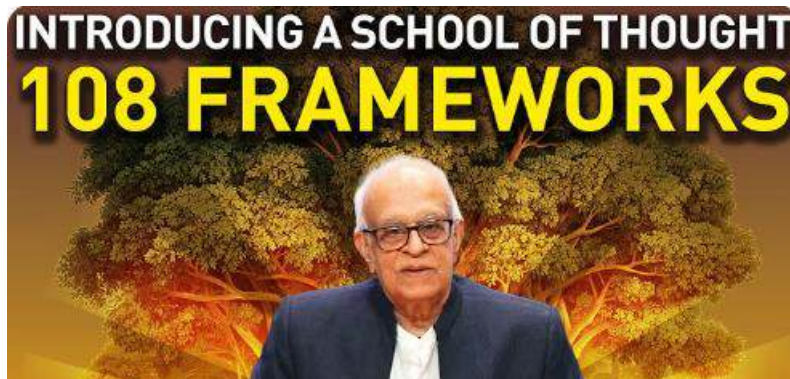




Introducing A School of Thought - Rajiv Malhotra Reveals 108 Frameworks



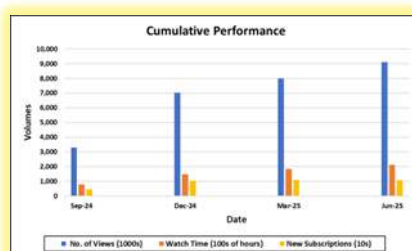
At the Banyan Tree Network summit in November, Rajiv Malhotra reflected on his personal journey, core ideas, and intellectual contributions. He has always avoided writing a standard autobiography to avoid focusing on the messenger rather than the

message. Instead, he outlined the origins of his work, the intellectual battles he has fought, and his ongoing effort to construct a coherent Bharatiya school of thought based on Vedic first principles to engage with the modern world.

A school of thought—like Marxism, Freudianism, or Critical Race Theory—is a dynamic, broad worldview that goes beyond explaining individual concepts to address complex global issues. It requires internal consistency in framework, logic, and vocabulary. Without internal coherence, combining various disparate perspectives produces a disjointed mixture rather than a unified philosophy. Feeding contradictory data sets into artificial intelligence models results in AI "hallucinations." A robust school of thought generally originates from a central source or thinker to ensure conceptual integrity. Contd. Pg 3.



Our People Pg 2



Our Performance Pg 6



Our Content Pg 8



Our team has been working tirelessly to produce and distribute our content, organize meetings and events, analyze our performance and determine the way forward.

Manogna Sastry, Research Head

Divya Nagraj, Trustee, Research Scholar

Sejuti Banerjea, Research Scholar, Editor

Rakesh Mehrotra, Trustee

Subhodeep Mukhopadhyay, Trustee, Research Scholar

Anurag Sharma, Managing Trustee, Research Scholar

Biswajit Malakar, Director of Multimedia, Metaverse (VR) & IT Director (IF, U.S)

R Buvaneswari, Administration Head

Ujwwala Amrapourkar, Administration Consultant

Rajiv Malhotra, Founder

Contd. from Pg 1: Rajiv's objective is to establish a *Bharatiya* school of thought—a toolkit grounded in Vedic first principles to analyze contemporary geopolitical, social, and philosophical issues through a native lens (*drishti*).

To structure this school of thought, he has developed 108 distinct frameworks. Rooted in traditional Indian concepts like *siddhanta* (logical position/conclusion) and *mimamsa* (broad worldview or theory), these frameworks serve as analytical toolkits to address specific categories of problems.

Examples of the key frameworks he mentioned include:

- **Sanskrit Non-Translatables:** Rejects the translation of key Sanskrit concepts into English (e.g., translating *prana* to "breath" or *atman* to "soul") because translations strip words of their deep cultural and philosophical context. Instead, it advocates for the "Sanskritization of English" to enrich global vocabulary.
- **Digestion:** Explains how Western frameworks selectively absorb and assimilate Indian traditions (like Yoga or Ayurveda) to enrich and advance Western thought, destroying them in the process.
- **Poison Pill:** A strategic method that counters patronizing tolerance by demanding true mutual respect. When applied, it forces opposing ideological positions to either accept Hindu core values or reveal their inherent intolerance.
- **Dharma Index:** This is not a framework per se but an evaluation tool based on dharmic criteria. It rejects Western evaluation tools like the ESG (Environmental, Social, and Governance) index and measures organizations, laws, documents, practices, etc. based on Dharmic values and *karma* footprint rather than Western metrics.

He categorized his lifetime output into two main types of work:

1. Constructive Contributions

- **Defining Identity:** Works like *Being Different* articulate the Indian grand narrative without relying on external validation.
- **Science and History:** Projects documenting Indian accomplishments, such as the 14-volume History of Indian Science and Technology, which later inspired the Indian Knowledge Systems (IKS) movement.
- **Mind Sciences & Psychology:** Documenting Indigenous psychology and yoga systems while exposing Western digestion (e.g., rebranding *vipassana* as "mindfulness" or *yoga nidra* as "lucid dreaming").
- **Decolonizing Social Sciences:** Challenging the heavily colonized frameworks in sociology and education to restore native social thought.

2. Disruptive Intellectual Encounters

- **Countering Western Hermeneutics:** Exposing the psychoanalytic and sexualized interpretations of Indian deities, gurus, and symbols by Western scholars (such as Wendy Doniger and Sheldon Pollock).
- **Rebutting Neo-Hinduism:** Disproving the thesis that Hinduism was invented during the British colonial era in the 1800s.

- Exposing Geopolitical Fractures: Writing *Breaking India* to highlight foreign funding, FCRA vulnerabilities, and institutional efforts to exploit social fault lines like the Aryan-Dravidian divide.
- Preserving Sacred Institutions: Intervening in MOUs between traditional seats of learning (like Sringeri) and Western universities to prevent external academia from defining traditional doctrines like *Advaita Vedanta*, leading to the publication of *The Battle for Sanskrit*.
- Challenging Institutional Funding: Writing *Snakes in the Ganga* to highlight how Indian philanthropists fund Western university chairs and programs that generate anti-India and anti-Hindu narratives without performing standard due diligence.

A major initiative involved bridging the gap between traditional Indian scholarship and Western philosophy. Through funded programs, major Western philosophical texts (by Hegel, Kant, Nietzsche) were summarized into Sanskrit, allowing traditional scholars at institutes in Tirupati and Banaras to engage in direct *purva paksha* (systematic critique) of Western thought. Rajiv emphasized the need to revive such initiatives to empower traditional pundits to debate modern discourse effectively.

Beyond intellectual debate, he emphasized that his work is rooted in a dedicated meditation practice. He talked about Indian traditions that outline four levels of speech (*vak*):

1. *Vaikhari*: Outer spoken word.
2. *Madhyama*: Inner thought and language.
3. *Pashyanti*: Pre-verbal, non-conceptual awareness and intuition.
4. *Para*: Transcendent consciousness beyond conceptualization.

While Artificial Intelligence can operate efficiently at the grosser levels (*vaikhari* and *madhyama*)—processing data, logic, and concepts—it cannot access the subtle, non-conceptual realms of *pashyanti* and *para*. Human creativity, spiritual insight, and deep original thought originate from these subtle states of consciousness. Therefore, meditation and inner realization remain uniquely human capacities that AI cannot replicate.

