

Elisa Freschi <http://oeaw.academia.edu/elisafreschi>
<http://elisafreschi.com>

1 Research areas

- Epistemology, linguistics, logic and philosophy of religion of the Mīmāṃsā and Viśiṣṭādvaita Vedānta schools, especially as regards the Sacred Texts as instrument of knowledge.
- Comparative Philosophy especially in the fields of linguistics, epistemology, philosophy of religion, and deontic logic.
- History of Indian Philosophy in the second millennium.
- Quotations, intertextuality and textual reuse in South Asian philosophical texts.

2 Education

- July 2001: Italian 5 years “laurea” degree (approximately BA+MA) in Oriental Languages (Sanskrit), University “La Sapienza” faculty of Oriental Studies, Rome, Italy.
- October 2002: BA in Philosophy (History of Logic), University “La Sapienza”, faculty of Philosophy, Rome, Italy.
- July 2003: Three years degree in Tibetan Language and Civilization by the IsIAO.
- June 2006: PhD in Society, Culture and Economics of the Indian Subcontinent, University “La Sapienza”, Rome, Italy. PhD title: “Validity of Sacred Texts in Mīmāṃsā Tradition”.
- January 2014: Habilitation in Asian Studies (awarded by the Italian Minister of Education and Research).

3 Linguistic competence

- European languages known: Italian (mother tongue), German (KDS), English (Proficiency), French (8 years study), Russian (4 semesters), Latin (10 years study), Ancient Greek (8 years study).
- Asian languages known: Sanskrit (also Spoken Sanskrit), Hindī, Classical Tamil (especially Maṇipravāḷa, basic skills), Classical Tibetan, Modern Tibetan, Bengali (2 semesters), Classical Mongolian and Japanese (1 semester).

4 Major funded projects

- Project leader of the Lise Meitner project “Epistemology of Sacred Texts in the Sesvaramimamsa”, funded by the FWF with 133,360 E and hosted at the Austrian Academy of Sciences, IKGA, Vienna, 1.9.2012–30.9.2014, further financed by the IKGA for an additional

month.

- Project leader of the Elise Richter project “A South Indian Philosophical Synthesis: The *aikaśāstrya*”, funded by the FWF with 320.577,61 € and hosted at the Austrian Academy of Sciences, IKGA, Vienna, 1.3.2015–28.2.2021.
- Co-Project leader of the WWTF project MA16-028, funded by the WWTF with 628.200,00 € and hosted at the Technische Universität Wien and at the Austrian Academy of Sciences May 2017–May 2021.

5 Further appointments

- 6-ys Assistant-position at the Institute for South Asian, Tibetan and Buddhist Studies, University of Vienna, 1.2.2017–31.1.2023.
- Lecturer at the Institute for South Asian, Tibetan and Buddhist Studies, University of Vienna: SS 2014, SS 2015, WS 2015–2016, SS 2016, WS 2016–2017, SS 2017, WS 2017, SS 2018.
- Research assistant in the START project “Non classical proofs: theory, applications and tools” (Project leader Agata Ciabattoni), 15.11.2014–28.2.2015.
- Fellowship of the Japanese Society for the Promotion of Sciences, Kyushu University, Fukuoka, Japan, 29.2–30.3.2012.
- Michael Coulson Fellowship in Indology, Wolfson College, Oxford, Hilary Term (31.1.–31.3) 2011.
- Research Fellow of Sanskrit at the University “La Sapienza”, Rome, 1.1.2009 –31.12.2011.
- Renewable grant awarded by the University of Milan for training activities in a foreign country, 1.11.2007–31.12.2008.
- Lecturer of Religions and Philosophies of India for MA students, University “La Sapienza”, Rome, 1.3.2007–30.9.2007.

6 Other activities relevant to the creation, integration and transfer of knowledge

- Founder of the Coffee Break Project and organiser of six Coffee Break Conferences (workshops dedicated to a participated approach to knowledge and methodologies) from 2010 to 2015. Organiser of several other conferences and panels within conferences (DOT 2013, EAAA 2014, IABS 2014, WSC 2015, The challenge of postcolonial Indian Philosophy 2017...) and of several workshops on Indian Philosophy of Language and on Indian Religions at the Institute for the Cultural and Intellectual History of Asia of the Austrian Academy of Sciences.
- Member of the advisory board of the *Journal of South Asian Intellectual History* (Brill).
- Founder and author of several philosophical blogs, aiming at reaching

out to a broader public: elisafreschi.com; indianphilosophyblog.org; philosopherscocoon.typepad.com.

