

A COMPREHENSIVE STUDY ON THE POWER OF YOGA ON THE PHILOSOPHY OF 'CHITTA'

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ABSTRACT

The core idea behind yoga is deceptively straightforward: the mind, the body, and the spirit are not three distinct entities but rather aspects of a single whole. The investigation of the more profound aspects of the body, mind, and spirit can be aided by a wide variety of philosophical concepts. It is imperative that we educate ourselves on these concepts and get knowledge of them in order to make the transition from viewing ourselves as distinct individuals to coming to terms with our unitary nature. Consider the function of Chitta in the human body as a computer system with certain software and hardware. Chitta is analogous to computer software, with the physical body serving as the hardware. It is the software that allows you to experience the outside world via your body (hardware) and realize your inner-self. The purpose of this research is to investigate and explore the Chitta in which we discuss the Chitta and Yoga, its evolution and Chitta with the other terms. Further in this paper we discussed the philosophical foundations of yoga, the idea of Chitta (Consciousness) and role of Chitta in Bhagwat Gita and Upanishads

Keywords: Yoga, Consciousness, Philosophy, Chitta, Bhagwat Gita, Upanishad etc.

1. INTRODUCTION

There is evidence that people in the Indus Valley Civilization engaged in yogic activities, which suggests that yoga as a practice and a philosophy of life has been followed for more than 4,500 years. In the past few decades, there

has been a renaissance in the efficacy of yoga and meditation as a practice, with significant scientific data supporting both of these practices. There is a significant body of scientific data that has been published, indicating the advantages of yogic practices

such as "asana," "pranayama," and "dhyana," on mental and physical well-being.

According to the beliefs of yoga philosophy, the soul possesses the quality of 'chitta'. Because of our 'chitta', we are able to perceive not just the world around us, but also the world within us, consisting of our thoughts, feelings, and so on. The practice of yoga seeks to raise our awareness from a material to a spiritual view in order to re-establish a connection with the absolute truth. The practice of yoga encourages a turning within of the 'chitta'. Happiness on a spiritual level is unattainable through material pursuits; it can

only be attained by understanding oneself and coming to terms with the absolute truth. According to the lyrics of the Workers' Anthem, "Life is for those who are free and fearless; death is for those who are bought and sold".

The mind, the body, and consciousness are each their own distinct entities. The mind and the body are both constrained by the constraints of their physical existence, but consciousness is present everywhere. Some people believe that 'chitta' is the light that shines forth from within the physical body. This part of us is referred to by some as our soul or our higher self. We can utilize the practice of meditation as a technique to facilitate improved access to our higher selves, also known as our soul selves (atman) or our most conscious states. It is essential to have a solid understanding of the fact that we are able to see reality in addition to the physical. This concept on its own broadens our awareness beyond the ego and into the boundless essence of our 'chitta'. It is clear to us that 'chitta' and the mind is two distinct aspects of our

experience since, even when our minds are blank; we are nonetheless conscious and sentient. Samadhi is the name given to this condition, and yogis dedicate their entire lives to developing the ability to maintain this state permanently.

2. YOGA

There are many different responses to this essential question.

- ⇒ Yoga is the practice of bringing one's mental activity under control (process).
- ⇒ Yoga is the practice of distancing oneself from all that is connected with sorrow.
- ⇒ Yoga is balance (equanimity).
- ⇒ People often say that yoga is the process of unifying a complex web of opposites.

Yoga is a discipline that dates back thousands of years and consists of holding various positions, focusing one's attention, and taking slow, deep breaths. Doing yoga on a consistent basis can improve one's resilience, strength, tranquilly, flexibility, and overall well-being. There has been a recent surge in interest in yoga as a type of physical activity all around the world. Over time, yoga as a discipline has undergone several transformations.