Evaluating the Western concept of freedom, Rajiv contrasted "freedom to" with "freedom from":

- Freedom To: The external agency to act, spend, travel, or consume, which is often driven by internal compulsions, habits, and mental programming.
- Freedom From: The internal liberation from anger, desire, compulsion, and conditioning.

True liberation comes from shifting focus toward "freedom from" through detachment (*tyaga*) and sacred offering (*yajna*), surrendering lower-level desires to achieve higher spiritual freedom.

Reflecting on his journey, Rajiv acknowledged the challenges—loneliness, pushback, and betrayal—alongside moments of hope and gratitude. He credited his insights to the blessings of traditional gurus and his mother. Ultimately, his life's work remains focused on

equipping future generations with a self-aware, logically coherent, and algorithmically adaptable Bharatiya school of thought capable of confidently engaging the modern world.

Deepawali Message From Rajiv Malhotra | Infinity Foundation 2025



Happy Diwali to all of you. You know this is the occasion every year we celebrate Sri Ramchandra's fight against dangers, threats, adharmā, bad people, all kinds of things that needed to be taken care of. And hence he comes as a kshatriya to do this.

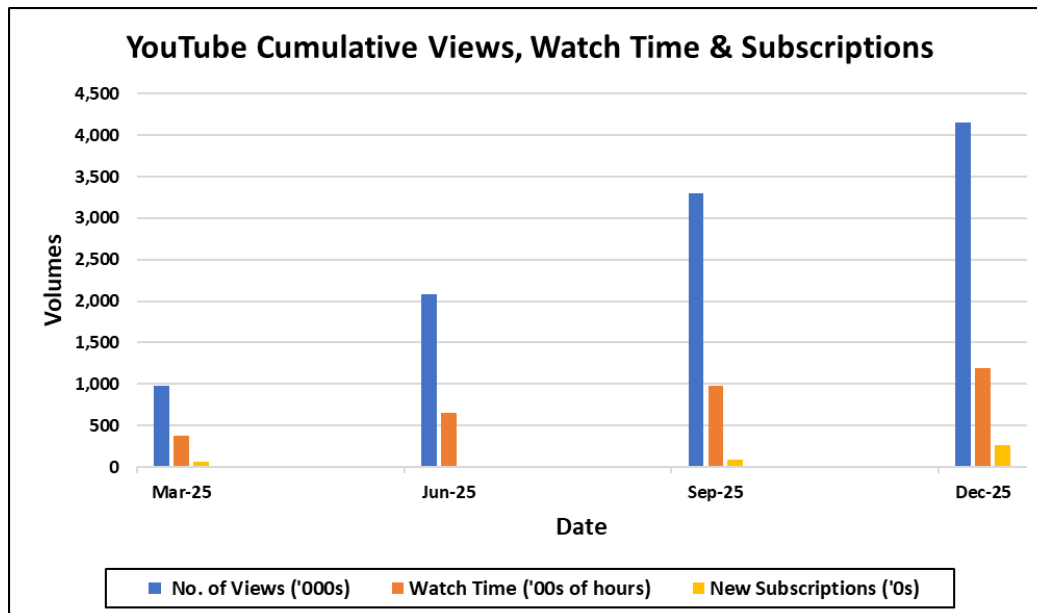
But while we pray and are very grateful for the past, we should also take the responsibility to continue the fight ourselves. We have to step in and do this kind of fight because there are many Ravana's all the time.

There are many accomplishments that today people are making, fighting the good fight. From our humble contribution, as an organization, we are introducing multiple books every year, which showcase our fight. We've done the *Sanskrit Non-Translatables*, we've done *The Battle for Sanskrit*, we've done *Breaking India*, we've done 20 books so far. We have another 30-40 books in the pipeline, ready to come out.

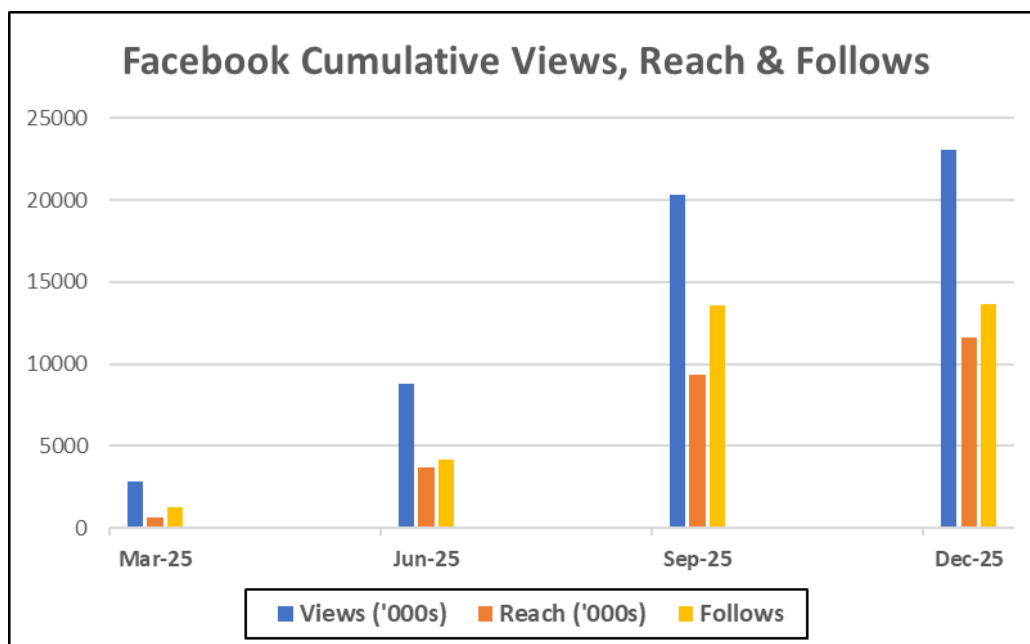
So, help us, join our yajna. You can also be a fighter. You don't necessarily have to do the fighting yourself. But you can help us in many different ways. And we look forward to celebrating this 30-year journey so far and its future in a very big event in Delhi on 15th November this year. So, come and join me, and to do that you need to register to get a ticket. It's free, but you have to register. Go to www.banyantreenetwork.com and fill in your details. You'll get confirmation and a ticket and then you can get in. So this is for those who believe that the true spirit of Diwali is that we have to then embody the responsibility and fight the good fight ourselves. Namaste and Happy Diwali to you. [Video](#).

