MACROBIOTICS

Alive in the East, and Well (also) for the West

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Maria Sagi[1] PhD

A practice of nearly 20 years in the healing profession has convinced me that nutrition plays a crucial role in the preservation and restoration of health. In any therapy – conventional or complementary – individual nutrition is of vital importance. Every human being is unique and unrepeatable; thus his dietary needs are also unique. Even if we group individuals within overall categories, individual needs within each category must be considered, since it is these differences that can ensure the optimal functioning of his or her organism.

Due to its variability within a general scheme, macrobiotics can serve the specific dietary needs of the individual. It is the task of the macrobiotic therapist to assist patients to make the right choices and monitor their changing physical condition. As we all know, change is in the center of every healing process; healing consists of a series of stages until recovery is attained. Naturally, dietary needs also change during this process. The proper nutrition for a person varies according to climate, season, hour of day, age, state of health, gender, activity and, of course, his or her individual endowments and faculties. A disregard of these factors could lead in the long run to a failure to achieve healing. To illustrate the great variation in individual needs, consider a man engaged in a strenuous task in the Arctic being offered a dish prepared for a child in the tropics. Even if he ate that dish, he would not obtain nutrition from it.

How can we explain this variability, seeing that the human organism has fairly uniform biochemical requirements, such as intake of water, carbohydrates, vitamins and essential amino-acids? We need to recognize that the human organism is not only a biochemical system, but is also a part of its environment, and its dietary requirements vary with its relations to the environment. Moreover beyond the biochemical requirements of basic health, also the information supplied by nutrition to the organism is a factor, since food is utilized not only on the basis of its biochemical components, but according to the information it conveys. It is known that the eggs or milk of one animal may be beneficial for an individual

[1] Dr. Maria Sagi has been practising macrobiotics in her own life for twentyfour years, and practicsed macrobiotic theory for twenty years. She is a recognized macrobiotics healer in Hungary, Austria, Germany, Switzerland and Japan. Dr. Sagi acquired her pertinent skills and knowledge at seminars at the Kushi Institute in Amsterdam. She has studied with Mr. Kushi personally, served as consultant for Mr. and Mrs. Kushi during their visits to Hungary in 1989 and 1990, and edited the Hungarian translation of their book, *The Cancer Prevention Diet* (1983). Her publication about macrobiotics: Dr. Maria Sagi- Istvan Sagi: Your Health through Macrobiotics, 2009.,

while the milk or eggs of another animal may not be, even if the animals were raised in the same livestock. Chemical analysis alone could hardly differentiate between the milk and eggs in this case. The same applies to plants, such as wheat, rice, millet and oat grown in one and the same location, and of course even more if they are grown on dfferent locations.

As its name indicates macrobiotics takes into consideration the entire system of information pertinent to health, that originating in the body as well as information relating to the environment. Thus macrobiotics serves the needs of a particular patient on the basis of his or her age, and living and health condition. Macrobiotics can respond to the requirement for individual variability because it can offer a very large variety of diets within its basic cereals–beans–vegetables regime.

I first came across the enormous variety of macrobiotic cooking during a six weeks' seminar at the Kushi Institute in Amsterdam. During each meal we were offered between nine and twelve dishes--I could hardly keep a record of all of them. In spite of having studied the literature on macrobiotics, I did not realize at the time the importance of cultural factors, in this case, the fact that the basis of the variety I experienced is the Japanese culinary tradition.

In its contemporary form, macrobiotics was founded by George Oshava and developed by Michio Kushi. The range of variation they derived from Japanese cooking surpasses that of European cuisine. The latter, inasmuch as it is based on the consumption of meat, aims to satisfy the needs of the body by large quantities of proteins and carbohydrates, while it neglects the colorful palette of possible side-dishes, contenting itself mainly with salads and potatoes.

I recently had the opportunity to give seminars on sociological research and alternative healing in Japan and in Korea. I was eager to encounter the dietary the traditions I had studied beforehand, but my experience exceeded all my expectations. In Japan as well as in Korea a great variety of dishes supplements the grain-based staple foods; a typical festive meal consists of as many as 18-20 dishes. Places that offer traditional cuisine, such as Buddhist monasteries and specialized traditional restaurants, offer menus of astounding variety and of superb quality. My visit made me aware of the importance of the quality and the variety of the food provided by the macrobiotic diet.

I was pleased to note that the culinary tradition in Japan accords with the principles of macrobiotics as I have come to know them at the Kushi Institute.

The Birth of Macrobiotics

Using a natural diet as medicine was a widespread practice in the Far East. In the medical book of the Yellow Emperor his physician Quibo – the "Hippocrates of the East" – suggests that ally chronically ill patients take whole rice soup for ten days as medicine. The scriptures of the world religions, such as the Bible, the Tao Te Ching, the Bhagavad Gita, the Kojiki, and the Quran, contain prescriptions for a sensible diet and natural therapies. Some of these precriptions have become part of the religious doctrines.