- Peer reviewer for journals on Indian Philosophy (*Philosophy East and West*, *Journal of Indian Philosophy*, *Samskṛtacintanam*) and on other topics: *Religion Compass*, *Argument: Biannual Philosophical Journal*, *Open Linguistics*, *7th Indian Conference on Logic and its Applications* (2017).
- Editor of special issues for *Journal of Indian Philosophy*, and co-editor of special issues for *Rivista di Studi Orientali*, *Kervan*, *RiSS* and a Harrassowitz Volume of the series *Abhandlungen für die Kunde des Morgenlandes*.
- Consultant regarding career-advancement, Tel Aviv University, January 2012–February 2012.
- MA and PhD examiner at the University of Cambridge (September 2014 and January 2018), and MA-evaluator at the University of Tel Aviv (October 2017).
- Member of the Commission for the Roland Atefie Award (awarded for an outstanding doctoral thesis in the fields of philosophy, theology or indology) of the Austrian Academy of Sciences.

7 Selected international cooperations

- Within my research on Viśiṣṭādvaita Vedānta: Srilata Raman (University of Toronto), Suganya Anandakichenin (EFEO, Pondichéry), Lawrence McCrea (Cornell University), reading of selected Sanskrit and Maṇipravāḷa texts by Veṅkaṭanātha.
- Within my research on the epistemology of language in Nyāya and Mīmāṃsā: Kei Kataoka (University of Kyushu), Artemij Keidan (University of Rome “Sapienza”), Sudipta Muni (Calcutta), co-authorship of articles on Bhaṭṭa Jayanta’s *Nyāyamañjarī* and its significance for contemporary linguistics and philosophy of religion.
- Within my research on deontic logic in Mīmāṃsā: Agata Ciabattoni (Technische Universität, Department of Formal Languages, Theory and Logic Group, Vienna), Björn Lellmann (Technische Universität, Department of Formal Languages, Theory and Logic Group, Vienna), co-writing of a WWTF project on deontic logic applied to Mīmāṃsā texts.
- Within my research on Mīmāṃsā epistemology in dialogue with other schools: Malcolm Keating (NYU–Singapore), Andrew Ollett (Harvard University), Stephen Phillips (University of Texas, Austin) and David Buchta (Brown University), co-authorship of a primer on *arthāpatti* with extensive annotated translations and studies, participation in workshops about it (July 2018).
- Within my research on the reception of classical Indian philosophy in

contemporary India, Muzaffar Ali (JNU, New Delhi), Elise Coquereau (University of Vienna and University of Prague, Philosophy Department), co-authorship of articles, co-organisation of a workshop.

8 Courses Taught

- *Sanskrit* (first to fourth semester), “Sapienza” University of Rome, October 2002–October 2004
- *Sanskrit readings*, “Sapienza” University of Rome, Spring 2004 (Bhagavadgītā and Śrīdhara’s commentary thereon); 2004–2005 (Utpaladeva’s Vivṛti), 2008–2009 (Utpaladeva’s Vivṛti); 2009–2010 (Nyāyamañjarī 5), Spring 2010 (Veṅkaṭanātha ad PMS on yogipratyakṣa)
- *Linguistic Communication in Indian Philosophy*, Religions and Philosophies of India, “Sapienza” University of Rome, Spring 2007 (for MA students) (in Italian)
- *Nature in Indian philosophy*, Indology, University of Milan, Fall 2008 (in Italian)
- *Karman in Indian thought*, Indology, “Sapienza” University of Rome, Spring 2010 (in Italian)
- *Ist das Wort ewig? Eine zentrale sprachphilosophische Debatte in der indischen Geistesgeschichte*, University of Vienna, SS 2014 (Übung, MA)
- *Sprachliche Mitteilung in der indischen Epistemologie: Kumārilas Ślokavārttika*, University of Vienna, SS 2015 (Übung, MA)
- *Wort und Bedeutung: Eine Einführung in indische Vorstellungen über die Sprache*, University of Vienna, WS 2015 (Vorlesung, MA)
- *Indische Gottesvorstellungen*, University of Vienna, WS 2016 (Vorlesung, MA)
- *Religiöse Hingabe in Südasien: Religiöse und kulturelle Aspekte im Kontext*, University of Vienna, SS 2017 (Bachelorseminar, BA)
- *Religiöse Hingabe in Südasien: Philologische Aspekte im Kontext*, University of Vienna, SS 2017 (Bachelorseminar, BA)
- *Kolloquium zu den Philosophien und Religionen Südasiens für fortgeschrittene Studierende*, University of Vienna, WS 2017 (Kolloquium, MA)
- *STEOP: Einführung in die Indologie*, University of Vienna, WS 2017 (Vorlesung, BA)
- *Philosophy and Theology in South India*, University of Budapest ELTE, SS 2018 (Seminar, BA)