Our Performance

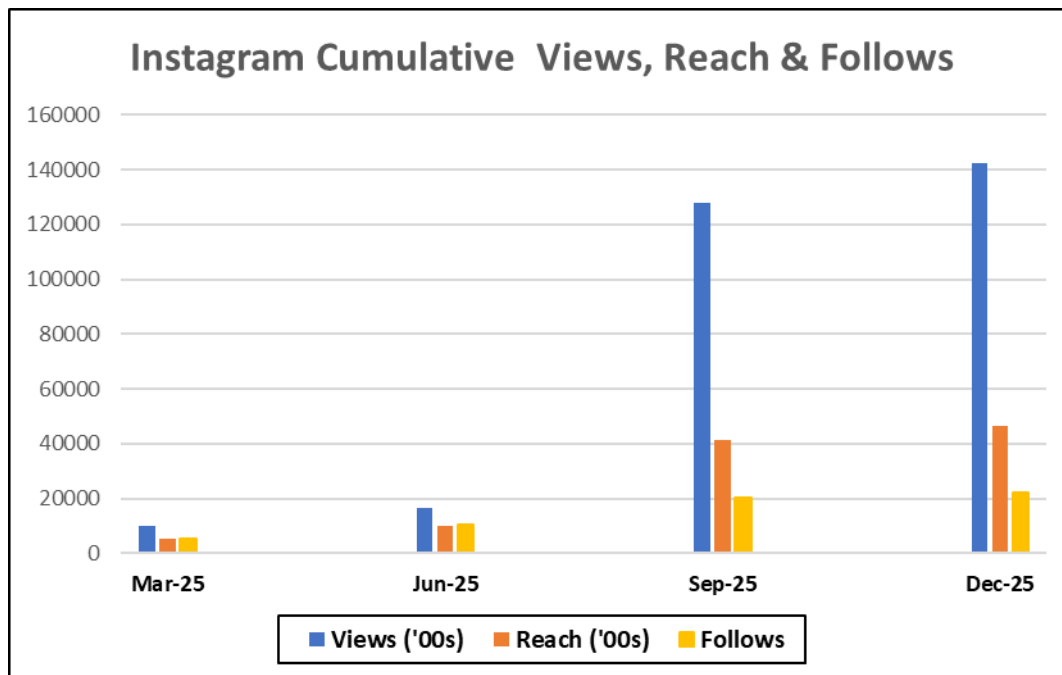
This section provides a brief overview of our recent performance. In the first chart below, we present the cumulative performance of our YouTube channel over the past year. As in past quarters, we have materially grown our views, watch time and total subscriptions during this period.



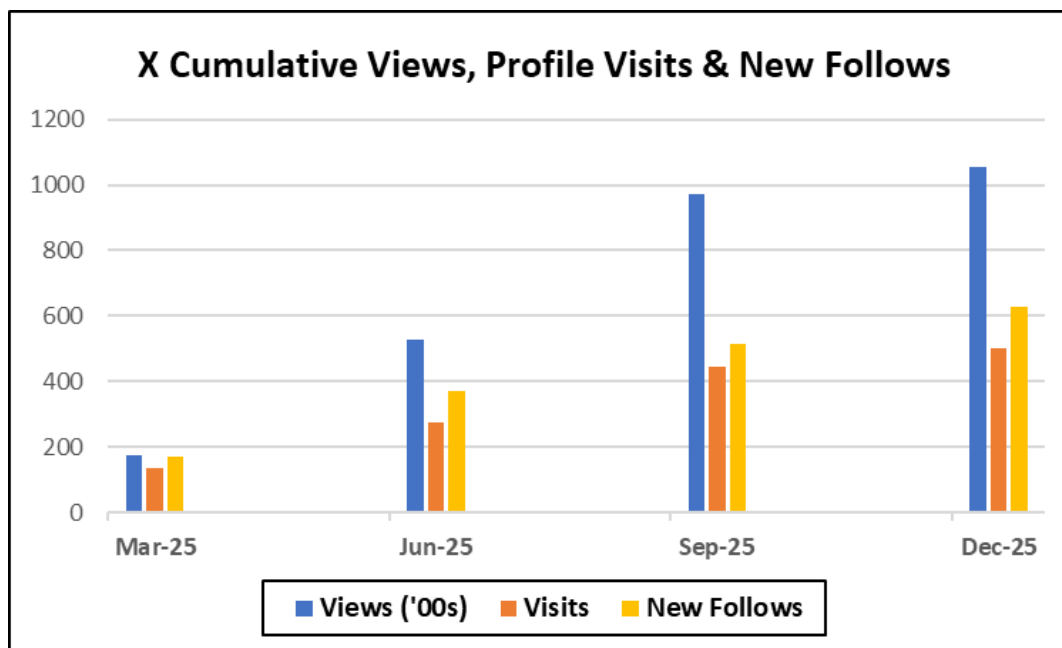
In the second chart, we present the cumulative reach of our Facebook page in the last twelve months. Our performance on Facebook shows continued growth on all key metrics, as we expanded our reach, increased traffic to our page and garnered an ever-growing number of likes and follows.



The third chart shows our cumulative performance on Instagram. Here too, our content is seeing continued traction, with expanding reach, swelling traffic and the resultant increase in likes and follows.



The next chart shows our X profile data displaying much the same kind of data trends. Profile visits and new sign-ups remain encouraging.



Views on any of these platforms can be unusually high at times because of celebrity involvement, hot topics and certain event-driven hits, such as during book launches. This makes cumulative numbers more meaningful.

Our Content

The highlight of the quarter was the launch of the India chapter of The Banyan Tree Network, to provide a common platform for collaboration and cross-fertilization of ideas among Hindu groups. The event also commemorated Infinity Foundation's 30-year journey and founder Rajiv Malhotra's 75th birthday. The Banyan Tree collaborative model will review past achievements, assess strengths, weaknesses, opportunities and challenges facing the Hindu community, and consider future priorities.

Welcome Messages

From Roots to Canopy: Banyan Tree Network for Dharma Collaboration

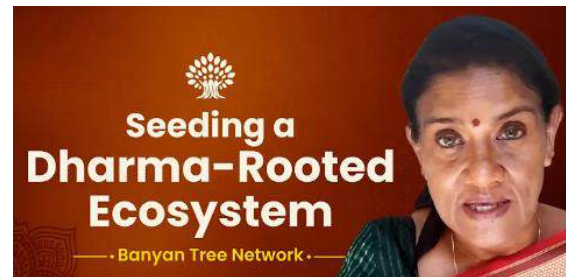


Rajiv Malhotra introduces the Banyan Tree Network, designed to unite diverse Hindu organizations and communities through their shared civilizational foundations. Reflecting on his 75th birthday and the Infinity Foundation's 30th anniversary, Malhotra discusses his sense of dharmic responsibility, emphasizing surrender, service, and giving back through yajna.

The Banyan Tree symbolizes diversity rooted in integral unity, with interconnected branches representing different traditions, organizations, arts, rituals, and beliefs. Following participation from more than 25 organizations in the United States, the initiative is being

expanded in India. Individuals and organizations are encouraged to join, establish local chapters, organize events, and build a sustainable network for future generations. [Video](#).

Seeding a Dharma-Rooted Ecosystem: Vijaya Viswanathan



Vijaya Viswanathan presents the Banyan Tree Network as a Dharma-rooted ecosystem. It brings together grassroots activists, educators, Indology researchers, scholars, and intellectuals working toward Bharatiya civilizational resurgence. The network aims to enable cross-pollination of ideas, mentorship for emerging voices, and structural support for individuals and organizations, allowing members to use their strengths to help others grow. Like a banyan tree, the goal is an interconnected ecosystem where diverse people and organizations retain their individuality while collectively thriving. [Video](#).