A diet based on natural foods was part of the culinary tradition of Japan. The Japanese was a traditionally vegetarian culture; people did not consume meat until the middle of the 19th century. The Japanese diet was composed of vegetables and grains, especially rice, millet, bean, fruits, algae and various seafood. As other oriental people, the Japanese did not eat dairy products, since the genetic makeup of Oriental and African people is not suited for digesting lactalbumen and lactose. Instead of dairy products, they consumed a wide variety of tofu prepared from soybean. The daily diet they also included miso and shoyu made of fermented soybeans; these contain all essential amino acids needed by the organism. Teas (both green and bancha) are likewise a part of the diet; they contain eight times the amount of calcium found in cow's milk. Bancha tea served before and in the middle of meals, as well as green tea served at the end, are indispensable elements of Japanese cuisine.

The spreading of meat consumption in the last third of the 19th century posed a challenge to the digestive system of the Japanese people. Before their systems became adjusted to it, the consumption of meat created serious problems of health. The cure was seen as a return to the traditional vegetarian diet. This practice became widespread when two educators, Sagen Ishitsuka M.D. and Yukikazu Sakurazawa, cured themselves of a serious disease by changing from the modern diet then sweeping Japan to a diet of whole rice, miso soup, sea vegetables and other traditional foods. After their recovery they undertook to reconcile Oriental medicine and philosophy with other intellectual and spiritual traditions, including the Vedanta, Jewish and Christian doctrines, as well as Western science and holistic medicine. They outlined a philosophy that is not just a diet in the modern sense of the word but a way of life that encompasses all dimensions of living.

In 1920 Sakurazawa moved to Paris, adopted the pen name George Ohsawa, and termed his doctrines *macrobiotics*—a term that was already used in 1797 by the German physician and philosopher Christoph Hufeland in his book *Macrobiotics or the Art of*

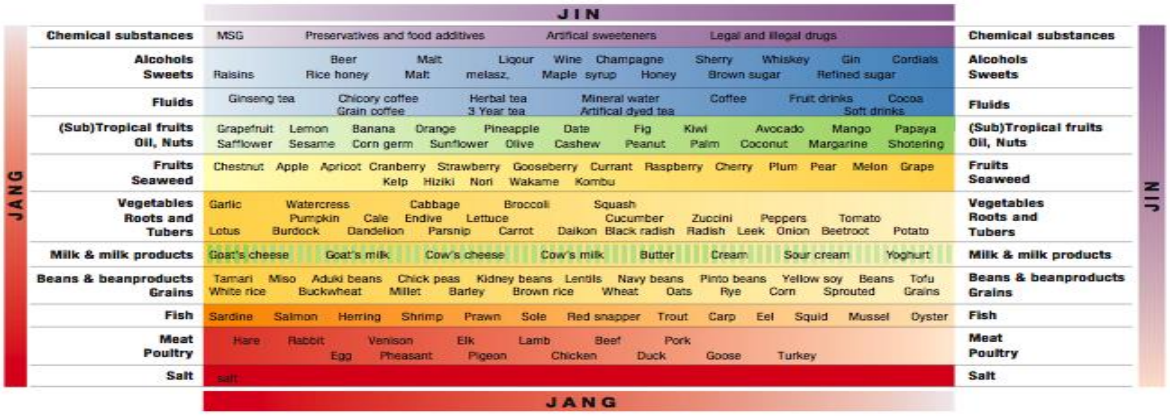
Prolonging Life. The regime founded by Ohsawa was thus a synthesis of dietary wisdom derived from both Eastern and Western culture.

After Oshawa's death Mishio Kushi and his wife Aveline Kushi continued his legacy. Based on the traditional Japanese diet they created a system of nutrition-based therapy that proved capable of healing various diseases. They described the macrobiotic system in a series of books.[2]

In 1950 Mishio and Aveline Kushi established a medical center in the USA. In the years that followed their method became known in many parts of the world.

Differences between Eastern and Western Dietary Regimes

The chart of Table 1 situates both Eastern and Western foods within the range of yin and yang. This enables us to gain an overview of the differences between Eastern and Western dietary regimes. The most yang foods are salt and meat, and the most yin items are sugar, drugs, and alcohol.



Jan van Baarle, Gazelle Book Services
White Cross Mills, Hightown, Lancaster, United Kingdom.

[2] Michio Kushi with Alex Jack: *The Book of Microbiotics*, 1977; Michio Kushi: *The book of Do-In*, 1978; Michio Kushi: *Natural Healing through Macrobiotics*, 1978; Michio Kushi: *How to see your Health: Book of Oriental Diagnosis*, 1980; Michio Kushi with Alex Jack: *The Cancer Prevention Diet*, 1983; Michio Kushi: *Macrobiotic Home Remedies*, 1985; Aveline Kushi with Alex Jack: *Complete Guide to Macrobiotic Cooking*, 1985.

Table 1

The key issue is what kind of foods compose the typical meal in the West and in the East. Traditional oriental teachings call for a balance between yin and yang, with due attention to climate and the condition of the given person. The macrobiotic regime based on this tradition is based on cereal grains and vegetable-based foods in the following proportions: 50-60% boiled whole cereal grains, 25-30 % vegetables, and 5-10% soup made of miso or tamari soy sauce. Supplementary foods are fish, regional fruits, seeds, nuts, cold-pressed oils, as well as naturally fermented pickles containing lactic acid, and sea salt.