9 Selected Lectures

Invited lectures are marked with an asterisk, lectures at panels and conferences organised by myself are marked with two asterisks.

- Austria

- ***Originality and the Role of Intertextuality in the Context of Buddhist Texts*, IABS 2014 (panel co-organised with Cathy Cantwell and Jowita Kramer).
- ***Veṅkaṭanātha's Buddhist opponents as they emerge in the Buddhist texts he reused*, IABS 2014 (panel co-organised with Cathy Cantwell and Jowita Kramer).
- **(Anti-)Realismus aus der Perspektive des Viśiṣṭādvaita Vedānta*, lecture part of the series „Interkulturelles Philosophieren: Theorie und Praxis“, University of Vienna, 22 June 2017.
- Czech Republic
 - ***Reuse in Texts and the Arts: The case of Hayagrīva's Descriptions*, EAAA, Olomouc, 25–27 September 2013 (panel co-organised with Julia Hegewald and Cristina Bignami).
- Germany
 - ***Adaptive Reuse in Texts, Ideas and Images*, DOT, 23rd September 2013 (panel co-organised with Philipp Maas).
 - ***Reusing, Adapting, Distorting. Veṅkaṭanātha's reuse of Rāmānuja's commentary ad BS 1.1.1*, DOT, 23rd September 2013 (co-organised with Philipp Maas).
- Greece
 - ***How Do We Gather Knowledge through Language?*, Athens, 25–28 May 2015 (panel co-organised with Malcolm Keating).
 - ***Conveying Prescriptions: The Mīmāṃsā Understanding of How Prescriptive Texts Function*, Athens, 25–28 May 2015 (panel co-organised with Malcolm Keating).
- India
 - (with Artemij Keidan) *What is the goal one has in view while editing a philosophical work?*, 15th World Sanskrit Conference, New Delhi 5-10 January 2012.
- Italy
 - ***Introduzione alla Mīmāṃsā*, Università “Sapienza”, Rome, April 2004.
 - Book presentation of F. Squarcini (ed.), *Boundaries, Dynamics and Construction of Traditions in South Asia* (Munshiram Manoharlal and FUP New Delhi-Firenze 2005), Università “Sapienza”, Rome, May 2007.
 - *È possibile un trattamento realista di errore e assenza? La risposta di Kumārila Bhaṭṭa*, XIII Convegno dell'Associazione Italiana Studi Sanscriti, Rome, 25-26 January 2007.

- **La Parola nella Filosofia Indiana*, Udine, November 2008.
- *Soggetto e oggetto si incontrano: la filosofia dell'azione nella Mīmāṃsā*. XIV Convegno dell'Associazione Italiana Studi Sanscriti, Naples, 25 September 2009.
- **Desiderio e determinazione dell'agente nella filosofia indiana*, Università Statale degli Studi di Milano, 17 November 2009.
- **Quando una sola prescrizione continua a valere anche in assenza: prospettive dalla ritualistica*, Workshop *Il segno e il vuoto*, Università di Cagliari, 8-9 aprile 2011.
- **Filosofia ed epistemologia nell'India Classica*, Collegio di Milano, 3 novembre 2011.
- **Le paribhāṣā nella pūrvamīmāṃsā*, Giornata di Studi Metodologici di Indologia (GSMI) edizione 2012, University of Turin, June 2012.
- ***Quotations and re-use of texts in Sanskrit śāstras*, CBC meeting, Rome, "Sapienza" University, 21–22 December 2012.
- **Systematizing an absent category: discourses on "nature" in Prābhākara Mīmāṃsā*, conference *The Human Person and Nature in Classical and Modern India*, Rome, "Sapienza" University and Museo Nazionale d'Arte Orientale, 14 March 2013.
- ***There is only "philosophy". The case of testimony*, CBC, University of Turin, 4–7 September 2013.
- ***Is Theology comparable? Comparison applied to "Theology" and "God"*, CBC, Rome, "Sapienza" University, 17–19 September 2015.
- **Dio non senza qualità L'imprescindibile relazione fra Dio e sue qualificazioni nel pensiero teologico indiano, Relatio Substistens*, University of Verona, 16–17 November 2016.
- Poland
 - **Knowing the unknowable: Vedānta Deśika on supersensory perception*, Institute of Philosophy, Pedagogical University, Cracow, January 2016.
 - **Body and self in Śrīvaiṣṇavism. A "hands-on" discussion of Venkṭanātha's Seśvaramīmāṃsā (ad 1.1.5)*, Department of Languages and Cultures of India & South Asia of the Jagiellonian University, January 2016.
- Russia
 - **The Study of Indian Linguistics. Prescriptive Function of Language in the Nyāyamañjarī and in the Speech Act Theory*, Open