Sincere Thanks to Dr. Nagesh Bhandari and Radhika Bhandari

Rajiv Malhotra expresses gratitude to Dr. Nagesh Bandari, founder and head of Indus University in Ahmedabad, for his longstanding support of the Infinity Foundation and its initiatives. He also welcomes Dr. Bandari's daughter, Radhika Bandari, an aerospace engineer who leads a pioneering, government- and defense-recognized aerospace training institute, to

the Foundation's steering committee. [Video](#).

Banyan Tree Network Grand Launch

Blessings from Sri HH Jagadguru

Shankaracharya of Kanchi Kamakoti Peetham



For the past 30 years, Infinity Foundation established by Rajiv Malhotra ji has been working with devotion to Sanatana Dharma and reverence for its eternal principles striving to uphold and promote its glory across the world. Through articles, through videos, and through other means of communication, Infinity Foundation works for our Bharat and its rich cultural heritage. Regarding actions taken by some people that go against it, Infinity Foundation works to raise awareness in Indian society and to effectively convey the truths and principles of Sanatana Dharma to people everywhere, in ethics, art and culture, in justice as well. Many programs are being conducted by Infinity Foundation. To preserve the Sanskrit language and the Indian Sanatana culture, both in India and abroad, the efforts being made by Rajiv Malhotra ji are benefiting the Indian community. On the occasion of his 75th birthday (Amrit Mahotsav), we will pray to the Almighty. Rajiv Malhotra ji and his team are dedicated to Rishi tradition and the Indian Sanatana culture through their efforts in all corners of the world. They

are committed to this noble service. May God bless them with good fortune, health, etc. We pray to Chandramaheshwar for this. Har har Shankar. Jai Jai Shankar! (translated from Hindi). [Video](#).

A Historic Collective of Hindu Leaders:

Session 1 [Video](#).



The session was lively and celebratory, starting off with lamp-lighting and Sanskrit shlokas. There were several panels of Hindu intellectuals who have been working toward the revival of dharma in their individual capacities. They shared their thoughts on the grand collaboration, and some of their speeches are summarized below.

Rajiv Malhotra

Rajiv Malhotra outlined the vision behind the Banyan Tree Network: a decentralized but interconnected ecosystem of Dharma-centered organizations. Drawing on the banyan tree metaphor from his book *Being Different*, he argued that Hindu institutions can remain autonomous while collaborating on common civilizational goals. He reflected on 30 years of intellectual work through Infinity Foundation and said that the event represented a stock-taking of how far the movement had come since the beginning, and also planning for the future. He mentioned that following the BTN event in US and India, there would be others in UK, Canada, UAE, and Singapore because of interest in those countries, and that

there would be projects in between to grade progress.

Hari Vadlamani

Hari Vadlamani emphasized institution-building and cultural entrepreneurship. He described the need for a robust ecosystem that supports scholars, educators, creators, and organizations working in Indian Knowledge Systems. His focus was on creating infrastructure that allows many independent initiatives to flourish. The objective of the banyan tree network is to be the platform for shared vision/purpose, shared values, and a structure that enables members to discover each other, trust each other, learn from each other, contribute to one another, collaborate with one another, and to disseminate their work. He said that he was also looking to create an app that would enable all these and that may help to create digital shakhas.



Richa Sinha

Richa Sinha talked about the Scottish Hindu Foundation, which despite being just 2.5 to 3 years old, was representing the Hindu population to the Scottish government right from the start. It has created the hate crime committee, which led to the passing of the hate crime bill and the submission of the Hinduphobia policy act. She said she was already sharing the knowledge from these experiences with other Hindu

organizations like CoHNA, HAF, etc. and also learning from them. Drawing from her experience in the UK, she stressed the importance of organized engagement with governments, media, and public institutions to ensure Hindu voices are represented fairly. She expressed satisfaction that these unofficial collaborative efforts would now be taking place on a formal platform.



Radhika Bhandari

Radhika Bhandari talked about Rajiv Malhotra from a young person's perspective. She reflected on Rajiv's influence on her from a very young age and said that the Banyan Tree Network may have taken shape today but it has been in the making for a very long time through Rajiv's books, videos, lectures and guidance. It has been a great experience to learn and grow together. The answer to Breaking India forces is the BTN and Rajiv's teachings should be used to take the movement forward.

Rahul Dewan

Rahul Dewan expressed the need for building strong Hindu institutions and networks for collective representation of matters that affect all Hindus. He discussed the importance of scaling civilizational initiatives through media, technology, philanthropy, and community networks. He highlighted the role the banyan tree can play in nurturing or providing shelter to activism from the Hindu side.

Sahil Aggarwal

Sahil Agarwal praised *Being Different* as the first serious book he had read. He said that he got introduced to Rajiv Malhotra at a very young age, inspired by that book. He talked about the divisions among Hindus themselves and how they were gradually growing more collaborative. He said that Hindu psyche has changed as we have moved from being fringe to mainstream, from desperate to deliberate, and from negating each other to celebrating each other. More important than the event's success is the fact that the event itself is the symbol of a success that has already happened. It has been possible for a person like Rajiv who stood strong in the face of adversity.

Aditi Banerjee

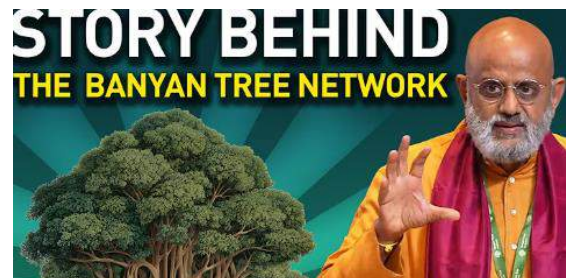
Aditi Banerjee said that the Banyan Tree network is close to her heart because growing up in the US, a lot of her Hindu Sanatani thoughts and learnings have come from Hindu organizations who are represented in the BTN, her association with Rajiv going back over 20 years, with IF, with Indica, and Swamiji who has been her mentor and guide. Each one brings something special and unique, but the need of the hour is to come together. She quoted from Benjamin Franklin (either we must all hang together or surely we will all hang alone) and Mao ze Dong (May a hundred flowers bloom). She says that the BTN literally brings together Hindu groups so we are not individual branches but a single living organism that comes about organically, that's not top-down, that's not centralized, that represents and celebrates our diversity but also brings us together. It's a perfect metaphor for the moment.



Overall Message

The speakers reinforced three themes: civilizational confidence, institution-building, and cooperation among independent dharmic organizations. The Banyan Tree Network is a platform through which over 100 organizations can share resources, amplify impact, and work toward long-term cultural and intellectual renewal. Viewers were encouraged to become active participants in shaping educational and cultural conversations through reasoned engagement rather than reaction.

