The Physicist and Philosopher Behind the Thought Revolution

Rajiv Malhotra was trained initially as a physicist, and as a computer scientist specializing in Artificial Intelligence. This was in the 1970s. Post a successful corporate career in the United States of America, he became an entrepreneur and founded several IT companies in over twenty countries. In the early 1990s, Malhotra exited all for-profit activities, and established a non-profit—*Infinity Foundation,* in Princeton, USA, through which he has, on a full-time basis, been researching civilizations from a historical, social sciences, and mind sciences perspective.

Through his several best-selling books and hundreds of public talks and interactions on critical civilizational issues, Malhotra has made remarkable contributions to raising awareness about the myriad perils to Bharatiya Sanskriti and prevented distortions to Indian civilizational thought and philosophy. His work spans several decades, focusing on countering and correcting misrepresentations of Indian culture and advancing a dharmic perspective in contemporary discourse. His work has influenced numerous young intellectuals, scholars and mainstream Hindus worldwide, by giving them frameworks to view the dharmic point of view in the contemporary context.

To disseminate his original ideas widely, Malhotra has coined terms which have become part of the contemporary lexicon for the dharmically minded and civilizational discussions. Through his writings and talks, Malhotra has introduced terms such as 'Breaking India', 'Hinduphobia', 'Grand Indian Narrative', 'Hindu Open-Architecture', 'Mutual Respect', 'History-Centrism', 'Digestion, 'Sanskrit non-translatables' among others. Besides facilitating deeper dialogues, these concepts popularized by Malhotra have also laid the foundation for the **Rajiv Malhotra School of Thought** and solidified his position in the firmament.

Architect of a New School of Thought

Rajiv Malhotra is now firmly established as the architect of a new school of thought that integrates *purva paksha* or *Reversing the Gaze* and the dharmic point of view in modern discourse—a perspective largely absent for centuries. This body of literature will empower the next generation of scholars to build a civilizational discourse based on this School of Thought. Malhotra's School of Thought employs consistent language and terminology to analyze Western Universalism, providing a dharma-based lens that challenges prevailing narratives. Malhotra's extensive scholarship over the past thirty years has culminated in a cohesive body of work; his books and essays are not disparate pieces but rather, form a consistent framework that does not contradict one another. Thus, the School of Thought is internally consistent, offering a robust foundation for further exploration and discussion. Through this integrated approach, Malhotra's work encourages scholars to engage deeply with both Indian traditions

and Western philosophies, fostering a dialogue that respects the complexities of the other while advocating for a dharmic understanding in contemporary contexts.

Malhotra's work on constructing a positive Grand Narrative for India seeks to counteract negative perceptions that dominate discussions about Indian history and culture. He argues that India lacks a cohesive narrative that integrates its diverse traditions and achievements, which is crucial for national identity and global representation. This perspective has influenced scholars to consider how narratives shape cultural identity and historical understanding.

The Rajiv Malhotra School of Thought is based on the following **Civilizational Encounters**:

* Malhotra critiques the Western tendency to universalize its norms and values, arguing that this position often leads to a dilution of India's unique cultural identity. He contrasts the Integral Unity underlying dharmic traditions with the Synthetic Unity characteristic of Western thought. This critique calls into question the validity of claims that seek to equate diverse cultural practices under a single universal framework.

* Malhotra emphasizes the limitations of translating Sanskrit terms into English and other languages, arguing that many concepts in dharmic traditions are non-translatable and lose their essence and purity when removed from their cultural context. He critiques 'fashionable reductive translations' that simplify complex ideas into digestible formats for Western audiences, which can lead to misinterpretations of Indian philosophies.

* In his analysis, Malhotra distinguishes between history-centric religions (primarily Abrahamic faiths) and dharmic traditions (like Hinduism, Buddhism, and Jainism). He argues that for history-centric religions, truth claims are often tied to historical events and figures, while dharmic traditions focus on Universal truths that transcend historical contexts. This classification challenges scholars to rethink how religious truths are constructed and understood across different traditions.

