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GRT
JAVANA CITTAS AND SOCIAL OBJECTS

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ABSTRACT

Whenever we have mental process via five sense doors or via direct mind door, we have usually seven javana cittas which can give some result in this life or next lives. Some javanas can produce a life of a sentient being, i.e., a human or a dog, etc. Among sentient beings, human beings come to exist as social objects in the society. These social objects are running with javana cittas in the social communication and social actions. Without javana cittas, societal actions, social relations, social duties, etc., will stop in the society.

KEYWORDS : kusala javana, akusala javana, productive javana, supportive javana, destructive javana, obstructive javanas, etc.

1. INTRODUCTION

Javana is derived from the root of *ju-* meaning to hurry, to incite, to urge, to hasten. It is commonly translated as alacrity, impulse, shock, readiness in the Pali-English Dictionary by Rhys Davids. However, as per Abhidhammic point of view, the survey translation should be that javana means the mental energy or force which are ready to give proper results to the living beings at the proper time. Actually javanas are seven moments among the 17 moments of consciousness in the five-door mental process and mind-door mental process.

2. TWENTY JAVANA CITTAS RUNNING IN THE SOCIETY

It is in the Abhidhammattha-sangaha mentioned that there are fifty-five javana cittas: kāmavacara javanas 29 and appana javanas 26. Appana javanas (Jhanic javanas) will be left here because they are related to meditative process. Only some kāmavacara javanas will be mentioned because they are mostly concerned with social actions, social dhammas, etc., in the society.

There are twenty-nine kinds of impulsive consciousnesses in kama-loka. They are:

Akusala citta (immoral consciousnesses)	12
Maha-kusala citta (great beautiful consciousnesses)	8
Hasituppada citta (smile-producing consciousness)	1
Maha-kiriya citta (great functional consciousnesses)	8

	Total= 29

Among these twenty-nine cittas, hasituppada 1 and maha-kiriya 8 belong to the Buddha and Arahants who have fully eradicated defilements. It is said that the Buddha and Arahants smile with hasituppada citta and they have only great functional cittas (maha-kiriya cittas) which cannot give any result to them. That is why only the remaining 20 cittas (12 Akusala cittas and 8 Maha-kusala cittas) are concerned with us who are common people or worldly persons (puthujjana) and other three lower Ariyahood. They are Sotapanna (stream winner), one who is at the first stage of Ariyahood and Sakadagami (once-returner), one who is at the second stage of Ariyahood and Anagami (non-returner), one who is at the third stage of Ariyahood.

Abhidhamma mentions that in the group of akusala cittas, there are eight lobha-mula cittas (greed-rooted consciousness), two dosa-mula cittas (hatred-rooted consciousness) and two mohamula cittas (delusion-rooted consciousness). On the side of kusala cittas, there are eight maha-kusala cittas (great wholesome consciousness) associated with knowledge or without knowledge, accompanied by pleasure or displeasure, and prompted or unprompted.

Actually, according to Abhidhamma, there are 55 javanas altogether. Here the rest 35 javanas are left because some of them are concerned with only Arahants or the Buddha and some are related to Brahmas persons. There are two kinds of Brahmas, namely, Rupavacara Brahmas who are staying in the fine-material world and Arupāvacara Brahmas who are staying in immaterial world.

3. CHANGEABLE JAVANA CITTAS DEPENDING UPON VOTTHABBANA

These javana citta are changeable. We thought in the past an event is good and pleasant. But now when we reflect that event in the past, it may be sometimes bad state. In a past mental process of five doors, votthabbana-citta determined the object is good and javana-citta also becomes good citta. But, in the direct mental process of mind-door, manodvaravajjana will decide the object whether it is good or bad one. The function of manodvaravajjana (mind-door adverting consciousness) is to determine the mental object which comes through mind-door. This manodvaravajjana arises after stopping of Bhavanga stream. In the mind-door mental process, the stream of Bhavanga is cut off after arising two times of Bhavanga (Bhavanga-calana and Bhavangupaccheda). According to manodvaravajjana citta, javana-citta also will become good or bad ones in the direct mental process of mind-door.

