

Peter L. Tumminello

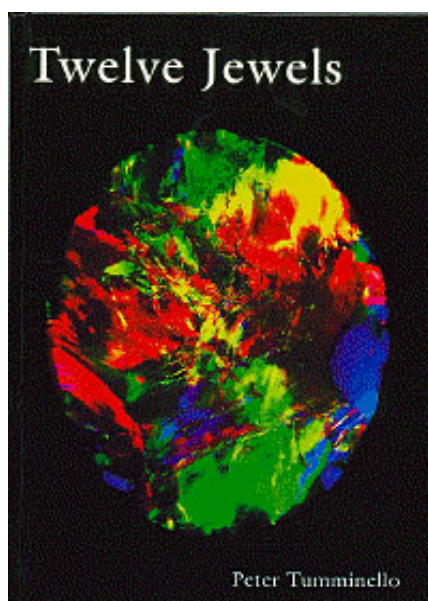
Twelve Jewels

Extrait du livre

[Twelve Jewels](#)

de [Peter L. Tumminello](#)

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Tel. +33 9 7044 6488

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Introduction

How this work on the gems came about

As one might expect I have been connected to gems my whole life. One of my earliest memories is searching for semi-precious prehnite in road gravel at age six. From the age of fifteen I started to look for gems and minerals, an avid interest I have to this day. I had a desire to be a geologist but I felt it too removed from people; it is very isolated in the Australian outback. Eventually I became a homeopath and in 1990, while on holiday looking for gems, I had a strange experience. Every time I closed my eyes in waking consciousness, I saw a passing parade of all manner of gems. It was both exquisitely beautiful and perplexing and lasted for about seven days. I was in a location known as a high-energy place, the home of many crystal and mineral deposits, and sacred to Aboriginals.

My first actual experience with the healing spirit of the gems was in December 1994. I needed to relax and unwind after a stressful few years. For a homoeopath immersed in the lives of clients, students and family a time of solitude in nature, relaxation, reflection and meditation is a source of peace and recuperation. I headed for such a haven in the Australian bush, in the country of northern New South Wales, the 'granite belt', where monoliths of stone and crystalline hills bear silent witness to the internal powers and activities of the Earth.

During an early morning meditation, I was visited by a vision. A beautiful tree, lush in foliage and with a curved trunk appeared strongly before the inner eye. It appeared to be at a distance of about a hundred metres. As I surveyed it, a great sense of expectation overtook me and I exclaimed 'The tree of life!'. Immediately I heard a reply as if to correct and refine my inner perception: 'The eternal tree', the soft, firm and clear inner voice rang. I was immediately transported to that tree and shown the ground from which it sprang. It was a large polished oval block of a translucent, rich, pinkish red mineral. Its name was unknown to me but its colour and quality were stamped in my mind.

Surprised at the clarity of my unexpected vision I closed my meditation. I knew there was a lapidary and mineral centre some 200 km north where this mineral might be identified. I immediately packed my tent and belongings and set off for that place. On arriving, I described my unknown rock. After a few mistaken identities the mineralogist suggested, 'Maybe it is Rhodonite and I think we may have one specimen'. There were many thousands of specimens in the store. As she revealed the lone piece of polished Rhodonite that had fallen behind other exhibits, I immediately knew it was the subject of my vision. I purchased it without hesitation.

Later I learnt that my specimen came from a mine in the vicinity of where I was camped when my vision appeared. I also found that my experience happened about the same time that local men started mining the Rhodonite for shipment to Japan. I have no doubt as to the synchronicity of these events and their relevance to the process of conscious interaction of human life experience and the intelligent spirit of the mineral itself. I was inspired by the Rhodonite experience and took it back to our proving group for further investigation. It was fitting that Rhodonite was the first proving as it is for the Tree of Life, is the root of all our experiences, and is intimately intertwined with that Power which generates and gives life.

