



The Carnelian Center Newsletter

The mission of the Carnelian Center is to provide the community with affordable holistic health care while nurturing the individual through art, education and cultural integration.

Our vision creates healing in a beautiful, peaceful setting with respect for the ecosystem and the preciousness of water.



In Praise of Purslane

Portulaca Oleracea "Verdolaga"

Written by Maria Chilton

Wise, rogue, annual weed, succulent and slippery spreading its seed. Tender and juicy, voluptuous and green, a force of nature pushing through the cracks in the sidewalk. Growing where other plants won't, entering the inviting spaces between domesticated veggies. Sprawling in all directions, a living ground cover providing mulch and shade for its bedfellows, pulling up moisture and nutrients from below, softening the hard earth so other roots can descend... down... deeper.

Having migrated to our continent nearly 3000 years ago, Purslane now grows wild in most of our regions. It is easily cultivatable as well. Though some humans consider it a weed; others value it as one of the most beneficial plants for human health.

No reason to pull it unless you intend to eat it, which by all means you should!

Purslane tastes great freshly picked and raw—tart and refreshing—or can be prepared into a variety of dishes. The whole plant is useful and delicious but some may prefer to use just the leaves. It can be boiled, sautéed, juiced, pickled, fermented, dried and powdered; add it to salads, soups, stir-fries, dips, casseroles, omelets, vegetarian tacos, and smoothies. Use it to make gazpacho, spanikopita, and pesto. Use your imagination, or browse a plethora of recipes online.

Purslane is packed with many vitamins and minerals that our bodies require. Omega-3 polyunsaturated fats are extremely important for maintaining a healthy heart, reducing excess inflammation, and for healthy brain development and function. Of the eleven Omega 3s, the three most important are EPA, DHA and ALA (Alpha Linoleic Acid). The first two are derived from certain fish and seafood, the latter is plant based. Purslane is said to have higher levels of ALA than any other plant source.

Our bodies do not produce Omega-3s naturally; the most effective way to assimilate them is through what we eat. Studies indicate that Omega-3s help alleviate anxiety and depression, are very important in the brain development of infants, and possibly mitigate or even avert dementia. Omega-3s play a key role in preventing and managing heart disease by keeping the arteries smooth and free of plaque; by lowering high blood pressure and bad cholesterol; and by keeping platelets from clumping together leading to blood clots which can cause a stroke. Omega-3 is credited with helping to reverse autoimmune and metabolic diseases due to its anti-inflammatory action.

I should add, if eating Purslane does not appeal to you as a source of Omega-3s, feed it to your chickens for eggs fortified with Omega-3! Purslane contains high amounts of the antioxidants Vitamins C, E, A and glutathione known for fighting free radicals. Free radicals damage skin and other connective tissue and are considered a contributing factor in the development of cancer. Purslane provides Vitamin C as Ascorbic Acid, essential for maintenance of skin, muscle and bone, and in prevention and clearing of infection; five to seven times more Vitamin E than spinach; and seven times the beta carotene contained in carrots. Our bodies convert beta carotene into Vitamin A, especially associated with eye health. Purslane also provides magnesium, a skeletal muscle relaxant and catalyst for over 300 enzymatic reactions, including assimilation of calcium. And if that is not enough, Purslane gives us potassium to regulate blood pressure and helps with muscle cramping.

Purslane is said to be a good source of the hormone melatonin, necessary for sleep and currently under study for a role in fighting breast cancer. It harbors calcium for building strong bones; in addition to smaller amounts of Vitamins B1, B2 and B3, manganese, folate, copper and iron. It is high in dietary fiber, has zero calories and is primarily water. Furthermore Purslane has been used topically for inflammation and healing wounds; is said to increase collagen, responsible for elasticity in skin and hair. Purslane is cooling in nature; it may help reduce fevers, heal burns, and relieve stomach ailments, headaches, coughs, arthritis, edema, and many other hot or inflammatory diseases.

The one possible precaution to bear in mind when consuming Purslane is its high oxalic acid content; much like spinach, Swiss chard, beet greens and lambs quarters. People with a tendency towards kidney or urinary stones may not be able to eat these foods, especially raw. Oxalic acid is considered an "anti-nutrient," meaning it interferes with the assimilation of essential nutrients—in this case, calcium. There are ways to reduce the oxalic acid, for instance by boiling, pickling, or just soaking in water, which is said to decrease the Oxalic content considerably.