The same as the traditional Japanese regime, the macrobiotic diet aims at maintaining the balance of yin and yang in the middle range: it avoids the consumption of foods at the extreme range of yin and yang. In a temperate climate macrobiotics placec emphasis on grains and vegetables on the yang side. In Table 1 these foods are within the sun yellow stripe. They are completed by foods within the lemon yellow and orange stripes. One is to choose within these stripes from different grades of yin and yang according to the season: for example, melon in summer and apple in winter. This offers an ideally balanced regime that also reduces the toxic burden on the digestive tract of the organism. It may seem monotonous for Western people but it is not: there is a nearly infinite variety macrobiotic meals, far above the diversity of the Western sugar- and meat-based diet.

In contrast to macrobiotics and the tradition of the Orient, Western cuisine creates a balance between yin and yang through foods located at the extremes of the respective scales. Our busy lifestyle makes us neglect the foods in the middle; purchasing and preparing them is often more time-consuming. The result is a meat/potato/bread/beverage-based regime supplemented by salad and fruit. The principal spice is salt, which covers unwanted flavors. Alcohol is consumed together with salty foods and is followed by sweet deserts.

By consuming too much of the extremes of yin and yang and neglecting more moderate foods, one is often full yet the essential nutrients have not been consumed. Detoxification becomes difficult, meat and sugar are consumed excessively, and a part of the unabsorbed excess is mildly toxic. This leads to obesity and can entail a number of chronic degenerative diseases.

Modern Japan is not free of these problems. Due to mixing the traditional regime with Western dishes, an increasing number of patients suffer from allergy and neurodermitis. The remedies of Western medicine alone cannot counteract the negative consequences of this trend. In consequence a growing number of healers, doctors and consultants now suggest returning to the traditional dietary regime. Not surprisingly, traditional cooking and

macrobiotics are becoming increasingly popular. Traditional recipes are given on the Internet and on television, and the existing, still relatively few, macrobiotic restaurants are so popular that tables have to be booked weeks in advance.

Macrobiotics: Alive in the East

In Japan, many people observe traditional meal-times: lunch is served around noon and dinner around 6 p.m. Attention to the time of year is an organic element of nutrition: people prefer foodstuffs grown in the given season. Various culinary preferences coexist: most Japanese eat both traditional and modern dishes.

Traditional people, dressed mostly in traditional clothing (mainly elderly people and a large proportion of women) tend to favor traditional dishes. Young people, especially men, prefer meat-based Japanese dishes, as in Japan meat has now been integrated into the mainstream cuisine. Different types of meat are served together with various combinations of steamed and fermented vegetables pickled in salt. Rice is still the main ingredient. Apart from modern dishes young people favor the national or ethnic dishes of other countries, such as Italian pasta, and hamburgers, among others. Even though cocoa and chocolate were not part of traditional Japanese cuisine, young people like to eat chocolate cakes.

During a working day most people consume mainly Western-style food: dairy products, meat, sugar. When possible, they avoid mixing the two: for breakfast, for example, they either eat the traditional Japanese breakfast, or they take ham-and-eggs and drink milk.

The different traditions coexist side by side. Let me cite as illustration a few typical dishes. First, some examples from the buffet of major international hotels.

The traditional Japanese breakfast consists of both hot and cold dishes. On the table for hot dishes we find rice soup made of white rice, steamed white rice, roasted whole sesame seed, miso soup, different kinds of chives, steamed buns made of white rice flour, steamed pumpkin or other steamed vegetables, steamed potatoes, fried sweets made of dried fruits and bread, and fried sweet potatoes. On the table for cold dishes there are raw and fried tofu dishes, fried tofu sacks filled with vegetables, and fermented vegetables with fried tofustripes.. There are also raw salads, and herbs such as grated ginger, grated green horsradish, shoyu, bean salads, a large variety of fermented foods and fish dishes.

For the Western palate the wide variety and combination of fermented dishes is surprising: it includes umeboshi plum, ginger, beer radish, carrot, Chinese cabbage, and marine algae, pickled with salt. Beverages include both bancha and green tea. In the spring

the selection of fruit includes grapefruit, orange and sweet cantaloupe (the variety that is green on the inside, it is grown in Southern Japan).

In the same buffet the table with Western dishes is laid with a likewise rich selection that includes green salads, egg dishes, and meat dishes. There are also different types of bread, buns, cakes, mueslies, milk, yogurts, coffee, and tea.

At lunchtime the Japanese as well as the Western tables offer a still greater selection, with modern Japanese dishes being dominant. There are more types of salad, Italian pasta, pizza, fried meat, and fish with garlic. Traditional Japanese dishes include tempura, that is, deep-fried lightly battered vegetables, sweet potato, and seafood. These days baby sausages are also served. The tempura is not oily and heavy, but crunchy; it is eaten by dipping it into green horseradish or ginger shoyu. Apart from fresh salads, the cold dishes include different steamed and boiled vegetables, such as broccoli, cauliflower, and spinach, served as cooked salads. Salad dressings include Italian, French, as well as traditional Japanese dressings: sour shoyu with roasted sesame oil, ginger shoyu, green horseradish shoyu, among others.

The traditional miso soup is replaced by a boiled vegetable soup with large chunks of vegetables. The menu also includes potato croquette, fried potato cut in four, a colorful mix of different types of boiled beans, tiny meat pieces lightly battered with rice flour and steamed. The fruit selection is completed by grapes and strawberry.