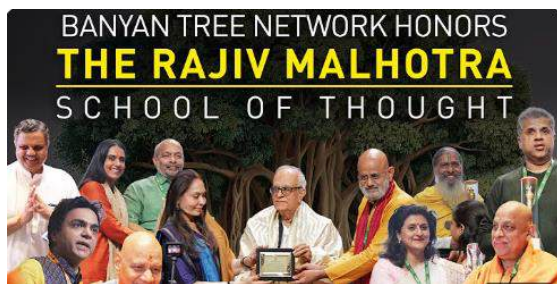
Banyan Tree Honors the Rajiv Malhotra School of Thought: Session 2



Hari Kiran Vadlamani started the session by tracing the origins of the Bharatiya Banyan Tree Network and reflecting on Rajiv Malhotra's intellectual legacy. Drawing a parallel between soldiers enduring isolation in Siachen and the challenges faced by Rajiv, he highlighted Malhotra's decades-long commitment to defending and promoting Indian civilizational thought. He paid tribute to the personal sacrifices made by Rajiv and his wife, Indrani, in sustaining this mission. Vadlamani recounted how attending an event honoring Rajiv in New

Jersey renewed his own sense of purpose and inspired the creation of the Banyan Tree Network—a decentralized platform for collaboration among dharma-oriented organizations. He highlighted the importance of preserving and extending Rajiv’s ideas for future generations, saying that he would like to join this effort to spread these ideas among the masses. [Video.](#)

Rajiv Malhotra’s Keynote Address



Rajiv Malhotra's address centered on the evolution of his decades-long intellectual work that culminated in the Rajiv Malhotra School of Thought. He explained that his books and research should not be viewed as isolated works, but as the outcomes of different intellectual and civilizational battles involving subjects such as Sanskrit, Indian philosophy, consciousness, caste, academia, cultural appropriation, Hinduphobia and technology.

Over time, these encounters helped him identify recurring principles and patterns, which were codified into the 108 Frameworks. Rooted in Indic/Vedic first principles that can be applied to contemporary issues, these frameworks help to do purvapaksha of the West and challenge the Western interpretations of India and its intellectual traditions.

He explained how the digestion of Indian concepts decontextualizes them and leads

to their distortion and ultimate destruction. He also discussed emerging areas such as AI and consciousness, arguing that Indian theories of consciousness and cognition could make important contributions to future debates about intelligence and technology.

The goal is not to create a movement dependent on him personally, but to convert his accumulated work into a coherent, transferable school of thought that other scholars can study, challenge, develop, and carry forward. The 108 Frameworks are therefore intended to serve as a bridge between his past intellectual battles and a longer-term Bharatiya intellectual tradition capable of generating knowledge for future generations.



Renowned dancer Sonal Mansingh described nritya as the highest form of yoga, where the dancer ultimately disappears and only the dance remains. At the highest experiential state, sadhana, rasa, and artistic rendition unite and become embodied knowledge in the dancer. The tradition of the *natya shastra* therefore complements the intellectual framework discussed by Rajiv.

The session ended with a note of thanks on behalf of BTN from Professor Shrinivasa Varakhedi, Vice chancellor of

Central Sanskrit University and member of the steering committee of the BTN. [Video](#).

A large number of attendees expressed their views on the occasion and these were captured on video. Some of these videos have been summarized below.

Rajiv ji personifies the intellectual kshatriya - Swami Govind Dev Giri ji



“When I thoughtfully reflect upon the entire life of the esteemed Rajiv ji, it becomes clear to me that he embodies the kind of intellectual warrior our times truly require. He is engaged in a remarkable and noble mission. Our country, our culture, our traditions, our faith, and the legacy nurtured by our ancient sages and countless thinkers through the ages; this entire Indian heritage has long been targeted by forces across the world that seek to weaken it, distort it, and ultimately fragment this nation. To defeat these destructive forces, there was a need for a warrior to rise - an intellectual warrior.

In the form of the honorable Rajiv ji, we have found not just an intellectual warrior but a commander. He has leapt into this battle with complete dedication, staking his entire life upon it. Whether abroad or indirectly within India itself, he has confronted those who attack our cultural foundations and has resolved to defeat them. He has undertaken deep and rigorous study, and beyond that, he has gathered together scholars and thinkers,

building an intellectual army. Today it becomes evident that he, along with his entire team, is waging a profound intellectual battle against all those who have tried to defame or dismantle the culture of this nation.” (translated from Hindi). [Video](#).

The Global Hindu Temple Network (US) Joins Banyan Tree Network



In this video, Mohinder Gulati, the President of the Global Hindu Temples Network (GHTN) announces the GHTN’s decision to join the Banyan Tree Network. The collaboration aims to connect Hindu temples and organizations around the world, enabling them to share resources, knowledge, and experiences while retaining their individual identities and autonomy. He describes the banyan tree as a model of interconnectedness, with many roots and branches forming one ecosystem. The initiative seeks to strengthen cooperation among Hindu institutions and create a broader, more connected global Hindu community. [Video](#).

How Rajiv Malhotra Shaped a Movement — Manogna Sastry at Banyan Tree Network

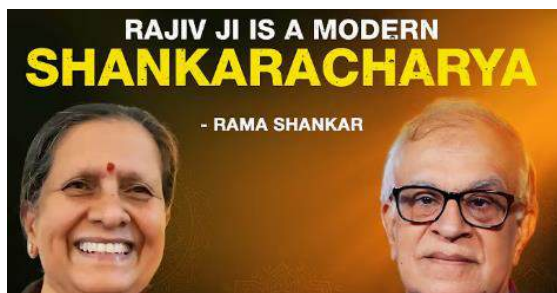


In this talk, Manogna Sastry explains how Rajiv Malhotra helped build a 30-year intellectual movement through the Infinity Foundation.

She mentions more than 400 projects aimed at reviving Indian knowledge traditions, developing Indian psychology, promoting Sanskrit, challenging distortions of Hindu traditions, and influencing educational debates. The presentation reviews five landmark anniversary volumes documenting these efforts. She says that Malhotra's scholarship has shaped a new generation of civilizational thinkers.

She also introduces Malhotra's forthcoming book, *108 Frameworks*, describing it as an attempt to organize decades of research into a coherent school of thought for long-term cultural and intellectual impact. [Video](#).

Rajiv ji is a modern Shankaracharya – Rama Shankar



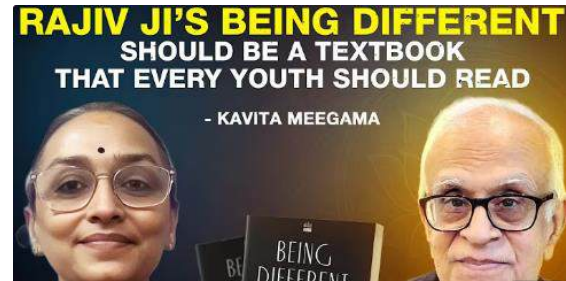
Pathologist Rama Shankar describes a personal journey of reconnecting with Hindu culture after moving to the US and gradually becoming aware of the marginalization of Hinduism.

Discovering Rajiv Malhotra's work, particularly *Being Different*, profoundly changed her perspective and gave her the confidence to openly reclaim cultural practices. She credits his work with encouraging independent thinking, questioning assumptions, understanding the effects of colonization, and reconnecting with India's intellectual traditions.

She also discusses her involvement in bringing Rajiv Malhotra to a temple in Chicago and her connection to the Sringeri tradition. Ultimately, she sees herself as an instrument in bringing Dharmic forces together and views Rajiv as a modern-day rishi whose work can

contribute to a broader civilizational awakening.