I remember reading a study that claimed the stems of Purslane contain almost twice as much Oxalic acid as the leaves. But that claim leads me to wonder: do the stems also contain twice the amount of the beneficial nutrients?

Sited sources for this article include: greenmedinfo.com; healthline.com; ncbi.nlm.nih.gov; mledge.com; healwithfood.com; drweil.com...and of course my own personal love and lifelong relationship with this amazing life enhancing plant!

Tooth Regeneration (What this could be like for You)

By: Sylvia Ernestina Vergara

New possibilities for dental health are drawing closer as research continues to expand and evolve new technologies that were only dreamed of in the past. What would it be like to never have to have dentures, tooth implants, root canals and crowns? What if you could replace damaged teeth and grow new teeth? What would it be like for New Mexico to have its own tooth regeneration research center? It might look something like this.

The research center would be a beautiful place with a small library. Parents could save their children's baby teeth after they come out rather than give them to the tooth fairy, and take them to be stored in a special manner at the research center. Throughout the child's life when a tooth needs to be extracted, there would be teeth already available in storage at the research center that could be used as a new tooth that could be grown. Stem cells from one's own body are part of the process of encouraging the tooth to grow. Other technics are laser technology. As a farmer who admires the wonder of seeds and how they grow, it is a pleasure to imagine the human jaw being like a human garden row where a tooth could be planted like a seed and grow. There would be no more need for metal, screws, plastics and other such materials. It is a very empowering dream to envision that one could grow new, healthy teeth and maybe even more than one set over a life-time. The health implications are far reaching. All your life you would always have enough teeth to adequately chew

Empowered and Conscious Navigation of Time

By Gabrielle Szafir

As we begin to notice the subtle yet sweet hints in the air that signal the waning of the summer season and now that the kids are going back to school, more than ever, many of my conversations include someone saying at some point "Gosh, where is the time going? How is it already [insert day and month here]?" General consensus among modern people seems to suggest that we've lost our inner sense of sovereignty over the passing of time in our lives -- that it feels like the passing of time is just happening to us; that life has sped up in a way where we feel that the season, the month, the week, flew by without a sense of truly 'having' it. If this sounds like you, you're not alone and you're certainly not at any fault. Modern lifestyle and culture teaches us little about the conscious navigation of time. Within it is little space and permission to establish rituals and traditions that orient us within the natural rhythms and resonance of our external and internal experiences that are defined by a cyclical nature of neverending beginnings, peaks and endings. If we have nothing to intentionally and consciously mark these phases in our lives, time takes on a monotonous, bland, and ungrounded character that can leave us feeling disconnected from ourselves and our environment, disoriented from our path, and can result in a subtle but affecting sense of meaninglessness related to our experience. In my research that seeks to understand and heal this dynamic through the examination of rituals and traditions of global cultures and



your food. It is said that overall human health begins in the mouth with best dental health. Other advantages include the emotional well-being of knowing you have a beautiful smile, perhaps the one you had when you were in your youth or always wanted. In your elder years, you would never have to worry about losing and periodically having to replace your dentures or partials. Presently, the number of university and private research centers devoted to tooth regeneration in the US and around the world are multiplying. Tooth regeneration has been successfully achieved in animal experiments. Researchers are saying that for humans, it will be available in five to ten years. As the research globally intensifies, the time frame could become shorter. Presently, fields of scientific research and engineering are intersecting concerning the tasks of the evolution of proper tooth proportionality. Also, the elimination of tooth decay is becoming a less invasive process as new methods succeed in achieving this important goal.

With the multiplicity of enthusiasm, need and creativity, we can look forward to a new, more affordable approach to dental health that could be available to billions of people around the world. With the large number of scientists that we have in New Mexico, I believe it is an excellent place for the creation of a research center focused on tooth regeneration. For more information, check out the enormous number of websites and you-tubes concerning this topic.

Here is one to get you started: 1. Stem Cell Dental Implants Could Grow New Teeth In 2 Months (Source: Columbia University Medical Center) <https://www.distractify.com>

philosophies, what is glaringly evident is that one of the most crucial elements of culture that is missing from modern lifestyles is any structure that governs our relationship to time that is of substance and that allows the following: First, the habitual conscious recognition of a shift in a cycle of time -- the beginning of a new season, the full moon, the passing of any natural cycle, or perhaps a shift in a deeply personal chapter of our own lives -- that is marked by conscious awareness and ritual and creates meaningful substance that penetrates through the layers of our experience: physical, emotional, psychological, and spiritual. Second, a practice that may be expressed in any form, but that evokes reflection, honoring, integration and/or release, and intention setting. (And if you're wondering, no, doing this once a year at New Years isn't going to cut it.)

