

## Editor's Preface

The idea of this volume has been rambling in my mind since many years and it has gone through several stages of elaboration. I have always been interested in improving the methods and instruments we use while doing research and while teaching Indology. The diagnosis is the first step in trying to find the remedy for illness. The try to identify the problems which we face while dealing with our own effort to understand and describe another culture and the following effort of making it known and understood by other members of our own society seems to me the first step in the process of good meaning open-minded and modern way to do our job, the job of researchers and popularizers of Indian thoughts.

Most of the questions connected with the main topic of this volume which is the "Future of Indology" are obviously joined with Indology's Present and Past. Future of every discipline seems to be present in grain forms in its Present and both are rooted in the Past. The way we live, work and think about Future is in great part dependent on the people with whom we share both our private and professional lives. It is dependent on the people we have the chance to meet during our lifetime, on our Teachers and Great Teachers. My first idea was to divide the texts of this volume into 3 parts namely Past, Present and Future and to try to show, choosing the example of the tradition and modernity of Cracovian Indology, how these Past and Present have influenced and shaped the problems of the Future of Indology. However, after long consideration and some consultations with my Colleagues here in Krakow, I have decided to cut the two first parts for the time being, leaving them for the possible future volume or volumes, and to focus in this very volume only on the most important and most interesting part concerning "Future of Indology". Several researchers for whom these very problems of the future of Indology are of

interest and who think that they are crucial for better understanding of India have participated in my project so far. Some of them have found time to write new-born articles especially for the purpose of this volume (I have to confess that the time given was extremely short for the usual standards), some kindly allowed me to include in the volume the texts dealing with the subject which they have written some time ago and some just could not manage to be so quick in their answers but promised to participate in the possible future intellectual events concerning Future of Indology.

I am grateful to everybody who already participated in my project and I invite all who are interested in the topics discussed or even only touched in this book to continue the debate concerning Future in every possible form. My next step was to organize a seminar in Krakow in May 2009, where we focused on these problems again, this time in the form of oral exchange of ideas.

There is quite a number of people to whom I would like to express my deep gratitude and thank as far as this volume about the Future of Indology is concerned. As this is the first volume I am the editor of and as I think it is the result of my many years of thinking and deliberation this list, even if long, certainly does not include everybody whom I should mention.

First of all my gratitude goes to my closest family members who enabled me to focus on the works needed to reach the final fruit in the form of this volume being published. Then to most of my Teachers in the area of Indology. Among the teachers to whom I certainly owe great thanks is my first Sanskrit Teacher Mr Józef Łączak, who was the first one to introduce me to the land of India and to the land of ethic behaviour of anybody who would like to become a Teacher to other people.

My deep feeling of gratitude goes also to Mr Sławomir Cieślowski, who was the first one to show me the world of Sanskrit literature and poetics. He was the one to broaden my thinking not only to the European and Indian cultures, but to comparativism, philosophy and psychology. Only now I realize also that Sławomir Cieślowski was the first teacher who inspired me to thinking about the methods

and instruments we use in our work with students and to study the history of Indology. Simultaneously, by the example of his life story and the choices he has been making in his professional career, he taught me how being a researcher is joined with being a teacher and how these two are inseparably connected with the norms of ethics and crystal honesty. He also made it obvious that the research we do should be done not only to the benefit of theoretical knowledge or science but also to the benefit of general public. He showed me that the master-disciple relation is so very important and that the area of didactics is as important as research. This is why I would like to dedicate this volume to Him.

The next Very Important Person, this time in the field of world Indology, has been professor Gerhard Oberhammer. I first met him during the World Sanskrit Conference in Vienna in 1990 and then he started coming to Krakow and for many years since he has been the Teacher to all Cracovian Indologists and especially San-skritists, among them, to me. I am greatly indebted to him for all kinds of his help and advice, both in the professional as well as private matters.

Two Polish professors of Indology have also been very important in my Indological peregrinations. Those were and are professor Joanna Sachse, the supervisor of my PhD thesis and professor Maria Krzysztof Byrski. From both of them I have got my lessons on methodology of scientific work and of Indology studies.

My very special thanks and deep gratitude goes also to the specialist of Greek literature at the Jagiellonian University professor Kazimierz Korus. Since more than 15 years he has often been the first person to listen to and to criticize my ideas in a friendly way. During my countless meetings with the Professor and debates we have had, my thinking has become clearer and it has got much larger than only Indological perspective.

My words of thank are also going to professor Johannes Bronkhorst from the Lausanne University. His books and articles, together with the discussions which

I have been having with him also for about 15 years, his sharp critique of my ideas and support from time to time have always been stimulating for my own way in Indology. My thanks to Him include also his immediate support for my idea of this volume on the Future of Indology and the seminar in Krakow on the same topic which, as I hope, will follow the volume in the form of a lively debate.

I would like also to thank all my Colleagues in Krakow, with whom during the last 20 years of co-operation I have discussed many of the problems touched in this volume. I thank each and every one for her or his particular help, but in the context of this very volume I have to mention dr Cezary Galewicz, who some years ago invited me to join the international group of researchers from many different disciplines, who co-operate within the frame of the circles of seminars "Les mondes lettrés. Les savoirs de la réflexivité" under the leadership of professor Christian Jacob from CNRS in Paris. The meetings and discussions, in which I have participated for several last years in the frame of this group of researchers, have opened my mind to a large spectrum of new questions, first of all as far as methodology and history of science is concerned.

In the context of this volume my special thanks should go again to professors Klaus Karttunen, Johannes Bronkhorst, Joanna Sachse, Maria Krzysztof Byrski and Saroja Bhatte and, obviously to all the Authors of the texts included finally in the book.

I have to mention also the people without whose help the book will never obtain its material shape. These are Mr. Adam Lejczak, my splendid editor, and Mr. Mateusz Kijewski, who coordinated the whole process of printing. Several other people who helped me a lot during the process of preparation of the book have to be mentioned here. These are Mr. Adam Marlewicz, who designed the new cover of the volume, and Mr. Jaroslaw Konopka, the author of the photo included in it. My thanks go also to Mr. Hubert Hładaj and Ms. Lucyna Lipowska, who spent their days and hours working with the part of the book which concerns our common Master and Teacher - Sławomir Cieślowski, and who did it without strict professional interest as

they are both, at least for the time being, not professionally involved with Indology. My thanks go also to our Institute librarian Ms. Grażyna Jurendt, without whose helping hand this volume would not be the same. The words of gratitude go also to the authority of my University, at both the Institute and the Faculty level, and to the Ministry of Education for financial support, without which the volume would never see the daylight. Great thanks go also to dr hab. Joanna Jurewicz, who kindly reviewed the volume.

Last but obviously not least I would like to thank again my Family and Friends who supported me in many different ways during my work with this very volume.

Iwona Milewska  
Kraków-Zakopane, February 2008