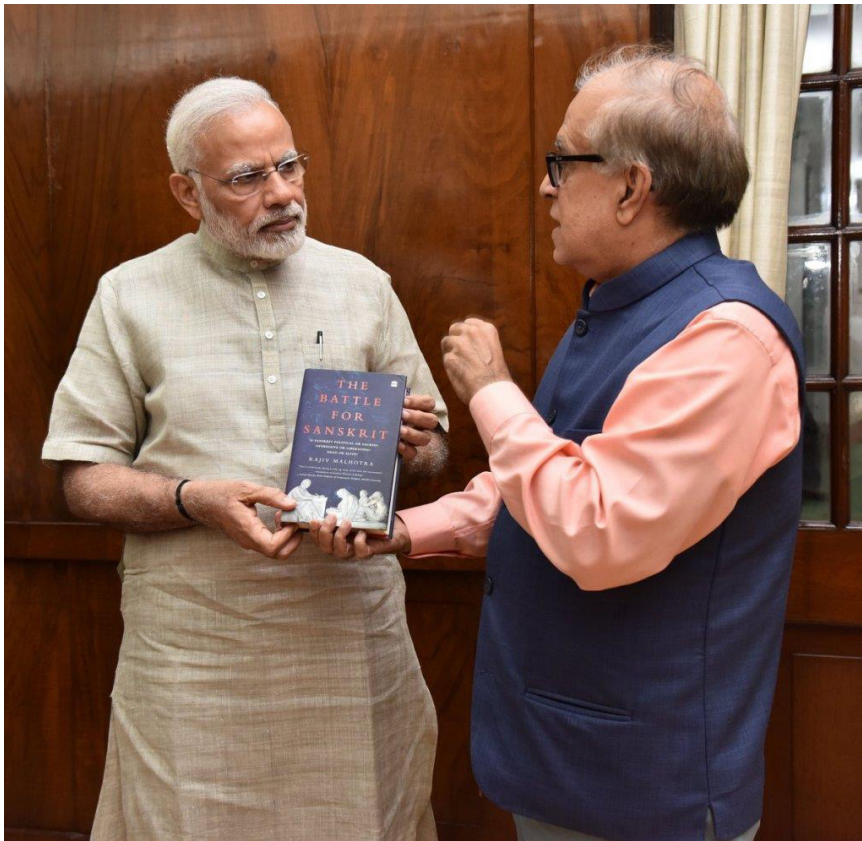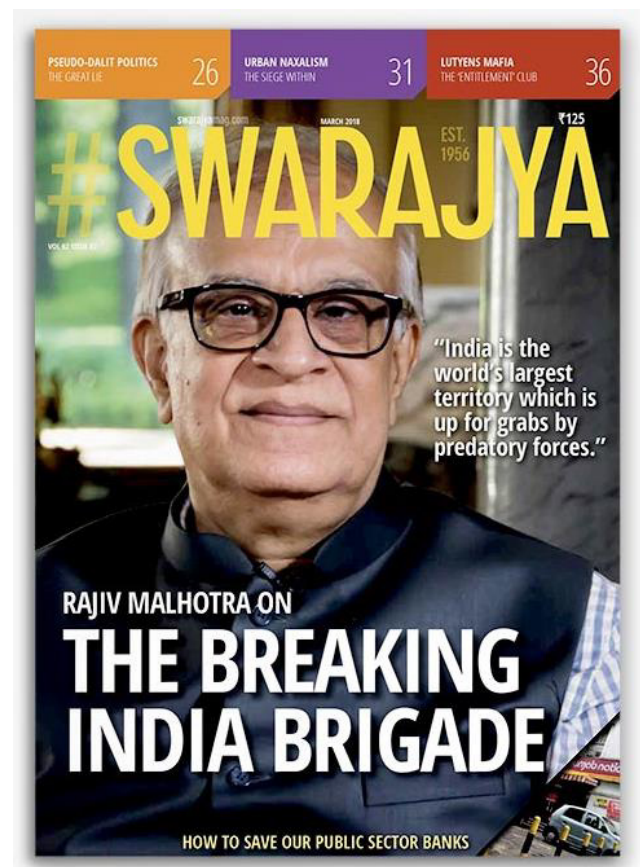# Rajiv Malhotra

## A Brief Biography

"Rajiv ji deserves sincere appreciation for glorifying our priceless heritage and clearing the misinterpretations about it."

Prime Minister
NARENDRA MODI

Malhotra has written prolifically in opposition to the academic study of Indian history and society, especially Hinduism, as it is conducted by scholars and university faculty of the West, which, he maintains, undermines the interests of India by encouraging the paradigms that oppose its unity and integrity.

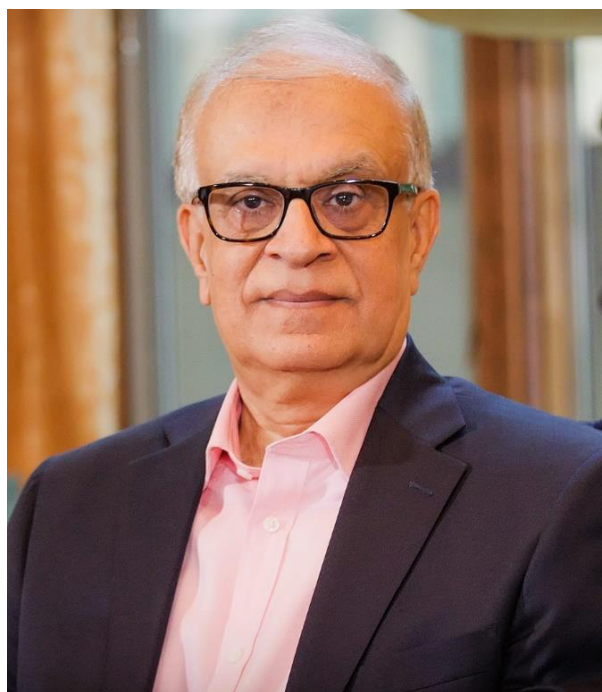- Swarajya Magazine, March 2018, Vol 62 Issue 02

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# Introduction

Rajiv Malhotra was trained initially as a Physicist, and then as a Computer Scientist specializing in Artificial Intelligence in the 1970s. After a successful corporate career in the US, he became an entrepreneur and founded and ran several IT companies in 20 countries. He exited all for-profit activities in the early 1990s. For 30 years he has been working as an author and public intellectual, and his scholarly body of work, which include influential books, essays and public talks - has been raising awareness about the myriad of perils to Bharatiya Sanskriti.

Malhotra had been a speaker at an international conference held over the Center for Indic Studies, University of Massachusetts Dartmouth and was a board member of the Foundation for Indic Philosophy and Culture at the Claremont Colleges. He also serves as Chairman of the Board of Governors of the Center for Indic Studies at the University of Massachusetts, Dartmouth, and is on the Advisory Board of the Indian Institute of Advanced Studies, Shimla. In October 2018, Malhotra was appointed an honorary visiting professor at the Centre for Media Studies at Jawaharlal Nehru University, Delhi.

As the founder of his non-profit Infinity Foundation (in Princeton, USA), he has, on a full-time basis, been researching civilizations from a historical, social sciences and mind sciences perspective. Under his leadership, the foundation has given more than 400 grants for research, education and community work. This includes strategic grants to major US universities in support of pioneering programs. In India, the foundation has funded and organized some of the earliest and largest international conferences on Indian Mind Sciences, Comparative Religion, and related topics. Malhotra has been instrumental in transforming the way many Indians, from all walks of life have begun to view their civilization and its offerings on the world stage. He has authored several best-selling books and has been the recipient of various awards for his work on Indian civilization. In October 2022, he was bestowed with honorary Doctorate from Indus University

(Ahmedabad) for his contribution to the field of Indian civilization. A few of the recent awards and honors are listed below:

- Pragna Puraskar, Hyderabad (2023) 5
- Global Hindu Award, Canada (2022)
- ICCR Distinguished Indologist Award, Government of India (2020)
- Bhishma Puraskar Award, Pune (2019)



## Notable Achievements

Rajiv has made significant contributions to a diverse range of research areas within Indian civilization. His work delves into modern mind sciences and their profound connection to Vedic practices such as Yoga and meditation. He has also been actively involved in the Indian grand narrative project for the modern era, examining the study of past narratives, the role of dharma, and the preservation of Sanskriti. His research extends to the examination of forces attempting to dismantle the Indian narrative and explores potential solutions to address this challenge. Furthermore, he investigates the impact of cutting-edge technologies like Artificial Intelligence (AI) on Indian civilization and its implications for spirituality and cultural heritage.

## Mainstreaming Indian Mind Sciences

Early on, Rajiv recognized a pressing issue within the realm of Indian culture – the gradual detachment of Yoga and meditation from their indigenous roots, with these ancient practices being repackaged as "new age" or "Western" cognitive and health sciences. Moreover, their history and

interpretation were increasingly controlled within Western frameworks, which posed a threat to the preservation of their authentic essence. The paradigms underlying the Indian traditions challenge the materialistic metaphysics underlying modern physical and biological sciences. While these Western sciences have produced impressive results, their dogmatic adherence to a materialist paradigm has restrained their ability to fully understand the nature of consciousness. In this context, Rajiv has done pioneering work to bring the theories of Indian psychology and mind sciences to the fore by conducting conferences at numerous premier institutions in India – IITs, Delhi University and several others. This led to the creation of a formal discipline of Indian Psychology in some universities in India. His efforts materialized into a comprehensive project that sought to develop a three-volume textbook and reference material tailored for undergraduates.

Additionally, a series of conferences were organized to facilitate scholarly discussions and knowledge dissemination. One notable event in this series was the "Swadeshi Indology conference on Mind Sciences," held at Delhi University in 2018. This conference provided a platform for experts to exchange ideas, further solidifying the presence and recognition of Indian Psychology in academic circles. While the above is one part of what Rajiv and Infinity Foundation has done, the second part is Rajiv's path breaking work in identifying and studying Western scholars who appropriated Indian mind sciences and reformulated these ideas into their own paradigms without acknowledging the Indian sources.

