

scrutiny would be needed in order to determine their truth value. The same argument applies to conclusions drawn from the primary data. For example, the notion that ayahuasca is a special energy that perfectly reveals an inebriant's nature is a hypothesis that eventually needs to be more thoroughly tested.

I think that the book could have used a good rewrite. Shanon takes pains to explain the material clearly. But there is considerable repetition as variations of the same ideas are presented numerous times. And while the material in the book is logically laid out, I feel that it could have been shaped more along thematic lines. Such changes to the text could have substantially increased the appeal of the book to a wider audience. And this is a book that, by virtue of its detailed descriptions and analyses of the phenomenology of ayahuasca intoxication, deserves to be widely read by those who are seriously interested in understanding the nature of consciousness and reality.

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Entering the Circle by Olga Kharitidi. Harper (an imprint of HarperCollins), 1996. 240 pp. \$13.95 (paper). ISBN 0-06251-417-2.

Nearly 40 years ago, Carlos Castaneda introduced a particular genre of popular non-fiction which continues to evolve and draw our interest. In his series of books about Don Juan, a charismatic Native American shaman who lived in a remote part of Mexico, Castaneda played the role of a Western urbanized seeker of truth who, through a series of seemingly fated experiences and encounters, enters the strange spiritual, psychological, and ecological world of shamanism. At first skeptical, and even slightly patronizing to the materially impoverished indigenous teacher, Castaneda (and those who have followed in his footsteps, including Dr. Kharitidi) is shown the superior internal world available to members of this "primitive" culture, through a series of powerful and transformative experiences mediated by the shaman. The author-investigator-outsider suspends disbelief long enough to experience a sense of wonder, power, and knowledge previously unimaginable by means of his participation in the shamanic world. He then returns to his previous life,

effectively applies the new-found wisdom, continues his search with a new sense of purpose, and begins to teach us what he has learned.

Important variables in determining our interest in following the journey of an author of this type of book are his or her similarity to us, as well as his or her differences from the shamanic benefactor. The more we can identify with the author, either with respect to his or her own background, or through appreciating the gap between the two competing world views, the more compelling we find such accounts — accounts which are part travelogue, part spiritual text, and part journey of self-discovery.

In the case of *Entering the Circle*, there are familiar as well as unique elements to the story: Olga Kharitidi is a woman; a Siberian-born but quite Westernized psychiatrist; her subject matter, Central Asian shamanism, is little-known in the lay press.

Prone to intensely vivid daydreams or visions before she begins her shamanic apprenticeship, Dr. Kharitidi paints a clear and engaging picture of her life in Novosibirsk, where she works as a psychiatrist in a huge psychiatric hospital. Friends, patients, colleagues, and mysteriously enigmatic strangers all seem to be inexorably pulling and pushing her to expand her views of health and healing, spiritual development, and visionary experience. This she does by meeting and learning from an elderly female shaman in the remote Altai Mountain region straddling Siberia, Mongolia, and China.

The shamanic teachings she encounters through the guidance of her mentor, flavored and colored as they are by the unique culture, history, geography, and ecology of the region, are familiar to students of shamanism: the relatively arbitrary nature of our experiences of self and the outer world, the importance of the teacher-apprentice relationship, and the crucial role of nature and nature-based symbolism. As well, there are references to an apocalyptic quantum leap in the evolution of consciousness, related to our finding or manifesting a quasi-mythical kingdom called Belovodia.

Finally, there is the normative shamanic proposition of multiple levels of intermingling co-existing realities which are accessible through various "psycho-technologies" such as drumming; stress; sleep-deprivation; and, in Kharitidi's case, an unusual device developed by a physicist at a local scientific laboratory. Missing from Kharitidi's book, among the usual methods of inducing an altered state of consciousness, is the use of plants that contain mind-altering substances. This seems anomalous, and I could not help but wonder if she expunged any account of using such plants or mushrooms.

It is worth mentioning in this context the divide within the "contemporary shamanic" community between those eschewing and those promulgating the use of psychoactive substances, either natural or synthetic. The former espouse a "purer" form of shamanism than the latter, while the latter point to the great reliability and millennia of use of these substances in eliciting novel mental states. However, I believe the presence of endogenous hallucinogens in our own brains make such distinctions moot, because the same or similar biochemistry is occurring in our

brains regardless of the origin of these chemical modifiers of consciousness. Drumming or sleep deprivation may elevate levels of endogenous hallucinogens in an identical manner as that occurring by consuming the same chemicals from an outside source. This important overlap between endogenously and exogenously altered brain chemistry changes should sharpen our focus on the equally important factors of "set" and "setting"—the internal/psychological and external/socio-cultural matrices within which any unusual psychological experiences occur.

