

**IS ENDOGENOUS DEPRESSION DEFINITELY CURABLE?
A PROFESSIONAL REPORT ON SHAMANIC HEALING WITH THE
SACRED PLANTS (AYAHUASCA, SAN PEDRO, TOBACCO, GUAYUSA,
ETC.) OF INDIAN SHAMANISM.**

**MULTIPLE SCLEROSIS, DEGENERATIVE DISEASES, ENDOGENOUS
DEPRESSION, SCHIZOPHRENIA AND DRUG ADDICTION**



For most people who suffer from severe depression and other mood disorders and have been unable to find a cure or relief for their terrible fatigue and anxiety despite decades of psychiatric treatments, this question is likely to provoke only a movement of the head in disbelief.



For the Austrian physician Dr. Heinz Valentin Hampejs, a specialist in neurology,



psychiatry and general medicine, who has been dedicated to researching Indian shamanism for more than 40 years, this is no longer a question. Thanks to the psychoenergetic transformation with the sacred plants of Indian shamanism, endogenous depression can be definitively cured in

about three weeks.

Dr. Hampejs has been dedicated to researching, teaching and practicing shamanic medicine in South and North America for over 40 years.

In 1991, on behalf of the Ministry of Public Health of Ecuador, he wrote a scientific monograph explaining the psychoenergetic principles of shamanic healing. You can easily download the digital version of this book with the title “The Shamanic Ecstasy of Consciousness, fundamental principle of shamanic medicine” from my website.

SHAMANIC HEALING OF DEPRESSION

BY THE EXAMPLE OF TWO WOMEN IN ECUADOR



In May 2004, a friend from the city of Pirmasens (Germany) told me that I could contact: <www.competencenetz-depression.de>, an initiative of the European Union (EU) to raise public awareness about people affected by depressive illnesses. Earlier this month I had taken the personal initiative to spread information about shamanic healing of so-called "endogenous

depression" among friends and acquaintances in Europe. Of course, I was very grateful for this advice, because it meant that I could now access a pre-existing information-sharing platform that I previously didn't know existed.

It is probably already known that this disease, called "endogenous" in conventional medicine, is characterized by such painful psychoenergetic exhaustion of the soul and mood that those affected often prefer suicide to the sufferings of their existence.

Depression is known worldwide as the disease with the highest suicide rate. Given the relatively easy shamanic cure for depression, I felt a real need to spread this information, since in my shamanic rituals, depressed patients can be cured in just three weeks.

CASES OF TWO WOMEN:

1. To be honest, my wife and I only participated as guest shamans in this night ritual with SAN PEDRO, which took place around Quito/Ecuador. Hilario Chiriap, a shaman from the Shuar people who performed this ritual, gave me the honor of leading the ceremony together with him.

The taking of San Pedro transported us to a state of "Shamanic Ecstasy Of Consciousness." We had already spent a few hours that night with prayers, mantric and shamanic chants of healing and invocation, when a participant named Paola, approximately 23 years old, began to cry and call for her mother bitterly, while her entire body shook with constant sobs:

"Mom, mom, mom...!" Paola's unfortunate condition temporarily increased to such a point that all participants began to worry seriously, especially since this situation had already been going on for about three hours; and neither Hilario's interventions nor those of the other participants, most of whom were also familiar with shamanic medicine, could provide real and effective help to the patient in this

very dramatic emotional state. Suddenly I “knew, saw”, what had happened in the girl's previous life and, without thinking much, I asked her:

-“Do you know why you call your mother so desperately?”

She did not answer.

-“Because she wanted to abort you!”

Then I approached to her and explained in a calm voice that she now had to learn to forgive her mother.

Then I blew three blessings of smoke from my medicinal pipe over her hands joined in prayer, over her head, her back, and her chest.

“You live now in the same house with your mother, who is also your best friend. You have no way of knowing what desperate circumstances she was in when she was pregnant with you. Who among us shouldn't be able to be forgiven for something?”

“...After five minutes, Paola was calm and focused again. In the morning, she walked away from the group and sat on a high rock nearby, with her body hunched over and her arms crossed over her calves. She was clearly immersed in deep meditation.

2. This ritual of San Pedro was performed in our own ritual space in Tumbaco, near Quito, and was under my personal direction.

