

*Sure & Pure*



# Sure & Pure



Right procedure of counting beads of rosary



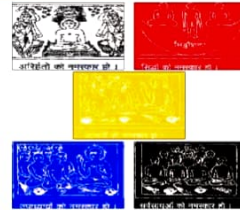
Life-sketch of Saints



Meditation of 24 Tirthankara



Meditation on the feet carved at Sammed Shikhar Ji



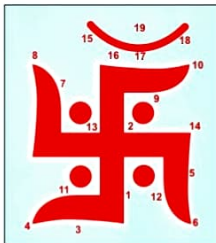
Meditation of Shri Namokara Mantra



Meditation of "Hirim"



Meditation of "Om"



Meditation of Swastika (Fylfot)



Scientific approach & medical treatment



Therapy through Hand-posture



Analysis of impurity caused by death-birth

Name of the Book : ***Sure & Pure***

Guidance & Direction : **Digambar jain muni shri bhav sagar ji maharaj**

English Translation : **Dr. Prem Chand Jain**  
Ex. Director-Jawaharlal Nehru Smiriti  
Mahavidyalaya, Ganj Basoda (M.P.)  
Mob. : 09425641133

Coordinator : (1) **Abhishek Choudhary, Nagpur**  
Mob. : 09422126415  
(2) **E-Mail :- rajauniform@gmail.com**  
**Soubhagya Sodhiya, Panagar/Jabalpur**  
**(M.P.) Mob. : 09179377458 , 08989400949**  
(3) **Naresh Jain, (gopal agro product)**  
**Raj Nand Gaon (C.G.) , Mob. 9425238271**

Publisher : **Shrut Care Shansthan, Jabalpur (M.P.)**  
Website :- [www.jindharna.com](http://www.jindharna.com)

Donator : **Vivek Jain, (Singapore/ Malaysia)**  
Mob. : +65 9017 1724  
E-mail : [vivekjain31@gmail.com](mailto:vivekjain31@gmail.com)

First Edition :

Price : **Rs. 100/- (for republication)**

Graphics Design : **Vipul Jain (Bharill Screen Printers)**  
**Vidisha (M.P.) Mo. 09827256243**

Printer : ***Solar Offset, Jabalpur***  
**Mob. : 09425861538**

## *PREFACE*

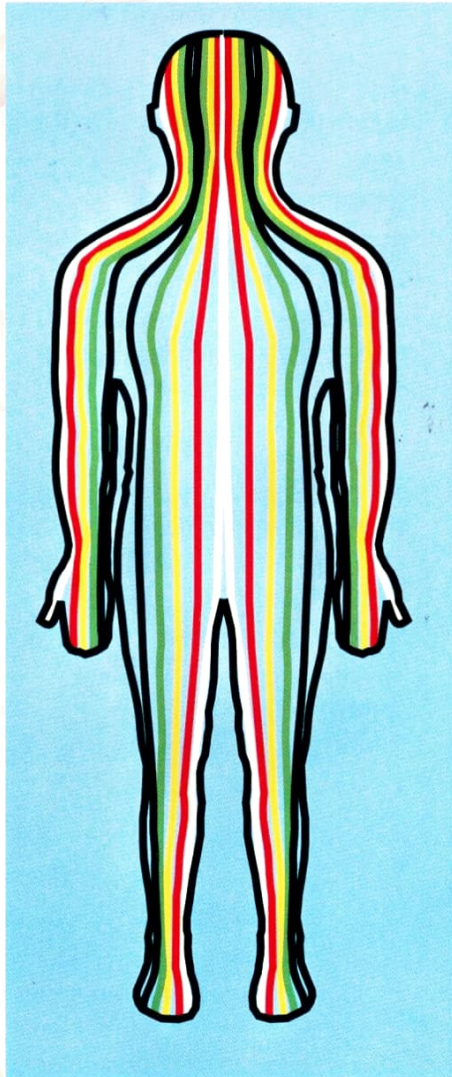
### **VOLITIONAL EXPRESSION**

This book comprises scientific aspect of Prayer (Poojan), meditation (Dhyan), when, why & how.