The goal of yoga is to unite the individual self (by means of a procedure that imposes restrictions on the mind) with the universal self. These definitions make it abundantly clear that the practice of yoga is indispensable to all human beings, given that it is inherent in the human condition to look for joy and liberation from adversity and suffering.



Figure 1: Some Yoga Postures

2.1 Physical Benefits:

- Develops a toned, flexible, and strong body.
- Increases vigour, energy, and respiration.
- Aids in maintaining a balanced metabolism.
- Improves cardiovascular and circulatory health.
- Relieves discomfort.
- Aids in making you appear and feel younger than your age.
- Enhances athletic performance.

2.2 Mental Benefits:

- Makes it easier for you to relax and deal with stressful situations.
- Teach you how to quiet your mind so you can direct your energy where you want it to go - into a

challenging yoga posture, on the tennis court or golf course, at the office, etc.

- Promotes positive thinking and self-acceptance.

2.3 Spiritual Benefits:

- Increases awareness of your body, your emotions, the environment around you, and others' needs.
- Encourages interdependence between the mind, body, and soul.
- Aids in the realization of "oneness."

3. YOGA PHILOSOPHY

In the context of India's ancient Vedic culture, the knowledge that propels one forward and frees one from the limiting experience of body consciousness or the name and form consciousness, the utmost knowledge that gives upon one cosmic consciousness, is recognized as the higher knowledge or the greater knowledge, and it is referred to as Para Vidya.



Figure 2: The Yoga Philosophy

Yoga's central aspect is that the mind, the body, and the spirit are all intertwined and cannot be distinguished from one another. But there are a wide variety of philosophical concepts that can be used to investigate the more profound aspects of the body, mind, and spirit. It is critical for us to educate ourselves on these concepts and get knowledge of them in order to make the transition from viewing ourselves as distinct individuals to coming to terms with our unitary nature.

Yoga philosophy holds that spiritual ignorance is what causes pain and keeps us bound to the circle of samsara (cycle of rebirth). The dismantling of our ignorance can be accomplished through a variety of yoga postures and practices. Yet, the primary tenets of yoga philosophy are on cultivating mental clarity, detachment, spiritual knowledge, and self-awareness.

The philosophy of yoga gives a personal perspective for getting the most out of practices such as the flow of postures, exercises that focus on the breath, or practices that meditate on the mind. And if one takes a philosophical approach to yoga, then all of one's activities are limbs that support one's own Lordship and mastery over life. Practices such as posture

flow or breathing exercises can become fetishes and obstacles to one's own Lordliness if yoga philosophy is absent.

4. 'CHITTA' OR CONSCIOUSNESS

The Sanskrit word chitta, which translates to "consciousness," originates from the root word chit, which means "to perceive." It is all that can be perceived as well as all that is perceived at this moment. All that can be perceived is contained within the realm that is consciousness. Spirit is another name for Chitta, which can be used interchangeably. Patanjali, the author of the Yoga Sutras, defines yoga as yoga-chitta-vritti-nirodaha. This phrase translates to "the elimination of all misunderstandings and diversions caused by the fluctuations of one's mind via the practice of yoga."

The word "consciousness" originates from the Latin roots "con" and "scire," which literally translate to "by which we know." Awareness regarding one's own self or one's own distinctive ideas, memories, feelings, experiences, and surroundings is related with consciousness. It is the condition of being able to use one's senses and mental powers to comprehend what is going on around them. Knowledge of one's own mental states as well

as knowledge of the outside world can be gained through consciousness. It can appear that "conscious" is the same thing as "experience," "attention," or "awareness."

According to the writings of the ancient Indians, the term 'chetana' refers to the spirit or vital force that is connected to a life. The ancient Indian scriptures make it abundantly plain that the life force, also known as chetana, can be found independently residing in even the smallest biological component of a living body. We could say that consciousness is related with both the elements of the individual as well as the aspects of the collective and the cosmos. Several of the observable constituents of the unitary state of consciousness can be defined, including awareness, mindfulness, cognition, attention, discrimination, memory, volition, response, observance, and observation. The terms awareness and attention are not synonymous with consciousness. It is a synthesis of each of those elements.