## Indian Grand Narrative Project

All nations have their own identity forming stories which helps them build their national and global identity. These stories, a combination of facts and myths form what is called as the grand narrative of a people. India alone lacks such a grand narrative, and, instead there are narratives of the fragments which serve to emotionally and conceptually break up India rather than build it. Many negative narratives have become popular consisting of defeats, misery, abuse and human rights atrocities. The academic field, media, civic society and even government need a heavy dose of a positive grand narrative as the basis of identity formation. This movement has already gathered support and is helping counter the centrifugal forces. One major sub-project is a comprehensive documentation of the history of Indian science and technology.
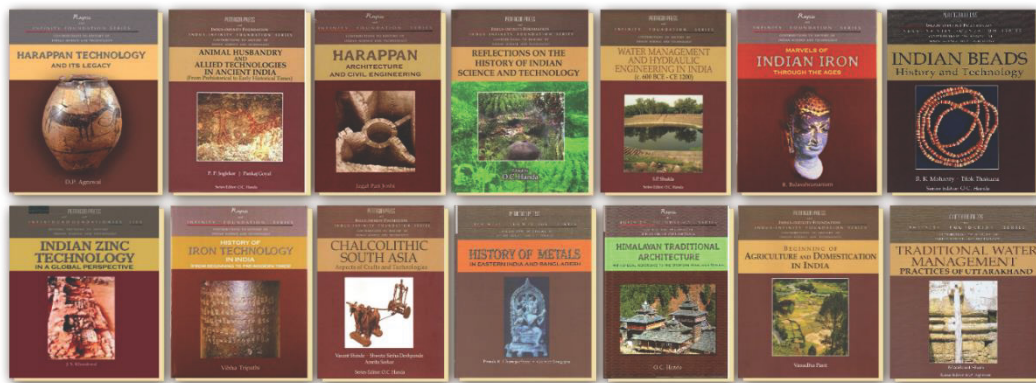
Science today is equated with the West and the vast and significant contributions to science made in India have been often ignored. Infinity Foundation, under the leadership of Rajiv, has published 14 volumes of the HIST series, each developed as a multi-year project by well-established academicians using the highest standards. This is project is modeled along the lines of Joseph Needham's famous series to make China's contributions to global knowledge known to scholars worldwide.

## Study on Comparative Religions

A key interest of Rajiv has been to interpret the Dharma for our times, a need he considers vital given the sweeping changes and challenges we face. An example of original thinking is his novel framework that classifies religions according to their dependence on history. For followers of history-centric (Abrahamic) religions, truth-claims based on history are more significant than the scriptural message itself. History-centric dogma such as original sin and resurrection become critical beliefs and no compromise can be made on their acceptance. This explains the centrality of Nicene Creed to all major Christian denominations. Followers of history-centric religions believe that the God revealed His message through a special prophet and that the message is secured in scriptures. This special access to God is available only to these intermediaries or prophets and not to any other human beings.

Dharma traditions do not hold history central to their faith. For example, Buddha emphasized that his enlightenment was merely a discovery of a reality that is always there. He was not bringing any new covenants from any God. The personal life history of the Buddha is not necessary for Buddhist principles to work on people today. In fact, Buddha stated that he was neither the first nor the last person to have achieved the state of enlightenment. He also asserted that he was not God nor sent by any God as a prophet, and whatever he discovered was available to every human to discover for himself. This sharp contrast and study of religions using a dharmic drishti is the

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first of its kind and a trailblazing effort from Rajiv. And it has inspired lakhs and lakhs of Indians trying to understand their roots in a new light.

## Creating new vocabulary

To express his original ideas, Rajiv has coined some terms which have become a part of today's vocabulary for the dharmically minded:
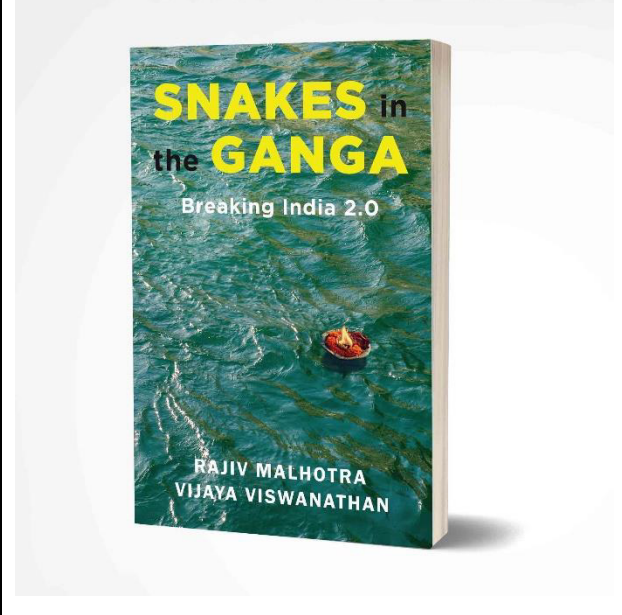
- Breaking India
- Indian Grand Narrative
- Hindu Open-Architecture
- Mutual Respect
- History-Centrism
- Digestion
- U-Turn Theory
- Academic Hinduphobia
- Integral Unity/ Synthetic Unity

These phrases and many others have been popularized by him as part of everyday usage.

# Books

Snakes in the Ganga: Breaking India 2.0 (2022)

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**Co-author:** Vijaya Viswanathan

**Publisher** : Occam - BluOne

**Country of Origin** : India

**No. of Pages** : 864

**Language** : English

**ISBN-10** : 93-92209-09-3

**ISBN-13** : 978-9392209093

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India, once again, is at the threshold of importing a large-scale sociological doctrine along with its varied practices, activism, trained manpower, and institutional apparatus. Like many other imports of social sciences in the past, this movement is on a collision course with Indian society and politics. Yet, there has been very little attempt to study this latest force on India's own terms. On the contrary, the elites in government and industry are complicit in this infiltration. This statement should not be taken in any accusatory sense, and rather seen as a presentation of publicly available information as a red flag, calling for further discussion into the matter.

Before explaining further, we must first remind ourselves of the prior waves of socio-political disruptions caused by theories and doctrines that were imported into India. The discredited Aryan/Dravidian divide that haunts south India was an entirely European theory brought to India where it took several generations to become rooted. Only after that did we realize how deep its roots were established inside India's educational, social, media, and political fabric. It is now one of the most resilient paradigms accepted by the political spectrum in south India. Despite the evidence suggesting that the historical facts are more complex and nuanced, it has become domesticated, and the burden of proof is on those who disagree with it.

The Indian sociological notions of varna and jati were very old, complex, and fluid. In different periods of history and across different regions, social structures differed considerably. But the foreign term casta that was brought to India by the Portuguese, led to the development of 'caste'

as a European lens to view Indian society. This was later adopted as the official framework by the British Census of India to map their race theories onto Indian society from 1871 onwards. New laws were enacted by the British based on this imported rigid system replacing the flexible structures of the past. This served their divide and rule strategy.

Like the imported Aryan theory, the colonial premises of caste were at first resisted by Indians of all strata and even by many British officials. Gradually, however, the caste theories were accommodated by Indians, and eventually adopted as the normal frame of reference. After India's Independence in 1947, the caste system was further solidified into law, and has now become a resilient weapon spurring divisiveness.

Marxism, too, was imported, which gave birth to multiple communist parties in India, which were greatly influenced by the Soviet Union or China. Subsequently, India's Marxist intellectuals imported many new American theories like Orientalism, Postcolonialism, and Subalternism. The difference between Postcolonialism and Subalternism may be summarized as follows: Postcolonialism blamed foreign colonizers for biases and oppression and the natives of India were considered colonized victims. This changed in India when Subalternism began blaming India's Brahmins as the oppressors, while the oppressed victims were lower castes, Muslims, women, and others. This led to the rise of minority politics. While Orientalism and Postcolonialism unified Indians in countering the foreign colonizers, Subalternism became the divisive foundation of the Breaking India forces.

Each of these intellectual systems first established a foothold in academics. It spread to the writing of Indian history and educational curriculums, as well as the training of India's civil servants. Indian intellectuals have a fetish for importing foreign theories that are in vogue, and many careers and lineages are built this way. What starts with Indian intellectuals does not stay limited to the intellectuals. Each of the above referenced imports is being supported by a network of Non-Governmental Organizations (NGOs), pipelines of foreign funding, and multinational political and legal support. The ecosystems are well-managed and efficient, and operate across national boundaries at the speed of light. Any event in one corner of the world spreads like wildfire throughout the ecosystem with consequences on the ground even in triggering off violence.

Let us turn to the core of this book. It may surprise the reader that something as seemingly idealistic and humanistic as Critical Race Theory (CRT) is being exploited to break down a society built over several millennia. We are talking not just about the United States of America, where

Critical Race Theory originated and has become all- pervasive, but also about India, a land on the other side of the world with a completely unique history and socio-political dynamic. For the benefit of readers who might not be familiar with Critical Race Theory, Chapter 1 is devoted to examining its premises, history, major players, and tactics. It will become clear that this movement is weaponizing victimhood as a Breaking India force. Our focus is not on the application of Critical Race Theory to American society, but rather, on the way it has been incorrectly adapted for India and applied rashly to its vulnerable social ecosystem. Interestingly, unlike the way the adaptation of prior imports took place in academic institutions within India, in this instance, the Indianized versions are being formulated not inside India but at places like Harvard University. And this is being done largely by Indians based at Harvard. A large number of them are involved in this enterprise, performing roles from top professors to junior scholars, all the way down to students.

Finally, and the most unexpected of all findings in this book is that Indian billionaires are funding this movement, and lending their family names and contacts. Indian support of various kinds is involved throughout this pipeline: from the research done at Harvard, to the Harvard conferences and events where this material is discussed, to the training seminars where Indian political and business leaders are influenced, to the creation of India-based organizations that help source raw data and serve as the ideological distribution channels into Indian society.

**Key Takeaways**

Following are some important takeaway points presented in the book:

**The New Marxism:**

1. Black Americans and Dalits have been made to unite and the war against White Americans has expanded to target Brahmins. Caste is now considered the mother of all racism against Black Americans and other victim groups worldwide. Upper caste Indians are the Whites of India.

2. The ultimate goal of this new movement is to dismantle the present world order and the institutions that support it. But they have no clear path toward a new viable world system, nor the prerequisite experience in managing such a dangerous transformation.

3. Our concern is that after Critical Race Theory is used as the wrecking ball to dismantle society, the reconstruction of a new social order will be done by those who control the new technologies like Artificial Intelligence (AI). Our earlier book, Artificial Intelligence and the Future of Power: 5 Battlegrounds, explains how AI is controlled by a new breed

of elites. Its trajectory is leading towards an extreme concentration of power and wealth reminiscent of the East India Company.

## Harvard University's Central Role:

1. Our research suggests that Harvard University is the epicenter for developing this discourse and weaponizing it into activism, as well as training thousands of fighters in this new warfare. Harvard has developed its own sangha (community) with a vast network of shakhas (branches).

2. Indian billionaires are supporting this Breaking India work at Harvard by actively funding it and giving it legitimacy, knowingly or unknowingly.

3. A plausible explanation is that such funding helps the ratings of the donors in the new system called ESG which determines their access to international investments and commercial contracts. Funding Harvard also gives them seats on prestigious boards and committees. It is one of the most profitable investments they could make, classified as philanthropy.

4. Contrary to Indians' self-congratulatory notion that India is vishwa guru (guru to the world), in reality it is Harvard that is the vishwa guru. And India is vishwa shishya (student), with many of its people serving as vishwa coolie (laborer), and vishwa sepoy (soldier) in this ecosystem.

## Response From Other Countries:

1. Many Americans are fighting against Critical Race Theory and its pop culture form, Wokeism. But they are unaware that this problem also inflicts India, and in a far worse way.

2. Some countries have launched campaigns against the movement, including China, France, Japan, Israel, Singapore, and so on.

3. China is playing a double role: opposing this ideology at home but helping those who bring it to its enemies like the US and India.

