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Nota di contenuto	Front Matter -- Contents -- Contributors -- Acknowledgements -- Pilgrims, Patrons, and Place: Localizing Sanctity in Asian Religions -- The Twenty-four Dioceses and Zhang Daoling: The Spatio-Liturgical Organization of Early Heavenly Master Taoism -- The Story of the Buddha's Begging Bowl: Imagining a Biography and Sacred Places -- Where Ascetics Get Comfort and Recluses Go Public: Museums for Buddhist Saints in Thailand -- Paradise Found, Paradise Lost: Harirm Vys's Love For Vrindban and What Hagiographers Made of It* -- Pilgrimage as Revelation: arikaradeva's Journey to Jaganntha Pur -- The 'Early Hindi' Hagiographies by Anantads -- Dvrak: The Making of a Sacred Place -- Place in the Sacred Biography at Borobudur -- Ratannth's Travels -- The Interweave of Place, Space, and Biographical Discourse at a South Indian Religious Centre -- Portraiture and Jain Sacred Place: The Patronage of the Ministers Vastupla and Tejapla -- Saints and Sacred Places in Saurashtra and Kutch: The Cases of the Naklaki Cult and the Jakhs -- Bibliography -- Index
Sommario/riassunto	UBC Press is pleased to announce a new series in Asian religions. Pilgrims, Patrons, and Place, a Buddha Dharma Kyokai Foundation Book on Buddhism and Comparative Literature, is the first book in this

series. [Click here](#) to see other titles in this series. This book brings together essays by anthropologists, scholars of religion, and art historians on the subject of sacred place and sacred biography in Asia. The chapters span a broad geographical area that includes India, Nepal, Thailand, Indonesia, and China, and explore issues from the classical and medieval period to the present. They show how sacred places have a plurality of meanings for all religious communities and how in their construction, secular politics, private religious experience, and sectarian rivalry can all intersect. The contributors explore some of the most fundamental challenges that religious groups face as they expand from their homeland or confront the demands of modernity. In every case the biography of a saint or founding figure proves to be central to the formation of religious identity. Sacred place becomes a means of concretizing the ever-expanding sphere of the saint's influence. While some chapters deal with well-known religious movements and sites, others discuss little known groups and help to enrich our understanding of the diversity of religious belief in Asia. The book will be of interest not only to scholars of Asian religion and hagiography, but to others who seek to understand the ways in which religious groups accommodate to the challenges of new environments and new times.

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