This generation's interest in shamanism I find fascinating and, at the same time, somewhat troubling. Kharitidi's book does not address these concerns, but then again, it is not really intended to do so. However, I think it is important to raise these issues whenever approaching a book of this nature.

Our interest in shamanism is similar to the turn towards Eastern religions that many others have made. In both cases, adherence to and participation in these new faiths very often occur before one seriously investigates his or her own culture's religious and spiritual traditions in an attempt to fulfill the same spiritual impulses. While there is much to criticize within mainstream Western religions, there is no lack of the same within Eastern religious, or shamanic, traditions. While perhaps shamanism suffers less from institutional maladies, it not infrequently degenerates into a free-for-all with interpersonal dynamics and feuds taking the place of larger scale organizational conflicts and turf wars. The checks and balances, or peer-review, that *may* be applied beneficially in larger organized traditions also is often lacking in the lone-wolf world of the shaman. The lack of a personally relevant, culturally resonant tradition informing and supporting the context out of which many newly initiated teachers of shamanism emerge may encourage them to make things up as they go along. At best, this dilutes the teachings into a "shamanism-lite" that barely rattles anyone's ontological cages or, at worst, subjects students to all sorts of abuses at the hands of the teacher.

I raise these issues not because I see no differences between organized Western religions and Eastern/shamanic traditions, but because I wish to warn those who might spend time pursuing a course that ultimately will lead to the same difficulties, albeit dressed in more exotic garb. Perhaps we can find answers closer to home. For example, most of the mystical branches of the major Western religions are replete with practices, teachings, and descriptions of mental states similar to those found in non-Western traditions. They are, in addition, more familiar, and do not necessarily require wholesale rejection of one's background and upbringing. In this case, there will be greater applicability and less dissonance.

I also raise these issues relative to Kharitidi's book. It is an engaging story, well-written, and brimming with fascinating encounters at many levels of reality. She introduces us to a "flavor" of shamanism that is unique and not well-known. The author is self-disclosing in a modest and insightful manner, allowing us to be privy to her own doubts, anxieties, and sense of revelation. Nevertheless, while reading her book I found myself asking, "What is this about?" "What is truly new here?"

Thus, rather than finding in *Entering the Circle* novel approaches to concerns

about the nature of reality, and one's role in it, I see it more as a validation from another culture of "non-traditional truths" that have become nearly mainstream within a certain segment of our society. As such, it is important confirmation of the universal nature of a particular world view, but does not break new conceptual ground.

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Synchronicity and Intellectual Intuition in Kant, Swedenborg, and Jung by

Paul Bishop. Lewiston, NY: The Edwin Mellen Press, 2000. xvi + 465 pp.
\$129.95 (cloth). ISBN 0-7734-7593-1.

"The Kant-Jung Book" (or KJB) is a project I have had in mind for some two decades, ever since I began reading Jung as a hobby to complement my scholarly research on Kant. In his autobiography, Jung openly confesses the significant influence Kant had on his intellectual development. For example, he expresses his frustration at how busy he was during his "clinical semesters" by recalling: "I was able to study Kant only on Sundays" (*Memories, Dreams, Reflections*, p. 122)! As Paul Bishop notes, tantalizing references to Kant and/or various Kantian concepts "pepper Jung's psychological writings" (p. 297). Not being or claiming to be a philosopher, Jung leaves these references undeveloped, claiming no more than to be developing depth psychology within essentially Kantian parameters.

The projected goal of KJB is to explore how far Jung's analytical psychology and Kant's critical philosophy can function as complementary intellectual systems, like yin and yang manifestations of one Tao: entirely different (indeed, opposing) forces that nevertheless work together toward the same unified goal, originally expressed by the inscription over the entrance to the temple at Delphi as "know thyself." Whereas Kant developed a transcendental philosophy grounded in a logically structured set of 12 a priori categories of consciousness that give form to the manifold aggregate of human knowledge, Jung developed an empirical psychology grounded in a haphazard collection of "archetypes" (categories of the unconscious) whose flowering produces a fixed set of psychological types that exhibits a logical pattern virtually identical to that of Kant's categories: Jung's four functions (sensation, intuition, thought, and feeling) correspond directly to Kant's four main categories (quantity, quality, relation, and modality), while Jung's three ways of experiencing each function