## Impact on the Vedic System:

1. Critical Race Theory is being applied to dismantle the Vedic narrative using the argument that all social problems confronting India today including caste, gender, sexuality, human rights, social justice, are the result of Vedic structures. Therefore, the demand is that we should not allow the Vedic structures to survive because we will fail to solve the social

crises we face. This calls upon social justice advocates to completely dismantle the foundations of Indian civilization.
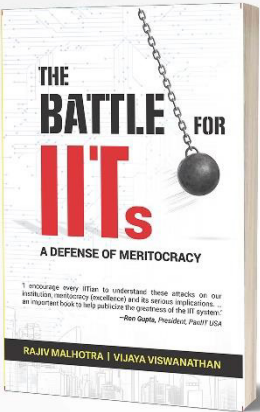
2. We respond that rather than being the root cause of the problem, the Vedic system holds the key to many solutions needed by humanity to survive. Ironically, Harvard is busy digesting the treasures of the Vedic system – such as the history of Indian science and technology, the science of yoga, meditation, vegetarianism, metaphysics, and alignment with nature – and turning these digested versions into its own intellectual property and that of the West. We approached Indian billionaires for such projects, but they have not supported them. Chapter 7 discusses many examples of specific digestions by Harvard that we brought to their attention in the past quarter century but to no avail.

## India's Self-destruction:

1. India's ruling elites and so-called 'intellectuals' are largely ignorant and staggered about all this. Hence, their energies are being misdirected, scattered, and often counter-productive.

2. The Indian government is also committing itself to this latest form of Marxist revolution, knowingly or unwittingly.

3. A large number of Indians are employed by the Global Left at all levels, from the highest to the lowest. They are a key part of this latest incarnation of the Marxist revolution. The Global Left operates across national boundaries.
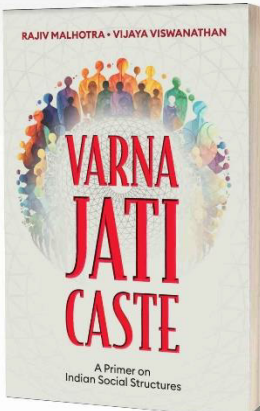
Snakes in the Ganga is a metaphor for some foreign institutions that are mapping ideas of Wokeism to India, thereby undermining India's ancient civilizational fabric. This book intends to inform Indians who might be supporting such work, often unintentionally, without an in depth understanding of the end game of these projects. It is the result of years of interaction the authors have had with foreign institutions that have oftentimes tried to muffle debate on opposing views. The book does not intend to vilify the sponsors of such institutions. It is purely an honest exercise to invite healthy academic debate on intellectual issues. It is a critique of scholars' works, not on their personalities or the owners/sponsors of the institutions where they work. We hope this book opens the door for such conversations and we invite serious thinkers from all positions to argue with our views and debate us with mutual respect.

## The Battle for IITs: A Defense of Meritocracy (2023)

| | |
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| | **Co-author:** Vijaya Viswanathan<br><br>**Publisher**: Occam - BluOne<br><br>**Country of Origin**: India<br><br>**No. of Pages**: 168<br><br>**Language**: English<br><br>**ISBN-10**: 93-92209-31-4<br><br>**ISBN-13**: 978-93-92209-31-4 |

This book delves into the attack on IITs in the name of meritocracy and inclusiveness. This has serious legal implications and severe consequences for the IITs across India, its students, and faculty. More broadly, it impacts India's engineering education. Such concerted attacks will follow the IIT engineer and other tech professionals to their workplace anywhere in the world. Harvard University's Woke machinery is behind this attack and we need to understand the sophistication that backs it. This book's evidence-based rebuttal gives IITians and other engineers the toolkit to tackle false accusations of being casteist bigots.

## Varna Jati Caste: A Primer on Indian Social Structures (2023)
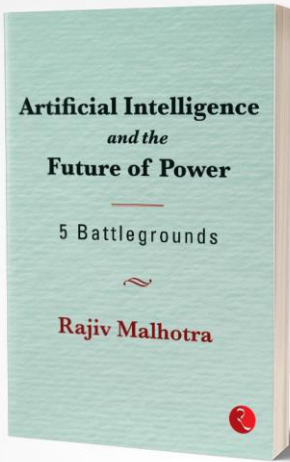
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| | **Co-author:** Vijaya Viswanathan<br><br>**Publisher**: Occam - BluOne<br><br>**Country of Origin**: India<br><br>**No. of Pages**: 168<br><br>**Language**: English<br><br>**ISBN-10**: 9392209345<br><br>**ISBN-13**: 9789392209345 |

Caste is being used as a major weapon to shame Hindus. This crisp and easy primer presents a powerful counter to Western Universalism's harsh attacks on caste. It is a long over-due toolkit to

help all open-minded people gain an understanding of the subtleties of Hinduism's complex social order. This social structure has, after all, produced a civilization with unparalleled diversity. The Vedic worldview along with the historical journey of Varna and Jati demolishes the prevailing myths about caste. Some of the myths that are demolished in this book:

- Hinduism is Inseparable from Caste
- Caste is Responsible for India's Backwardness
- The Caste System Causes Fissures in Society
- Western Approaches to Diversity Are Superior to Vedic Approaches

## Artificial Intelligence and the Future of Power (2020)

|  | **Publisher**: Rupa Publications<br><br>**Country of Origin**: India<br><br>**No. of Pages**: 520<br><br>**Language**: English<br><br>**ISBN-10**: 9390547032<br><br>**ISBN-13**: 978-9390547036 |
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Artificial Intelligence is amplifying human ingenuity and is the engine driving the latest technological disruption silently shaking the foundations of society. My use of the term is not limited narrowly to what AI is specifically in the technical sense, but also includes the entire ecosystem of technologies that AI propels forward as their force multiplier. This cluster includes quantum computing, semiconductors, nanotechnology, medical technology, brain-machine interface, robotics, aerospace, 5G, and much more. I use AI as the umbrella term because it leverages their development and synergizes them.

On the one hand, AI is the holy grail of technology; the advance that people hope will solve problems across virtually every domain of our lives. On the other, it is disrupting a number of delicate equilibriums and creating conflicts on a variety of fronts.

Given the vast canvas on which AI's impact is being felt, one needs a simple lens to discuss its complex ramifications in a meaningful and accessible way. I use the following **key battles of AI** as the organizing principle. Artificial Intelligence plays a pivotal role in each of these disruptions, and each of these battlegrounds has multiple players with competing interests and high stakes:

1. Battle for economic development and jobs
   16
2. Battle for power in the new world order

3. Battle for psychological control of desires and agency

4. Battle for the metaphysics of the self and its ethics

5. Battle for India's future

These above battles already exist but AI is exacerbating them and changing the game. In each case, the prevailing equilibriums are disintegrating, and as a result, creating tensions among the parties held in balance. We are entering an epoch of disequilibrium in which a period of chaos is inevitable. Eventually, however, a new equilibrium will be established, and a new kind of world will emerge.

### *Battleground 1: Economic Development and Jobs*

A recurrent debate surrounding AI concerns the extent of human work that could be replaced by machines over the next twenty years when compared to new jobs created by AI. Numerous reports have addressed this issue, reaching a wide range of conclusions. Experts consider it a reasonable consensus that eventually a significant portion of blue- and white-collar jobs in most industries will become obsolete, or at least transformed, to such an extent that workers will need re-education to remain viable. This percentage of vulnerable jobs will continue to increase over time. The obsolescence will be far worse in developing countries where the standard of education is lower.

More broadly, AI will worsen the divide between the rich and poor, the haves and the have-nots. This will intensify the schism between the camps having divergent vested interests. There is a real possibility that AI may trigger an unprecedented level of unemployment and precipitate **social instability**. Especially for countries like India, where a large percentage of the population lacks the education that is vital to survive a technological tsunami; the adverse effects could be shattering.

This battleground is important for industrialists, labor activists, economists, defense institutions and policymakers. Civic leaders, politicians, public intellectuals and media cannot continue to

ignore the evolution of AI. More voices must enter the debates to propose appropriate, coherent responses and policy changes.

### Battleground 2: Global Power

This is the battleground where the geopolitical competition between China and the US is playing out. China is using AI as its strategic weapon to leapfrog ahead of the United States and achieve global domination. Both these superpowers recognize AI as the most prized summit to conquer in their race for leadership in economic, political and military affairs.

While aerospace, semiconductors, biotech, and other technologies are also crucial in this race, AI is the force multiplier that brings them together and catapults them to new levels. Both these countries are heavily invested in AI, and between them they control the vast majority of AI-related intellectual property, investments, market share and key resources.

Both China and the US are upgrading their weapons systems to fight wars with smart autonomous weapons, and the strategic and tactical decision-making will be supported by AI-based systems capable of analyzing complex situations and taking independent action. Besides competing directly against each other, the US and China will also compete for control over satellite nations and new colonies. This results from the fact that the disruptive technology will weaken many sovereign states and destabilize fragile political equilibriums. There is a realistic scenario for the **recolonization of the world** differently, i.e. as digital colonies.

A key contributor to the consolidation of AI-based global power is the harvesting of big data from poor countries. Raw data is being mined from populations in remote places where it is easy to take advantage of ignorant and corrupt leaders. **Private companies controlling this technology could become more powerful than many countries**, just as the British East India Company— a private joint-stock company—became more powerful than any country of its time. This battleground is relevant to readers interested in geopolitics and the emerging world order.

### Battleground 3: Psychological Control and Agency

A troubling trend is that as machines get smarter, a growing number of humans are becoming dumber. In a sense, the public has outsourced its critical thinking, memory and agency to increasingly sophisticated digital networks. As in any outsourcing arrangement, the provider of services becomes more knowledgeable about the client's internal affairs and the client becomes more dependent on the supplier. The quest for deep knowledge and critical thinking is becoming

a thing of the past because it is easier for people to use internet searches whenever any information is needed. People are operating on autopilot rather than thinking and learning on their own.

Google is becoming the **devata**, or deity, that will instantly supply all knowledge. Mastering the rituals and tricks of interacting with this digital deity is considered a mark of achievement to be proudly flaunted among peers. Education is seen merely as a prerequisite for getting a job. **Deep learning in machines is resulting in shallow knowledge in humans**—an irony indeed. Cognitive skills like memory and attention span are atrophying, even as knowledge, authority and agency are being transferred from humans to machines. In effect, AI has managed to hack human psychology.

Machines surreptitiously model individual psychological behavior by identifying the patterns of users' choices, and then use these models to manipulate and control their actions. The paradox is that the manipulation is done under the guise of free services that are difficult to resist because they have now become an all-too normal part of our lives. The technology has two parts: building individuals' emotional maps, and using those maps to intervene and produce targeted feelings and outcomes. A machine's emotional engagement with people advances through a few definable stages:

- Learning about users' emotions to build a psychological model or map of likely responses.
- Establishing an emotional relationship that users learn to trust.
- Offering personal, intimate advice, starting with gentle, harmless suggestions.
- Substituting a mechanized form of companionship that seems human.

- Manipulating human psychology by influencing users to behave according to mandates determined by the machine's developers.