How to use rosary (count the beads of rosary), matters related to Sutak, Patak (state of impurity due to birth-death) & other related subjects prepared under the auspicious direction, motivation & guidance of **Digamber Jain Muni 108 Shri Bhavsagar Ji Maharaj, the able disciple of National Sant 108 Acharaya Shree Vidhya Sagar Ji Maharaj.**

This book is the result after removing hindrances, studying many granth, discussion & research of many years.

Dr. Premchand Jain  
Ganjbasoda (M.P.)



## How to count the beads of rosary -

On the rise of pleasure - giving Karma, the person gets pleasure, peace and prosperity. On the rise of pain - causing Karma the person being troubled, wanders hither and thither. If in such a time he counts the beads of rosary applying his mind seriously then due to dissociation of sinful Karma and bondage of virtues, his griefs could be removed. In counting the beads it is extremely essential that our heart must be put into it and the mind should be well concentrated, immersing in it. It is also said -

माला बनी काष्ठ की उसमें डाला सूत ।

माला बेचारी क्या करे जपने वाला कपूत ॥

*Rosary is made of wood and stringed with thread,  
What poor rosary may do when performer is wicked.*

Hence, putting our heart into counting of beads of rosary our health is favourably affected. Due to touch of beads of the rosary with our fingers, the Acupressure also takes effect by which many diseases are cured. Many treatises show that if the rosary is made of different jewels and of colours then its effect is also laid on our body. Hence we should count the beads of rosary properly. In this connection Muni Shri Bhavsagar Ji, the disciple of most adorable supreme Acharya Shri Vidyasagar Ji, pointed out the proper way of counting the beads of rosary and advantages thereof which is being reproduced here for the information of all in the form of an article with several references. Some one has rightly said -

माला फेरत युग गया, गया न मन का फेर ।

कर का मनका डारिकै, मन का मनका फेर ॥

*“Ages passed in counting beads but mind's dilemma is still there  
Throw down the beads of hand and count mind's beads here”*

### **Effect of repeating incantation by counting the beads of rosary -**

Some people repeat the prayers / incantation by fingers, some perform it mentally chanting mystic words, some count the beads taking support of the beads of rosary made of sandal, basil, Rudraksha, gold, silver, coral, pearls, ruby, emerald etc. The effect of each of these is different, for example by counting beads of the rosary of pearls, the disturbed situation, turmoil of evil spirit, ghosts etc. are removed, counting beads of rosary of the golden beads the affliction of ghost (evil spirit) is removed.

Whatever may be the base of counting the hymn/mystic verse together with it the stability of conscious activity and purity of disposition is necessary. In this connection it has been shown through an useful verse in

the scripture named '*Namokar Mantra Kalpa*'

अंगुल्यग्रेण यज्जप्त, यज्जप्तं मैरु लंघने ।

व्यग्र चिंतेन यज्जप्तं, तत्र सर्वं निष्फल भवेत् ॥

It means that the counting the mystic verse by the tip portion of fingers or counting the beads of rosary jumping over the largest beads (with which telling starts and ends) or the beads are counted with stressed mind then the fruit of the incantation (verse-hymn) goes in vain.

### ***Importance of 108 beads in the rosary***

According to the Indian Arithmetic the number of numerical form starts from 0, 1, 2 ..... upto 9. All other numbers are counted by forming them with these very digits. Hence 9 is the most excellent, undecaying number because by whatever number the 9 is multiplied the grand total of the digits of the product of multiplication will come precisely 9, for example  $9 \times 2 = 18$ ,  $1 + 8 = 9$  or  $9 \times 12 = 108$ , also the total of these digits comes  $1 + 08 = 9$ . In this very way the total of the number 108 in the rosary comes to 9. The Total of other numbers should be known accordingly. Keeping this principle in view chanting 108 times of mystic words in a rosary is done.

