herman Aihara

George Ohsawa Macrobiotic Foundation
Chico, California

Practical Guide to Far Eastern Macrobiotic Medicine was compiled by Herman Aihara in 1976 from George Ohsawa's writings and teachings. It contains the macrobiotic viewpoints at that time. Even though there are many ideas and remedies that may be beneficial, it is important to realize that all things change and current thinking should be consulted.

Also, the information and advice contained in this book are based upon the research and experiences of George Ohsawa. They are not intended as a substitute for consulting with a health care professional. The publisher is not responsible for any adverse effects or consequences resulting from the use of any of the suggestions, preparations, or procedures discussed in this book. All matters pertaining to physical health should be supervised by a health care professional.

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George Ohsawa Macrobiotic Foundation
PO Box 3998, Chico, California 95927-3998
530-566-9765; fax 530-566-9768; gomf@earthlink.net

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Contents

Foreword	7
Preface	9
Introduction: New Trend in Medicine	12
Theory of Macrobiotic Medicine	16
How Did I Find Macrobiotics? The Principle of Life	17
What is Your Aim in Life	21
What is Health?	23
Judgment—The Ultimate Cause of Sickness	26
Yin-Yang Method of Classification	32
Classification of Vegetable Foods in the Northern Hemisphere	40
Classification of Animal Foods in the Northern Hemisphere	41
Yin-Yang the Unique Principle (translated into 12 theorems)	42
Yin-Yang Physiognomy	43
Head	44
Face	45
Hand	48
Yin-Yang Analysis of Some Diseases	49
Summary of Heart Diseases	51
Treatment Typically Recommended by Occidental Medicine	52
The Macrobiotic Interpretation of the Diagnosis	53
Macrobiotic Critique of Orthodox Medicine's Treatment	54
Dialectic Macrobiotic Treatment	55
Sickness and Foods	64
Right Foods	69
Dietary Chart	70
Grain Production Chart	80

Right Cooking	83
Right Eating and Activity	86
Summary	88
Curing Sickness	90
Manual of Macrobiotics	91
Preparation	96
Preliminary Suggestions	101
Preliminary Diet	101
Special Diet	103
Macrobiotic Internal Treatment	106
Macrobiotic External Treatment	109
Cooking for the Sick	111
Recipes	113
Procedures for External Treatment	131
Macrobiotic Remedies	151
Head and Brain	153
Eyes	156
Ears	157
Nose	159
Mouth	159
Face	159
Throat	160
Neck and Shoulders	161
Chest	161
Abdomen	163
Legs	167
Whole Body	167
Cravings, Habits and Addictions	169
Infections	169
Diet After One Month on Preliminary	171
Hand Healing by Lima Ohsawa	176
Techniques for Specific Healing	176
Treatment for the Whole Body	179
Pictures Showing Lima Doing Hand Healing	181
Massage by Lima Ohsawa	184

Cure the Man	189
When Will You Be Cured?	190
Curing the Man	193
The Education of the Will	196
Education—East and West	196
The Fundamental Base of All Education	198
What is Will (Levels of Will)	201
Method of Education of the Will	202
Education—Past and Future	203
The Education Which Creates a New World of Peace	207
The Unique State Called Happiness	214
The Tao is the Unique Way	214
Macrobiotic People Must Be Inseparable	219
Only Macrobiotics is Effective	222
Conclusion	223
Giving	224
Accept	225
You Must Change Your Life	225
Freedom	226
Be Macrobiotic!	227
The Secret of Macrobiotic Medicine	228
Letters from Students of Macrobiotic Medicine	230
My Graduation Certificate of Macrobiotic Medicine	231
I Tumbled Seven or Eight Times in Twenty Hours	231
I Had a Cancer!	233
I Seek the Cause	234
Macrobiotic Medicines are Yang	235
Chinese Medicine and Whiskey	237
The Tapeworm Like a Dragon	239
Pears, Grapes, and Beer	240
My Life in Forty Years	241
Why Was I Saved	242
There is Nothing in This Story	243
Post Script	244
He Was Blind, Until He Opened His Third Eye	245
Letters Giving Thanks	251
George Ohsawa	251

I Need You Less, Ohsawa	253
Thank You, George Ohsawa!	255
I Give You the Key, Now Open the Door!	257
Ohsawa is Not Dead!	258
Appendix	260
Love and Sex—Yin and Yang Game of Life	260
Faith—The Power of Positive Thinking	265
Hunza Land	268
Chewing	269
The True Guru is Not Sick	270
Vitamins Listed from Yin to Yang	271
Basic Chemical Composition of the Human Body	272
Minerals and Yin-Yang Balance of Foods	273
Dentic: A Natural Product	274
Foods Listed from Yin to Yang	275
List of Books by George Ohsawa	277
About the Author	279

Foreword

This book, a compilation of several books and writings of George Ohsawa, attempts to give the whole scope of macrobiotic medicine to everyone. The main part is treatment for sickness. However, treatment without understanding of principles and a good attitude is dangerous; therefore, the theory of macrobiotics and other articles were added. The book, like its predecessor, *The Unique Principle*, is unique not because of its name and contents, but rather in how it was translated, edited, and published.

The first part is a translation taken from Japanese books such as *A New Dietetic Cure*, *How to Cure Sickness and a Sick Man*, and *Vegetarianism*. The second part is a translation from the French edition of *Practical Guide to Far-Eastern Medicine*, which was done by Ann Harris. Noburo Muramoto was consulted to suit remedies to present-day American needs.