Rajiv ji's Being Different should be a textbook — Kavita Meegama

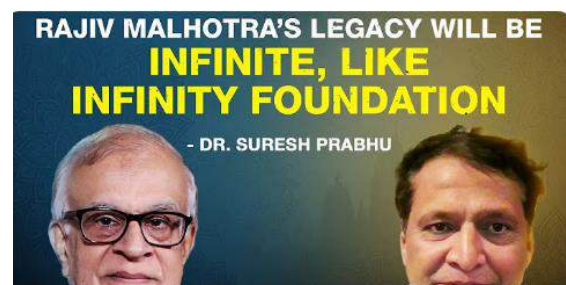


Kavita Meegama describes her long engagement with Rajiv Malhotra and the Infinity Foundation. She explains how this association helped her learn to respond confidently to narratives about India and Hindu civilization, including around issues such as caste and the Aryan Invasion Theory.

Young Indians need intellectual tools and concise responses to challenge narratives they encounter abroad. *Being Different* had a great impact on her and she recommends it as educational material for college students.

The discussion also highlights Rajiv Malhotra's mentorship, intellectual discipline, courage and long-standing selfless work for Dharma, and proposes greater collaboration among organizations working on Indic knowledge systems through conferences, shared projects and partnerships. [Video](#).

Rajiv Malhotra's legacy will be infinite, like Infinity Foundation – Dr. Suresh Prabhu



In this video, Suresh Prabhu praises Rajiv Malhotra for his out-of-the-box original thinking that spans various disciplines including western science and traditional

thought from Sanatana dharma. His legacy is not in material things but in encouraging people to think beyond rigid boundaries and conventional frameworks. In this, he is connecting India's civilizational wisdom with the challenges of the future, including AI, geopolitics, economics, and security.

He emphasizes confidence in Sanatana Dharma's ability to survive through its intrinsic strength, because of great independent thinkers and fighters like Rajiv Malhotra who don't wait for a following before jumping into action.

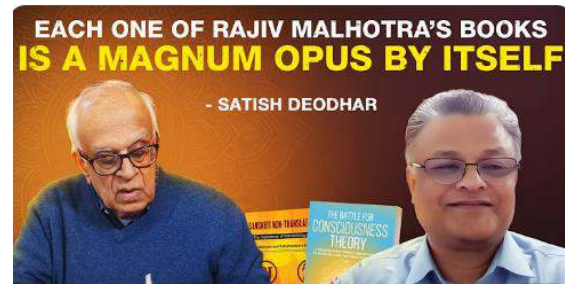
He also highlights the role of academia in both reflecting and guiding societal change. Ultimately, reading, preserving knowledge and cultivating powerful ideas are essential to sustaining intellectual and civilizational continuity. [Video](#).

Rajiv ji's vision and mission are so clear – Dr. Deepika Kothari



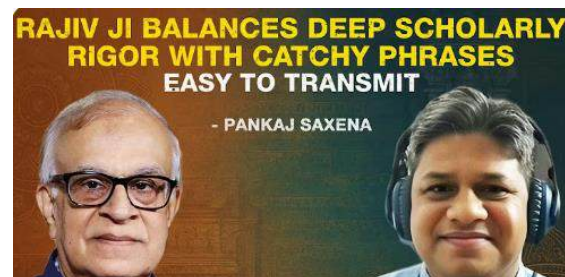
Deepika Kothari recalls Rajiv Malhotra's support for the launch of the *History of Yoga* DVD in Mumbai and its subsequent launch across five continents. Impressed by his clarity, memory and deep engagement, she describes him as a no-nonsense, driven individual with an extraordinary sense of urgency and a mission to share knowledge and wisdom. Rajiv's habit of learning even from films and music reflects his commitment to purposeful living. She also says that he has taught her the importance of researching people and institutions, and their motives before associating with them, expressing gratitude for his continued encouragement. [Video](#).

Each one of Rajiv Malhotra's books is a magnum opus by itself – Satish Deodhar



Satish Deodhar describes how Rajiv Malhotra's books inspired his research into ancient Indian economic thought. While writing *Economic Sutra*, he was introduced to *Breaking India* and later recognized Rajiv as a bridge translating India's complex knowledge systems into accessible English. Malhotra's work on Sanskrit non-translatables, civilizational knowledge and purvapaksha encouraged deeper research and challenged conventional academic priorities. He credits Rajiv with highlighting India's contributions to economics, philosophy and intellectual traditions while correcting misconceptions about texts such as *Manusmriti*. Malhotra's ideas motivated him to explore overlooked sources, including *Shukraniti*, and to continue pursuing scholarship beyond conventional "publish or perish" pressures. [Video](#).

Rajiv ji balances deep scholarly rigor with catchy phrases - Pankaj Saxena



Pankaj Saxena highlights Rajiv Malhotra's revival of purva paksha as a rigorous method for examining Western Indology and intellectual hegemony. His distinctive contribution lies in combining deep scholarly research with concise, accessible terminology that communicates complex ideas to millions. Works such as *Breaking India* and *Being*

Different have helped Indians develop greater confidence in challenging Western frameworks rather than simply fitting into them.

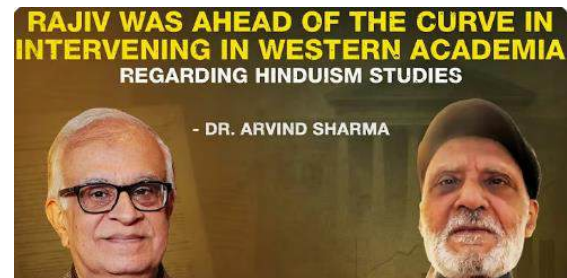
He is looking for collaborations with Infinity Foundation on integrating Indian Knowledge Systems into university curricula and producing data-driven research, including studies of Hindu charity. He concludes that Rajiv's work can strengthen civilizational confidence and contribute to a more pluralistic world. [Video](#).

Rajiv ji, being a banyan tree, cultivated poor banyan trees – Dr. M. R. Venkatesh



M.R. Venkatesh describes Rajiv Malhotra as a transformative scholar whose books, especially *Breaking India* and *Snakes in the Ganga*, have challenged prevailing narratives about India's history, Western influence, and academic institutions. He says that Malhotra has inspired Indians to write, think independently, and revive civilizational scholarship. He highlights concerns about Western exploitation of India's social fault lines, foreign influence in academia, and the colonial legacy embedded in India's institutions and Constitution. He advocates the creation of a Constitution rooted in Indian civilizational values. Above all, he believes that Rajiv's lasting legacy is in creating independent thinkers who can help India become an intellectual leader serving humanity. [Video](#).

Rajiv ahead of the curve intervening in Western studies of Hinduism – Dr. Arvind Sharma

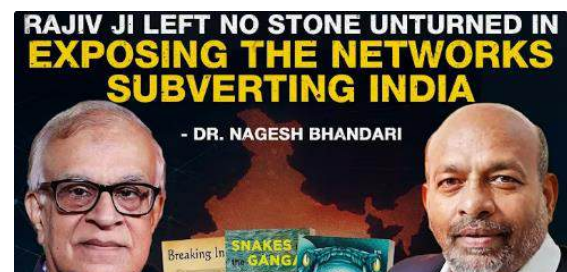


Arvind Sharma describes Rajiv Malhotra's early engagement with Indic studies in the academia, including his role in establishing a visiting professorship at Harvard.