* Malhotra's U-Turn Theory critiques the appropriation of Indian spiritual concepts by Western scholars and practitioners. He outlines a three-stage process whereby Westerners initially adopt Indian practices with reverence, then repackage them devoid of their cultural context, and finally, export these modified ideas back to India as superior knowledge. This framework has prompted scholars to reconsider the dynamics of cultural exchange and the implications of knowledge appropriation in comparative religion studies.

* Malhotra has been instrumental in integrating the Indian *Adhyatma Vidya* or Mind Sciences into academic discourse, emphasizing their relevance to contemporary psychological studies. He identified the appropriation of yoga and meditation by

Western scholars, advocating for their recognition with their Indic origins. His efforts led to the establishment of Indian Psychology as a formal discipline in several universities, including the organization of conferences like the *Swadeshi Indology Conference on Mind Sciences* at Delhi University in 2018, which facilitated scholarly exchange and recognition of these concepts in academic circles. Malhotra has thereby created a platform for comparative studies that highlight the unique contributions of Indian thought to global psychology

Engagement with Faith Leaders

Through numerous addresses and discussions with faith leaders, Malhotra has fostered interfaith dialogue aimed at promoting mutual respect and understanding among different religious communities. His ability to articulate the values of Hinduism has helped give dharmic worldview its due seat at the high table.

Combatting Hinduphobia on international Platforms

A significant aspect of Malhotra's work has been his long and vigorous battle against Hinduphobia.

Through his writings and public speaking engagements, Malhotra has addressed issues of Hinduphobia, challenging negative stereotypes and promoting a more nuanced understanding of Hinduism. His books, such as *Being Different: An Indian Challenge to Western Universalism* and *Breaking India: Western Interventions in Dravidian and Dalit Faultlines*, critique Western interpretations of Indian culture and have become essential readings for those studying Hinduism from both supportive and critical perspectives

Malhotra's influence extends to international platforms, including his engagement with the British Parliament. He has addressed issues related to Hinduphobia and the misrepresentation of Hindu culture, advocating for greater awareness and respect for India's rich heritage within Western political spheres. Currently, he is poised to work with the American president, Donald Trump's administration to combat woke education in the USA and internationally.

Malhotra played a pivotal role in the California textbook controversy, where he advocated for a more accurate representation of Hinduism and Indian culture in educational materials. His efforts were instrumental in challenging biased narratives that misrepresented Hindu traditions, leading to significant changes in how these subjects are taught in schools

Impactful Scholarship

Malhotra is a prolific author whose works have sparked critical conversations about Indian civilization. His books, including *Artificial Intelligence and the Future of Power*, explore

contemporary issues through a dharmic lens, challenging mainstream narratives and encouraging readers to rethink their understanding of technology's role in society.

Malhotra's scholarship has also led to the publication of a fourteen-volume series on the *History of Indian Science and Technology*, which aims to highlight India's contributions to global knowledge systems. His other best-selling books include *Snakes in the Ganga*: *Breaking India 2.0, Varna, Jati, Caste: A Primer on Indian Social Structures*, and *The Battle for IITs: A Defense of Meritocracy* and more.

Nurturing Scholars

Rajiv Malhotra has played a pivotal role in training scholars at Infinity Foundation, fostering a new generation of researchers who are well-versed in his School of Thought. These scholars engage in rigorous research, co-author books with him, and contribute to the development of a cohesive body of literature that aligns with the principles of dharmic discourse. Through structured mentorship and guidance, Malhotra ensures that these scholars are equipped to analyze contemporary issues using consistent language and terminology, particularly in critiquing Western Universalism from a dharma-based perspective. This training is not merely academic; it is deeply rooted in his thirty years of scholarship, where his writings form an internally consistent framework. As a result, the scholars at Infinity Foundation are not only advancing their research but also collectively enriching the civilizational discourse that Malhotra has championed.