Those who control the psychological models can use AI to influence human emotions and behavior. **What concerns me is the psychological, emotional and mental hijacking in progress through these technologies**.

The private flow of data from consumer to machine also promotes the **transfer of human agency from humans to machines.** By figuring out the cognitive comfort zones for individuals, AI-driven systems can deliver emotional and psychological needs, thus gradually making people dependent on them. As machine intelligence increases people move toward living in a world of artificially induced emotions and gratification. Eventually this trend leads to a syndrome I call **moronization** of the masses. Those who know—or should know—about the wider consequences

of this transfer of agency and its **serious national security implications** have been largely silent. There has been insufficient open debate in which the utopian view of AI could be counterbalanced by realistic concern. Artificial Intelligence technologies must be publicly debated as disruptors of the social structures that shape the world order—testing and redefining the limits of liberty, the future of democracy, and the meaning of social justice.

This battle is distinct from the other battles in one important respect, i.e., one player is largely ignorant that such a battle is under way. The suppliers of digital services understand the game and play it skillfully, while most consumers are not even aware that the interests of producers and consumers of digital media are at odds. In fact, when people are informed that they are voluntarily surrendering psychological control of their lives, they usually dismiss it as a conspiracy theory.

### Battleground 4: Metaphysics

The success of AI is based on training machines to achieve intelligent behavior. This has empowered a worldview according to which life, mind and consciousness are merely biological processes running on human beings as machines. In effect, AI has helped biological materialism sneak in through the back door while the leaders of the consciousness movement have been blissfully taken off guard.

I come from the diametrically opposite side in this battle: I have been deeply invested in philosophies based on the primacy of consciousness. And lately I have become concerned that this worldview is being undermined by the powerful trajectory of the AI revolution. What troubles me is that the digital industry empowering self-learning systems is proceeding in a direction opposite to the movements wanting to raise consciousness. In fact, this is the real clash of civilizations under way: *the battle between algorithm and being.*

*The Battle for Self*, explains how the technical and commercial success of AI is built on the assumption that biology and mind are algorithmic machines that can be modeled, mimicked and manipulated using artificial interventions. It describes the implications of the success of materialism that detaches us from our very sense of self and being. The digital dehumanization seems pleasant because the stimulation of pleasures and pains is being artificially managed to create a delusional life. This undermines the human concepts of free will, personal agency and the self in favor of artificially induced experiences. When the experiences become algorithmically controlled, what happens to the spiritual being that is the experiencer?

India is an important case study on the impact of AI because that is where all the other four battles come together into one large and complex battleground.

Overpopulation, unemployment and poor education make India especially vulnerable. Many of its industries are technologically obsolete and dependent on imported technologies. India presently has a disappointing level of AI development and it needs to embark on a rapid program to catch up. India is home to one of the largest talent pools of young brains, yet the shortsighted policies of its leaders continue to sell them out as cheap labor to make quick profits from wage arbitrage. In this way, India has squandered its software lead. While aspiring to become a world-class manufacturing base, most of India's workforce is likely to remain immured in low-wage and low-skill tasks relative to better educated countries. India's education system is uncompetitive to produce workers for the industries of the future.
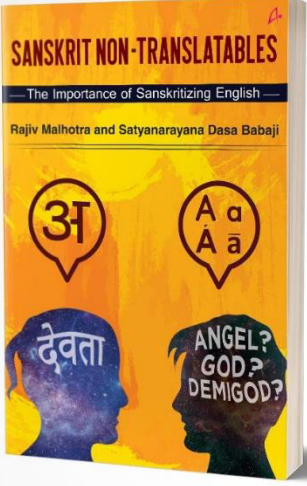
India's security involves combating internal insurgencies as well as protecting long borders with hostile neighbors; this requires considerable manpower that consumes the bulk of the military budget. Insufficient funds remain for indigenous R&D and technology related modernization. India is dependent on imported weapons to defend itself. India might find itself facing Pakistani boots on the ground, weaponized by China's AI-based technology. How seriously vulnerable is India's national security considering it is lagging in AI?

This complex battleground is important to those for whom Indian issues and trends are of special interest. India's approach to regulate non-personal data is commendable and a great beginning. It is too early to evaluate this development; hopefully, it will begin a new phase in India's relationship with AI.

*Artificial Intelligence and The Future of Power* is a wakeup call to action, compelling public intellectuals to be better informed and more engaged. It educates the social segments most at risk and wants them to demand a seat at the table where policies on Artificial Intelligence are being formulated.

## Sanskrit Non-Translatables: The Importance of Sanskritizing English (2020)

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| | **Co-author:** Satyanarayana Dasa Babaji |
| | **Publisher**: HarperCollins |
| | **Country of Origin**: India |
| | **No. of Pages**: 288 |
| | **Language**: English |
| | **ISBN-10**: 9390085489 |
| | **ISBN-13**: 978-9390085484 |

Sanskrit Non-Translatables is a path-breaking and audacious attempt at Sanskritizing the English language and enriching it with powerful Sanskrit words. It continues the original and innovative idea of non-translatability of Sanskrit, first introduced in the book, Being Different. For English readers, this should be the starting point of the movement to resist the digestion of Sanskrit into English, by introducing loanwords into their English vocabulary without translation. The theory elucidated that Western scholars and Westernized Indians are accustomed to translating and mapping dharmic concepts and perspectives onto Western frameworks, which is a form of digestion of Vedic civilization into their civilization. Being Different argued that this practice is highly problematic. Dharmic traditions are compromised and some elements even atrophy once it becomes acceptable to substitute them with Western equivalents, even though the substitutes do not accurately represent the original Indian idea.

While this problem exists to some extent in all inter-civilizational encounters, it is particularly acute when dharmic concepts in Sanskrit are translated into Western languages. Not only does Sanskrit, like all languages, encode specific and unique cultural experiences and traits, but the very form, sound, and manifestation of the language carries effects that cannot be separated from their conceptual meanings. The non-translatable nature of Sanskrit and its deep meanings are compromised by the cultural digestion of dharma into the West through the inadequate translation of vocabulary. In the course of this digestion, crucial distinctions and understandings are lost, important direct experiences of the rishi-s sidelined, and the most fertile, productive and visionary

dimension of dharma eradicated and relegated to antiquity. This loss is often carried out under the guise of modernity.
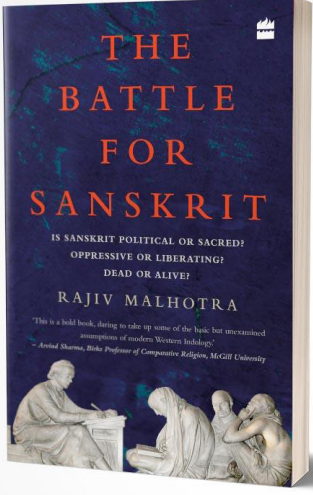
The book presents a thorough mechanism of the process of digestion and examines the loss of adhikara for Sanskrit language because of translating its core ideas into English. The movement launched by this book will resist this and stop the programs that seek to turn Sanskrit into a dead language by translating all its treasures to render it redundant. It discusses 54 non-translatables across various genres that are being commonly mis-translated. It empowers English speakers with the knowledge and arguments to introduce these Sanskrit words into their daily speech with confidence. Every lover of India's sanskriti will benefit from the book and become a cultural ambassador propagating it through routine communications.

Though primarily meant for the English speaker/reader, many of these discussions are also relevant to resist the usage of these English terms in native Indian languages.

Chapters 1 and 2 cover the rationale and need for Sanskrit Non-Translatables and ingeminate key ideas on the subject from Being Different. The discussion on the origins and unique nature of Sanskrit lays the foundation. The Non-Translatables will play a critical role in the kurukshetra as carriers of deeper ideas and embedded cultural assets, and in the encounters between dharma and adharma.

Chapter 3 through 11 discuss several specific non-translatable terms that are being carelessly translated. For each term discussed, careful and deep thought has gone into explaining why the common translations are inadequate and how they create distortions and confusion. The goal is to lay a strong foundation for readers to start using these Sanskrit words when speaking or writing in English. The aim is to instill confidence that the non-translatable words can be used effectively in everyday engagement in English, enriching the language with new ideas and experiences from the Indian traditions.

## The Battle for Sanskrit (2017)

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|  | **Publisher**: HarperCollins<br><br>**Country of Origin**: India<br><br>**No. of Pages**: 488<br><br>**Language**: English<br><br>**ISBN-10**: 9352641817<br><br>**ISBN-13**: 978-9352641819 |

This book seeks to wake up traditional scholars of Sanskrit and sanskriti (Indian civilization) concerning an important school of thought that has its base in the US and has started to dominate the discourse on the cultural, social and political aspects of India. This academic field is called Indology or Sanskrit studies (or more broadly, South Asian studies). From their analysis of the past, the scholars of this field are intervening in modern Indian society with the explicitly stated view of detoxifying it of 'poisons' allegedly built into Sanskrit and its texts. Often, they interpret India in ways that the traditional Indian experts would outright reject or at least question.

As I will show in considerable detail in this book, the Vedic traditions are under assault from a school of thought whose fundamental assumptions are dismissive of the sacred dimension. If, out of naivety, we simply hand over the keys to our institutions and allow outsiders to represent our legacy, then any chance of genuine dialogue will be lost. Furthermore, because of the enormous prestige and power of Western universities, an inadequate view of the Sanskrit tradition will become accepted by the public. I want to highlight what is at stake in this battle, which the later chapters will elaborate further. What stands out is that the sacred dimension of Sanskrit is the target of Western Sanskrit studies. Hindus have had a deep connection with Sanskrit at several levels as illustrated below:

1. **Meditation mantras**: The primordial vibrations were discovered by rishis and comprise the fabric and building blocks of Sanskrit. Many of them are used for specific meditation practices. Their importance derives from the large body of evidence accumulated by practitioners over the centuries that they

produce effects which ordinary sounds do not. Sanskrit is therefore indispensable for adhyatmika purposes (inner sciences) and the pursuit of embodied knowing. 24

2. **Yajna mantras** : Many rituals and practices involve Sanskrit mantras chanted with specific intonations and in precise steps. Hindus subscribe to the efficacy of these rituals, and consider the Sanskrit mantras used therein as non-translatable. By this, I mean they cannot be replaced with synonymous words even in Sanskrit, let alone words of another language that might appear to have a similar meaning.

3. **Discourse in metaphysical domains** : Sanskrit is the medium in which Indian metaphysics (darshana or philosophy) is conceived and transmitted, and thus is part of a long tradition of creative innovations in many intellectual disciplines.

4. **Grammar of the civilization** : Sanskrit's non-translatable categories are the genetic code or the grammar in which the civilization (sanskriti) is expressed. This integral unity of Sanskrit and sanskriti is reflected across such diverse realms as architecture, dance, theatre, sculpture, poetry and so forth. Thus, the structures of Sanskrit are mirrored in several domains as well as in its literature.

5. **Discourse in physical sciences, mathematics, medicine, linguistics, etc.** : The enormous libraries of Sanskrit texts comprise an impressive body of knowledge pertaining to both worldly and transcendental domains. Much of this knowledge has yet to be understood and appreciated by modern society.