If creating a conscious and empowered relationship with time is something that you seek, hopefully the elements of my research that I've outlined below can serve to be a basic structure or catalyst for you to create the conscious action and ritual that enables the kind of intentional change we seek to bring to our lives.

1. Allowing

Before we can act, we must first make space to rest in meeting ourselves in whatever space we are in, as well as find space to allow what has been to be and to reveal to us its place in our lives.

Allowing is a space of softening. It is taking a conscious step out of our linear mind ("figuring it out") and into our intuitive perceptions. Allowing creates space for acceptance. Truth cannot enter an already

full space of judgements, reactions, ego, and idealisms. Sometimes we have to remind ourselves that while our experience is always valid, that we are filtering our reactions through various layers that have been programmed into our psyche (family, society, etc), ones we've created ourselves, or layers that we've unconsciously held onto. Humans have an incredible intelligence -- the intelligence that allows for nonlinear understanding and abstract thought. By resting our awareness in allowing, we create space for this awareness to speak to us. First we must make an agreement with ourselves about acceptance - this is not about fixing, or furthering ego-driven or reactionary narratives. We must allow for us to meet ourselves as we are, to consciously set the intention to be open, to be a student of the inner wisdom that speaks when we create the space for reflection.

2. Reflection

This is the time to get very honest with ourselves, to reflect, and write about all that has been. What were the themes of this last chapter? Who came into your life? Who or what were your teachers? What did you overcome? What did you struggle with? What were the happenings? What happened in your physical environment? What emotions were predominant? Ask yourself any question that may be a catalyst for reflection -- try to be as neutral as possible about what naturally arises to reflect on. You may think you know what the "big and important" things were -- but perhaps there are deeper gems of wisdom that lay in the subtleties of various aspects of your experience. These are the things that create substance in our relationship to our experience. The more we take the time to honor the elements of our experience through conscious attention, the more meaningful we can perceive our experience to be.

3. Integration & Release

With perspective often comes with new awareness. Maybe that experience you had that you really struggled with, you recognize now as a key turning point in your path. Maybe that person you are still relating to through your first judgement has shifted. This is a wonderful opportunity to use the powerful tool of psychological reframing: using the power of perspective to go back and reestablish our memory according to deeper and broader awareness and not only our reactionary experience that was ingrained at the time of the event. The lessons that we are gifted through the full spectrum of our experiences, then present us with the opportunity of integrating the awareness that they brought into our lives, as real *embodied* being and action. It is not enough to simply understanding something in order to affect the change we seek to bring to the world, We must be it. What do you want to continue to work on that this time taught you, to embody? The things you wish to continue to cultivate and continue your journey with should be written down and integrated into step 4 of this list. The subject of release is a little more tricky because most people try to "release" all of the things that they judge as negative or that make them uncomfortable and this is missing the point. Release in this context is about allowing us to let go of *our judgements* of things than it is about trying to get rid of the

elements, people, experiences, etc. Release is also about the conscious acknowledgment of the space that is coming to a close. With every birth comes death, and release is a way to acknowledge that which is coming to a close. Honor your experience. A way of paying homage to what has played a role in shaping your experience and therefore being a teacher to you (no matter how difficult!). It is nearly impossible to create new space for ourselves if we are stuck in the past. Modern culture's obsession with goal setting does us a disservice when it doesn't allow us to consciously create endings and pushes us to only "grow, grow grow!" and "always go forward!" The process of true revealing of ourselves is never linear and we must have space and permission to be in harmony with our own rhythm.

4. Intention Setting

This is where we get to own our experience in a way where we allow the resonance of the past and present to effortlessly guide us forward. Here it is important to watch closely our "will" -- the ego, the desire to be comfortable, our need to be seen, our idealisms, as well as our unconsciousness, self-doubt, and insecurity can seep into the lists that we assemble to accomplish, explore, or embody. Not all of your intentions have to be what most people would consider to be "virtuous." The spaces we must inhabit on the journey to self realization is not only about compassion and light -- our humanity is a full spectrum -- in order to be empowered in our experience we have to recognize the purpose and role of everything we may be going through. Maybe you're mastering a lesson in shadow and darkness -- maybe you're uncomfortable and angry -- you will only repress and invalidate yourself if you tell yourself that you need to "heal" or "be more happy" in reaction to the experience. "The only way is through it," they say. Once you've gotten to this place, the goals and intentions you set for yourself are grounded in a wisdom that goes beyond arbitrary ideas of you "should" do or resistance to difficult things, therefore creating the space for you to embody what is validating to your own unique and incredible path. Use the power of your free-will to establish and make real what you are being guided to do. Write it down. Make a plan. Take responsibility. Set dates and check-ins to make sure that it gets done.

