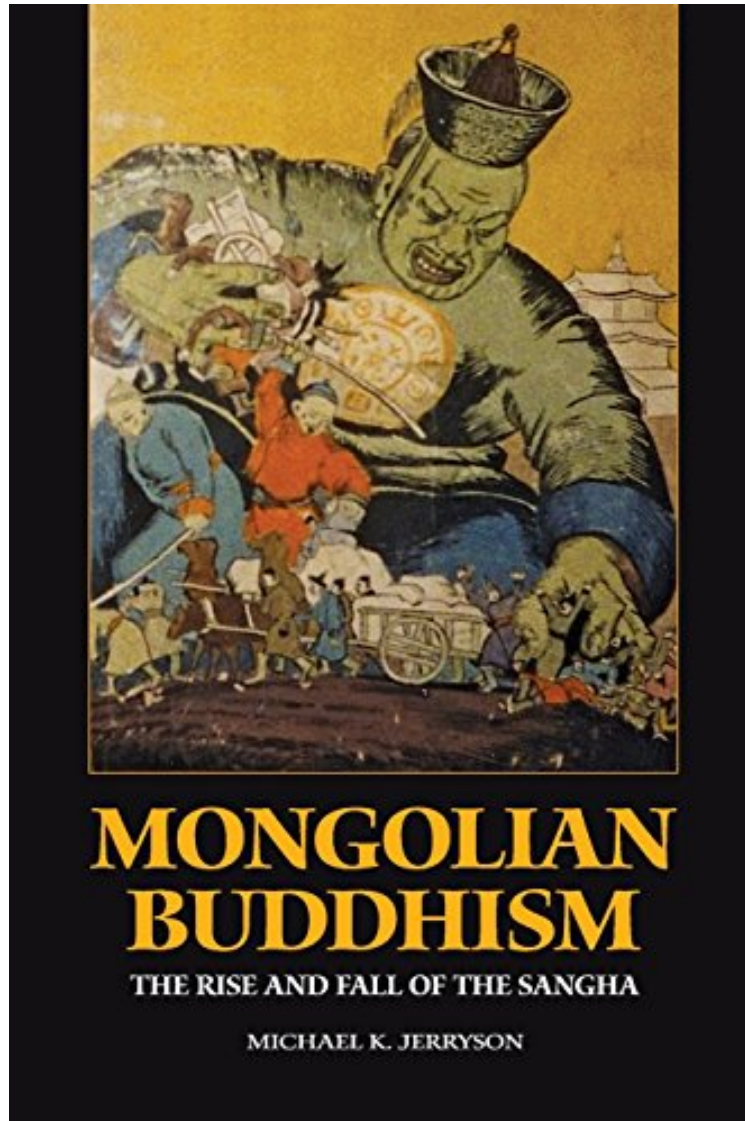


[Download] Mongolian Buddhism: The Rise and Fall of the Sangha

## Mongolian Buddhism: The Rise and Fall of the Sangha

*Michael K. Jerryson*

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**Michael K. Jerryson : Mongolian Buddhism: The Rise and Fall of the Sangha** before purchasing it in order to gauge whether or not it would be worth my time, and all praised Mongolian Buddhism: The Rise and Fall of the Sangha:

8 of 8 people found the following review helpful. Mongolian Buddhism is not the same as Tibetan Buddhism. By N. Burlakoff "Mongolian Buddhism" is an excellent first book for those interested in the question. It gives a good introduction to the historic and political development of the religion in Mongolia. The relationship of Mongolian politics to the faith is well delineated. Personally, I would have liked a more thorough discussion of the specifics of the

faith to include the Mongolian pantheon, the effects of Manichaeism on the evolution of the faith, and most importantly a wider discussion of the role of Tengrism. I would also have liked it, if there were some discussion of Buddhism as it affected the Oirats, particularly in areas such as Kalmykia and Buryatia. As a non-specialist, who is used to the traditional transcription of Mongolian names, I found the use of scholarly transcription confusing (a table of both for comparison purposes would have been useful). The book is very clearly written without the jargon that is the mark of much of today's historical writing. That is deeply appreciated. Most importantly, this book begins the development of a popularly available literature that indicates the distinction between Tibetan and Mongolian Buddhism--an important contribution to the better understanding of the faith. Recommended.

Mongolian Buddhism is the first book to explore the development of Mongolia's state religion, from its formation in the thirteenth century around the time of Chinggis Qaan (Genghis Khan) until its demise in the twentieth century under the Soviet Union. Until its downfall, Mongolian Buddhism had served as a scientific, political, and medical resource for the Mongolian people. During the 1930s, Mongolian Buddhist monasticism, the caretaker of these resources, was methodically and systematically demolished. Lamas were forced to apostatize, and were either enslaved or executed. Now, after the fall of the Soviet Union, Mongolian Buddhism has reemerged in a country that has yet to fully confront its bloody past. Through historical analysis of Tibetan, Chinese, and Russian accounts of history, Michael Jerryson offers a much-needed religio-political perspective on the ebb and flow of Buddhism and the Sangha in Mongolia.

About the Author Michael K. Jerryson is a Ph.D. candidate in the Department of Religious Studies at the University of California, Santa Barbara.