4. CHANGEABLE JAVANA CITTAS DEPENDING UPON OBJECT

In five-door mental process, the vipaka cittas (five Viññana-cittas, Sampaticchana, Santiraṇa, and Tadarammaṇa) must be unwholesome resultant consciousnesses if they run with an undesirable object. Accordingly, javana-cittas also must be akusala-citta (one of immoral consciousnesses). If these vipaka cittas run with a desirable object, they must be the wholesome resultant consciousnesses. As a result, the javana-cittas also must be kusala-cittas (one of great beautiful consciousnesses).

This process is called the way of correct vipaka and correct javana. For example, when we see one of our teachers who is moral and perfect, we feel happy with joy. Here one of teachers is good object so that our minds (kusala and vipaka) are also associated with good ones. In the same way, we should take some examples of bad, undesirable, unpleasant object. This process happens usually in our life.

5. THE RELATION BETWEEN VIPAKA, VOTTHABBANA AND JAVANA

In the seventeen moments of mental process, some are vipaka cittas (resultant consciousnesses), some kusala and akusala cittas (wholesome and unwholesome consciousnesses), and some kiriya cittas (functional consciousnesses). Vipaka cittas in the mental process are Cakkhu-viññana, Sampaticchana and Santiraṇa. According to Abhidhamma, one is in contact with agreeable or disagreeable objects via sense organs due to one's past own kamma. At that time, vipaka cittas in the mental process such cakkhu-viññana, etc., are also will be good resultant citta or bad resultant citta (kusala vipaka or akusala vipaka). In the same way, Votthabbana also will determine the object which is agreeable or disagreeable. Accords with the determination of Votthabbana, Javanas are also associated with kusala or akusala citta for common worldly persons. The relation between vipaka plus determination and javana is vital in social relations. Correct vipaka plus correct determination and correct javana leads to good social relationship and correct vipaka plus wrong determination and wrong javana leads to bad social relationship.

There is one thing that is unusual in the mental process. It depends on Votthabbana-citta. Its function is to determine the object arising through senses whether it is good or bad. Depending its determination, javana-citta will experience object. If votthabbana determines one object as a good one, then there will appear moral consciousness (good javana) and will experience it. But it determines one object as bad one, then will arise immoral consciousness (bad javana).

What we have to note is that sometimes this votthabbana determines in a wrong way or converse way. We can say that determination is changeable. The object is good one, but it is determined as a bad one. The object is bad one, but it is determined as a good one. For example, our parents want to see us to be good students. But sometimes, they shout at us for doing something wrong. At that time, we also feel angry with them because of misunderstanding to them and decide they are bad persons. In this situation, it is sure that parents are good object; but we determine that they are bad to us. Anger in our mental process is akusala javana and parents are good objects. Coming unwholesome javanas after experiencing good object with wrong determination is the way of correct vipaka plus wrong Votthabbana and wrong javana. On the other hand, if we understand that our parents shout at us in virtue of benefit to us and determine they are good, we will be happy and have good javanas. It is called the way of correct vipaka plus correct determination and correct javana. This way leads to good relationship between parents and children.

Again, suppose a dog sees a piece of leftover last night. It is sure that object is very bad one. But it will be good object for the dog. That is why in the mental process of this dog, there will arise kusala javana (good consciousness) on this object and will experience it with joy. However, it is needless to say for a normal person with good and active senses that it is real bad, undesirable object. As a result, there will arise immoral consciousnesses (akusala citta) and will experience it with domanassa (unhappiness). On the same object of leftover last night, determination of good or bad is different. As a result, javanas are also different.

