

# The shamanic knowledge of the indigenous cultures



**Article by Marius Enrico Hannig**

There are only few more authentic existing indigenous cultures that have shamanic traditions and have managed to preserve it for millennia.

The few which even today can pursue their magical arts without being affected from the state and religion, either completely shield themselves or they realise the time signs and engage with the public, as that is the last opportunity to preserve the knowledge for the future generations. These tribes are endangered everywhere in the world. Their number is decreasing.

The western high-tech affluent way of living is possible due to the extraction of raw materials from the regions populated by indigenous tribes and thereby their livelihoods are destroyed. For those affected, it is an unusual situation and a challenge to keep up with the time and in the same time to retain their life connected to the nature and to inspire the generations to come to preserve the tradition. Everywhere we turn we can see how the big corporations occupy the indigenous life with plastic, luxury goods and with promises for education and better life. These influences gradually sneak into the life of the indigenous cultures and destroy the basics of their independent existence. The ones who push this cultures and traditions trough time are the shaman. They are the healers and magicians who know how to naturally keep the balance between the people and the nature. Their knowledge of healing, transformation and changing is timeless and everlasting.

My experiences with the shaman people with authentic traditions show how approachable they are. When there are people willing to dedicate themselves deep in experiencing their life philosophy they are even more than willing to share their knowledge.

What then comes to revelation are not just the vivid stories of creation, encounters with natural and immaterial beings of different spheres but also deep understandings of correlations of the cosmos. The shamanic ceremonies and rituals are initiators in the diversity, beauty and perfection of life and creation. They lead to their own spiritual roots, to the own purpose of life and to a personal responsibility to all kind of life.

In Nepal an ancient shamanic knowledge is preserved for millennia, which has survived until today. In the remote areas of the high Himalayas there are shaman (nepali “jhankri”) who are practicing and retaining this knowledge in their everyday lives. They are the masters of trance and shamanic ecstasy.

They have techniques that allow them to fall in the ecstatic trance within a few seconds and travel to invisible worlds. There they communicate with dead souls, ancestral spirits, demons and gods for the healing of their clients. They are also capable of invoking some very old spirits which exist from time immemorial and which are their teachers.

The Masans are spirits that live in the dark. They can make themselves visible and communicate directly with the shamans. The one who sees these creatures at night, on the thousands of years old and cursed cemeteries on the Himalaya mountainside, changes its perception of the world sustainably.

For many years I constantly travel to the shaman of the Himalayas with people from the western culture and I can witness how the encounters of both sides leads to a very positive development. The shamans feel encouraged to pass on their tradition and the participants feel richly rewarded and learn to manage their lives responsibly and to realize themselves.

Not only in Nepal, but also in almost every indigenous shamanic culture on earth, the shamans develop their magical powers also on pilgrimages to the sacred places of gods and goddesses. Every year, the Wirrarika tribe (Los Huicholes) from Mexico pilgrim to a sacred place called Wirikuta, which for them is the world’s centre of energy in Mexico. Since time immemorial this tribe pilgrims to his area where they hunt the Hikuri (Peyote-Cactus) and by making nightly ceremonies they experience deepest insights into the creations, the elemental forces and their own lives.

The Marakamés (shamans) make contact with the spirit of the Cactus, who reveals himself in form of a deer. He is a spiritual teacher who gives them the power for a long and fulfilled life. To preserve the shamanic knowledge, it means to experience and to live it. Only so the knowledge can survive the transition of time.

**For more information:**

**[info@mother-earth-project.de](mailto:info@mother-earth-project.de)**

**[www.Mother-Earth-Project.de](http://www.Mother-Earth-Project.de)**