There are also other logical reasons of chanting the incantation 108 times in a rosary, for example, signifying digit of the word '*Brahma*' is 108 because the word '*Brahma*' is formed by these ब (b) + र (r) + ह (h) + म (m) four letters. From the letter अ (a) to अः (A), there are respectively 16 vowels and from क (k) to ह (h) 36 consonants, ब is the 23<sup>rd</sup> letter from the consonant क, accordingly र is 27<sup>th</sup>, ह is 33<sup>rd</sup>, म is 25<sup>th</sup> - The total of all these (23+27+33+25) is 108. The word संसार (world) is formed with स + अं + स + अ + र, The letter स is 32<sup>nd</sup> from consonant क, accordingly the letter र is 27<sup>th</sup> consonant and vowel अं is 15<sup>th</sup> from vowel अ, and the vowel आ is 2<sup>nd</sup> from the vowel अ. The grand total of all these (32 + 15 + 32 + 2 + 27) comes to 108.

According to astrology there are 12 zodiacs and 9 planets. The worldly being is affected by these from the very instant of his birth. For picking out their total kinds the 12 is multiplied by 9 which comes to 108. Also for this reason there are 108 beads in a rosary.

According to the science of intonation the channel of the spinal cord of a healthy person functions 108 times in 24 hours. At the time of that very channel the Yogi attains specific accomplishment of the practice of Yoga of meditation.

According to Jainism only the human being can stop the influx of Karma. The influx of Karma comes from 108 doors viz. anger pride, deceit, greed these 4 passions, mind, speech, body these three vibrations, resolution for some activity, preparation for that activity and beginning of that activity these three, self performed getting done by others, approving it these three, multiplying all these the total comes to 108. To stop the influx of those

Karmas chanting of mystic words is done 108 times in a rosary.

Beside, 108 beads, there are three other beads in the rosary, above them some flower-like is made which is called 'Sumeru' i.e. the biggest central beads of the rosary. It is not jumped over and at the time of these three beads the chanting of incantation is started by telling - '*Samyagdarsanaya Namah, Samyagjananaya Namah, Samyagcharitryaya Namah*'

### **Fruit by counting / chanting incantation by defective beads -**

The beads with which the counting of beads is to be done should be faultless i.e. round in shape, smooth, solid and of symmetrical case not being such, are of the following types, then their fruit

- |                           |                                                        |
|---------------------------|--------------------------------------------------------|
| If the pearl is broken    | - The mind remains fickle, stressed and causes trouble |
| Pearls having craters     | - Harmful to health and wealth                         |
| Of the shape of beak      | - Trouble to the son and damage to family              |
| Flat/shallow pearl        | - Increasing anxiety, troublesome                      |
| Having lines              | - Destroyer of fame and prosperity                     |
| Visibly with joints       | - Increasing fear and destroyer of health and heart    |
| Wavy                      | - Causing perplexity and destroyer of wealth           |
| Long, unsymmetrical, thin | - Destroyer of strength and intelligence               |
| Lustreless                | - Causing poverty                                      |
| Of the triangle shape     | - Causing impotence                                    |
| Of the quadrat angles     | - Destroyer of better half (wife)                      |
| Pearl of copper colour    | - Destroyer of family                                  |
| Pearl of bloody colour    | - Destroyer of wealth and causing adversity            |



### **Measures for judging jewels -**

**Identification of the Pearl** - On pouring the genuine pearl in the glass (container) made of glass filled with water, the rays are seen; pouring in the freezed Ghee, the Ghee melts. By making hole in the genuine pearl it goes on uniformly while in the imitated the hole becomes wide in the middle.

**Identification of the Ruby** - It glitters like Sun in the darkness. On pouring it in the pot filled with water, light red rays are seen coming out of it.

**Identification of the Coral** - On pouring it in the milk shadow/reflection like red colour is seen. On keeping it covered with cotton in the sun rays it catches fire in two hours.

**Identification of the Emerald** - On pouring in the pot of glass filled with water, green rays are seen.

**Identification of the Topaz** - Seeing it in the rays of the sun by keeping

it in the white cloth yellow shadow / reflection is seen. By keeping it in milk for 24 hours its gleam remains unaltered (as it was earlier)

**Identification of the Diamond** - On keeping it in the sunrays the colour like rainbow are seen. On pouring it in the hot milk, soon it becomes cold.