Pages in South Asian Studies, Centre for South Asian Studies, Russian State University for the Humanities, Moscow, 27-28 April 2011.

- Thailand
 - ***Introduction to the panel “One God—One Śāstra. Philosophical developments towards and within Viśiṣṭādvaita Vedānta between Nāthamuni and Veṅkaṭanātha”*, 16th World Sanskrit Conference, Bangkok 28th June–2nd July 2015 (co-organised with Marcus Schmücker).
 - ***Rethinking Viśiṣṭādvaita Vedānta: The role of Pūrva Mīmāṃsā in Veṅkaṭanātha’s systematisation of his school*, 16th World Sanskrit Conference, Bangkok 28th June–2nd July 2015 (co-organised with Marcus Schmücker).
- UK
 - *Did Mīmāṃsā authors formulate a theory of action?*, IIGRS, Oxford, September 2009.
 - **Proposals for the Study of Quotations in Indian Philosophical Texts*, STIMW, Manchester, 26 May 2010.
 - **Action, Desire and Subjectivity in Prābhākara Mīmāṃsā*, Conference *Self: Hindū Responses to Buddhist Critiques*, Sussex University, UK, 22-23 September 2010.
 - *Does the subject have desires? The Prābhākara Mīmāṃsā answer*, IIGRS 2, University of Cambridge, 24th September 2010.
 - **The theory of sound propagation in early Vaiśeṣika*, University of Cambridge, May 2011.
 - **Between Theism and Atheism: a journey through Viśiṣṭādvaita Vedānta and Mīmāṃsā*, IIGRS 4, University of Edinburgh, 4–5 September 2011.
 - **Rule-extension strategies in Mīmāṃsā, Śrautasūtra (and Vyākaraṇa): tantra and prasaṅga*, University of Cambridge, 1 November 2012.
 - **From authorless words to Vedic prescriptions. The Mīmāṃsā journey from the subject-independent nature of language to the prescriptive nature of language, From Padārthas to Vākyārtha*, University of Cambridge, 11 November 2016.
 - **“We resort to reason”: The argumentative structure in Veṅkaṭanātha’s Seśvaramīmāṃsā, The Dialogical Indian: Encounters in Premodern Sources*, University of Lancaster, 5–10 July 2017.
- USA

- **God's omniscience and the world's reality: Viśiṣṭādvaita Vedānta perspectives on God and His knowledge, Realism/Anti-Realism, Omniscience, God/No-God*, University of Hawai'i at Mānoa, 10–12 March 2017.

10 Selected Publications

Authored Books

1. *Duty, language and exegesis in Prābhākara Mīmāṃsā: Including an edition and translation of Rāmānujācārya's Tantrarahasya, Śāstraprameyaparicheda*, Leiden: Brill (2012) (reviewed by Hugo David (*BEFEO*, 99 (2012–13), pp. 395–408), Gavin Flood (*Journal of Hindu Studies*, 8.3 (2015), pp. 326–328), Andrew Ollett (*Philosophy East and West*, 65.2 (2015), pp. 632–636) and Taisei Shida (*Nagoya Studies in Indian Culture and Buddhism. Saṃbhāṣā*, 31 (2014), pp. 84–87)).
2. (with Tiziana Pontillo), *Rule-extension-strategies in Ancient India: Śrautasūtra, Mīmāṃsā and Grammar on tantra- and prasaṅga- principles*, Frankfurt a.M: Fritz Lang (2013) (reviewed by Émilie Aussant (*Journal of South Asian Languages and Linguistics*, 4.2 (2017), pp. 309–310)).