At dinner the miso soup returns to the table, and besides white rice there is also steamed brown rice and bean rice. A new dish on the menu consists of mixed vegetables steamed with shoyu, beans and fish; they are served hot. Often the waiter prepares thin slices of pork or beef immersed in boiling water at the table. Fermented vegetables are also indispensable; they serve as condiment and act as energy balance.

The selection of Western dishes is increased by a number of fish and meat dishes. The salad and fruit selection is much the same as at lunchtime. There are both traditional and Western cakes; the latter cut into 2x2 cm cubes. The green tea ice cream that completes the meal is considered a national delicacy.

Home Cooking in Japan

There is access to almost any food in Japan today: traditional Japanese, modern Japanese, as well as Western. Traditional Japanese sweets include at least twenty different types, available ready-made in big shopping centers. None of them contain milk or yeast.

Dumplings are made of different types of rice flour and filled with a sweet purée made of adzuki beans and covered with various flavors, some of them dipped in roasted sesame seeds or rice sugar. One kind of flavoring is a mix of white or black sesame seeds in rice batter.

Another delicacy is a soft, flat biscuit made of mochi (sweet rice) served on leafs with sweet white, red, and black bean purée filling. Traditional sweets can be found everywhere in Japan, and vary only in regard to shape and flavor. Every region produces its own speciality.

Fermented vegetables and fruits present a similar picture: there are virtually infinite variations and combinations, making up more than 4,000 recipes. Vegetables and fruits fermented with salt are especially favored; they usually come at the end the meal. Their collective name is Tsukemono, meaning "food prepared by mother." The name suggests motherly love and care.

Fermented foods have notable health-giving properties. The salutary properties of fermented umeboshi plums are known throughout the world. Fermentation balances even the otherwise extreme yin properties of figs, as shown by the delectable dish prepared of fermented figs from the Narita region. Here fermentation balances the natural sweetness of figs and counteracts their extreme yinness.

Japanese housewives preserve fruits and vegetables fermented in salt and allowed to ripen. These pickles, made by lactic-acid fermentation, contribute variety to the otherwise uniformly sweet world of cereal grains, beans and vegetables grains by adding flavor, color and energy. Their biological effect is important, since lactic acid created during the fermentation process strengthens the intestinal flora, helps digestion and the reabsorption of decomposed nutriments in the bloodstream. The pickles are situated on the yang side of the yin and yang spectrum, unlike pickles preserved in vinegar and sugar in Western cuisine.

Macrobiotic foods sold in stores are generally of excellent quality. Special mention should be made of brown rice dumplings offered in a great variety, together with vegetables, seitan, tofu, marine algae and pumpkin purée spread on brown bread. Even the smallest shops sell excellent rice sandwiches made of steamed white rice, wrapped in nori and filled with vegetables (umeboshi plum or cucumber), as well as salmon and tuna.

Traditional Cuisine in Korea

Traditional Japanese and Korean cuisines differ only in regard to condiments and the use of garlic. In traditional Japanese cuisine garlic is not used as a spice, unlike in Korea,

where it is used heavily. This is one way that Koreans differentiate themselves from the culinary culture of Japan. Instead of the "monotonous" flavors of Japanese cuisine, Koreans eat similar dishes with garlic and hot red pepper. They use both raw and fermented garlic.

The use of garlic has a traditional root in Korea. Poor Koreans used garlic— both raw and fermented with salt in a wooden tub—as medicine. Even today some Koreans eat garlic four or five times a day. The use of all kinds of red pepper (as fermented pulp) became widespread at the beginning of the 20th century. This, too, is preserved with salt in wooden barrels.

Traditional cuisine in Korea is just as varied as it is in Japan. Similarly to Japan. in Korea as many as 18-20 different dishes make up a complete festive meal. The vegetables and marine algae of the season is prepared in various ways: steamed, fried, breaded (in tempura), as a salad in fermented form, and seasoned with seeds and spices. There are eight or ten vegetable dishes seasoned with ginger (which is native to the Far East) or with garlic and red pepper. The Korean national dish, Kimchi, is a fermented garlic-flavored version of fermented Chinese cabbage and is generally a part of every meal. Only tempura, rice, red rice (boiled with adzuki beans) and porridge is prepared without spices. Meals usually end with miso soup made spicy by fermented red pepper pulp.

Korean sweets and sweet drinks include a lightly fermented sweet-rice drink, fermented sweet-rice deserts, and various rice wines. In Korea, the same as in Japan, tea drinking is an essential part of festive meals. Its importance is highlighted by traditional tea ceremonies.

Traditional cuisine is alive and well in Japan as well as in Korea. Traditional Japanese cuisine is essentially the same as what Oshawa and Kushi named macrobiotics. Thus inasmuch as traditional cuisine is alive in Japan, macrobiotics is alive there as well (the same cannot be said without qualification for Korea: the heavily spiced Korean cuisine does not fully accord with the macrobiotic principle of achieving yin/yang balance without using foods at the extremes of the yin and yang scale). The great merit of the founders of macrobiotics is to show the health-maintaining and healing properties of traditional Japanese cooking, with a precise indication of which foods have the indicated health-giving and healing properties in regard to which particular climatic and health conditions. The system of macrobiotics is a natural outgrowth of traditional Japanese cuisine, especially adapted to stressful and otherwise unhealthy modern ways of living.

