

Editorial

In the first paper of this issue, Bhikkhu Anālayo continues his series of *Nikāya/Āgama* comparisons of passages that seem to deal with the suicides of *Arahants*, in this case Dabba. He also traces ideas of self-immolation into certain Mahāyāna *sūtras* as well as postulating that the original idea of Dabba's meditative self-cremation may have arisen by taking a verse metaphor in a literal way.

Khristos Nizamis's paper is a sustained analysis that argues that the Pali *suttas* retain an emphasis on the subjectivity of intentional consciousness which is an 'I', but *not* any kind of *attā*/self, and which also does *not* legitimate the sense of 'I am', which the *Arahant* transcends. In this, he draws on parallels to the Transcendental Phenomenology of Edmund Husserl. The argument is a fascinating and challenging one, but is fully worthy of an attentive read prior to critical reflections on it.

The final two papers relate to modern Chinese Buddhism, with Stefania Travagnin exploring the ideas of Yinshun, whose commentarial works sought to highlight the *Āgama*-heritage of Nāgārjuna's *Mūlamadhyamikakārikā* in a cultural context which had always emphasized its purely Mahāyāna setting. In doing this, Yinshun contributed to the development of new modes of self-understanding in Chinese Buddhism.

Anne Hierman and Tzu-lung Chiu explore a range of ways in which Taiwanese nuns relate to the eight *gurudharmas* that the Buddha is said to have imposed on *bhikṣuṇīs* when agreeing to the setting up of their order. In doing so, they illuminate different strategies for living with ancient traditional rules. In this article, too, Yinshun figures to some extent.

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