Editorial

This issue consists of four textual studies and one study of contemporary developments in Sri Lanka.

The Benedetti paper explores developments of the meaning and nuances of the Sanskrit term *adhimukti* (Pāli *adhimutti*): a fixing of the mind on its object that can mean inclination, faith in a teaching, and intentional and stable representation of an image or an idea in meditative practice, sometimes with the effect of transformation of external reality. The Marino paper explores the uses of Buddhist hell imagery and its paralleling of aspects of developing iron technology, and also of gruesome punishments, in ancient India. The Sumanacara paper also relates to the issue of pain in exploring the different kinds of painful feelings in the Pāli sources, and whether, and how, enlightened people are free of painful mental feelings. The Ding paper explores the range of meanings of *poṣadha/uposatha* in Indian Buddhist sources, and the broader range of ceremonies that its Chinese translation *zhai* came to be applied to. An aspect of this development in India was its change from an activity that involved individual fasting to one that could also involve a communal feast; and in China this could be a vegetarian feast with added repentance ceremonies.

The Lehrer paper explores the strategies used by those seeking to justify and develop the re-established bhikkhunī ordination in Sri Lanka, in which themes of monastic and social reform, gender-expectations and even ethno-nationalism play a part.