6. **Living language for cultural production and ordinary communication** : To this day, Natya Shastra continues to be used as a means for teaching dance and music. New kavyas (poetry, literature) and music are constantly being composed. Spoken Sanskrit, which was never destroyed, has actually assumed greater importance of late, thanks to the revival efforts of such organizations as Samskrita Bharati.

7. **Meta-language of Indian vernaculars** (**Prakrits**): The decentralized and dynamic Sanskrit–Prakrit architecture has formed the foundation of India's unity (Sanskrit's role) and diversity (Prakrit's role) for several millennia. Overall, the formal (Sanskrit) and informal (Prakrit) genres of Indian language have Sanskrit's integral connection to the vernaculars makes the vernaculars open to takeover by Western ideologies, which is fast happening already.

In Chapter 2, I will explain the opposing school of Sanskrit studies which I have called 'American Orientalism'. That school dismisses or sidelines some of the above dimensions of Sanskrit, either explicitly or implicitly. It often regards these as antiquated or mystifying, or as mere smokescreens deployed to obscure or justify abusive social, economic and political practices. Hence this particular genre of Orientalists takes the following stances :

• Mantras for meditation and yajnas are pejoratively branded as meaningless 'hymnology' controlled by brahmins for nefarious purposes.

- Some of the structures embedded in Sanskrit and sanskriti are seen as socially oppressive and abusive against Dalits, women and Muslims. 25

- The shastras on philosophy as well as secular/worldly domains of analytical knowledge are sidelined as unimportant for study, or even labelled as dangerous.

- Spoken Sanskrit is seen as a movement to perpetuate the elitism and social oppression allegedly built into Sanskrit. The Indian government's efforts to revive Sanskrit are criticized as dangerous to the 'downtrodden', whom the Orientalists want to 'save' from the oppressive structures they perceive in Sanskrit.

In effect, it is precisely those qualities that make Sanskrit a priceless legacy for Hindus that the new Orientalists are neutralizing and negating. I show why the reasoning and processes that define their idea of reviving Sanskrit are in effect threatening it as a living language.
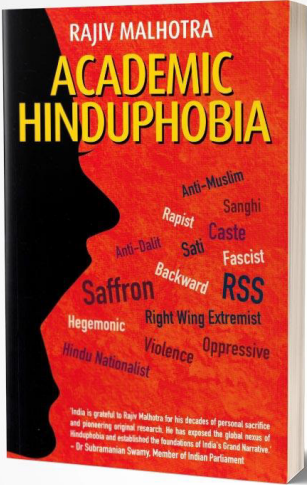
Chapter 10 shows that the slanted views of Western Indology have dispersed well beyond academics, and now infect many organs of Indian society. The following point-form summary attests to this:

- Prominent leaders of the USA-based Sanskrit studies movement occupy powerful academic positions, from where they control the editing and annotating of many influential works of Sanskrit. These works are prescribed in universities where Sanskrit and Indian culture are taught.

- Several bright young Indians with elitist positions have already been trained in this approach to Sanskrit studies. These young scholars are deployed in key posts in India and elsewhere. They control many journals, conferences, dissertation committees and other forums that shape the approach to Sanskrit and sanskriti.

- Many institutions have been infiltrated, and new ones have been created by this movement. These scholars have garnered high-profile awards. The prestigious Murty Classical Library, which plans to translate 500 volumes of Indian-language works into English, is an example of the enormous power controlled directly by this group.

- Mainstream media in India and the USA, overawed by this group of prestigious individuals who project themselves as saviours of our heritage, have neither the background nor the courage to ask the pointed questions required. In fact, I find many instances of prominent channels of TV, print and other media being used for the widespread dissemination of their ideas. Such ideas have also permeated the school curricula in several countries.

- Besides the direct impact and dissemination by the outsider group of scholars, the indirect echoing of their ideas by mainstream authors is also on the rise. Many echoing authors are naive and have failed to examine the implications of their support.

- The groups of scholars I am discussing are politically very active. They have supported numerous petitions that attack Hindu institutions and leaders. They also lobby in Indian political circles, exerting influence through the media, and canvass privately as well.

I want to make it clear that I wish to entertain no acrimony in this disagreement. Nor do I claim to have written an error-free, authoritative analysis of the other side. Rather, I have produced a 'red flag' list of issues that ought to wake up serious Hindu intellectuals and prompt them to investigate these points for themselves. More scholars should enter these debates. Given the very short time frame I had in which to publish this, I am well aware that a great deal more needs to be done. But this book is a new beginning because there has been no similar contestation from the insider perspective on this matter until now.

## Academic Hinduphobia (2016)

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|  | **Publisher**: Voice of India<br><br>**Country of Origin**: India<br><br>**No. of Pages**: 464<br><br>**Language**: English<br><br>**ISBN-10**: 9385485016<br><br>**ISBN-13**: 978-9385485015 |

In the late 1990s, a major controversy broke when I started to critique Wendy Doniger's depictions of Hinduism which most Hindus found vulgar and outright insulting. Some were too embarrassed to face them while many others found it too controversial to go public with their feelings. What started out as my debate with her students quickly turned into public outrage. There were numerous demands for better representation by practicing Hindus in the scholarship about their tradition.

Soon after my initial articles, Wendy Doniger's own University of Chicago Magazine interviewed me and did a large and balanced coverage. It was their leading story. The Doniger camp was shaken up at the vulnerability of this icon of Hindu studies.

Things flared up between the Indian diaspora and the American academy for several years, with numerous mobilizations and accusations from both sides. This fight was one of the defining moments in the awakening of Hindu thinkers about the way their discourse was controlled and distorted by others. The academic study of Hinduism has not been the same since.

The drama further intensified because with the help of her hordes of powerfully placed students, Doniger fought back. She arranged a front page article in The Washington Post and another feature article in The New York Times. Unlike the balanced treatment by the magazine of her own university, these were PR jobs tilted heavily in her favor.

The theater widened across the academic and literary circles of Europe, North America, and India as more players joined in on both sides.

Martha Nussbaum, the prominent feminist and University of Chicago colleague of Doniger, wrote a scathing book against Hindus and Hinduism with a whole chapter dedicated to me without bothering to interview me even though that was suggested to her. She and Doniger have consistently ignored my requests for a live debate in public.

In response to what I felt was a one-sided portrayal of the events, three supporters compiled a new book, titled, *Invading the Sacred: An Analysis of Hinduism Studies in America*, and it was published in 2007. Its launch video gives a good idea of our side of the story.

The fallout of all this was very significant:

- Wendy Doniger lost her clout in the American academy, and found herself on the defensive. She lost most of the students who earlier thronged at her doorstep for PhDs in Hinduism.
- The American academy made numerous changes (still not enough) to become sensitive to Hindus' views; at least these academics have become less blatant in their denigration of Hinduism.
- The most significant change was that there emerged a new appreciation among Hindus and a new mobilization of their leaders. It became widely accepted that it was a bad idea to outsource the study of our tradition to scholars whose lenses were programmed with Judeo-Christian and/or Marxist doctrines. In fact, no other major world faith is studied by outsiders with the same authority, power and negative perspective as Hinduism is.
- A brilliant compilation of these debates and controversies has recently been turned into a web site for those who want to get a good overview

Meanwhile, I moved on to many other projects of research and publishing, pretty much forgetting Wendy Doniger as a closed chapter for my work. But the story does not end here.

Some years back, Doniger struck a new alliance to help her make a dramatic comeback: She positioned herself with the Indian Left as their "expert on criticizing Hinduism". Since Indian secularists are uneducated in Sanskrit and are only superficially informed about religious studies, Doniger was a useful ally to supply them "masala" which they could use in their simplistic works.

In turn, the well-connected Indian secularist/leftist media and writers helped to reposition Doniger within India as a great authority on Hinduism. Soon she was winning awards in India, even though back home in the U.S. her own academic colleagues had distanced themselves because she was seen as a tainted scholar with a bad reputation.

Then another chapter began. Some Hindus in India decided to contest her relatively recent book published by Penguin. They filed a lawsuit in Delhi alleging that it was biased and insulting to Hindus. This sparked a new controversy – this time between Hindus in India and the Doniger/Indian Left alliance.

After four years of litigation, an out-of-court settlement was recently reached under which Penguin agreed to withdraw the book from India. But the terms agreed to do not ban electronic copies or foreign editions from being sold in India.

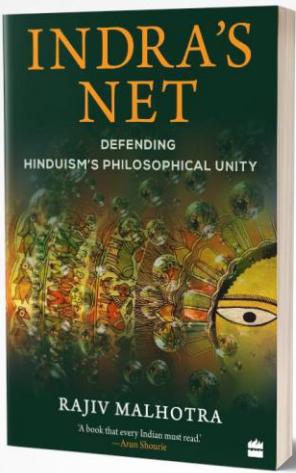Doniger's massive PR machinery went to work overtime to put the matter in the limelight of world news.

The largely ignorant Indian media and its love for sensationalism served her needs. Almost daily there have been extensive TV and major print media discussions in India. In the U.S.A., National Public Radio (NPR), CNN, The New York Times, New Yorker and various other media majors have featured this story in a big way.

As a result, her book once again began selling in India even though the Indian edition was withdrawn. It climbed the rankings like none of her works had ever before. She said in an interview that her opponents' litigation has backfired badly on them. The drama has diverted attention away from the substantive errors in her scholarship to be really about being an issue of censorship by radical Hindus. The bottom line as I see it is this: I have mixed feelings about the effectiveness of the litigation and settlement.

My own approach on this matter had been entirely through a scholarly debate. This takes a lot more hard work, rigor, and creativity. Undoubtedly, Doniger and her followers had retreated as a result of my challenges. But now she has made a comeback, ironically using the withdrawal of her book, to position herself as a victim.

This compilation opens with an interview of me conducted by another independent scholar who resides in the United States and who has followed the works of these biased academics for over two decades. Thereafter, this book republishes some of the main writings that first appeared more than a decade back. Hence the writings are of historical value to anyone wishing to have a fair background on what transpired then.

## Indra's Net: Defending Hinduism's Philosophical Unity (2016)

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|  | **Publisher**: HarperCollins<br><br>**Country of Origin**: India<br><br>**No. of Pages**: 400<br><br>**Language**: English<br><br>**ISBN-10**: 9351771792<br><br>**ISBN-13**: 978-9351771791 |

Each of my books tries to provoke a new kind of conversation, the goal of which is to confront some specific prejudice against Indian civilization. Established biases covering a wide range of issues need to be exposed, especially when they are unsubstantiated. The objective of every book of mine is to pick a particular dominant narrative which is sustained by a nexus of scholars specializing in that theme, and then target it to effectively subvert it. The success of any such book may be measured in terms of how much challenge it generates against the incumbent positions. If my counter-discourse can become established in the minds of a sufficient number of serious thinkers, then it will assume a life of its own and its effects will continue to snowball without my direct involvement. This is the end result I seek. To be effective, a book must resist straying from its strategic priorities and must avoid arguing too broadly.