Pure consciousness acts as a foundation for conditioned consciousness, also known as chitta, which is the fundamental substance that is responsible for the formation of the universe. The fundamental component of experience is known as consciousness. When one reaches a level of knowing that is beyond consciousness, there is nothing else that can be known. This is the ultimate reality. The consciousness is a power that is both unseen and active, and it has manifested itself in a variety of shapes, names, and colours. It also lays out its beauty and fragrance in a variety of forms of life on the earth of this cosmos. Yet, human consciousness is by much more than any other manifestation of 'chitta', as it contains all of the hidden mysteries of 'chitta' and continues to flow endlessly towards its absolute manifestation.

4.1 Consciousness flow in Us: Body, Mind (Manas) & Soul

The mind (Manas) connects the body and soul; a soul is sentient, yet it is stationary in the heart.

A mind, on the other hand, is active but does not have its own awareness.

Consider the mind without a soul to be an unconscious device that cannot function correctly. To enable the mind to function properly, the soul's awareness is conveyed to the mind and then to the whole body through the mind.

In this manner, the mind functions as a channel for the flow of awareness between the body and the soul.

4.2 Stages of Chitta

Chitta/Consciousness is divided into Seven Stages

The following is an explanation given by Yoga Vasistha regarding the seven levels of jnana (the Sapta Jnana Bhoomika) or samadhi in order to reach the greatest state of consciousness:

(1) Stage 1: Subheccha (Right desire)

The desire for enlightenment; positive desires for studying the scriptures, associating with knowledgeable people, acting without expectations, and the motivation to do good work.

(2) Step 2: Vicharana (Right Reflection)

Correct Inquiry, Continuous Atomic Inquiry, and Contemplation of Moksha.

(3) Stage 3: Tanumanasi (Disappearance of mind)

Tenuous mind; the longing after sensual object is thinned, limiting the distraction of the mind;

free from all attractions via the preceding two stages.

(4) Stage Four: Satvapatti (Self-Realization)

Expanding the sattva-guna, destroying all vasanas, looking upon all things in the cosmos with equal eyes, and recognizing the nature of Sat.

(5) Stage 5: Asamsakti (Non-attachment)

Anasakti; jivanmukti stage; experience of ananda svarupa; manifestations of sattva guna without any desire for the result of activities via the practice of the four stages that came before it.

(6) Stage 6: Padarthabhavana (Non-perception of objects)

Non-perception of objects internally and externally; remains pleased in Atman; engages in deeds only when compelled to do so by others.

(7) Stage 7: Turyaga (Experience of state beyond words)

Transcendence; according to the path of jnana, this is the last stage, which is also called as the state of supreme consciousness or pure consciousness or unified consciousness or truth-consciousness-infinity.

5. YOGA & CHITTA

5.1 Combine term Yoga & Chitta

The state of being aware of something, whether it be something internal to the mind or something external inside the physical or sensory world, is referred to as 'chitta' or consciousness. It is possible to characterise it as an individual's unique knowledge of (often simultaneous) their own thoughts, feelings, sensory experiences, and the environment around them. Most philosophers are in agreement, despite the fact that the term 'chitta' or 'state of consciousness' can be tricky to define, that the average person has some kind of innate comprehension of what it means.

This is a fundamental idea in yoga, as traditional yogis used to hold the belief that everything in the cosmos stemmed from a single, all-pervading consciousness. Because of this, some people believe that 'chitta' is the same as God.