Rajiv was the first to challenge Western academic portrayals of Hinduism and force scholars to consider how their work was received by the Hindu community. Sharma distinguishes the credibility of a speaker from the truth of their arguments, noting that Rajiv's fact-based interventions could not simply be dismissed although he was not part of the academic establishment.

He places Rajiv's work within the broader issue of India's history being reconstructed largely through Western perspectives. He also praises Rajiv for anticipating major developments and providing a voice for concerns academics within the community often hesitated to express. [Video](#).

Rajiv ji exposed the networks subverting India – Dr. Nagesh Bhandari

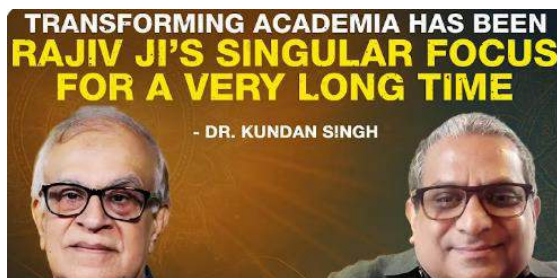


Nagesh Bhandari recalls discovering Rajiv Malhotra's work through a *Breaking India* lecture, which prompted him to support Rajiv's efforts. Their collaboration through Indus University and the Infinity Foundation

led to international conferences on Indian science and technology and landmark publications highlighting India's scientific contributions. Bhandari also promoted Rajiv's books and helped launch an online *Breaking India* course that educated over 1,000 students.

He applauds Rajiv's three decades of intellectual work—including conferences, publications, academic support and scholar training—saying how they challenged dominant narratives about India and influenced wider society. He regards Rajiv as a strategic thought leader who has advanced the cause of an Indic renaissance. [Video](#).

Transforming academia has been Rajiv ji's singular focus – Dr. Kundan Singh



Kundan Singh describes Rajiv Malhotra's work as part of a broader movement to transform Indian academia and decolonize the Indian mind.

He says that Western frameworks have heavily influenced how India is studied and that Rajiv challenges both the demonization of Indian traditions and the appropriation of Indian ideas by the West. He emphasizes that genuine decolonization requires rigorous study of Western thought alongside deeper engagement with India's own intellectual traditions.

He views academia as the key battleground where Rajiv's work must move from the periphery into the mainstream. He also highlights Infinity Foundation's support for emerging scholars and calls for greater state support to build sustained research,

literature, and teaching capacity around Indic knowledge. [Video](#).

The issues that Rajiv brought up 20–30 years ago are still relevant today – Sankrant Sanu

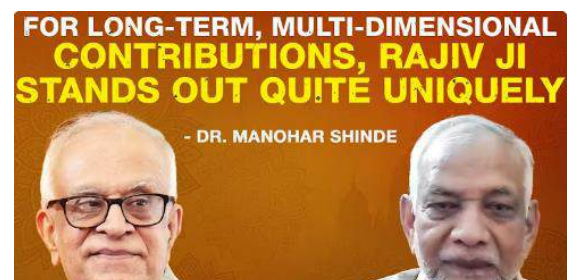


Sankrant Sanu recounts how Rajiv Malhotra's early work exposed biases in academia and school textbooks, inspiring greater awareness and activism within the Indian-American community.

Their collaboration helped publish critiques, build academic networks and establish platforms for disseminating Indian perspectives. He highlights Rajiv's strategic shift from supporting individual Western scholars who were perpetuating negative stereotypes on India to creating an independent intellectual ecosystem spanning research, publishing and media, thus breaking barriers for Hindu voices. He believes this consciousness-raising contributed to a broader cultural shift preceding the Modi era.

Looking ahead, he identifies data and AI as critical battlegrounds because AI systems can reproduce academic biases at scale, particularly because of AI's popularity among younger generations. [Video](#).

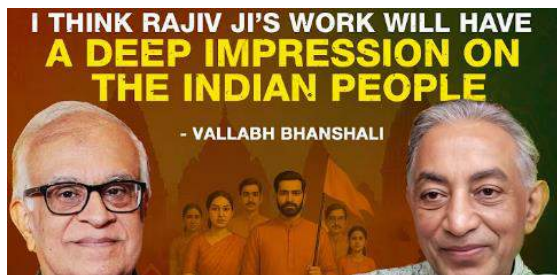
Rajivji's long-term multi-dimensional contributions – Dr Manohar Shinde



Manohar Shinde recalls meeting Rajiv Malhotra around 2004–05 at Arsha Vidya Gurukulam, where his clarity and articulation made a lasting impression on him. A subsequent weekend at Rajiv's Princeton home began a long intellectual and personal association.

Rajiv's books became a major source of inspiration, influencing his own efforts to promote academic philanthropy and build Hindu intellectual institutions. He particularly values *Snakes in the Ganga* for its critique of US academia and *Artificial Intelligence and the Future of Power* for its focus on technology and civilizational interests. He praises Rajiv's sustained intellectual contribution, accessibility, generosity, and compassion. [Video](#).

Rajiv ji's work will have a deep impression on the Indian people — Vallabh Bhansali



Vallabh Bhansali describes a long-standing relationship with Rajiv Malhotra, rooted in a shared commitment to serving and promoting Indian culture.

He admires his courage, intellectual honesty, scholarship, and strategic decision to enter academia to challenge Western narratives from within. His extensive output—books, research, seminars, and academic initiatives—is an important counter-narrative grounded in research and logic.

Bhansali believes such ideas take time to influence people, particularly amid increasing Westernization among Indian elites and youth. That is why Rajiv's work, which is in the English language, will prove useful in touching younger audiences globally. At the same time,

he stresses the importance of translating these seminal works to an even wider, global audience.

He concludes by urging him to take care of his health, as he is so precious and his contributions so invaluable. [Video](#).

Rajiv's work has left a very powerful, very strong legacy – Madhu Kishwar



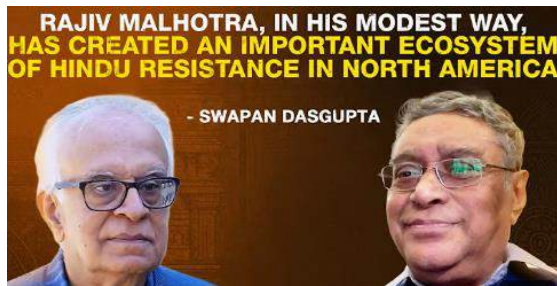
Madhu Kishwar recounts meeting Rajiv Malhotra in the late 1990s and developing a historic association through shared concerns about Indian civilization and distorted narratives about Hinduism.

She praises Rajiv's transformation from a successful corporate leader into a prolific scholar, emphasizing his rigorous research, strategic publishing, disciplined focus, and commitment to creating lasting impact.

His work challenged established academic narratives through meticulous scholarship and resulted in the coinage of new words such as *Breaking India* and *U-Turn* that subsequently entered popular vocabulary.

She also highlights Rajiv's personal financial sacrifices, dharmic grounding, and support for young scholars. She regards Rajiv's scholarship as a major contribution to India's civilizational renewal and future, and wishes him many more years of productive life. [Video](#).