Edited Books

3. (with Artemij Keidan, Matilde Adduci, Cristina Bignami, Daniele Cuneo, Camillo Formigatti and Elena Mucciarelli) *The Study of Asia between Antiquity and Modernity. The first Coffee Break Conference*. Special issue of *Rivista di Studi Orientali* LXXXIV (2011).
4. *The re-use of texts in Indian philosophy*. Special issues of the *Journal of Indian Philosophy* 43.2–3 and 4–5 (2015).
5. (with Philipp A. Maas) *Adaptive Reuse: Aspects of Creativity in South-Asian Cultural History*, Abhandlungen für die Kunde des Morgenlandes, Wiesbaden: Harrassowitz (2017), pp. 372 (reviewed by Marco Ferranti for *Rivista di Studi Orientali* XC, 1-4, 2017, pp. 188- 192). The publication costs of this book have been covered by the FWF Austrian Science Fund (PUB 403).
6. (with Catherine Cantwell and Jowita Kramer) *The reuse of texts in Buddhist literature*. Special Issue of *Buddhist Studies Review* (2017) 33.1–2, pp. 316.
7. (with Daniele Cuneo and Camillo Formigatti) *There is no East. Constructing Sexuality, Conceptualising the Philosophy of Testimony, Thinking Manuscripts across Media* Special Issue of *Kervan* (2017) 21, pp. 395.

Articles and Book Chapters

8. (with Alessandro Graheli) “Bhāṭṭamīmāṃsā and Nyāya on Veda and Tradition”, in Federico Squarcini (ed.) *Boundaries, Dynamics and Construction of Traditions in South Asia*, Firenze and New Delhi:

- Firenze University Press and Munshiram Manoharlal 2005, pp. 287-323.
9. “Unveiling (Indian) Philosophy”, in *Rivista di Studi Sudasiatici* 2 (2007), pp. 265-270.
 10. “Desidero Ergo Sum: The Subject as the Desirous One in Mīmāṃsā”, in *Rivista di Studi Orientali* 80 (2007), pp. 51–61.
 11. “Structuring the Chaos: Bhāṭṭa Mīmāṃsā Hermeneutics as Depicted in Rāmānujācārya’s Śāstraprameyapariccheda. Critical Edition and Annotated Translation of the Forth Section”, in *East and West* 58 (2008), pp. 157–184.
 12. “How do exhortative expressions work? Bhāvanā and vidhi in Rāmānujācārya and other Mīmāṃsā authors”, in *Rivista di Studi Orientali* 81 (2008), pp. 149–185.
 13. “Abhāvapramāṇa and error in Kumārila’s commentators”, in *Nagoya Studies in Indian Culture and Buddhism: Saṃbhāṣā* 27 (2008), pp. 1–29.
 14. “Facing the boundaries of epistemology: Kumārila on error and negative cognition”, in *Journal of Indian Philosophy* 38 (2010), pp. 39–48.
 15. “Indian Philosophers”, in Costantine Sandis and Timothy O’Connor (eds.), *A Companion to the Philosophy of Action*, Wiley-Blackwell (2010), pp. 419-428.
 16. “General Introduction”, in Elisa Freschi, Artemij Keidan, Matilde Adduci, Cristina Bignami, Daniele Cuneo, Camillo Formigatti and Elena Mucciarelli (eds.) *The Study of Asia between Antiquity and Modernity. The first Coffee Break Conference*. Special Issue of the *Rivista di Studi Orientali* LXXXIV (2011), pp. 37–42.
 17. (with Kei Kataoka), “Jayanta on the Validity of Sacred Texts. Annotated English Translation and Study”, in *South Asian Classical Studies* 161 (2012), pp. 1–55.
 18. “Action, Desire and Subjectivity in Prābhākara Mīmāṃsā”, in Irina Kuznetsova, Jonardon Ganeri and Chakravarthi Ram-Prasad (eds.), *Hindu and Buddhist Ideas in Dialogue: Self and No-Self*, Farnham: Ashgate 2012, pp. 147–164 (reviewed by Stephen Phillips, *Philosophy East and West*, 64.1 (2014), pp. 253–260; James Madaio, *Journal of Hindu Studies* 6.3 (2013), pp. 391–393).
 19. “Proposals for the Study of Quotations in Indian Philosophical Texts”, in *Religions of South Asia* 6.2 (2012), pp. 161–189.