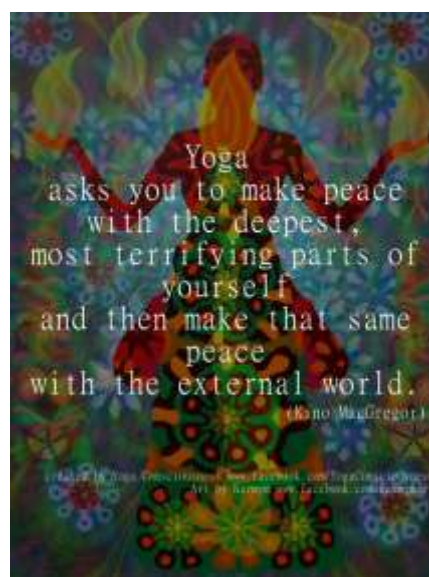


Figure 3: Yoga & Chitta

A number of yogic philosophers, like Swami Kriyananda, are of the opinion that 'chitta' is the ultimate or most refined condition. It is believed that vibrating energy is the manifestation of matter, and that energy itself is believed to be the manifestation of 'chitta'. In this sense, it is argued that 'chitta' cannot be defined since once it is, it is no longer pure. This is why it is believed that 'chitta' cannot be defined.

Through the process of introspection, also known as an investigation of the mind, practitioners of Yogic techniques such as mindfulness and meditation are able to investigate and comprehend the nature of awareness. In order to gain a deeper comprehension of 'chitta', the practitioner must first turn their attention away from the things that are present in their awareness and towards the instrument of their experience, which is Consciousness itself.

A significant number of yogis are of the opinion that the individual state of 'chitta' is merely a component of the overarching collective global consciousness, much in the same way as waves are components of oceans. In this view, 'chitta' is what binds together all beings and things in the universe.

5.2 Evolution of Chitta and Yoga

The metaphysical concept of 'chitta' refers to the unchanging and unchangingly real nature of the universe. The term "evolution of 'chitta'" refers to the process of increasing one's level of consciousness by engaging in a variety of yogic practices. Some examples of these practices include pranopasana, pranava dhyana, pranayama, and pranavidya. These practices are intended to facilitate the inner evolution of consciousness from a lower level to a higher

level, or from human consciousness to superhuman consciousness. The evolution of consciousness is the overarching principle that can be observed everywhere in nature. 'Chitta' has continued to advance throughout human history, which has led to the inner growth of humans. It is the improvement in inner growth that is beyond the mind. Because of its emergence on earth, 'chitta' has developed into many different forms over time.

According to Swami Niranjanananda, 'chitta' is the component of creation that is continuously undergoing change and that is constantly evolving. As a result, 'chitta' has traditionally been divided into several forms and names, which symbolize distinct levels of evolution. It has been observed that the emergence of human psychology marks the beginning of a new process of evolution, by which the human being becomes a conscious participant and collaborator in the evolution of consciousness. This is the case because the emergence of human psychology marks the beginning of the process.

There are many different approaches that can be taken to evolve human consciousness; nevertheless, the process of evolution itself occurs in humans in one of two distinct ways: either subconsciously or consciously. The subconscious mode of evolution may proceed in a very natural manner without any involvement of self-efforts in the realization of inner potentialities. Even after the appearance of the mind, the development of consciousness in the human being continues as an unconscious process. This is due to the fact that the origins of matter, life, and the mind lay in the unconscious, from whence they have evolved. The first thing that must be done in order to emerge from the primordial unconsciousness is to cultivate a conscious ego, which is the one

and only quality that has been ascribed to the human person. When the conscious ego is present in a person, that person is able to become an individual and to differentiate his or her individuality from the individuality of other people in two distinct ways, namely, externally and internally.

Outwardly, a person can be distinguishable from other people in a variety of ways, including their physical, vital, and mental experiences. This aspect of themselves is referred to as their "outer self," and it is what sets them apart from the rest of their being. When we are in our normal state of consciousness, in which we are identified with the outer being (the body, mind, impulses, and feelings), we are almost completely unconscious of the inner being and of the constant action that it has on the surface consciousness. This is because we are focused on the outer being, which is our body, mind, impulses, and feelings. The yogic methods involve making specific, methodized efforts in a conscious way towards self-perfection. This steadily and rapidly advances the evolution of human consciousness.