Cornellia Aihara translated *Cooking for the Sick* which was written by Lima Ohsawa. *Massage and Hand Healing* are based on notes taken by Cynthia McCluskey at Mirimichi Summer Camp, 1972. Photographs of Cornellia demonstrating external treatments were taken by Fred Pulver. *The Manual of Macrobiotics* is a contribution of Nina Bond who took notes at George Ohsawa's lectures in New York at Summer Camp held about ten years ago.

The third part is a translation from French and Japanese by Fred Pulver, Lou Oles, and Herman Aihara.

The last part is again taken from several articles appearing in past issues of *The Macrobiotic* magazine. The Appendix is taken from a translation of the French edition of Ohsawa's *Practical Guide*

to Far-Eastern Medicine.

For beginners we recommend reading *Macrobiotics: An Invitation to Health and Happiness* before this book. In addition, *The Unique Principle* and *Philosophy of Oriental Medicine* are also of great value for those who want to study further macrobiotic principles. For the sick we recommend keeping in contact with experienced macrobiotic persons and centers.

We hope this book can be a guide to all macrobiotic people, old and new, for curing sickness, and maintaining health and happiness. To realize this book, enormous time and effort was contributed. Special thanks to Tom Goldwasser, Susan Jacobowitz, Maya Edwards, Matthew and Livia Davis, Joe and Mimi Arseguel, and Barbara Grace for their contributions; to Michael Johnston for layout of the book; to Nan Schleiger for art work; to Marvin Mattelson for cover design; and to the staff of the George Ohsawa Macrobiotic Foundation.

Unending thanks to George and Lima Ohsawa.

– *Herman Aihara*
Editor, 1973

Preface

I am very happy to give you this short, simplified translation of my book, *Cure—Following the New Way of Eating*. It was originally written in Japanese, and is now in its 465th edition. I want to share with you the practical application of Macrobiotic healing that I have been teaching for almost 40 years—leaving aside the conceptual aspects covered in my other books and classes.

Herein is the synthesis of my medical philosophy, which is nothing but the biological, physiological and dialectic interpretation of Far Eastern philosophy—the principles of the Order of the Universe and the Order of Man. For 30 years I have been writing on both the practical and theoretical sides of this question and have published more than 20 books and thousands of articles. But at this time I wish to limit myself to giving easily accessible information.

My medical philosophy, the way of eating and the art of longevity and rejuvenation, is so simple and inexpensive that anyone can follow it any time, anywhere. If you decide to cure yourself before all else, you can forget about the bitter, painful and costly suffering that results from medical, physical, psychological and religious therapies.

This system depends on you alone. No reliance on other people or on artificial means—everything depends on how you eat. My system relies more on the sensitization of common sense and morality than on prescribed remedies. It goes to the root rather than treating the symptoms.

The goals of my method are to reach first the basis of all disease and second the basis of all happiness. So if you follow the principles

of my medicine, you will not only avoid sickness and even unhappiness but also be immune to them in the future. In fact, this new and simplified interpretation of Far Eastern philosophy applied to biology and physiology leads you to eternal happiness, infinite freedom, absolute integrity and cosmic love, all through Satvic eating (*Bhagavad-Gita* XVII). Moreover, without this key interpretation you will never understand these philosophies and their practices—including medicine—and these religions—Christianity, Buddhism, Hinduism, etc.

The great men of today's world are trying to establish peace at home and abroad but, just as in the story of the Tower of Babel, all their efforts, one after the other, fail. The history of human society from the beginning has been a long, a very long, series of failures and reformations—all because men tried to reach peace, happiness and freedom through force—social, political, economic or intellectual.

A few tried more unorthodox schemes, unprecedented and cruel. Apparently they forgot that in this relative world what has a beginning has an end; and the bigger the back, the bigger the front! They forgot that this temporal and relative world is only a geometric point in the absolute eternal and infinite universe and that it is ruled by the laws of this universe. They could never reach a life of lasting happiness, health and freedom either for themselves or for others. Instead they forced other people through the most violent forms of life and death.

Gandhi alone, in recent times denied the value of such systems and relied on nonviolence, fasting, and Ahimsa [biological as well as social pacifism, the embracing of all life, total lack of exclusiveness, infinite gratitude, on, which comes from understanding the complementary nature of yin and yang—of self to other, the basis of Lao-tse's virtue]. These are our biological, physiological and dialectic resources. He was a true and brave believer who tried to negate the force of violence even in medicine. Unfortunately, his people's struggle for liberation weighed too heavily on him for him to formulate a modern interpretation of the ancient Oriental wisdom.

Dr. Schweitzer also, as a disciple of one of the most important religions of the East, practiced nonviolence in medicine [See *Book of Cancer*]. But, like Gandhi, Schweitzer did not have the time to study the principle of principles, that of life, the Vedanta or Chinese philosophy (his medical and biological know-how suffered in proportion to this lack of understanding). There is a Chinese proverb that says: first make a free and peaceful man, then turn to his family, then society; and finally, based on these three, world government. We cannot ignore this sequence. Western socialism, Soviet communism, the various doctrines of anarchy, the utopian theories of Robert Owen, Saint-Simon and Fourier all attempted to establish freedom and peace but they did not know how to make free individuals. The lives of their founders were only relatively free; these men did not see that social and group freedom necessarily depends on the freedom of the individual members.

Total ignorance of the Order of the Universe!

On the other hand, all the great and free men of the East (the saints and the prophets) emphasize this Order over and over. Their teachings are forgotten today. So I feel compelled to present a new view of the thousand-years' wisdom and philosophy of China, contemporary in its expression, its aesthetics, its biology, physiology and dialectics.

Enough theory.

Study and try my way of eating which is very simple.