For example, I developed the strategy, overall thesis, and much of the content of Invading the Sacred so as to take aim at the Freudian psychoanalytical critiques of Hinduism. This hegemonic discourse was being propagated by a powerful nexus in the heart of the Western academia, and had spread as a fad among Indian intellectuals. Invading the Sacred gave birth to, and incubated, a solid opposition which cannot be ignored today. It spurred the Indian diaspora to recognize the syndrome and audaciously 'talk back' to the establishment of scholars.

My subsequent book, Breaking India, focused on demonstrating how external forces are trying to destabilize India by deliberately undermining its civilization. Such efforts are targeted at confusing and ultimately aborting any collective positive identity based on Indian civilization. The book exposed the foreign interests and their Indian sepoys who see Hinduism as a random juxtaposition of incoherent and fragmented traditions. Many watchdog movements have sprung into action because of that book. It has triggered a domino effect with other researchers now exposing more instances of the same syndrome.

My most recent book, Being Different, presents a coherent and original view of dharma as a family of traditions that challenges the West's claim of universalism. Because Western universalism is unfortunately being used as the template for mapping and defining all cultures, it is important to become conscious of its distorted interpretation of Indian traditions. Being Different is prompting many Indians to question various simplistic views concerning their traditions, including some that are commonly espoused by their own gurus and political leaders. It is a handbook for serious intellectuals on how to 'take back' Hinduism by understanding it on its own terms.

The present book exposes the influential narrative that Hinduism was fabricated during British rule and became a dangerous new religion. The central thesis which I seek to topple asserts that Swami Vivekananda plagiarized Western secular and Christian ideas and then recast them in Sanskrit terminology to claim Indian origins for them. Besides critiquing this nexus and defending Vivekananda's vision, this book also presents my own vision for the future of Hinduism and its place in the world.

Hence, the book has two purposes: to defend the unity of Hinduism as we practise it today, and to offer my own ideas about how to advance Vivekananda's 'revolution' to the next stage.

This volume introduces some new vocabulary. Readers will learn the metaphor of 'Indra's Net' as a poetic expression of deep Hindu insights which subsequently became incorporated as the most central principle of Buddhism. They will understand Vivekananda's system of 'tat tvam asi ethics'

as an innovative social theory premised on seva (service to others), but firmly grounded in Vedic thought. They will also become familiar with the 'neo-Hinduism camp', which is my name for the group of scholars who have developed the thesis aimed at undermining Vivekananda's innovations and de-legitimizing contemporary Hinduism.

The book introduces and explains such ideas as 'open architecture' and 'toolbox', which are critical to my insights on Hinduism. While openness has always been characteristic of Hindus, too much of a good thing can be dangerous. I argue that this very quality of openness has made Hinduism susceptible to becoming 'digested'. Digestion, a concept introduced in my earlier books, is further elaborated in these pages.

In the Conclusion, I stick my neck out and introduce a set of defensive strategies for safeguarding against digestion. I call these strategies the 'poison pill' (borrowing from corporate jargon) and the 'porcupine defence'. I hope this provocative proposition will trigger debate and controversy.

Some of the new vocabulary that was introduced in Being Different—such as 'history centrism', 'integral unity' and 'embodied knowing'—will be further sharpened in these pages. I will also ascribe new meanings to the old Sanskrit terms astika and nastika, and utilize them differently than in the tradition.

As an author, I am often asked who my target audience is. This is not an easy question to answer. Clearly, I wish to influence mainstream Hindus who are often seriously misinformed about their own traditions. But if I were simply dishing out what they want to hear, appealing to their 'feel-good' sensibility, I would be doing them a disservice; I would also be failing in my goal to radically change the discourse. Bombastic books that present Hinduism in a chauvinistic manner are counter-productive and a recipe for disaster. My hope is to spur the genesis of what I call a 'home team' of intellectual leaders who would research, reposition and articulate Hinduism in a responsible way on important issues today. Therefore, my writings must be rigorous to withstand the scrutiny of harsh critics.

This means I must also write for the secular establishment and the old guard of Hindu leaders, both of whom will be provoked by this book for different reasons. The secularists will attack it as a defence of Hinduism which to them is synonymous with 'communalism'. The Hindus with tunnel vision will complain that it deviates from their narrow, fossilized lineage boundaries. While trying to educate the mainstream readers in the middle, I also wish to debate both these extremes.

Let me confess up-front that I have made some compromises for practical reasons. For instance, I use the term 'philosophy' to refer not only to Western philosophy but also, at times, to Indian thought, even though the latter would more accurately be called darshana. In every book I like to introduce a small number of non-translatable Sanskrit terms which I attempt to explain deeper than merely providing a reductive English equivalent. This book contains several such non-translatables, but 'darshana' is not one of them. I use the word 'philosophy' even where 'darshana' would perhaps be more appropriate. I apologize for this pragmatic simplification because I do not wish to overload my reader.

The difference between philosophy and darshana is significant. Philosophy resides in the analytic realm, is entirely dis-embodied, and is an intellectual tool driven by the ego. Darshana includes philosophy but goes much further because it also includes embodied experience. Traditionally, Indian thought has been characterized by the interplay of intellectual analysis and sadhana (spiritual practice), with no barriers between the two. Hindu practices cultivate certain states of mind as preparation for receiving advanced knowledge. In other words, darshana includes anubhava (embodied experience) in addition to the study of texts and reasoning. The ordinary mind is an instrument of knowing, and its enhancement through meditation and other sadhana is seen as essential to achieving levels of knowledge higher than reasoning alone can provide. Western philosophy emphasizes reason to the exclusion of anubhava and thus consists essentially of the dis-embodied analysis of 'mental objects'. Such a philosophy can never cross the boundary of dualism.

Another discomforting choice I make is to use the term 'contemporary Hinduism' to refer to Hinduism as we know it today. Hinduism is an ancient tradition that has been adapted many times, most recently for the present era. In the context of this book, the term simply denotes a new variation of something that is not exactly the same as it was previously. The very existence of smritis—texts that are written and rewritten to fit the context of each specific period and place—indicates that our tradition has never been frozen in time. It has evolved in step with the needs and challenges of each era.

My choice of this term, then, is intended to make the mainstream 'contemporary Hindu' readers comfortable. By the end of the book, I hope to have convinced readers that Hinduism cannot be pigeon-holed into tradition, modern and post-modern straitjackets in the way the West sees itself, because Hinduism has always been all three of these simultaneously and without contradiction.

The book focuses on toppling a specific, well-entrenched line of discourse that tries to isolate tradition in order to create conflicts and contradictions. My challenge is to help general readers undergo some serious mental shifts. Accordingly, I prefer not to overburden them by introducing too many unfamiliar terms. My hope is that most of my readers will be comfortable with such terms as 'philosophy' and 'contemporary Hinduism', and not be bothered that some theoreticians might find them problematic.

Additionally, in the interest of reader friendliness, an editorial decision was made to avoid using diacritic marks for Sanskrit pronunciation. Most Sanskrit terms are being italicized when they appear for the first time, and this may be repeated in some situations. A Sanskrit term will often be accompanied by a brief phrase in parentheses, giving its approximate meaning in English. Many Sanskrit terms are spelled in more than one way depending on the source— for instance, 'Shankara' is also spelled as 'Sankara'. Vivekananda is frequently mentioned without the 'Swami' title. I anticipate purists in Indian scholarship to raise issues with some of these compromises. But, as explained at the very beginning, I must pick my battles carefully and in a focused way, and this means making practical accommodations.Summary of the major propositions and arguments in the book:

The following is a list of major propositions being explained and argued in this book. I furnish this list so the reader knows what to expect and can target his or her reading better:

The openness of Hinduism: The metaphors of 'Indra's Net', 'open architecture', and 'toolbox' are among the devices I use to explain that Hinduism is inherently an open system and that its unity and continuity are different from that which is found in the Abrahamic religions.

The Introduction, Chapter 11 and Conclusion explain the concepts behind these metaphors. I also explain how the Vedic metaphor of Indra's Net has travelled into the very heart of Buddhist philosophy, and from there into contemporary Western thought and culture. Hindu and Buddhist dharma is the art of surfing Indra's Net. The 'neo-Hinduism' allegation against contemporary Hinduism: I strongly oppose the work of a prominent school of thought which claims that contemporary Hinduism, as we know it, is artificial and Western-generated, and that it was constructed and perpetrated by Swami Vivekananda for political motives.

Chapters 1 through 7 explain the details of this subversive thesis (called the 'neo-Hinduism' thesis), the backgrounds of its main proponents, and the history of how it came about. All of this lays the groundwork for my rejoinder that follows. My defence of contemporary Hinduism: Not only are
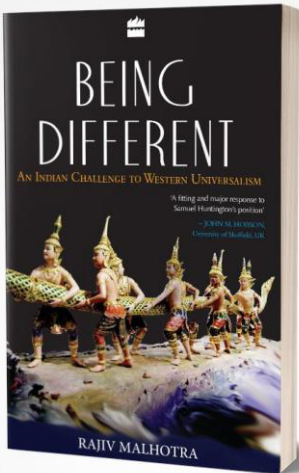
the charges against contemporary Hinduism refuted, point by point, in chapters 6, 8, 9, 10 and 11, but a countervailing view crystallizes, seeing contemporary Hinduism as unified, coherent and rooted in tradition.

Chapter 6 explains the serious consequences of the 'neo-Hinduism' thesis in the form of popular literature and media biases in India. Digestion and fake liberalism: Many of the precious ideas and concepts in Hinduism have been systematically removed and placed in Western garb. Meanwhile, the original Hindu sources are allowed to atrophy and made to appear obsolete.

Chapter 12 and the Conclusion articulate this syndrome with examples and discuss the existential danger this poses to Hinduism. The 'porcupine defense' and 'poison pills': With these I present my own strategy for safeguarding Hinduism from getting digested and thereby made to disappear. This defence entails the use of certain Hindu philosophical elements and practices which the predator cannot swallow without ceasing to exist in its current form. Such protective devices can help gurus free their Western followers from bondage to their religion of birth, such as claims to unique historical revelations, hyper-masculinized ideas of the divine, and institutionalized dogmatic beliefs. This is explained in the Conclusion. The future of astika and nastika: Using these age-old Sanskrit terms in a novel way, I propose how persons of different faiths can demonstrate mutual respect for one another.

This will result in an open space in which adherents of all faiths can examine their tenets, and make whatever adjustments are needed to comply with the multi-civilizational ecosystem in which we live. Redefined for this new purpose, the astika-nastika categorisation can become a powerful weapon to defend Hinduism and reposition it as an important resource for humanity. This, too, is explained in the Conclusion.

## Being Different: A Challenge to Western Universalism (2013)

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|  | **Publisher**: HarperCollins<br><br>**Country of Origin**: India<br><br>**No. of Pages**: 488<br><br>**Language**: English<br><br>**ISBN-10**: 9789351160502<br>**ISBN-13**: 978-9351160502 |

India is more than a nation state. It is also a unique civilization with philosophies and cosmologies that are markedly distinct from the dominant culture of our times – the West. India's spiritual traditions spring from dharma which has no exact equivalent in western frameworks. Unfortunately, in the rush to celebrate the growing popularity of India on the world stage, its civilizational matrix is being digested into western universalism, thereby diluting its distinctiveness and potential.