20. (with Tiziana Pontillo), “When one thing applies more than once: *tantra* and *prasaṅga* in Śrautasūtra, Mīmāṃsā and Grammar”, in Tiziana Pontillo and Maria Piera Candotti (eds.), *Signless Signification. In Ancient India and Beyond*, London: Anthem 2013, pp. 33–98.
21. “Did Mīmāṃsā authors formulate a theory of action?”, in Nina Mirnig, Péter-Dániel Szántó and Michael Williams (eds.), *Puṣpikā: Tracing Ancient India Through Texts and Traditions. Contributions to Current Research in Indology*, Oxford: Oxbow Books 2013, pp. 151–172.
22. “Freedom Because of Duty. The Problem of Agency in Mīmāṃsā”, in Edwin Bryant and Matthew Dasti (eds.), *Free Will, Agency, and Selfhood in Indian Philosophy*, Oxford: Oxford University Press 2014, pp. 137–163.
23. “Does the subject have desires? The Prābhākara Mīmāṃsā answer”, in Giovanni Ciotti, Alastair Gornell, Paolo Visigalli (eds.), *Puṣpikā 2: Tracing Ancient India Through Texts and Traditions. Contributions to Current Research in Indology*, Oxford: Oxbow Books 2014, pp. 55–86.
24. “The Study of Indian Linguistics. Prescriptive Function of Language in the Nyāyamañjarī and in the Speech Act Theory”, in Stolyarov, Alexander A. and Pellegrino, Joe (eds.) *Open Pages in South Asian Studies*, Woodland Hills, California: SASA Books 2014, pp. 27–62.
25. “Quotations, References, etc. A glance on the writing habits of a late Mīmāṃsaka”, in Elisa Freschi (ed.), Special Issue of the *Journal of Indian Philosophy*, 43.2–3 (2015), pp. 219–255.
26. “The reuse of texts in Indian Philosophy. Introduction”, in Elisa Freschi (ed.), Special Issue of the *Journal of Indian Philosophy*, 43.2–3 (2015), pp. 85–108.
27. “Systematizing an absent category: discourses on “nature” in Prābhākara Mīmāṃsā”, in Giorgio Milanetti and Raffaele Torella (eds.) *The Human Person and Nature in Classical and Modern India, Supplemento della Rivista di Studi Orientali LXXXVIII*, Nr. 2 (2015), pp. 45–54.
28. “Cosa succederebbe se Woody Allen avesse un’etica da imporre? Riflessioni teologiche su You will meet a tall dark stranger”, *Rifrazioni* 15.2 (2015), pp. 166–181.
29. “Between Theism and Atheism: a journey through Viśiṣṭādvaita Vedānta and Mīmāṃsā”, in Robert Leach and Jessie Pons (eds.), *Puṣpikā 3:*

Tracing Ancient India Through Texts and Traditions. Contributions to Current Research in Indology, Oxford: Oxbow Books 2015, pp. 24–47.