**Identification of the Blue Sapphire** - On pouring it in the milk the milk is seen blue; on pouring in the water blue rays are seen.

**Identification of Chaeledonyx (Gomed)** - By rubbing it with white cloth its gleam is increased. It glitters like the eyes of the cat in the night.

**Importance of counting the beads with fingers** - Chanting the incantation/mystical words is the most excellent means for the pleasure, peace in the human life, making the life auspicious and for spiritual development. Chanting incantation/counting the beads of rosary and study of scripture precisely are the form of meditation. The soul is made pure by repeating/ chanting the incantation and studying scriptures. Repeating the incantation is a method of worship/adoration. The chanting of hymn/incantation grants desired fruit like the *Kalptaru* (a wish - fulfilling divine tree)

There is no such rule that the repeating/chanting of incantation should only be done by taking support of the rosary. Chanting of incantation/hymn can also be done counting on the fingers. The internal genuine energy is awakened by counting the incantation on the joints of the fingers. For accomplishing different works counting of incantation by different fingers has been described in religious texts. Narrating the effect of counting the incantation with the fingers, the scientist say that in the field of accomplishment of yoga the importance of each of all the five fingers is different which is as follows -

**Importance of counting/repeating incantion by the thumb** - The thumb is related / connected with the '*Manipur chakra*' (circular position of navel to be used for the installation of '*Mantras*' in meditation) whose centre point is navel which is related with the element of fire of the body. The element of fire augments the lustre and energy. In the palmistry (astrological) texts it is regarded as the place of fortune. According to the treatise of Yoga it is regarded as the fundamental source of strong will and growth of the energy. That is why the counting of incantation is done by the thumb keeping on the joints of other fingers.

**Importance of chanting incantation by fore-finger** - The finger near the thumb is called fore-finger. The forefinger is connected with the '*Anahata chakra*' (a cycle of paradoxical 'unstruct sound' achieved in meditation). The elements of wind augments the unstablity. Other matters and enemy etc. are pointed out by the fore finger, hence counting incantation by the fore-finger is regarded appropriate for subduing the enemy, magical practice for destroying the enemy and magical incantation causing distraction in enemy's mind ('*Uchchatana*') etc. It is seen in the worldly



dealings that the forefinger is not marked / pointed out towards the small fruit in the creeper of gourd, cucumber etc. because they will be destroyed being dried by pointing them out by the forefinger. The forefinger is not shown (pointed out) to the mother, father, Guru and Lord Jinendra etc. i.e. our elders. They are not our enemy or injurious to us but are our benefactor, not enemy but friend (well-wisher) It can be used in destroying the enemy and in causing obstruction / hindrance to him but not for salvation.

**Importance of counting incantation by the middle finger** - The central finger of the hand is called middle finger. It is connected with the '*Vishuddha chakra*' central place of which is near the throat. Being situated in the middle and being big of all (the fingers) chanting / counting the incantation with this finger, the comprehensive farsightedness and energy of taking every one with him in working is generated. According to Jainism the space substance is most colossal and pure of all the substances and the middle finger is larger among all the five fingers. According to *Vedic* scriptures the middle finger is connected with the element of space. Hence for attaining the vastness like space, purity and pleasure prosperity, chanting / counting incantation with the middle finger is regarded proper.

**Importance of counting incantation with the ring finger** - The finger between the little and middle finger is called ring finger. The ring finger is connected with the '*Mooladhar chakra*' that is it is connected with the sex gland. The centre place of the '*Mooladhar chakra*' is in the waist portion below the naval. Spinal cord etc. channels / nerves are connected with this '*chakra*'. Hence, by counting incantation with the ring finger the feelings are depurated. Because of the effectiveness of the specific energy the power of human effort is awakened, laziness is removed and the peace is obtained.

**Importance of counting incantation with the little finger** - The smallest of all, lean and thin is the little finger in the end which is connected with the '*Swadhisthan chakra*'. By repeating incantation with the little finger pride etc. demerits are quieted and the good qualities of forbearance etc. are awakened.