This book addresses the challenge of direct and honest engagement on differences, by reversing the gaze, repositioning India from being the observed to the observer and looking at the West from the dharmic point of view. In doing so it challenges many hitherto unexamined beliefs that both sides hold about themselves and each other. It highlights that unique historical revelations are the basis for western religions, as opposed to dharma's emphasis on self-realization in the body here and now. It describes the integral unity that underpins dharma's metaphysics and contrasts this with western thought and history as a synthetic unity. The west's anxiety over difference and fixation for order runs in contrast with the creative role of chaos in dharma. The book critiques fashionable reductive translations and argues for preserving certain non-translatable words of Sanskrit. It concludes with a rebuttal against western claims of universalism and recommends a multi-civilizational worldview.

The discussions and debate within the book employ the venerable tradition of purva-paksha, an ancient dharmic technique where a debater must first authentically understand in the opponent's

perspective, test the merits of that point of view and only then engage in debate using his own position. Purva-paksha encourages individuals to become truly knowledgeable about all perspectives, to approach the other side with respect and to forego the desire to simply win the contest. Purva-paksha also demands that all sides be willing to embrace the shifts in thinking, disruptive and controversial as they may be, that emerge from such a dialectical process.

Being Different highlights six distinct and fundamental points of divergence between the dharmic traditions and the West. These are as follows:

1. **Approaches to difference**: The West's pervasive anxiety over personal and cultural differences have resulted in the endless need for the appropriation, assimilation, "conversion" and/or digestion and obliteration of all that does not fit its fundamental paradigms. The roots of this anxiety lie in the inherent schisms in its worldview. Dharmic traditions, in contrast, while not perfect, are historically more comfortable with differences, both individual and collective; they are not driven by mandates for expansion and control.

2. **History-centrism vs. Inner Sciences**: The Judeo-Christian religious narrative is rooted in the history of a specific people and place. Further, the divine is external rather than within and guides humanity through unique and irreplaceable revelations. The dharmic traditions, in contrast, emphasize a series of sophisticated techniques of meditation and related inner sciences to achieve higher states of embodied knowing.

3. **Integral unity vs. synthetic unity**: Since the time of Aristotle, the West has assumed an atomic partitioning of reality into distinct and unrelated parts. The Judeo-Christian worldview is based on separate essences for God, the world and/ human souls. Additionally, there is an unbridgeable gap between Greek reason and religious revelation. The result has been a forced unity of separate entities, and such a unity always feels threatened to disintegrate and remains synthetic at best. In dharmic cosmology all things emerge from a unified whole. In Hinduism this integral unity is the very nature of Brahman; in Buddhism there is no ultimate essence like Brahman, but the principle of impermanence and co-dependence provides unity. Dharma and science are enmeshed as part of the same exploration. Every aspect of reality mirrors and relates to every other aspect in a web of interdependency.

4. **The nature of chaos and uncertainty**: The West privileges order in its aesthetics, ethics, religions, society and politics, and manifests a deep-rooted fear of chaos, uncertainty and
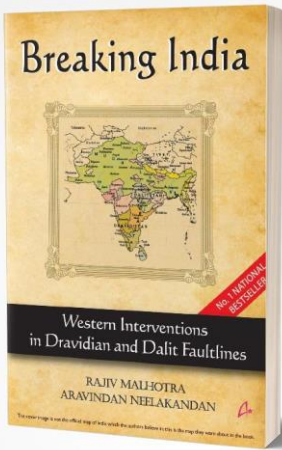
complexity. The dharmic worldview see chaos as a creative catalyst built into the cosmos to balance out order that could become stultifying., and hence it adopts a more relaxed attitude towards it

5. **Translatability vs. Sanskrit**: Unlike Western languages, in Sanskrit the fundamental sounds have an existential link to the experience of the object they represent. This makes Sanskrit a key resource for personal and cultural development. It also implies that the process of translation and digestion into Western schemas is unavoidably reductive.

6. **Western universalism challenged**: In the "grand narrative" of the West, whether secular or religious, it is the agent or driver of historical unfolding and sets the template for all nations and peoples. This book challenges this self-serving universalism. It contrasts this with dharma's non-linear approach to the past and multiple future trajectories.

The very openness that makes dharma appealing, however, often makes it vulnerable to invasion, appropriation and erosion by a more aggressive and externally ambitious civilization. The book uses the metaphor of digestion to point to the destructive effects of what is usually white-washed as assimilation, globalization or postmodern deconstruction of difference. For complex reasons, which are analyzed at length, the dharmic traditions have been a particular target of digestion into the West, and Being Different challenges the uncritical acceptance of this process by both Westerners and Indians.

Breaking India: Western Interventions in Dravidian and Dalit Faultlines (2011)

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|  | **Co-author:** Aravindan Neelakandan<br><br>**Publisher**: Amaryllis, Manjul Publication<br><br>**Country of Origin**: India<br><br>**No. of Pages**: 640<br><br>**Language**: English<br><br>**ISBN-10**: 8191067374<br><br>**ISBN-13**: 978-8191067378 |

This book has emerged as a result of several experiences that have deeply influenced my research and scholarship over the past decade. In the 1990s, an African-American scholar at Princeton University casually told me that he had returned from a trip to India, where he was working with the 'Afro-Dalit Project'. I learnt that this US operated-and-financed project frames inter-jati/varna interactions and the Dalit movement using American cultural and historical lenses. The Afro-Dalit project purports to paint Dalits as the 'Blacks' of India and non-Dalits as India's 'Whites'. The history of American racism, slavery and Black/White relations is thus superimposed onto Indian society. While modern caste structures and inter-relationships have included long periods of prejudice toward Dalits, the Dalit experience bears little resemblance to the African slave experience of America. But taking its cue from the American experience, the Afro-Dalit project attempts to empower Dalits by casting them as victims at the hands of a different race.

Separately, I had been studying and writing about the 'Aryans', as to who they were, and whether the origin of Sanskrit and Vedas was an import by 'invaders' or indigenous to India. In this context, I sponsored numerous archeological, linguistic and historical conferences and book projects, in order to get deeper into the discourse. This led me to research the colonial-era construction of the Dravidian identity, which did not exist prior to the nineteenth century and was fabricated as an identity in opposition to the Aryans. Its survival depends upon belief in the theory of foreign Aryans and their misdeeds.

I had also been researching the US Church's funding of activities in India, such as the popularly advertised campaigns to 'save' poor children by feeding, clothing and educating them. In fact, when I was in my twenties living in the US, I sponsored one such child in South India. However, during trips to India, I often felt that the funds collected were being used not so much for the purposes indicated to sponsors, but for indoctrination and conversion activities. Additionally, I have been involved in numerous debates in the US with think-tanks, independent scholars, human rights groups and academics, specifically on their treatment of Indian society as a sort of scourge that the west had to 'civilize'. I coined the phrase 'caste, cows and curry' to represent the exotic and sensational portrayals of India's social and economic problems and their interpretation these as 'human rights' issues.

I decided to track the major organizations involved in promulgating these various theories, as well as those spearheading political pressure, and eventually the prosecution of India on the grounds of human rights violations. My research included following the money trail by using the provisions of financial disclosure in the US, studying the promotional materials given out by most such

organizations, and monitoring their conferences, workshops and publications. I investigated the

What I found out should sound the alarm bell for every Indian concerned about our national integrity. India is the prime target of a huge enterprise—a 'network' of organizations, individuals and churches—that seems intensely devoted to the task of creating a separatist identity, history and even religion for the vulnerable sections of India. This nexus of players includes not only church groups, government bodies and related organizations, but also private thinktanks and academics. On the surface they appear to be separate and isolated from one another, but in fact, as I found, their activities are well coordinated and well funded from the US and Europe. I was impressed by the degree of interlocking and cooperation among these entities. Their resolutions, position papers and strategies are well articulated, and beneath the veneer of helping the downtrodden, there seem to be objectives that would be inimical to India's unity and sovereignty.

A few Indians from the communities being 'empowered' were in top positions in these Western organizations, and the whole enterprise was initially conceived, funded and strategically managed by Westerners. However, there are now a growing number of Indian individuals and NGOs who have become co-opted by them, and receive funding and mentorship from the West. The south Asian studies in the US and European universities invite many such 'activists' regularly and give them prominence. The same organizations had also been inviting and giving intellectual support to Khalistanis, Kashmir militants, Maoists, and other subversive elements in India. So I began to wonder whether the campaigns to mobilize Dalits, Dravidians and other minorities in India were somehow part of the foreign policy of certain Western countries, if not openly then at least as an option kept in reserve. I am unaware of any other major country in which such large-scale processes prevail without monitoring or concern by the local authorities. No wonder so much has to be spent in India after such a separatist identity gets weaponized into all out militancy or political fragmentation.

The link between academic manipulations and subsequent violence is also evident in Sri Lanka, where manufactured divisiveness caused one of the bloodiest civil wars. The same also happened in Africa where foreign-engineered identity conflicts led to one of the worst ethnic genocides ever in the world. Moreover, many Indians are simply unaware of the subversive forces at work against their country, and I felt that it ought to be organized for wider dissemination and debate. I started working with Aravindan Neelakandan, based in Tamil Nadu, to complement my foreign data with his access to the ground reality in India's backwaters.
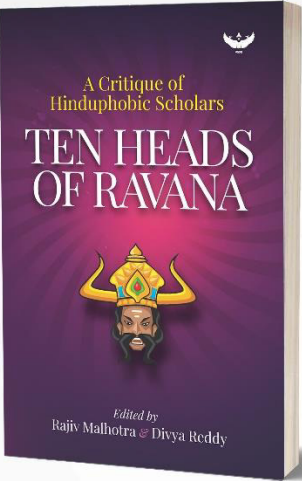
About three years ago, my research and data had become considerable. Moreover, many Indians are simply unaware of the subversive forces at work against their country, and I felt that it ought to be organized for wider dissemination and debate. I started working with Aravindan Neelakandan, based in Tamil Nadu, to complement my foreign data with his access to the ground-reality in India's backwaters.

The book looks at the historical origins of both the Dravidian movement and Dalit identity and the current players involved in shaping these separatist identities. It includes an analysis of the individuals and institutions involved and their motivations, activities and desired endgame. While many are located in the US and the European Union, there are an increasing number in India too, the latter often functioning like the local branch offices of these foreign entities.

One may ask how can innocent research end up in ethnic violence? It has happened in Sri Lanka, where manufactured identities had made One may ask how can innocent research end up in ethnic violence? It has happened in Sri Lanka, where manufactured identities had made the civil society of the island nation go into one of the bloodiest civil wars and had resulted in one of the ugliest ethnic violence in the very backdoor of Indian mainland. It has happened in Africa where it erupted as the worst ethnic genocide ever witnessed by humanity after the Holocaust of the Second World War. And the brutally true answer, to the question which we often try to dodge, is that it has already started happening in India.