Agreeable object, good resultant cittas, good determination leads to good javanas. Disagreeable object, bad resultant cittas, bad determination leads to bad javanas. Such method goes

commonly and generally and is called correct vipaka plus correct determination and correct javana. However, agreeable object, bad resultant cittas, bad determination leads to bad javanas. Disagreeable object, good resultant citta, good determination leads to good javanas. This method is called wrong resultant plus wrong determination and wrong javanas. Determination good or bad of an object depends upon one's attention, knowledge, mindfulness, etc. Based upon one the same object, there may be different determination and different javanas. Anyway, whenever we do or speak or think, it is sure that there will be javanas in our mental process as per object and determination of it.

6. ARISING TIME OF AKUSALA JAVANAS

Action can be divided into two: good action and bad action. When we do bad actions, akusala javanas are arising. Every day, from the time of getting from the bed to that of going to bed, we encounter with some objects which come through five-doors and mind-door. When we like this object, we feel greedy. This citta can be called lobha-mula citta (greed-rooted consciousness). When we dislike it, we feel angry. This citta can be called dosa-mula citta (hatred-rooted consciousness)

Sometimes, we do good or bad actions ourselves without pushing power of others. This action can be called *Asankharika* (unprompted). But, sometimes, we need others' pushing power to do something good or bad. This action can be called *sa-sankharika* (prompted). We can say that there will appear two consciousnesses: unprompted consciousness and prompted consciousness.

Again, we sometimes, do our actions with joy. This action can be called *somanassa-sahagata* (accompanied by joy). Sometimes, we do our actions with indifference. This action can be called *upekkha-sahagata* (accompanied by indifference). Sometimes, we do actions with displeasure. This action can be called *domanasassa-sahagata* (accompanied by displeasure).

Occasionally, we do bad action with wrong view that there is no offence for doing this bad deeds; that this bad action cannot give result; that there is no next life; etc. This action can be called *ditthagata-sampayutta* (connected with wrong view). But, at times, we do bad actions without wrong view. This action can be called *ditthagata-vippayutta* (disconnected with wrong view).

Sometimes, when we do actions, we cannot decide which is good or bad. It means we have skeptical doubt about our action. This citta is concerned with "*vicikiccha-sahagata*".

Sometimes while we are doing something, our mind is going here and there. This event is called restlessness, "*uddacca-sahagata*"

7. ARISING TIME OF KUSALA JAVANAS

When we do good deeds with three kinds of actions, kusala javanas (good impulsive consciousnesses) are arising. When we say good deed, the work of charity, observing morality, helping others, teaching with good volition, learning with interest carefully, obeying rules and regulations, etc. are involved.

When we do good deeds, sometimes we do it joyfully. At that time, our deed is concerned with good impulsive consciousness with joy (*somanassa*). But sometimes we do our deed without joy and displeasure (*upekkha*?). At that time, javanas becomes good impulsive consciousness with indifference.

Moreover, while doing good deed, we are with intention of that may the other person be happy, that I should obey rules and regulations laid down in the campus, etc. We understand the benefit of good deed and causality of good and bad action. This event is called "*ñāṇa-sampayutta*". In this case, javana becomes good impulsive consciousness with knowledge. Sometimes, we do good deed without knowledge. It is called "*ñāṇa-vippayutta*".

8. RESULTING TIME OF JAVANAS

In every action, there arise javana cittas good or bad. As mentioned earlier, javanas occur mostly seven times in the mental process of five-doors and mind door. These seven javanas are known as kamma.

These seven javanas can be divided into three parts: first javana, middle five javanas and seventh javana. The first one can give the result in this very life. If it cannot give result, it becomes unaffected action. We should take the example that when someone shoots the gun, if the bullet does not hurt anyone, this bullet is unaffected.

The seventh javana can give the result in the next life. These actions may be attainment of Jhāna on the side of good action and killing mother, father, Arahant, wounding a Buddha, creating a schism in Samgha, on the side of bad action. These actions will give surly result in the second life. One who attains Jhāna will be reborn in Brahma-loka. One who commits any of five weighty actions (garuka-kamma) will be surly reborn in the hell in the second life.

The middle five javanas will give result in any time from the third life to realization of Nibbana.