Thus the importance of repeating the incantation with the fingers has been described. Whether the counting of incantation may be done with the support of rosary or with the fingers or do it without taking any support but enchanting of incantation must be done. Which kind of feeling remains towards chanting / counting of incantation, pilgrimage, devotion to the Lord Jinendra, medicine, astrologist and Guru that sort of accomplishment and fruits are obtained, such is the rule. Therefore, the counting of incantation should be done with the auspicious feeling of well-being.

From the above mentioned description of counting the incantation with the fingers this very conclusion is drawn that for the self-accomplishment the counting of incantation taking support of the fingers

leaving apart the forefinger, is excellent. If the sinful Karma is regarded as an enemy then the counting of incantation can also be done by that finger.

### **Fruit of counting incantation by the finger -**

अंगुष्ठेन तु मोक्षार्थं, धर्मार्थं तर्जनी भवेत् ।  
मध्यमा शान्तिके ज्ञेयं, सिद्धि लाभायेनामिकः ॥

It means that counting the incantation for the accomplishment of salvation with the thumb, for the religious works i.e. for restraining divine disturbances in the religious performances and for stoppage of Karma etc. meritorious work with the fore-finger; for peace with the middle finger and for procuring magical spells etc. with the ring finger is excellent.

कनिष्ठा सर्व सिद्धयर्थ एते ते जाप्यलक्षणम् ।  
असंख्यात् च-यज्जप्तं तत्सर्व निष्फलं भवेत् ॥  
अंगुल्यग्रे च-यज्जप्तं, यज्जप्तं मेरु लंघने ।  
व्यग्रचिनेन् यज्जप्तं, तत्सर्गनिष्फलं भवेत् ॥

That is, the counting of incantation with the little finger for the accomplishment of all works is excellent. What characteristics are described for counting the incantation, violating them or chanting the incantation without counting that all goes in vain without any fruit. Counting incantation with the tip position (nail) of the finger, jumping over the 'Meru' (largest bead of the rosary with which telling starts and ends) and with distressed mind goes in vain without any fruit.

If counting of incantation is done with the rosary then the beads should be pushed ahead catching them with the thumb, middle finger and the ring finger.

### **How the mind is Fickle ?**

Once a person went to a saint and asked him to give some incantation. The saint replied in negative. Even then he approached him twice-thrice. The saint thought that he would not accede then he said to him, "Well, take it but don't remember the monkey while repeating the incantation." But whenever that man sits for chanting / counting the incantation the monkey used to struck to his mind again and again and he became perplexed and the incantation did not come under his subjection i.e. he could not accomplish it. He again approached the saint and told "Take back your this incantation, it is not being accomplished by me. He further told, that if it was necessary to inform not to remember the monkey then it could have been explained after the accomplishment of the incantation." The saint replied, "That monkey is not any other one but precisely your mind. It is necessary to control it first." The nature of the mind is precisely, fickle. It always takes one to the opposite path. It is indeed impotent and gets its work done by subduing the senses. Of whomsoever the mind would be it is to be controlled by one's ownself. Hence count the beads of the rosary after controlling the mind first.

### **The Procedure for the purification of the rosary-**

Incantation - "ॐ ह्रीं रत्नैः सुवर्ण सूत्रे बीजैर्या रचिता जप मालिका सर्व जपेषु सर्वाणि वाञ्छतानि प्रयच्छतु ।"

## Procedure - Anointment :

1. Keep the newly made rosary on some stand / seat.

2. Making the "Swastika" on a plate with the saffron keep the rosary on it.

3. Reciting the above mentioned incantation correctly seven times make reverential offering of cloves and saffron coloured rice (Puspa-flower).

4. Consecrating the rosary in this way it should not be kept on the ground, earth etc.

5. If by chance becomes impure make it pure by anointment water (sacred fragrant water pertaining to anointment of a Jina idol).

जकारो जन्म विच्छेदः, पकारः पाप नाशकः ।

तस्माज्जप इति प्रौत्रो जन्म पाप विनाशकः ॥

**Meaning** - ज + प - The alphabet 'ज' eliminates the birth (जन्म) i.e. is the liberator of the bond of birth and death and the alphabet 'प' is the destroyer of sin (पाप). Because it being the destroyer of birth and sin, it is called as जप (Japa).