6. CHITTA WITH OTHER TERMS

6.1 Chitta & Science

The ways in which scientists think about 'chitta' evolve all the time. In the past, a significant number of scientists have held the belief that the brain is responsible for producing its own consciousness.

The following is a list of some of the characteristics of 'chitta' that can help shed light on some aspects of the scientific understanding of 'chitta':

- ⇒ It is not possible to quantify 'chitta'. There needs to be an instrument in order to measure something. And in

terms of gauging consciousness, that very device has its drawbacks to a certain level.

- ⇒ The experiential level, not the academic one, is the only one at which consciousness can be comprehended. In most cases, when we are able to sense something or be aware of something, we are able to confirm the presence of that specific thing or object. Nonetheless, there are circumstances, such as the condition of deep slumber, in which we are not aware of anything despite the fact that we are still alive.
- ⇒ There is a genuine and unfathomable thing called 'chitta'. You won't be able to get rid of it.
- ⇒ Conscious states are by definition subjective in the sense that they only exist as experienced by some human or animal subject.
- ⇒ Consciousness exists as a unified field of consciousness.
- ⇒ Consciousness has a causal relationship to our behaviour.
- ⇒ Although the items or substances appear to be distinct, they are really vibrations. There is no change in the vibration level; however, there is a change in the instrument level.
- ⇒ Science connects to the observer but not to the instrument through which it is being viewed. The act of observation is altering as a result of the observer (here, the observer is also an instrument).
- ⇒ In deep understanding, we cannot stop

observing. It is a constant process that results in varied experiences. And it is our innate nature. Consciousness has a wakefulness-like quality.

6.2 Chitta/Consciousness & Spirituality

The definition of the word "Spirituality" in the dictionary is "the state or quality of being interested with spiritual concerns." The Encyclopedia of Religion and Ethics, edited by Hastings states, "The subjective 'spirituality' does not occur in the scripture, but the adjective 'spiritual' is frequently used to describe the character of the man who has entered the kingdom of God." Spirituality is a way of life that takes a very different view of consciousness. In order to realize our True Self or Consciousness, spirituality's ultimate goal is to make us more conscious. In the Hindu faith, spirituality is referred to as *tattvajnana* or mysticism. That is the essence of a soul's life. Spiritual activities are personal practices that raise our awareness from our regular levels (i.e., bodily or coarse levels) to a deeper level in order to realize our soul or Atman.

The spiritual component of yogic activities is 'chitta', according to the discipline of yoga. With the study and practice of yoga's many diverse routes, one can deepen their awareness on both a theoretical and practical level. Our numerous desires are seen at the standard levels of our awareness; however, if we raise the bar for ourselves in terms of our level of awareness, we are able to glimpse the consciousness of the soul. The yogic practices help build the spiritual qualities that create harmony or balance between an individual's intentions and actions, and ultimately help develop the level of awareness necessary to realize the consciousness of the soul.

The development of spirituality of 'chitta' involves the formation of attitudes towards a

personal quest, which are expressions of the yearning of the soul. Swami Vivekananda believed that each individual has their own unique spiritual path that is in line with their inner nature. Every individual possesses his or her own unique style of thinking, feeling, and willing, as well as his or her own capabilities, talents, requirements, and flaws, which collectively make up his or her inner nature, or his or her own "law of being." Although there are individual differences in spiritual practices, the highlighted motives behind those practices are still the same: to control our inner nature and to develop our awareness for the purpose of realizing our own Self or Spirit or Consciousness as a part of the Universal Self or Spirit or Consciousness.

Realizing the divinity that exists not only within oneself but also within other beings should be the ultimate goal of a person who is spiritual.