The basic theme of the book is the request it makes to the educated Indian to be conscious of these forces subversive operating in his/her country, and to counter it intelligently and collectively, setting aside the divisions of caste, creed, language and political identities. If as Indians we do not do this, our posterity may well end up in refugee camps in humiliating sub-human living conditions. Kashmiri Pandits, Jamatiyas of Tripura, Reangs of Mizoram and Tamil refugees from Sri Lanka are living examples as reminders to what may happen to our own posterity if we do not act now, intelligently and collectively as a nation and civilization. The goal of this book is not to sensationalize or predict any outcomes. Rather, it is to expand the debate about India and its future. Much is being written about India's rise in economic terms and its implications to India's overall clout. But not enough is written on what can go wrong, given the rapidly expanding programs exposed in this book and the stress they put on India's faultlines. My hope is that this book fills this gap to some extent.
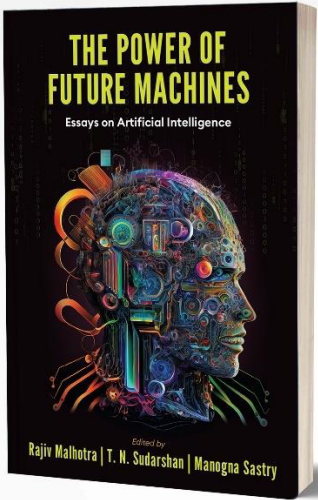
# Edited Volumes

## Ten Heads Of Ravana: A Critique of Hinduphobic Scholars (2023)

For long, a handful of scholars and intellectual elites, whose understanding of Bharata is disjointed from tradition and often inimical to the Dharmic way of life, have controlled India's civilizational narrative. They analyze Bhāratīya sanskriti through a Western gaze while discarding native models.

Embedded in powerful ecosystems, gilded Lankas, they are increasingly replacing traditional guru s and ācārya-s as the modern adhikari-s of Indian knowledge systems. In contemporary Indian scholarship, eminent personalities like Romila Thapar, Irfan Habib, Shashi Tharoor, Ramachandra Guha, Sheldon Pollock, Wendy Doniger, Devdutt Pattanaik, Kancha Ilaiah, and Michael Witzel are at the forefront of such India studies.

Rāvaṇa was a scholar-par-excellence, but he was on the wrong side of Dharma. Hence, Śrīrāma waged a war against him to prevent a breakdown of society. Similarly, today's eminent scholars can be thought of as the contemporary embodiments of the historical Rāvaṇa-academically influential personalities, but grossly mischaracterizing the Dharmic way of life and history of Bhārata. In this collection of essays, authors Dr. K.S. Kannan, Dr. H.S. Meera, Manogna Sastry, Subhodeep Mukhopadhyay, Sudarshan T.N, Dr. Sharda Narayanan, Anurag Sharma, and Divya Reddy have brought to light, through rigorous evidence-based research, numerous factual inaccuracies, willful misrepresentation and deliberate distortions in the scholarship of many such intellectual heads of the modern Rāvana.
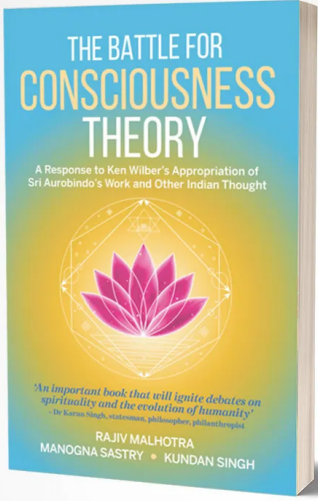
The Power of Future Machines: Essays on Artificial Intelligence (2023)

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|  | **Co-editor:** T. N. Sudarshan, Manogna Sastry<br><br>**Publisher**: Occam (An imprint of BluOne Ink).<br><br>**Country of Origin**: India<br><br>**No. of Pages**: 280<br><br>**Language**: English<br><br>**ISBN-10**: 9392209338<br><br>**ISBN-13**: 9789392209338 |

The Power of Future Machines is a collection of essays by experts exploring the future impact of Artificial Intelligence (Al) in various fields of human endeavor. Building upon the dialectical and analytical framework provided in the book Artificial Intelligence and the Future of Power: 5 Battlegrounds, experts from various fields (military, geopolitics, strategic affairs, physics, policy and others) engage and describe for a wider audience the potential impact of Al. Given their specific vantage points and deriving from their areas of expertise, this anthology makes for a fascinating read. The essays discuss how Al will affect policy making, both in narrow areas of expertise as well as its effect on humanity at large. Aimed at policy makers, experts and also for a broader audience, these varied perspectives on Al add something vital to the current skewed Al discourse.

## The Battle for Consciousness Theory (2024)

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|  | **Co-author:** Manogna Sastry & Kundan Singh<br><br>**Publisher** : Occam - BluOne<br><br>**Country of Origin** : India<br><br>**No. of Pages** : 530<br><br>**Language** : English<br><br>**ISBN-10** : 8197223165<br><br>**ISBN-13** : 978-8197223167 |

In Battle for Consciousness Theory, Rajiv Malhotra and Vijaya Viswanathan embark on a pioneering exploration of the civilizational clash between materialist science and the Dharmic view of consciousness. This book presents a bold critique of the Western assumption that consciousness is merely an emergent property of brain processes—a stance common in neuroscience, psychology, and artificial intelligence research. Instead, the authors articulate a consciousness-first model inspired by Indian traditions, where consciousness is the substratum of reality and not a by-product of matter.
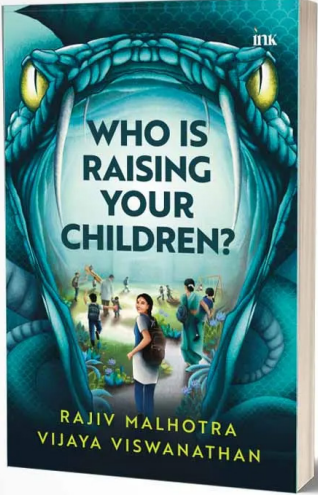
The book introduces the Vistarika Model, an original framework rooted in Indic metaphysics, which integrates ancient insights from the Upanishads, Samkhya, and Yoga Sutras with modern debates in consciousness studies. Malhotra critiques prominent Western theories such as Integrated Information Theory (IIT) and Global Workspace Theory (GWT), highlighting their failure to account for subjective experience (qualia), and warns against the co-optation and digestion of Dharmic ideas into secular Western paradigms under terms like "spiritual neuroscience" or "mindfulness science."

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Key features include:

• A comprehensive mapping of Pancha Kosha (five sheaths of consciousness) against modern cognitive models.

• Reclaiming Indian traditions' primacy of inner experience (anubhava) over third-party empirical verification.

• A warning against the rise of digital Vedanta, where AI scientists and pop-spirituality entrepreneurs digest Indian frameworks while erasing their sacred origins.

• Emphasis on how India's future civilizational strength depends on asserting its consciousness-centric paradigms.

The book builds on Malhotra's earlier warnings in Artificial Intelligence and the Future of Power and places the debate on consciousness as the next frontier in India's intellectual decolonization.

## Who Is Raising Your Children? (2024)



**Co-author:** Vijaya Viswanathan

**Publisher**: Occam (An imprint of BluOne Ink).

**Country of Origin**: India

**No. of Pages**: 515

**Language**: English

**ISBN-13**: 978-9365470673

In Who Is Raising Your Children?, Rajiv Malhotra and Vijaya Viswanathan take on a rapidly escalating concern: the ideological, cultural, and psychological capture of children in India and the Indian diaspora by foreign-controlled education systems, media, and global institutions. This hard-hitting book reveals how a transnational apparatus—comprising NGOs, social media influencers, international curricula, and woke activism—is subtly displacing parents, teachers, and Indian civilizational values as the primary shapers of children's minds.

The book presents alarming evidence of how gender ideology, Critical Race Theory, neo-Marxism, and climate alarmism are being weaponized within global education systems to erode traditional family roles, undermine national sovereignty, and promote hyper-individualism and cultural shame. It maps out how India's "woke colonization" is no longer confined to elite campuses but is spreading through ed-tech platforms, entertainment media, and UN-backed education programs.

Major themes explored:

- The outsourcing of parenting to activist educators, algorithmic platforms, and international institutions.

- The transformation of education into indoctrination, and the subtle shift from teaching how to think to what to think.

- How global forces are manufacturing identity crises in Indian youth, alienating them from their dharmic roots.

- Strategic recommendations for parents, educators, and policymakers to reclaim their agency and restore Bharatiya sanskriti at home and in schools.

Much like Breaking India and Snakes in the Ganga, this book exposes the foreign ideological pipelines reshaping India from within—only this time, it strikes at the heart of the next generation.

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# Endorsements

Presented below are some of the many endorsements received by Rajiv Malhotra in the last few years.

> Once in a generation, a book comes along that has the possibility of changing the course of a civilization. Snakes in the Ganga is that book. It offers profound insights on the dangerous trajectory of Critical Social Justice theories and untested moral orthodoxies born in the West when exported to other cultures. Snakes in the Ganga is our best hope of pushing back on illiberalism, re-centering truth as our North star, and changing the course of our civilization.

**Prof. Peter Boghossian (2022)**
**Founding Faculty Fellow, University of Austin**

> Snakes in the Ganga is a path-breaking book. I urge every Indian with a genuine concern and love for the country to read this breathtakingly original book and organize a countermovement in response to these Breaking India forces. Being pro-active is more important than re-active.

**Prof. R. Vaidyanathan (2022)**
**Professor of Finance (Retd.), Indian Institute of Management Bangalore**

> Like most scholars in the Social Sciences, and just like most Hindu activists, I have been jolted into the world of tomorrow by Rajiv Malhotra's latest book on Artificial Intelligence. His prior books on Sanskrit or the Breaking India forces contained new insights on familiar topics, but this here is, for us, a totally new frontline.

**Koenraad Elst (2020)**
**Indologist**

"

The most difficult type of game is the one you don't know you are in. AI and the Future of Power : 5 Battlegrounds allows you to understand that there is an AI-driven game already underway and that you are in the game.

**Ken Harvey (2020)**
**Former NFL Player, Businessman, and Changemaker**

"

I have not seen any previous book on this subject written in the world context and of course in the context of India, China, America, and other nations and what impact AI will have on other societies. I think it will be very well-read as your other books.

**Vijay Bhatkar, Padma Bhushan (2019)**
**Father of India's Supercomputer. Chancellor of Nalanda University**

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I think various forces are at play... So I salute you for raising the alarm by stating those 5 battlegrounds, catching hold of people and telling them and saying that you got to do something…

**Vallabh Bhanshali (2019)**
**Chairman, ENAM, Philanthropist and Spiritualist**

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At a time when Hinduism studies are under the full and tight control of Western Indologists, this book comes as a timely reminder of the extensive damage being wrought by this coterie, none wherein is a practising Hindus, after all.

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This is a bold and innovative approach that deserves to be pursued in parallel with teaching Sanskrit itself. It is nothing short of spreading Vedic sanskriti into the English-speaking world by penetrating their minds with powerful Sanskrit terms

**Dr. Subhash Kak (2019)**
**Author of Matter and Mind, The Gods Within, and other books**