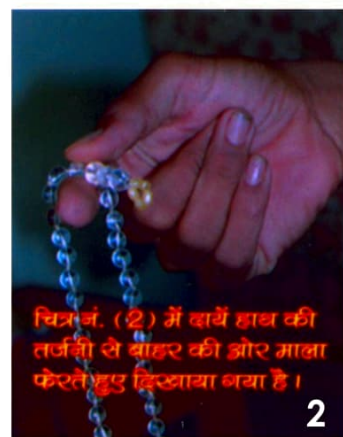
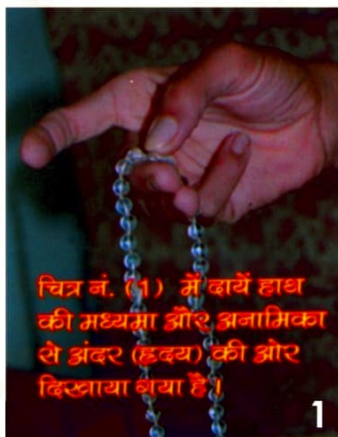
**Counting incantation : steps of 'Padastha Dhyam'** (i.e. meditation with holy chants)

The power of incantation is accepted unanimously. Although the incantation - mystical formulae - spell etc. is material power even then the majesty of the conscious power of spell (learning), precious stone, incantation, medicine etc. is manifestly seen. (Gommatsar-Jeevakand - 184/419)

### Which finger should be used in counting the beads of rosary ?

1. For attainment of salvation - With the thumb.
2. For other formal works - With the forefinger.
3. For quieting the home-disturbances - With middle finger.
4. For peaceful works With the ring finger.
5. For accomplishment of all works With the little finger.

**How to hold the rosary** - According to treatise '*Dharam rasika*' the counting of beads should be performed not jumping over the '*Meru*', the largest central beads (of three pearls) i.e. when one counting of beads is completed then starting for the second rosary it should be turn over i.e. where from the first counting is finished from that very bead the second counting of beads should be started, the '*Meru*'



should not be jumped over. The posture of green coconut is profitable in attaining all accomplishments. [According to Harivansa Purana]

Further it has been said -

माला तो कर में फिरे, जीभ फिरे मुख माँहि,  
मनुवाँ फिरत बाजार में, यह तो सुमिरत नाँहि।  
मन जाता तो जान दे, तू मत जाये शरीर,  
उतरी धरी कमान तो, कहाँ करेगों तीर।।

*Rosary moves in the hand, in the mouth the tongue,  
Mind roams in the market whether God's name is sung?  
Let go the mind if it goes, be cautious body is not gone.  
The arrow remains helpless if the bow is unfrown.*

### **Essential information about counting of beads of rosary -**

1. Count the beads of rosary wearing stitchless cloths, and don't change the posture till this activity is finished.

2. Count the beads sitting before the Jina idol in the temple and at other places facing towards east / north.

3. If repeating of incantation is to be done by the rosary then the house-holder should keep the rosary on his middle finger and push the beads inside by the thumb (like the picture No. 1). Seekers of salvation should keep the rosary on the thumb and push the beads outside by the forefinger (like the picture No. 2, the nail should not be touched).

4. Wearing pure cloths count the beads precisely with consecrated rosary and should not use rosary made of wood, glass, porcelain, plastic, use only rosary made of lotus seeds, gold, silver or of jewels.

5. In case the chanting of incantation is to be made 10000, 21000, 1,00000, 125000 times or more than that, then start this religious undertaking on auspicious date, time taking resolve and offering '*Shriphala*' (coconut) before Jina idol in the temple or on the feet of Guru.

Thus the subject related to rosary is given here picking it from many treatises, going through it the intellectuals should use it and also tell others to use, then only this article shall be meaningful.