7. CHITTA IN UPANISHADS

The Upanishads are also referred to as Vedanta, which means "the end of the Veda." The Upanishads discuss the distinction between the Individual Soul (Jeeva) and the Absolute Soul (Brahman or Atman). Jeevatma is the individual self, while Atma is the absolute soul. The supreme soul is the very centre of each person. The Vedic understanding or notion of 'chitta' is not fundamentally different from the Upanishadic understanding or view of consciousness. The only key distinction is that Vedic thinking does not place a primary emphasis on consciousness. 'chitta' is a term used to describe or refer to Ultimate Reality in the Upanishads. It is frequently used as a synonym for Brahman, which is another phrase used in the Upanishads to refer to the Absolute Reality. Both the idea of consciousness and Brahman are utilised equally throughout the

Upanishads, hence there is no significant differentiation to be found between the two in these ancient texts. "In the beginning, there was nothing but consciousness, also known as Atman, and nothing else besides it." According to the Aitareya Upanishad, "It Wanted to Create Worlds" (II. vi. 3)

"Atman was the only thing that existed in the beginning, or before everything else came into being. It wished to be born," Taittiriya Upanishad (II. vi. 1)

According to the Svetasvatara Upanishad,

*Nityo nityanam cetanascetananameko
bahunam yo vidadhati kaman I*

*Tatkaranam samkhyayogadhigamyam
jnatva devam mucyate saravapasaih II*

- Svetasvatara Upanishad (6.13)

(There is only one everlasting consciousness, and this consciousness is what makes up the absolute law of karma. The results of karma for individual souls may be found in the supreme consciousness, and by practicing the yoga of knowledge and the yoga of action, one can become free from everything.)

8. CHITTA IN BHAGAVAD GITA

The Bhagavad Gita can be thought of as the condensed form of the Vedas. The Bhagavad Gita shows significant signs of having been influenced by the Upanishads. It is a global scripture that may be applied to all people, regardless of their disposition, at any moment. The Bhagavad Gita describes the soul as a spiritual being that is also equipped with 'chitta'. The soul's most essential quality is that of 'chitta'. The soul is the life-force or active principle that animates matter. There are three primary features that can be used to tell matter from soul. On the other hand, the body or matter

possesses none of these properties, whereas the soul is eternal (which is referred to as sat), is full of consciousness (which is referred to as chit), and is full of pleasure (which is referred to as ananda). The body is ephemeral; it is dependent on consciousness for its continued existence; and it is the source of either fleeting anguish or delight. When the body is slain by any act of violence, there is no impact at any point.

The soul or 'chitta' is fundamentally inseparable from it; as a result, it is unaffected by birth and death, by development and decay, by finitude or change, despite the fact that our bodies are "dust returning into dust" (Bhagavad Gita, Chapter 6, Verse 29).

9. CONCLUSION

The search for 'chitta' in Indian philosophy and religion has been pursued through the study of teleological and ontological evolution of the cosmos, through the study of mind or manas, and through the study of consciousness as manifested in different states of existence, viz. the waking state, the dream state, and the state of dreamless sleep. According to the cosmology of Vedanta and the philosophy of Yoga, prana is the initial stage in the evolution of 'chitta', and it is also the first prominent manifestation of consciousness. Yoga places a lot of emphasis on prana since it acts as a link between the body and the mind. At each and every level of relative existence, the prana makes its presence known. At the physical level, it represents the complete sum of all interactions that take place on a physical level. The psychic forces are how prana appears on the mental level. On the spiritual level, the prana continues to exist as one continuous and undivided being.

The yoga philosophy begins with the prescription of the control of mental alterations. Yoga explains numerous practical components

to promote unity consciousness, which is to have the experience of unity consciousness, which is a degree of vibration that extends beyond the Self and reaches the hearts and souls of all beings and existence. Oneness, compassion, love, and respect both for other people and for nature are the outward manifestations of unity consciousness.

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