… and is Well (also) for the West

Due to the propensity of traditional Japanese cuisine to provide optimally balanced nutrition, its acceptance and adoption would also serve well Western people and societies. Here not the entire Japanese culinary tradition is meant, but only macrobiotics, its systematically elaborated regime, where the best of this tradition is integrated with the best of alternative healing and holistic medicine.

The macrobiotics regime is not simply a vegetarian diet. There are a number of different vegetarian traditions in the world, varying with geographical, climatic, cultural differences. The climate influences the spices used in the various diets. Spicy and hot vegetarian diets, such as those in India, Africa and Mexico, are adapted to provide nourishment to entire populations under the particular geographic and climatic conditions.

The modern economic system and its spreading consumerism changed the diet of these populations. People neglected their inherited, climate-dependent, and health preserving foods and replaced them with standardized items that, due to heavy reliance on artificial substances, have lost much of their nutritional value. Such foods characterize much of the diet in Europe, North America, and throughout the industrialized world.

Macrobiotics is a mainly vegetarian regime able to restore and preserve the health of people living in modern industrial societies in temperate climates. It constitutes a "return to nature" through daily nourishment -- a return that is intellectually sound and emotionally satisfying. It heals the spirit through the body and heals the body through a more balanced and natural way of eating. It satisfies a deeply felt craving for simplicity and wholeness in life.

The key to full macrobiotic nutrition is yin-yang balance achieved without relying on foods at the extremes of the yin and yang scale. The following six principles provide guidance toward attaining the proper balance.

1. *Eat in a healthy way in harmony with the time of day*.

The two main meals of the day follow the movement of the sun across the sky: the midday meal is to be served when the Sun is at the zenith, around noon, and the evening meal around the time the Sun sets or is nearing the horizon, around 6 PM. The body benefits optimally from nourishment during these times. Proper chewing is essential to digestion and it is recommended that each mouthful of food be chewed fifty times or more or until it becomes liquid in form. It is best to leave the table feeling satisfied but not full.

2. *Eat local foods, preferably organically produced.*

In connection with plants and fruits this is an essential consideration because it ensures that we obtain the full nutritive and energy value. This strengthens our natural immunity to diseases in our own local environment. If these products are transported from distant regions or countries, they need to be harvested half-ripe or unripe in order to preserve them. Unripe fruits contain too much acid. And if they are treated with chemical preservatives, we get a much diminished nutritive value. Fruits ripened on the tree or bush and freshly picked are the most beneficial for health as they contain an optimal proportion of elements such as sugars, minerals, acids and enzymes.

3. *Eat foods according to the season*.

There are two main reasons for eating seasonal foods. The first is ideal maturity and avoiding transportation, and the second regards the energy provided by the food. Far Eastern teachings claim that every season has an energetic character due to the ambient temperature and the quantity and quality of sunshine. These promote the natural functioning of the organism. For instance spring is the time for cleaning the body and integrating new forces, and this can best be carried out by eating green leaf plants. Autumn is the time for collecting and storing food in preparation for winter, thus it is the time for eating long-lasting vegetables and fruits harvested in the autumn. It is advisable to eat local fruits in summer, and locally grown apple, walnut, almond and peanut in winter. The energy of melon or tomato consumed in winter and transported from distant countries is contrary to the objective of obtaining the energies of the season.

4. *Proportion also the basic foods of your meal according to the season.*

The proportion of the foodstuffs that compose one's meal influences the above-indicated energy-factor. In a hot summer we consume more yin (that is, cooling) foodstuffs, such as green salads and fruits than yang (heating) foods such as cereal grains. In winter the opposite holds true. In cold weather we are in great need of yang cereal grains that offer heating energy, and we eat less yin fruits providing cooling energy. In winter one apple a day satisfies our basic needs.

Cereal grains, too, need to be chosen according to the season. In winter we need to eat more oat, millet, wheat and rye, and eat more corn and barley in summer. Rice is consumed in all seasons, since there are many kinds of rice, some for winter, others for summer. Fruit consumption is based on similar principles: we eat sweet and juicy fruits in summer (since that is when they grow), while we eat smaller, harder and longer-lasting apples or pears in winter. Of the foods that contain essential amino acids we eat the more salty ones in winter,

such as long-fermented miso. In summer we eat less salty foods, and this can include short-fermented miso.

5. *Use fresh foodstuffs as the basis of your meals*.

Use fresh foodstuffs and avoid parboiled or processed ingredients, even if they are produced by the biodynamic method. This consideration applies also to the quality of the energy we derive from food.

6. *Choose fermented condiments to flavor your food*.

The use of fermented condiments in every meal is essential. Macrobiotics suggests the use of various salt-fermented vegetables and their combinations. It is important to include all of five basic tastes in one's meal (salty, sweet, sour, bitter, and hot), and their proportions should reflect the given season. Eat more salty foods in winter and sweet foods in summer. The sixth principle is a typically Eastern recipe that has proven its worth over the centuries. Despite the fact that in most geographical regions the use of fermented vegetables is widespread, for example, saurkraut in Russia and Northern Europe, this element of the diet did not penetrate the mainline cuisine and is thus missing in many meals in the West. The same applies to the classification of foods along the yin and yang spectrum, although it is well known that in terms of Western nutritional science yin corresponds to acid and yang to alkaline.