30. (with Agata Ciabattoni, Francesco A. Genco and Björn Lellmann) “Mīmāṃsā deontic logic: proof theory and applications”, *TABLEAUX* (2015).
31. “Free Will in Viśiṣṭādvaita Vedānta: Rāmānuja, Sudarśana Sūri and Veṅkaṭanātha”, *Religion Compass* 9.9 (2015), pp. 287–296.
32. “Which kind of truth for the Veda as conceived by Mīmāṃsā authors?”, *Sanskrtacintanam* 1 (2016), pp. 47–54.
33. “Veṅkaṭanātha”, in *Internet Encyclopedia of Philosophy* (2016). <http://www.iep.utm.edu/venk>
34. “Reusing, Adapting, Distorting? Veṅkaṭanātha’s reuse of Rāmānuja, Yāmuna and the Vṛttikāra in his commentary ad PMS 1.1.1 ”, in Elisa Freschi and Philipp A. Maas (eds.) *Adaptive Reuse: Aspects of Creativity in South-Asian Cultural History*, Abhandlungen für die Kunde des Morgenlandes, Wiesbaden: Harrassowitz (2017).
35. (with Philipp A. Maas) “Introduction”, in Elisa Freschi and Philipp A. Maas (eds.) *Adaptive Reuse: Aspects of Creativity in South-Asian Cultural History*, Abhandlungen für die Kunde des Morgenlandes, Wiesbaden: Harrassowitz (2017).
36. (with Cathy Cantwell) “Introduction”, in Cantwell, Catherine and Freschi, Elisa and Kramer, Jowita (eds.), *The reuse of texts in Buddhist literature*, special issue of *Buddhist Studies Review* (2017) 33.1–2.
37. “Veṅkaṭanātha’s engagement with Buddhist opponents in the Buddhist texts he reused”, in Cantwell, Catherine and Freschi, Elisa and Kramer, Jowita (eds.), *The reuse of texts in Buddhist literature*, special issue of *Buddhist Studies Review* (2017) 33.1–2.
38. (with Agata Ciabattoni, Francesco A. Genco and Björn Lellmann) “Understanding prescriptive texts: rules and logic elaborated by the Mīmāṃsā school”, in *Journal of World Philosophies* (2017) 2.1, pp. 47–66.
39. (with Malcom Keating) “How do we gather knowledge through language?”, *Journal of World Philosophies* (2017) 2.1, pp. 42–46.
40. “There is only ‘Philosophy’. The case of testimony”, in Elisa Freschi, Daniele Cuneo and Camillo Formigatti (eds.), *There is no East. Constructing Sexuality, Conceptualising the Philosophy of Testimony, Thinking Manuscripts across Media* Special Issue of *Kervan* (2017) 21, pp. 141–154.

41. “There is no ‘East’: Deconstructing the idea of Asia and rethinking the disciplines working on it”, in Elisa Freschi, Daniele Cuneo and Camillo Formigatti (eds.), *There is no East. Constructing Sexuality, Conceptualising the Philosophy of Testimony, Thinking Manuscripts across Media* Special Issue of *Kervan* (2017) 21, pp. 9–14.
42. (with Artemij Keidan) “Understanding a philosophical text: a multidisciplinary approach to the problem of “meaning” in Jayanta’s *Nyaya-mañjarī*, book 5”, in Patrick McAllister (ed.), *Reading Bhaṭṭa Jayanta on Buddhist Nominalism*, Wien: Österreichische Akademie der Wissenschaften (2017), pp. 251–290.
43. “What does *nitya* mean in Mīmāṃsā?”, *Journal of UA Foundation for Indological Studies* (2017) 3, pp. 1–14.
44. (with Elise Coquereau and Muzaffar Ali) “Counterposition and dialogue in history: Daya Krishna’s interpretation of “dialogue” in classical Indian philosophy and its implications in contemporary Indian philosophy”, in *Culture and Dialogue* (2017), 5.2, pp. 173–209.
45. “Mīmāṃsā”, in Puruṣottama Bilimoria (ed.), *Routledge History of Indian Philosophy*, Routledge (2017).
46. *The “frame” status of Veda-originated knowledge in Mīmāṃsā*, in Alice Crisanti, Cinzia Pieruccini, Chiara Policardi and Paola M. Rossi (eds.) *Anantarātnaprabhava. Studi in onore di Giuliano Boccali*, Università degli Studi di Milano-Dipartimento di Studi letterari, filologici e linguistici, Ledizioni, Milano (2017), volume 2, pp. 9–20.
47. “God not without qualities: The unavoidable relation between God and His qualities in Viśiṣṭādvaita Vedānta”. In: Bertini, Daniele and Migliorini, Damiano (eds.), *Relations: Ontology and Philosophy of Religion*, Mimesis International (forthcoming in 2018).
48. “Are the limbs of God’s body free? Yes, if He wants so —Free will in and before Veṅkaṭanātha”, in Marcus Schmücker and Sven Sellmer (eds.) *Fate, Freedom and Prognostication in Indian Traditions*, De Gruyter (forthcoming).
49. “The role of *paribhāṣās* in Mīmāṃsā: rational rules of textual exegesis”, in Gianni Pellegrini (ed.), *Meanings out of Rules! Definitions, functions and uses of paribhāṣās in Śrautasūtras, Vyākaraṇa, Mīmāṃsā and Vedānta*. Special issue of *Asiatische Studien* (forthcoming).

50. “Śrī Vaiṣṇavism: The making of a theology”, in Archana Venkatesan (ed.), *Many Vaiṣṇavisms: Histories of the worship of Viṣṇu*, Oxford: Oxford University Press (forthcoming).
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