**Infinity Foundation – Mission**

Infinity Foundation is focused on presenting, defending and promoting the dharmic worldview in the global marketplace of civilizational conversations. This work is critically important for our emerging world.

Globalization cannot simply be equated with Westernization of the planet. Non-Western civilizations must get a seat at the table as equals in crafting the frameworks of discourse, rather than simply being digested or deployed as exotic stimulants to revive an increasingly broken Eurocentric order.

Dharma offers a philosophically grounded and unique open architecture for diversity and creativity. It should not get trapped in false dichotomies, such as ‘right’ vs. ‘left’, secularism vs. religion, science vs. spirituality, economic growth vs. sustainable development. Hence IF’s long-term mission is to reposition Sanatana dharma into an important platform for material and spiritual success in the 21st century.

This requires disrupting the prevailing colonized discourse and constructing new game-changing discourse based on dharmic principles. Such new discourse needs to be configured into “products” and distributed through multiple channels. There needs to be a Home Team of trained kshatriyas to engage the various battlefields in the intellectual kurukshetra.

**Need for a Contemporary Sampradaya**

An important factor in the West’s success in spreading its ideas and making them seem universal (i.e. Western Universalism) is that the West has developed several new *schools of thought*, such as: Marxism, Orientalism, Freudianism, Jungianism, Postmodernism, Post-colonial Studies, Subaltern Studies, to name just a few. Each of these schools has its own specific and distinct:

* Well-defined body of knowledge with internal consistency and coherence.
* Core books, readers, teaching materials.
* Signature vocabulary of terms shared by the members
* Camaraderie, solidarity and loyalty among the leaders
* Elders of the tribe who sit on boards and committees, who set the strategic direction, who mentor others, who serve as ambassadors, and who fight the battles on behalf of the community.

A glaring contrast is that modern Hindu society has failed to create new schools of thought with similar impact today. There are several reasons for this failure, including:

* Many thinkers today believe that our ancient schools of thought suffice. All we need is to teach the glorious past, because “everything was already known.” According to our tradition, this view is incorrect: Though shruti is eternal, the smritis are temporal and need to be amended, adapted and new ones developed. The new schools of thought we refer to here are smritis.
* There is too much personal idolatry of modern leaders such that after their demise of the movement: (a) falls vanishes/fades (e.g. J. Krishnamurti, Maharishi Mahesh Yogi, potentially Swami Dayananda Saraswati?), or (b) collapses into disarray and infighting (e.g. Osho, ISKCON), or (c) turns into a mechanical institution with no new leader of substance (e.g. RK Mission failed to create even a single new Vivekananda in 100+ years), or (d) compromises and secularizes thereby becoming digested into so-called mainstream (e.g. Swadhyay).
* There are too many opportunistic initiatives emerging today with hasty approaches, each vying for instant success in this field. Over-ambitious new entrants into “activism” lack the maturity, sophistication and patience to be able to develop anything resembling a school of thought. This is why, unfortunately, nobody has organized the complete works of stalwarts like: Dharampal, Deen Dayal Upadhyay, Rajiv Dixit, Sita Ram Goel, Ram Swarup, etc. There is no formalization, no parampara, no institutionalized curriculum, no specific vocabulary, no identity shared by those following them as individual to form a team and develop their work further.

Consequently, we have not been able to fully leverage the work of one generation of leadership into the subsequent generations. Each new generation ends up having to reinvent and experiment with new formations. By contrast, the West’s secular movements as well as its Judeo-Christianity, and Islam are each multi-generational; they add strength on top of what gets inherited from the past.

**Development of a *Sanatana Dharma Think Tank***

Infinity Foundation is painfully aware of this crisis facing sanatana dharma’s lack of world-class intellectual institutions. It does not want his life work to suffer a similar fate upon the departure of its founder and head, Rajiv Malhotra, who is presently 67 years old. The time is now to plan for a transition. This requires a new strategy that will make IF’s core strengths and assets less dependent on its founder.

Infinity Foundation’s strategy is to become the first modern era *Sanatana Dharma Think Tank*, with the mission to develop the *Swadeshi School of Thought*. (While “think tank” is a common term used today, the more academic term is “a school of thought”.)

The broad vision is as follows:

* The think tank will develop and disseminate intellectual property in the field of humanities and social sciences whose main objective will be to examine the prevailing discourse on India/Bharat and develop new discourse that is better suited for the future of Indian civilization and the world.
* The uniqueness of this project is that it is based on assumptions and resources drawn from our civilization with an indigenous, swadeshi perspective. This is in sharp contrast to the prevailing discourse which is almost entirely based on the Western perspective.
* The scope of this work is broad and includes disciplines like: history, science, metaphysics, spirituality, yoga, Ayurveda, shastras, itihas, sociology, archaeology, linguistics, comparative studies of civilization and philosophy, but not limited to these.
* The methods for accomplishing this objective include the following: providing scholarship for research, conducting conferences, publishing books and journals, preparing and disseminating videos for public education, conducting events to publicise the research, and so on.