* * * * *

Healthy nutrition is not the exclusive province of oriental tradition and the macrobiotic system based on it: it has been known in the West for thousands of years. Hyppocrates wrote of the importance of living in harmony with nature and so did other classical philosophers, including Herodotus, Artistotle, Galen and Lucian. Thus it is not surprising, but is nonetheless remarkable, that five of the six here outlined macrobiotic principles figure explicitly in a biblical teaching: the so-called *Essene Gospel of Peace* (the sixth principle is essentially Eastern in origin). In the document entitled "On the Miraculous Healing of the Son of Man and on All Secret Things of Heavens and of Earth" (based on a third Century Aramaic manuscript and old Slavonic Texts translated by Edmond Bordeaux Szekely and published in 1937) we find the following parallels.

1. Eat in a healthy way in harmony with the time of day:

…"Eat only when the sun is highest in the heavens, and again when it is set. And you will never see disease."……"And when you eat, never eat unto fullness."……"So give heed to how much you have eaten when your body is sated, and always eat less by a third"…."Shun all that is too hot and too cold."..... ".. chew well your food with your teeth, that it become water."....."And eat slowly, as it were a prayer you make to the Lord.

2. Eat local food preferably organically grown.

"Eat not unclean foods brought from far countries, but eat always that which your trees bear. For your God knows well what is needful for you, and where and when. And he gives to all peoples of all kingdoms the food that is best for each."

3. Eat foods according to the season:

"Eat always when the table of God is served before you, and eat always of that which you find upon the table of God. ... God knows well what your body needs, and when it needs."

4. Proportion also the basic foods of your meal according to the season:

"From the coming of the month of Ijar, eat barley, from the month of Sivan, eat wheat, the most perfect among all seed-bearing herbs. And let your daily bread made of wheat, that the Lord may take care of your bodies. From Tammuz, eat the sour grape, that your body may diminish and Satan may depart from it. In the month of Elul, gather the grape that the juice may serve you as drink. In the month of Marchesvan, gather the sweet grape, dried and sweetened by the angel of Sun, that your bodies may increase, for the angels of the Lord dwell in them. You should eat figs rich in juice in the months of Ab and Shebat, and what remain, let the angel of Sun keep them for you eat them with the meat of almonds in all the month when the trees bear no fruits. And the herbs which come after rain, these eat in the month of Thebet, that your blood may be cleansed of all your sins."……..

5. Use fresh foodstuffs as the basis of your meals:

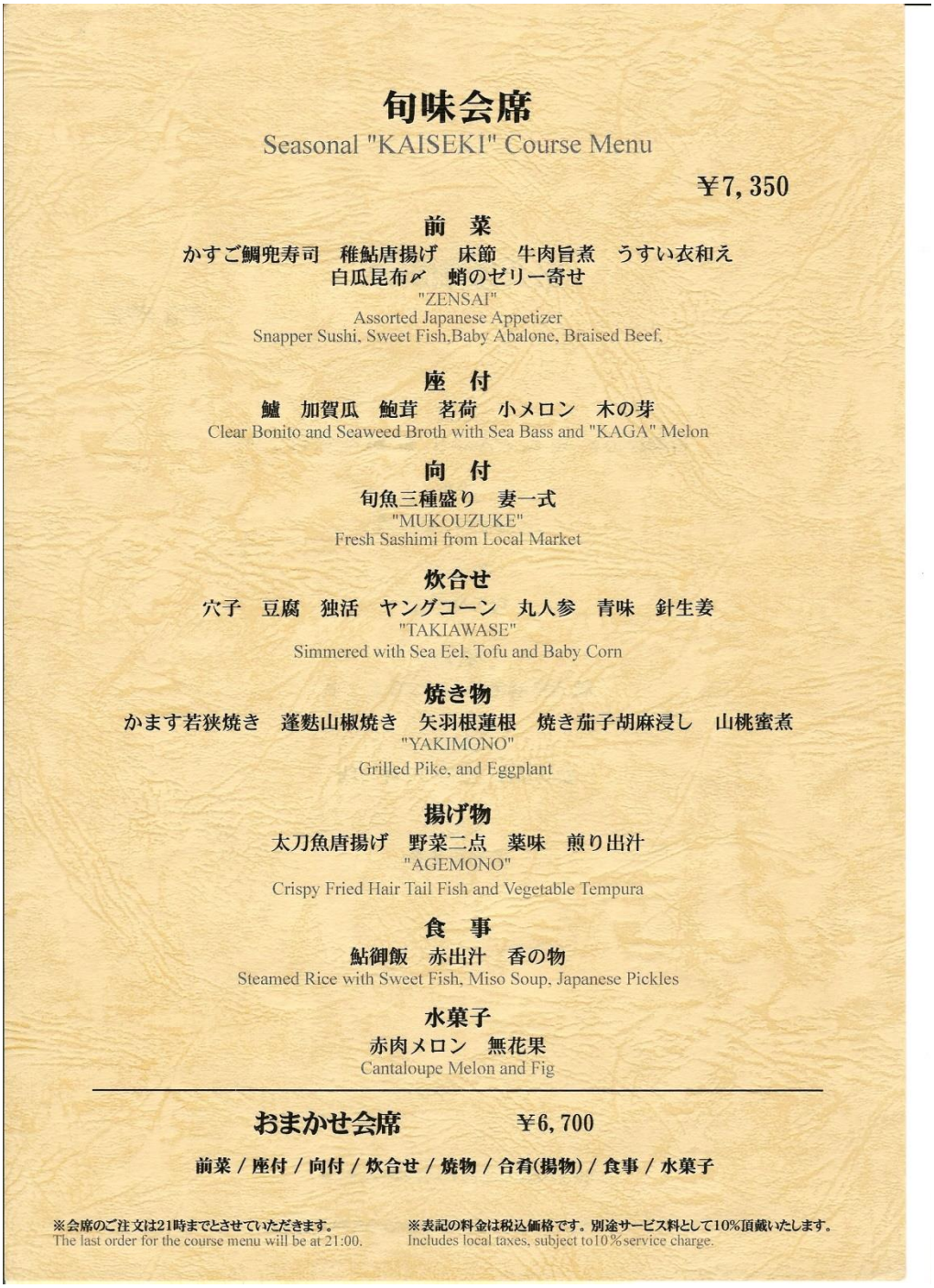
"... the foods which you eat from the abundant table of God give strength and youth to your body, and you will never see disease. For the table of God fed Methuselah of old, and I tell you truly, if you live even as he lived, then will the God of the living give you also long life upon the Earth as was his."