5. Celebration!

Anything that is all work and no play generally creates resistance. This is the good work. It may not be easy but it is the good work and therefore, how can you validate to your mind, body and spirit that you are doing a beautiful and empowering thing? Community plays a crucial role in this -- maybe throw a party and invite your friends and family to share in speaking of their experiences and intentions. Maybe you create a ritual to go to a special place. Do something worth remembering, something that when you think back on this process you can recall with affinity and love. Turn these celebrations into a big deal. I've always thought it was interesting that many people I know who don't really have a deep connection to Christmas, still go out of their way to celebrate it -- why not take a step to create celebrations for things that deeply matter to you, to mark time according to what truly holds substance to you?





Carnelian Center Therapist

Japanese Acupuncture by Carl Wagner, DOM

It is stated in the "Nan Jing" that all disease starts from a deficiency of the Essential Ki (Qj). Japanese acupuncture always treats the deficiencies first. Balancing the meridians is the goal of the treatment. When a harmonious balance is restored, the body can heal. This is called "treating the root".

We also "treat the branches" which are where pain, discomfort and other symptoms manifest.

Japanese acupuncture has a long history of blind acupuncturists. In the Meiji Period, only Western medicine physicians and the blind could practice acupuncture (as a form of

social welfare). Due in part to the historical contribution of the blind to acupuncture, refined palpation and needling skills are highly regarded. Having "good hands" is essential both for diagnosis and treatment.

Japanese acupuncture utilizes relatively thin needles and shallow insertions. Moxa may be burned on the handle of the needle or directly on the skin. The skin is also included in diagnosis and treatment because of its ability to communicate with the Central Nervous System.

Dr. Wagner has been treating individuals and families for the past 25 years, presenting with a wide variety of health issues and pain, both acute and chronic. All patients are treated with Japanese-style acupuncture and moxibustion, which may be supplemented with manual therapy, if appropriate.

While in acupuncture school, he apprenticed with Dr. Makey Erdely, who was one of the earliest students of Nakazono Sensei. He continued his study of Japanese Acupuncture under several highly respected teachers including over 160 hours of Traditional Japanese Acupuncture with Ikeda Masakazu. He traveled to Japan in 2008 and 2009 to attend the Annual Meridian Therapy Summer Seminar in Tokyo, Japan, which has been hosting Japan's most distinguished teachers for over 60 years.

Dr. Wagner is the author of "Japanese Acupuncture 101" published in 2010, and has written several articles for the "North American Journal of Oriental Medicine", a publication devoted to Japanese acupuncture. He has taught seminars in New Mexico and Arizona introducing other professionals to the principles of Japanese acupuncture.

Carnelian Center Practitioner List

Lluvia Lawyer Aby (License #1902) Massage therapist and Core Synchronism blended to meet your needs.

Infants through end of life. **Contact:** 505-689-2641

Sarah Grant (License #1038) practices Japanese style Acupuncture

Contact: 505-992-1963 or

sarahg@farmersmarketsnm.org

Cathy J. Robison, (License #6599) is a licensed massage therapist who offers anatomy based therapeutic massage for health. **Contact:** 505-670-6124

Maria Chilton (License #1830) Massage Therapist since 1995 including hot stone massage also the owner and operator of *Little River Remedies*, a small herbal apothecary.

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Rodrick Oknick, Acutonics® Meridians stimulated with tuning forks and other sounds

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Cynthia Fulreader, MA, LPC

Holistic Integrative Counseling for Adults, Couples, Children & Teens.

For appointments call 505 473-4420

JoAnne Dodgson has over 30 years experience as a teacher, healer and published author. She holds a doctorate in Counseling Psychology with a specialty in Holistic Health. She offers spiritual counseling and guidance in times of transition. Among her influences is Ka Ta See, a tradition from the eastern Andes. **Contact (505) 579-0074 email:**

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Disclaimer: The ideas and opinions expressed in this newsletter are not necessarily the opinions of anyone in particular. These articles are for entertainment purposes and we hope you enjoy.

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