Rajiv has created an important ecosystem of Hindu resistance – Swapan Dasgupta



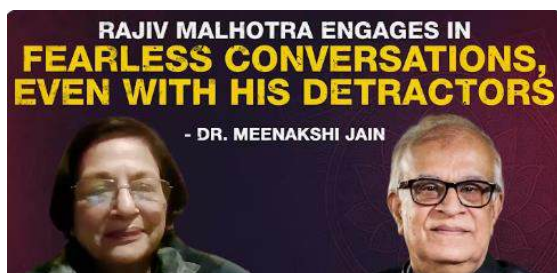
Swapan Dasgupta presents Rajiv Malhotra as an intellectual Kshatriya who has challenged Western interpretations of India and defended Indic civilization.

His work highlights several intellectual threats, separatist ideologies, academic distortions, and the role of Western institutions and international organizations in interpreting India, and particularly, Hinduism.

He argues for interpreting Hindu traditions through Indic categories rather than Western frameworks. His writings have particularly strengthened confidence among Hindus in North America and contributed to a broader Hindu resurgence in India.

Dasgupta sees Rajiv and the Infinity Foundation as having built an important intellectual ecosystem, while emphasizing the need to expand its influence within India and encourage debate around alternative perspectives. [Video](#).

Rajiv Malhotra has fearless conversations, even with detractors – Dr. Meenakshi Jain



Meenakshi Jain portrays Rajiv Malhotra as a courageous intellectual and activist who challenged dominant academic narratives about India.

She highlights his willingness to leave a comfortable career, finance his work independently, and confront critics directly.

His books, particularly *Breaking India* and *The Battle for Sanskrit*, have helped raise awareness of the threats to Indian civilization and Sanskrit institutions.

Rajiv is also praised for mentoring young scholars, collaborating with emerging writers, and making complex issues accessible through books, presentations, lectures, and podcasts.

She regards his three decades of work as a significant legacy, while emphasizing the need to disseminate his ideas more widely in India.

[Video](#).

Rajiv ji's persona and actions embody fearlessness and commitment – Dr. Richa Sinha



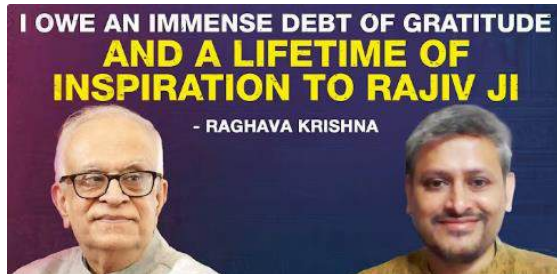
Richa Sinha describes discovering Rajiv Malhotra and the Infinity Foundation through online videos, which turned her into a supporter.

At a meeting in Scotland, she realized that Rajiv was instrumental in teaching her the importance of being an intellectual Kshatriya: fearless, evidence-based and unwilling to shy away from difficult issues.

His ongoing WhatsApp voice messages provide personal guidance and mentorship, leading her to regard him as a guru, while his books and videos remain valuable resources for generations to come. She believes that Infinity Foundation should actively cultivate emerging scholars and extend Rajiv's legacy.

She is also grateful for his contribution to discussions on Hindu phobia, hate-crime policy and international advocacy. [Video](#).

I owe an immense debt of gratitude and inspiration to Rajiv ji – Raghava Krishna

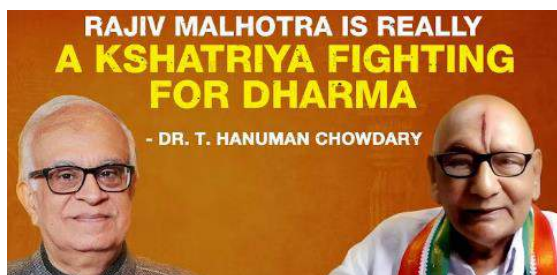


Raghava Krishna, the founder of Brhat, describes Rajiv Malhotra as a major influence on his intellectual and professional journey, beginning with his books around 2011–12 and then after meeting him in 2018. R

Rajiv helped him understand India's civilizational dynamics, challenge the dependence on Western validation, and develop a broader sense of India's global role. He praises his clarity, courage, strategic foresight, directness, and ability to anticipate emerging cultural and intellectual battles.

His work inspired him to leave corporate life and pursue deeper questions. He believes Rajiv's legacy should be expanded through research, education, cultural storytelling, university curricula, collaboration, and leadership development among young people, which is what he is attempting to do through Brhat. [Video](#).

"Rajiv Malhotra is really a kshatriya fighting for Dharma" – Dr. T. Hanuman Chowdary



T. Hanuman Chowdhury describes a long-standing commitment to the revival of Hindu

society and credits Rajiv Malhotra with challenging Western academic portrayals of India and Hinduism.

He praises Malhotra's sacrifice, scholarship, and efforts through the Infinity Foundation to counter academic misrepresentation.

He emphasizes Hinduism's civilizational importance to India, criticizes colonial educational influence and Western-funded narratives, and highlights Rajiv's books, including *The Battle for Sanskrit* and his work on AI.

He calls for greater recognition of Rajiv in India and urges Indian students abroad to understand, defend, and propagate dharma while remaining humble and committed to lifelong learning. [Video](#).

Rajiv ji's work holds tremendous appeal for younger generations – Prakruti Prativadi



Prakruti Prativadi explains how Rajiv Malhotra's research influenced her understanding of Hinduism, through his root-cause analysis and original frameworks, particularly, his Sanskrit Non-Translatables framework.

Mistranslating Sanskrit concepts into Western and other languages leads to distortion because the underlying concepts and metaphysics are absent in other societies. This leads to a cascading effect, as theories are built on top of these mistranslations, leading to gross misunderstanding of Hindu culture and classical arts.

She praises Rajiv as an intellectual Kshatriya for fearlessly addressing uncomfortable issues

with systematic, evidence-based analysis and applying STEM-style thinking to humanities.

His work is especially valuable for younger generations seeking civilizational identity. She advocates replacing imported ideological frameworks with Indic perspectives and recognizing Bharatanatyam as sacred sadhana. [Video](#).

World Affairs

Pak's Lobby Troops Storm DC — India Still Asleep? Rajiv Malhotra



In this interview hosted by Sree Iyer, Rajiv Malhotra addresses India's geopolitical positioning and lobbying strategy in Washington, D.C.

Rajiv argues that India relies too heavily on superficial optics, social media debates, and high-level photo opportunities, missing the deeper access required to influence foreign policy. In contrast, other geopolitical groups like Pakistan have embedded themselves effectively across both Democratic and Republican think tanks, ensuring representation regardless of administration changes.

To build meaningful influence, Rajiv emphasizes that India must make targeted financial and intellectual investments in top-tier U.S. think tanks and policy institutions. He warns that a lack of strategic presence leaves India vulnerable to trade tariffs, outsourcing restrictions, and tech-related sanctions. Without indigenous technological

alternatives such as proprietary operating systems or large language models, India remains at a disadvantage in diplomatic negotiations compared to nations like China.

Regarding immigration, Rajiv notes that proposed H-1B visa policy shifts will likely eliminate low-cost IT staffing intermediaries and create hurdles for small startups, while consolidating high-end talent into major technology firms. [Video](#).

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