**Situation Analysis – Planning the Transition from the Founder**

A good way to start any strategic planning exercise is to do an inventory of one’s strengths which one can leverage. By leveraging these, we ought to do what we can do better than others, and not dilute ourselves by chasing what many others can do also. One way to discover our assets is to ask: What will survive if the leader were to die tomorrow?

In other words, what is the worth of the assets and capital that has been created – i.e. that which is impersonal, or should become less dependent upon the founder? Such a framework is useful for evaluating the progress and standing of any knowledge-based organization. The criteria for evaluation must be assets that are impersonal and objective.

Infinity Foundation’s report card in this regard may be summarized below. Besides listing our key assets as of today, the last column indicates our forecast/goal showing where these assets are expected to be in the future.

|  |  |  |  |
| --- | --- | --- | --- |
|  | **IF Assets** | **Present** | **Target for 5 years** |
| 1 | Corpus – IF (USA) | $5 million | $10 M (🡺 $25 M on RM’s death) |
| 2 | Corpus – IFI (India) | INR 50 Lakhs | INR 5 Crores |
| 3 | Social Media – Facebook Followers | 4.5 Million | 10 Million |
| 4 | Social Media – YouTube Subscribers | 53,000 | 1 Million |
| 5 | R&D & Intellectual Property – RM’s books | 5 | 20 |
| 6 | R&D – Swadeshi Indology research volumes | 8 (in pipeline) | 50 |
| 7 | Library of Video Intellectual Property | 800 videos; in-house studio infrastructure; weekly show | 2,500 videos; 10,000 annotated clips in 50 themes |
| 8 | Courses – e-learning | 1 (pilot) | Level 1, 2 and 3 Certificates |
| 9 | Courses – student base | 1,000 (pilot) | IK army of 1 lakh graduates |
| 10 | Game-changing paradigms & strategic interventions | 8 topics/kshetras | 15 kshetras |
| 11 | Home Team – Senior Intellectual Kshatriyas | 10 | 108 |

While the corpus of money and intellectual property are impersonal, many of the other assets are dependent on the founder. Our situation is as follows:

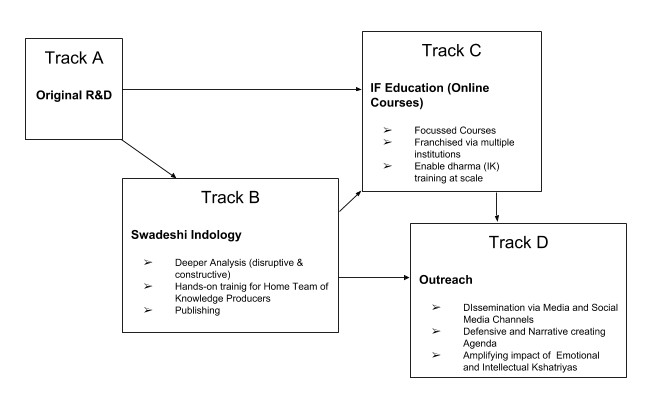
* We might face a decline in financial donations and in the production of new research upon the founder’s departure. We wish to quickly accumulate considerable financial corpus and robust research assets to provide the momentum to continue.
* The brand/goodwill dependent asset classes could suffer immensely. We must:
  + Reduce dependency on RM by turning his works into courses and e-learning;
  + Produce scholars who work in IF’s school of thought: via SI conferences, E-learning, college courses, stipends;
  + Create IF institutional brand;
  + Strategic alliances with government & selective institutions.

**Priority Projects**

The strategic plan requires these types of developments:

* Knowledge Corpus: The solidification of RM’s works into robust readers and educational materials so it can reach wider audiences impersonally. This must be cogent, effective and built on a deep and pragmatic 360-degree understanding of the Kurukshetra. The Kurukshetra includes not only our variety of opponents but also a broad spectrum of Vedic/Hindu society at individual and group levels.
* Human Resource Development (Parampara): At the mainstream level, this means training undergraduate and postgraduate students using e-learning and classroom courses. At the advanced level of producing scholars this requires mentoring young scholars to think along the same lines for developing their own research products.
* Institutionalization (Sampradaya): Create an impersonal mechanism that outlives individuals, and that enshrines and protects the various kinds of assets, funds and propagates its knowledge and the persons carrying that knowledge.
* Potential names: DIKSHA (Dharma Intellectual Kshatriya Academy); Swadeshi School of Thought; Sanatana Dharma Think Tank; Infinity Foundation Sampradaya.

The diagram below captures the first area of development as Track A, and the second area as Tracks B, C and D.



