This is my first editorial as the new General Editor of *Buddhist Studies Review*, and my initial impulse it to acknowledge the often unsung labours of the last editor, Peter Harvey, who spent many years working on the journal.

We begin this issue of the journal, published in the time of pandemic, by paying our respects to the great Buddhist studies scholar, Steven Collins. In his review of the work of Steven Collins, Rupert Gethin charts a trajectory of Collins’ research. With a more personal tone, Paul Williams reflects on his friendship with Steven, their time as graduate students together in Oxford and the early days of their careers.

The first article in this issue concerns a topic Steven Collins published on – women in Buddhism. In this article, Rachelle Saruya, in her first published academic paper, focuses on letting the voices of Burmese Buddhist women speak. Surveying the topic of monastic exams that have become so important for modern Burmese Buddhism, Saruya carefully delineates between gendered differences in relation to the exams. Her paper is framed around the idea of *kyezusat*, or gratitude to car- ers, and she discusses the ways in which the concept — that underpins primary relationships for monastics in modern Burma — is central in shaping the lives of nuns and monks.

Next, Korean scholar Lim Young-ae offers an article on the rock-carved Buddhas at Ch’ilburam, high up on the Namsan Mountain in the National Park in Kyŏngju, South Korea. Accompanied by photographs from her fieldwork, she matter-of-factly takes us on a tour of the site, diligently reporting on the key archaeological features of the site that will be of interest to Buddhist studies scholars, archaeologists and any with an interest in Korean history. The remains of the site reveal it was likely a place of significant Buddhist practice from the eighth century onwards. As well as Buddha images, the remains of engraved sutras are visible on the rocks. The inscriptions have been identified as sections of the *Diamond Sutra* and *Medicine Sutra*.

Taking as its focus another important Mahāyāna text the next article, by Jayarava Attwood, concentrates on the *Heart Sutra*. In this article, Attwood revisits questions concerning methods and sources with regards studying this sutra, inspired by a recent paper by two Buddhist monks, Kar Lok Ng and Phramaha Anon Ānando, in
Attwood, who by now has become himself a prolific writer on the Heart Sutra, surveys scholarship on the text, in the end recapitulating, once again, the insights of Jan Nattier, that for Attwood continue out stand out. Attwood seeks to draw our attention to scholarship on the Heart Sutra that continues to make harder work of the text than is necessary. Whilst acknowledging human fallibility, present in us all, he hopes for more thoroughgoing and academically rigorous research, pace Nattier, in the future.

The next article also attempts a reconfiguration, this time of the nature of tradition rather than analysis of texts. Anna Sokolova examines evidence for the reconstruction of an ordination platform in the Huishan monastery on Mount Song in the eighth century. Unravelling the impetus for the reconstruction of the ordination platform, and the involvement of both Esoteric and Chan Buddhists, she argues that the evidence makes way for a new perspective on Esoteric Buddhism in Tang China. There was, it appears, enough collaboration between proponents of different traditions to suggest a reconfiguration of the notions of discrete and distinct ‘schools’ and ‘traditions’.

We conclude this issue with a thoroughgoing reassessment of Indrabhūti’s Jñānasiddhi, co-authored by Torsten Gerloff and Julian Schott. Gerloff and Schott present some of their research on this text, arguing for its centrality as a key text that develops the concept of mahāmudrā. As well as providing invaluable lists of all known surviving Sanskrit manuscripts and Tibetan translations of the Jñānasiddhi, they also offer translations of sections of another text (the 'Bri gung chos mdzod) that summarizes the content of the Jñānasiddhi. Surveying previous scholarship on the Jñānasiddhi, and published editions, they emphasize the need for improved editions and how these can advance our knowledge further. Hence, whilst we begin this issue of the journal by acknowledging the catalogue and life and works of one illustrious Buddhist studies scholar, we end by acknowledging some of the vast work still left to do.

Alice Collett