If we do not understand when the javanas give result, we may misunderstand on Kamma. We know that if we do good deeds, we can gain good result. However, these days, we can see that some people who are doing bad deeds become rich and happy in their life. In this case, they become rich because one of their middle five javanas in the various past lives supports them. It means one of past good javanas is stronger than present bad javanas. So, the present bad kamma has no chance to give result to them.

9. SUPPORTING JAVANAS TO OTHER JAVANAS

It is sure that an action can support another action in giving result. Wholesome action can support another wholesome action to get more benefits. For example, someone achieves human life due to his good action and again this good action supports him to be educated, to gain good food, shelter and medicine etc. Again, unwholesome action can support another unwholesome action to achieve worse result. For example, a dog was born in animal life due to its bad action and again this bad action supports it to get bad food, shelter etc. Moreover, even though, due to good action, someone is reborn in the human life, he suffers in poor health, poverty etc. This is about support to akusala action by kusala action. And again, if the said dog is endowed with good food, shelter, and medicine etc, this is about support to kusala action by akusala action.

10. OBSTRUCTING JAVANAS TO ANOTHER JAVANA

It is true that one action can obstruct another action. Some actions of akusala can obstruct another good action not to give perfect good result. For example, suppose someone has good deeds and this action is waiting for him to give good result. But he / she is making something wrong to his / her parents, teachers, etc. who should be paid respect. In this case, the result for him / her will be weak. The clearer instance is that he / she will achieve good result in 50 % instead of 100 %. This is how the bad action can disturb the good action in giving result.

And again, the good action also can disturb the bad action in giving bad result. For instance, someone has done bad action and it is also waiting to offer bad result to him / her. But on the other hand, he / she is doing good deed such as paying respect to the parents, teachers, etc. who should be honored in our life. In this issue also, he / she will gain the bad result in weak situation. The clearer example is that one who should be sentenced in a jail has finished with fine-money. Only half percentage of bad result can be given instead of sent percentage for his / her bad action.

11. DESTRUCTIVE JAVANAS TO OTHER JAVANAS

One action can destroy another action in case of giving result both in good action and in bad action. In the case of obstructive kamma, it can give only disturbance. But here this destructive kamma can kill totally the result good or bad and give another result.

For one who commits any one of five-weighty actions, no matter how he / she does good deeds, it is sure that he / she will be reborn in the hell in the next life. Here the bad action of killing mother, etc., destroys his / her good deeds and gives bad result.

Moreover, good action can destroy bad action and give another result. For example, if someone has realized Nibbana and becomes an Arahant, even though he has bad deeds, bad results are totally destroyed and he can be never reborn.

12. CAUSALITY OF JAVANAS IN SOCIAL ACTIONS AND SOCIAL RELATIONS

Society is made of social objects and their relations. When societal objects relate to one another, they have social relation and social action. Whenever they relate, their mental processes run in their inner mind. According to mental thinking, they will speak or do something in the social relationship. To appear mental process, one social object should be an object (*ārammaṇa*) for another social object. Every societal object is an object mutually to another one. While one social object is grasping, another social object will be grasped. For example, in conversation between a teacher and his student, both social objects should be an object (*ārammaṇa*) for each other. While the teacher is talking, he will be an object for his student. While a student is talking, he will be an object for his teacher.

When one social object is in contact with another social object, he will have mental thinking followed by speaking and doing something. In the mental process, seven javanas occur commonly and generally. For worldly social objects, wholesome javanas and unwholesome javanas happen in the mental process. The javana cittas are associated with their respective cetasikas. There are three root-cetasikas for the arising of unwholesome javana: *visama-lobha* (unfair greed), *dosa* (hatred) and *moha* (delusion). These three cetasikas are causally related to each other for the arising of akusala javanas. Depending upon one root, another root occurs by the root condition as per doctrine of "*hetum dhammam paticca hetu dhammo uppajjati hetupaccaya*" mentioned in Patthana Volume three. Depending upon unfair greed (*lobha*), delusion (*moha*) arises. Depending upon delusion, unfair greed arises again in accordance with "*Lobham paticca moho, moham paticca lobho*". In this way, unfair greed and delusion occur in circular way depending upon each other. In case someone is of unfair greed when related to other social object, he / she has no ability to distinguish what is good and what is bad, what is beneficial and what is unbeneficial, etc. His / her mind is defiled with unfair greed. That is why it is said that unfair greed does not distinguish what is effect and what is cause and the man is blind when the unfair greed dominates him as per the verse:

*"Luddho attham najanati,
Luddho dhammam napassati,
Andhatamam tada hoti,
yam lobho sahate naram"*

as mentioned in the Antramala Sutta of Itivuttaka-pali. Actually, unfair greed destroys our mind which is in a good situation.

Again, depending upon hatred, delusion occurs and depending upon delusion, hatred occurs again as per doctrine "*Dosam paticca moho, moham paticca doso*" as mentioned in Patthana. These

two cetāsikas which are associated with akusala javanas are causally related to each other. A person who is angry cannot distinguish what is beneficial and what is unbeneficial to himself as well as other. He cannot know what effect is and what is cause, etc in the social relations. When he /she is being influenced by the hatred, he becomes blind according to the verse:

*"Kuddho attham najanati,
Kuddho dhammam napassati,
Andhatamam tada hoti,
yam kodho sahate naram"*

as mentioned in Kodhana Sutta of Inguttara Nikaya (Sattakanipata).

Concerned with the arising of kusala javanas also, there are three root-cetāsikas: Alobha (non-unfair-greed), Adosa (non-hatred) and Amoha (non-delusion or knowledge). These three good cetāsikas are also causally related to each other while kusala javanas are occurring in the mental process. According to the doctrine of "Alobham paticca adoso amoho" mentioned in the Patthana, depending upon non-unfair-greed (alobha), the rest two cetāsikas, i.e., non-hatred (adosa) and non-delusion (amoha) occur. When a person is helping to other social object, he is of non-unfair-greed depending upon which non-hatred also arises in his mind. Actually, non-hatred is loving-kindness which leads to the benefit of others. Depending upon non-unfair-greed, non-delusion (amoha) also arises while he is doing good deed for the other social objects in the society. Actually, non-delusion means understanding of what he does. He understands what he did leads to the welfare of other.

Again, depending upon non-hatred (adosa), non-unfair-greed (alobha) and non-delusion (amoha) as per the doctrine of "Adosam paticca alobho amoho" mentioned in the Patthana. If someone is of loving-kindness to other, he or she is capable to do everything for other. Depending upon loving-kindness, he or she can offer too much amount of money to other social object or social institute removing his or her stinginess and selfishness. He or she can share what he or she has with others. And he or she understands what is done leads to the wellbeing of other social objects.

Further, depending upon non-delusion or knowledge (amoha), non-unfair-greed (alobha) and non-hatred (adosa) occur while arising kusala javanas in the mental process in accordance with the doctrine of "Amoham paticca alobho adoso" mentioned in the Patthana. Knowledge is very important in our society. One who is knowledge can do good serve for the society. With the help of knowledge, social object can remove his selfishness and hatred in the social relation. Without selfishness and hatred, the social relation between two social objects or two social institutes, two countries, etc., will lead to good condition.

In this way, three roots of akusala javana and three roots of kusala javanas are causally related to each other in their specific area. Based upon three roots of akusala cetāsikas, can arise other akusala cetāsikas also such as conceit (mana), envy (issa), doubt (vicikiccha), etc., with akusala javanas in the mental process. Similarly, depending upon three roots of kusala javanas, the other good cetāsikas such as faith (saddha), moral shame (ahirika), moral dread (anottappa), etc., come to associate with kusala javana cittas in the mental process.

13. CONCLUSION

With the knowledge of javana cittas, how the social objects come to exist in the society, how they are connecting one another with javana cittas good or bad, etc., are understood. It is an undeniable fact that we should take care whether we have good javana cittas or bad ones when we

have social relationships because good ones will give good results and bad ones bad.

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