These activities are further elaborated below.

1. Powerful Discourse: – RM will complete his research & other IF scholars will do their work (to be defined) to produce new discourse that will *change the game.* RM’s work in progress is as follows and needs to be completed.

|  |  |
| --- | --- |
| 1. DISRUPTION   (Non-ignorable & Game-changing) | 1. (RE) CONSTRUCTION   (Creative & Courageous) |
| CRITIQUE OF OTHERS:   * Critique of dominant discourses: Western Universalism’s and Urduization’s categories, frameworks, vocabulary, theories & hermeneutics * Power structures – funding, nexuses, institutions, adhikara, “experts”, cartels, career paths | RE-DISCVER OUR PAST:   * Uturn Theory & Digestions – many volumes on specific disciplines/themes * Recover & reclaim our Intellectual History |
| CRITIQUE OF OURSELVES:   * Colonial mindsets * Institutional structures in Indian society | RE-IMAGINING/NEW SMRITIS:   * Sacred narratives & enactments – unity * Women, minorities, Dalits * Sacred geographies, history of communities * For several domains – e.g. education system, media, governance, Hindu sampradayas, etc. |

Research topics in the pipeline

* 1. Disruption:
* History of Indology – cover the past few centuries of Western study. Main Indologists, schools, theses generated, agendas, impact on them and us.
* American Frontier and India – history of the American Frontier lens; how it is being applied to India today; ramifications & how to reverse the gaze.
* South Asian Studies critique – (1) Specific scholar/school; (2) broad analysis of the players, their output & impact.
* Moron Smriti /Colonized mindsets – analysis of various kinds of Indian colonized minds, causes, remedies.
* Appropriations (Uturns/Digestion) examined to reclaim our intellectual history: each theme is about how, who, when appropriated Indian civilization to formulate what is regarded as an aspect of Western civilization today. Each has involved a major excavation of sources and often worldwide chase to compile the forensic evidence. This multi-volume will be a game changer in the history of ideas and will reposition dharma’s global position and relevance for the future. The list below shows some of the major categories of research.
  + - * + Spirituality, yoga, healing
        + Christianity – (yes, Christianity appropriated a lot from Hindu-Buddhist sources, but this is not acknowledged)
        + Buddhist influences on western thought, including philosophy psychology, cognitive sciences (3 vols.)
        + Hindu influences on modern Neuroscience, cognitive science
        + Philosophy (e.g. Perennialism, Wilber, postmodernism…)
        + Math, astronomy, physics
        + Botany, ecology
        + Linguistics
        + Western Feminism
        + Education systems – e.g. accelerated learning
        + Dance – e.g. Grotowski & modern dance
        + “Liberalism”, environmentalism, human rights
        + Influences of specific gurus in the West
        + New age, pop culture
* Collections of RM’s prior essays, blogs, various conferences proceeding, video editing and organizing into library of training materials.
  1. New Smritis (Construction):
* Unity of all platforms of modern Hinduism (= Yajna): a deeply original and profoundly transformative book that connects the Veda to the various platforms across Hinduism.
* The Indian Grand Narrative – book & course.
* Dharma is taught through various gateways to reach the youth, each gateway being a contemporary issue and topic of interest, such as:
  + Environmentalism
  + Faith Pluralism
  + Mind Sciences, Creativity theories, etc
  + Health, medicine
  + Animal rights
  + Computational linguistics
  + Origins of ancient civilizations – excavate underwater Dwarka, etc.
  + Farming
  + Governance, Management, Economics
  + Feminine divinity

1. Parampara/Teams – Create a Home Team of young scholars, using conferences and senior mentors:

* Training ground for young scholars, who must be initiated (to avoid defections & Uturns)
* Must be polished, well rounded, articulate, psychologically strong, intellectually solid, hard working
* Examples of opponents doing this: Jamia Milia (Islam); JNU (Marxism); seminaries (Christian) across India. BHU was set up for this purpose, but got secularized
* Need to get them jobs & careers.
* Program should be broad & deep, including purva paksha of opponents. Master the Hindu positions on the following major battles:
  + Aryan/Dravidian, Evangelism, Neo-Hinduism thesis
  + Human rights: Women’s issues, deva dasis, dowry, sati, etc.; Caste; Minorities
  + Freudian psychoanalysis of gurus, symbols, devatas, rituals, etc.
  + Relations among Buddhism, Jainism, Sikhism, etc. (e.g. Who destroyed Buddhism?)
  + Reversing the gaze on the West
  + Positive contributions of Indian Knowledge Systems
  + Reclaiming Hindu Rashtra: Hindu festivals; holidays; names of Indian cities; cow protection, temple properties; UCC; Article 370
  + Secularism & Sameness, versus sapeksha dharma
  + Digestion into Judeo-Christianity, Western secularism, Islam