At that time I was seriously studying and experimenting with meditation. To truly enter a deep meditation one must be able to exclude the desires and attractions of the world. While on meditation retreats when I was trying to produce this focus I found myself irresistibly and compulsively pulled to the gems. I felt them to be both a distraction and an attraction. As a means of dispensing with this desire I decided that I should have them 'internally', and resolved to take as a medicine whatever gem was 'pulling me in'.

Subsequently, I was led intuitively or practically to each new crystal or gem to be proven. Usually it was an irresistible attraction as with Diamond, Emerald and Black opal. Sometimes they would appear as a remedy I needed to give a particular client who did not respond to known remedies, and the client's imagery of dream or personal attraction to a particular gem pointed my attention to it. This happened very strongly with Ruby. Sometimes I would get a dream or image in meditation, which occurred strongly with Morion and others. With others, like Sapphire, I had a lifetime of association, actively looking for them since my early teenage years. I should also comment that I did consciously choose to prove all the gems considered to be 'precious' by human culture. I procured and, initially in the case of Diamond, borrowed a high quality specimen of every one of the gems to make the tincture and prove them.

What we are trying to achieve in this book

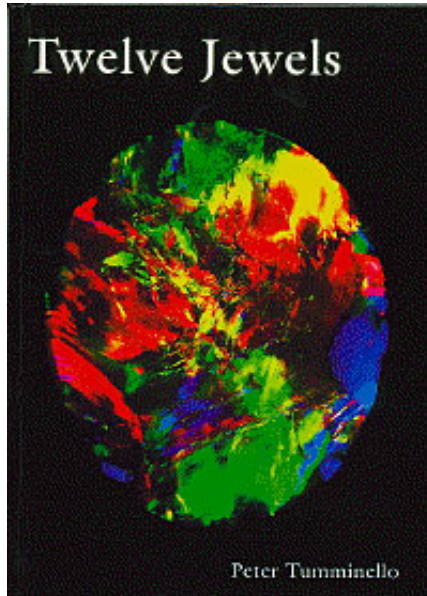
This material in this book is a development of our understanding of the gems through an experiential process over ten years. It is also a distillation and synthesis of the information in the provings. In this regard I had noticed during the 1990s that many hundreds of provings were done and that few of these new or reproved remedies were used widely in practice. I did not want this work on the gems to slip into a backwater of homeopathy or not to be taken up by the profession at large.

I noticed that books on individual provings, while comprehensive, were difficult to read and ingest. I also found that some writer's perception of what was important in a particular medicine, though often useful or insightful, was limited or one-sided and did not consider the many faces of the remedy. Consequently I decided that I needed to write about them in a form that evoked a concise understanding of the remedies, giving a deep insight of their power over the consciousness, and instilling a feeling for the remedies without losing thoroughness of detail. Hence I decided that we should distil the themes of the remedies until we could go no further and that is how the 'Seed essences' came about. I am a visual person and images evoke feeling in me. To improve the feeling impact of the medicines, I decided to seek illustrations from a sensitised artist and, as destiny would have it, I found an admirably suitable person in Carol Ohlbach. With this co-existent use of depth analysis of the remedies, the original detail of provers' statements, and the images, I hoped that indelible marks would be made on the reader that would be re-evoked whenever in the presence of someone needing that particular medicine.

I sense that by including every aspect of their power over the human system: mind, feelings, body and relationship to spirit, we have found a breadth and depth of the medicines that should give indications as and where needed. This of course, needed to be grounded in results from clinical cases. Fortunately, many individuals who would clearly benefit from these medicines appeared over the last ten years. The spiritual aspects of the gems were somewhat of a surprise to me and other provers, but any improvement in this aspect of our lives that came through provings was definitely not unwelcome. More on this can be read in the chapter 'Gems as a family'.

Use of 'he', 'she' and 'they'

This book is not written in a set tense. 'He', 'She', 'They' and 'One' have been used freely to describe different situations with reference to the proving. Where there are gender references it reflects either the sex of the most sensitive prover in the section described or the gender ascribed to the remedy that is being described (eg Ruby is mostly for the masculine side). 'They' and 'One' is commonly used for more generalised themes.



Peter L. Tumminello

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