ANNEX

Two Traditional Menus in Japan

A complete traditional dinner

A traditional Japanese (and also traditional Korean) dinner consists of 18-20 courses. Sometimes fish is served between the courses. Most of the dishes consist of vegetables prepared in a vast variety of ways. Each dish has at least three to five components.



旬味会席

Seasonal "KAISEKI" Course Menu

￥7, 350

前　菜

かすご鯛兜寿司　稚鮎唐揚げ　床節　牛肉旨煮　うすい衣和え
白瓜昆布〆　蛸のゼリー寄せ

"ZENSAI"
Assorted Japanese Appetizer
Snapper Sushi, Sweet Fish,Baby Abalone, Braised Beef,

座　付

鱸　加賀瓜　鮑茸　茗荷　小メロン　木の芽

Clear Bonito and Seaweed Broth with Sea Bass and "KAGA" Melon

向　付

旬魚三種盛り　妻一式

"MUKOUZUKE"
Fresh Sashimi from Local Market

炊合せ

穴子　豆腐　独活　ヤングコーン　丸人参　青味　針生姜

"TAKIAWASE"
Simmered with Sea Eel, Tofu and Baby Corn

焼き物

かます若狭焼き　蓬麩山椒焼き　矢羽根蓮根　焼き茄子胡麻浸し　山桃蜜煮

"YAKIMONO"
Grilled Pike, and Eggplant

揚げ物

太刀魚唐揚げ　野菜二点　薬味　煎り出汁

"AGEMONO"
Crispy Fried Hair Tail Fish and Vegetable Tempura

食　事

鮎御飯　赤出汁　香の物

Steamed Rice with Sweet Fish, Miso Soup, Japanese Pickles

水菓子

赤肉メロン　無花果

Cantaloupe Melon and Fig

おまかせ会席　　￥6, 700

前菜 / 座付 / 向付 / 炊合せ / 焼物 / 合肴(揚物) / 食事 / 水菓子

※会席のご注文は21時までとさせていただきます。
The last order for the course menu will be at 21:00.

※表記の料金は税込価格です。別途サービス料として10%頂戴いたします。
Includes local taxes, subject to10 % service charge.

A traditional seafood dinner

MENU

SAKIZUKE	Soused Egg plant, Garland chrysanthemum, Surf clam seasoned With Kelp, SHIMEJI mushroom and HIRATAKE mushroom In soup put grated Ginger on this
ZENSAI	Walnut curd topped with Walnut look alike Bell on broth Sweet shrimp and Yam mixture of Sea urchin Salted –Salmon roe on grated Radish flavoring of soy sauce With AMITAKE mushroom and stem of MITSUBA green Rolled Yolk with Salmon with Caviar and Crab sushi Ginkgo nut on a Pine needle Sheet of dried sardines Garnished Pumpkin cut like Gingko nut leaf and Ear of Rice plant
SUIMONO	Clear soup flavoring of MATSUTAKE mushroom in an earthen pot MATSUTAKE mushroom, Pike conger, Prawn and MITSUBA green Served SUDACHI citrus
TSUKURI	Sliced raw Sea bream, TUNA fish and Spiny lobster Garnished with vegetables
YAKIMONO	Grilled on charcoal MATSUTAKE mushroom, grilled Tile-fish with Rice wine And Sweet potato Served SUDACHI citrus and soy sauce with DAIDAI orange juice
NIMONO	Simmered Turnip cut like Chrysanthemum flower fill up with Sea eel, Soy-milk skin, Lily bulb and SHMEJI mushroom Dressed with starchy broth Scattering shredded YUZU citrus peel
TOME ZAKANA	Vinegared dish Vegetables in autumn season and Chrysanthemum flower
SHOKUJI	Cooked unpolished rice in a traditional pot
TOMEWAN	Red miso soup
KONOMONO	Assort of Japanese pickles
DESSERT	Persimmon sherbet, KYOHO grape and Pear in Persimmon case
KANMI	Japanese confectionery made like Chrysanthemum flower