1. Knowledge packaging as “products”: - Package the research into multiple formats and levels of sophistication for different audiences and objectives. These products include:

* Big research books that serve as reference works long term and withstand the anticipated counter attacks
* Short and simple books
* Web sites – both static information and interactive forums
* Films
* Online courses
* Workshops & Conferences
* K-12 education
* Translations into Indian languages

1. Kurukshetra engagement: Combat experience for the Home Team, creating good leaders and experts in various battlefields. Training for the following:

* Hindu sampradayas, temples, gurus – broaden beyond knowledge of their own sect
* Civic & political groups – deepen the understanding of competitors & own dharma
* Think tanks; NGOs – create new ones & influence old ones
* Government policymakers – provide Hindu based policy positions
* Media – re-educate, neutralize, attack
* Mainstream academic institutions – infiltrate with young faculty and our research
* Education – Input for rewriting textbooks & teacher training
* Youth empowerment – modernized versions of “shakhas”
* Alienated, secularized Hindus – bring back to dharma via various “modern gateways”
* Sympathetic White “Hindus” – deploy as our fighters, but never in control
* Interfaith diplomacy: sama-dana (“Good Cops”); bheda-danda training (“Bad Cops”)
* Blatant opponents – debate, attack, expose.
* Start new & infiltrate old channels: journals, conferences, litfests, influential forums.

**Building a Sampradaya or Institution**

The term we can use for an institution that serves as the home for such a body of knowledge and the people who carry it is sampradaya. Our strategy is to develop IF into a sampradaya or institutional form serving as the vehicle to continue our distinct work beyond the funder – initially solidifying his work and then extrapolating it to other scholars’ work which must be consistent and based on the same premises and framework.

The strategy and projects discussed here should guide IF to make choices on resource allocation, such as:

* What *topics* are important for our conferences, scholarly support, publishing, etc.? We must avoid those that are not our core, even if that means sacrificing opportunities and some excitement.
* What kinds of *subject-matter experts* to align with, and who to avoid even though they may be important players?

IF must avoid becoming like most other Hindu organizations that fall into crisis, collapse, break up or otherwise become dysfunctional after the founder’s death. Indians have a weakness to want to create new organizations instead of strengthening existing ones. Our assumption is that in the vast and over-crowded jungle of activism, no other organization exists with IF’s experience and expertise, level of competence and promise for further pioneering work. IF has succeeded in not getting lost in the jungle and has managed to not only remain a distinct brand but also strengthen its lead over others in critical areas.

**Milestones**

Short Term (1 to 3 years)

* Publish as much of the work in progress as possible – 1 or 2 major books annually
* Productize and disseminate 🡺 create mainstream buzz, both disruptive and constructive
* Produce 3 senior mentors and 30 good Intellectual Kshatriyas
* Stay focused, small scale, closely managed team 🡺 small funding, no physical infrastructure

Medium Term (3 to 5 years):

* Grow research assistants 🡪 co-authors 🡪 launch careers of independent authors
* 5 senior mentors and 108 good Intellectual Kshatriyas
* Scale up DIKSHA (Dharma Intellectual Kshatriya Academy)

Long Term (6 – 10 years):

* Major multi-function Dharma think tank
* Multiple intellectual leaders in their specialized domains

**Background of the Founder & CEO**

Rajiv Malhotra, Infinity’s founder, had a fast-track US career as corporate executive, management consultant and business entrepreneur. At age 44, he retired completely from material pursuits to devote his life solely to serving the cause of his heritage. He is a well-known scholar, acclaimed author and high profile public intellectual with a widespread following in India and the West.

Infinity Foundation has given 400 grants (totalling $6 million) for pioneering research:

* Used the Indian lens to map the Kurukshetra of civilizational discourse
* Identified, studied and responded to biases, stereotypes and denigration of Hindu dharma
* Exposed numerous instances of appropriation of Hindu-Buddhist ideas and practices that get reclassified as Christianity or Western science
* Galvanized awareness among the Indian diaspora, Hindu gurus and civic leaders
* Funded chairs and programs in prestigious universities that can be game changing
* Led school curriculum and textbook activism in favor of our civilization
* Pioneered research on Indian approaches to mind sciences
* Publishing History of Indian Science & Technology series (14 volumes done out of 20).
* Conducted workshops and youth events on Hindu identity: Why, How, What
* Developing original futurist solution to global issues using dharmic knowledge systems
* Launched social media activism to counter old, established print and TV biases

Now at 67, Rajiv wants to complete his work involving three separate priorities:

1. Complete and publish the pipeline of original research to challenge prevailing paradigms
2. Disseminate this path-breaking knowledge widely using multiple channels
3. Train an army of intellectual kshatriyas to reposition Indian civilization in the global discourse and carry his work forward to the next generation.