

After the political changes in East Europe and Central Asia at the end of 80s of the 20th century some latitude of religious liberty, which had been limited till then, occurred.

It made possible to restore original traditions and gradually return the religion from illegality back to the public life. Ecclesiastic and confessional institutions started to restore in accordance with those ones operating in the period of Imperial Russia.

A very specific situation arose from Buryat shamanism, which had never been under the state and authority control like other confessions had.

Buryat shamans began to restore and renew extinct traditions mostly by the way of studying professional ethnographical and religious literature and inspired by the new philosophical currents of the tardy wave of New Age, they complemented numerous gaps and deficiency with their own ideas.

During the last 15 years several organisations associating Buryat shamans have come into existence. They obviously differ from each other in their specialisation, traditions they gather from, and even in their range. Some of them are local, others try to unite all shamans in the territory settled by the Buryats, but there are also small formal and informal groups gathering disciples of a master.

All associations of shamans in some ways use traditional shamanistic cosmology, which itself is a composite formed either from Mongolian and Turkit precedents dividing the universe into three basic spheres (heaven beings - Tengri, the hell kingdom ruled by ErIen, and enriched by the local cults as e.g. 13 noyons of Baykal lake) or from traditions accepted from other ethnic groups of Siberia (the cult of Saitin gods, the Evenk shamans' spirits). The shamanistic tendency to syncretism manifested in adoption of a great deal of attributes and sacred practices originating from Tibetan Buddhism.