Monica, a woman in her 40s, was sitting to my right. About eight young men and women were also present. After a few hours I felt that I had to help her, because she was in serious discomfort. It seemed to me that the nausea was not going to go away, even though she had already vomited several times. I also noticed that she was in a sort of fetal position with her legs curled toward her belly.

When I blew an alcoholic extract of a mixture of aromatic herbs on her hands, which were joined in prayer, she immediately burst into sobs, moans and tears that I felt I should sit next to her and calm her with my hugs. After about half an hour she finally calmed down and still sobbing, stammered that her mother had lost a child while pregnant with her.

Mónica knew about the tragic death of her little brother because they had told her. Through this ritual experience, the cellular and reticular memory of her body was able to remember the abysmal sadness that her mother had experienced while she was in the womb, but that had also been instilled in her with breast milk after birth while breastfeeding, due to that her mother still had feelings of sadness, due to having lost her child. Despite all her psychiatric help, Monica suffered from severe depression for many years without being able to understand why she suffered from it. In this case, she only required a single shamanic ceremony for her cure.

I suppose it's possible that your mother kept it from you for understandable reasons of conscience or that she couldn't even tell you today. However, in order to free the body's subtle energy system (the cellular and reticular memory) of such negative, destructive energies and charge it with natural vital forces ("vitaminize"), much deeper and more efficient instruments are needed than those that are available in conventional psychotherapies, namely the so-called "Sacred Power Plants" of Indian shamanism.

With these two cases, I am in no way suggesting that the mother's intention to abort or the death of a child during pregnancy are the only conceivable causes for the manifestation of depression in life after birth.

If someone cannot understand that these two women were finally able to free themselves from their depression with these ritual experiences, it is probably only because they do not want to understand. However, it should be easy to comprehend that such a FINAL CURE cannot be achieved neither with antidepressant medications nor with electric shocks, which are still classically used in some psychiatric hospitals; and certainly not with the futuristic implantation of some kind of chip (!), because in the best (?) case these measures would only be symptomatic and would only serve to camouflage the symptoms of depression - very similar to the relief of pain by painkillers, which do not heal the reasons of the pains.

I said "in the best (?) of cases" because it is an undeniable fact that the medical authorities of the United States (the FDA - Food & Drug Administration) have put antidepressant medications on the bench: it has been recognized that if they are used in young people, they put people at greater risk of suicide. Experts urgently warn doctors and patients about such dangers, because these studies showed that a young person who takes the antidepressants studied ("Prozac" and "Zoloft", among others) has twice the risk of developing suicidal thoughts than a young person who only has been treated with placebos.

Apart from these catastrophic side effects, the use of antidepressant medications hides the pathogenic mechanisms underlying depression much further under the rug of the subconscious, making it impossible for patients to accept their illness by understanding it and overcoming it by understanding its possible causes. For me, as a psychiatrist, shaman and general practitioner with many years of experience, it is indisputable that the real and definitive cure of "endogenous depression" can only be achieved with the indispensable help of the so-called "Sacred Power Plants" of Indian Shamanism. . Unlike the cover-up strategy of allopathic psychiatric treatment with antidepressant medications, the ecstasy of shamanic consciousness allows for the psychocatalytic release of pathogenic material contained in the deepest structures of our subconscious. Procedures from other

alternative methods do not have access there either. Of course, these shamanic medicines can only be used under the expert guidance of an experienced shaman.

With 100 million abortions reported annually worldwide, it is more than likely that some of you suffer from depression for a similar reason, since depression is characterized by a deficit of vitality that can lead to cruel states of psycho-energetic exhaustion. The case studies presented above make clear how this lack of vitality can arise “endogenously.” To understand this, instead of a university training with formal medicine, you need just a common sense.

Their infamous and inaccurate classification as “drugs” by the WHO (World Health Organization) is not only outdated, because it has always been unsustainable given the ancient wisdom of shamanism, but it is completely absurd and downright grotesque, because among other things they are also used to cure drug addiction.

Why, to tell the truth, should psychocatalytic or shamanic medicines, which do not cause addiction and are characterized by a healing power inaccessible to formal medicine when used by an experienced shaman, be prohibited? Why are our clinics allowing the legal use of highly addictive poisons such as opium or morphine? Is it just because doctors don't know how to use shamanic medicines? Concern for the health of all humanity requires renewed research into the healing effects of these psychocatalytic medications, but now under competent, that is, shamanic supervision!