NADAMANHONTEN-SAZANKASOH

2006 4 th October

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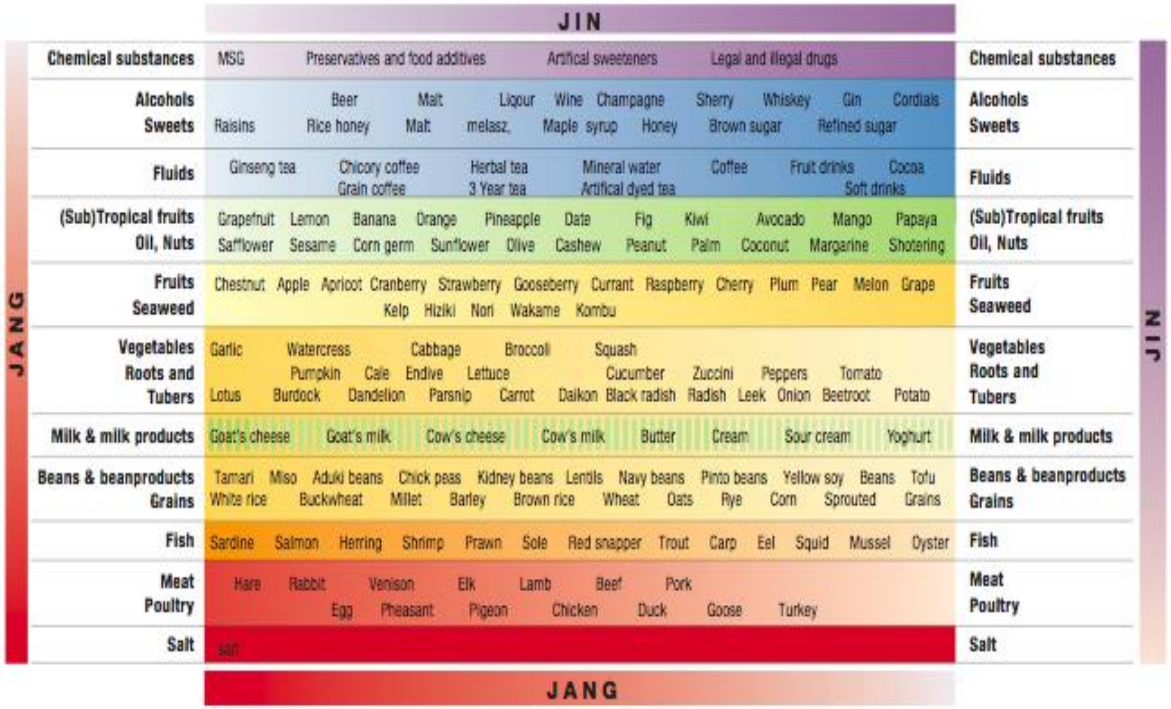
JIN
JANG
Chemical substances
MSG
Preservatives and food additives
Artifical sweeteners
Legal and illegal drugs
Chemical substances
Alcohols
Sweets
Beer
Malt
Liqour
Wine
Champagne
Sherry
Whiskey
Gin
Cordials
Raisins
Rice honey
Malt
melasz,
Maple syrup
Honey
Brown sugar
Refined sugar
Alcohols
Sweets
Fluids
Ginseng tea
Chicory coffee
Grain coffee
Herbal tea
3 Year tea
Mineral water
Artifical dyed tea
Coffee
Fruit drinks
Soft drinks
Cocoa
Fluids
(Sub)Tropical fruits
Oil, Nuts
Grapefruit
Lemon
Banana
Orange
Pineapple
Date
Fig
Kiwi
Avocado
Mango
Papaya
Safflower
Sesame
Corn germ
Sunflower
Olive
Cashew
Peanut
Palm
Coconut
Margarine
Shotening
(Sub)Tropical fruits
Oil, Nuts
Fruits
Seaweed
Chestnut
Apple
Apricot
Cranberry
Strawberry
Gooseberry
Currant
Raspberry
Cherry
Plum
Pear
Melon
Grape
Kelp
Hiziki
Nori
Wakame
Kombu
Fruits
Seaweed
Vegetables
Roots and
Tubers
Garlic
Watercress
Cabbage
Broccoli
Squash
Pumpkin
Cale
Endive
Lettuce
Cucumber
Zuccini
Peppers
Tomato
Lotus
Burdock
Dandelion
Parsnip
Carrot
Daikon
Black radish
Radish
Leek
Onion
Beetroot
Potato
Vegetables
Roots and
Tubers
Milk & milk products
Goat's cheese
Goat's milk
Cow's cheese
Cow's milk
Butter
Cream
Sour cream
Yoghurt
Milk & milk products
Beans & beanproducts
Grains
Tamari
Miso
Aduki beans
Chick peas
Kidney beans
Lentils
Navy beans
Pinto beans
Yellow soy
Beans
Tofu
White rice
Buckwheat
Millet
Barley
Brown rice
Wheat
Oats
Rye
Corn
Sprouted
Grains
Beans & beanproducts
Grains
Fish
Sardine
Salmon
Herring
Shrimp
Prawn
Sole
Red snapper
Trout
Carp
Eel
Squid
Mussel
Oyster
Fish
Meat
Poultry
Hare
Rabbit
Venison
Elk
Lamb
Beef
Pork
Egg
Pheasant
Pigeon
Chicken
Duck
Goose
Turkey
Meat
Poultry
Salt
salt
Salt
JANG
JIN