### **References -**

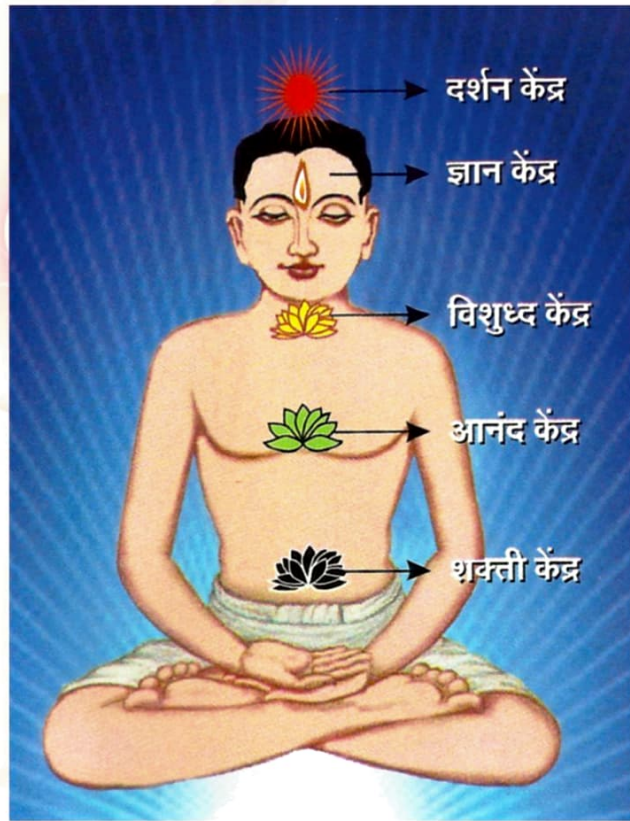
1. "Pooja Vidhi Vigyan" by Ailaka Nirbhaysagar ji, 2006, Damoh (M.P.)
2. "Karo Jap, Haro Pap" by Kshullaka Dhyansagar ji

Writer - **Dr. Ajitkumar Jain**  
Professor (Chemistry)  
S. S. L. Jain College, Vidisha (M.P.)

## Cooperation Publication / Can be had from -

1. Anil Kumar Jain (Tivri), Adi Traders, Bhandara Road, Itwari Bazar  
Nagpur-2 (Maharashtra), Mob. : 09422114180  
E-mail : aniljaintiwaringsp1111@gmail.com
2. Ravindra, Abhishek Choudhary, Raja Uniform, Nagpur-2 (M.H.)  
Mo. 09422126415, E-mail : rajauniform@gmail.com
3. Ankur Jain, (Kainchi Bidi / Baheria Wale)  
'Guruvara', Bahubali Colony, Sagar (M.P.), Mob. : 09424427336
4. Naresh Jain (Gopal Agro Ind.), Rajnandgaon (C.G.)  
Mob. : 09425238271  
E-mail : nareshjaingopalagrorjd111@gmail.com
5. Nishant Jain "Sanchar", Dongargarh (C.G.)  
Mob. : 09301301540, E-mail : nishant.jain35@gmail.com
6. Engineer Sanjeev Nayak, Devri, Dist. Sagar (M.P.)  
Mob. : 09893991244 E-mail : sanjeevnayak61@gmail.com
7. Vivek Jain, (Singapore) Malesia  
Mob : 0060125272471 Email : vivekjain31@gmail.com
8. Ashish Jain (Seva group), Bilaspur (C.G.)  
Mob. : 09074642265, 08959812345  
E-mail : jainashish192@gmail.com
9. Arvind Jain (Birla Sales Excutive)  
Post - Kharach (Vosvo), Dist. Bharooch (Gujrat)  
Mob. : 09904200173
10. Jitendra Jain, Amit Jain, Mukesh Jain  
Chirmiri (C, G.) Mob : 09165559992
11. Adishwar Jain (Mahaveer Transport)  
Bangalore, Mob. : 09341217288  
E-mail : akj@mahaveertransport.com
12. Raja Shah, Rishi Shah, Surat (Gujrat)  
Mob. : 09925000532, 9825119108  
E-mail : rishishah@me.com

13. Sandeep Jain Patel  
Nagpur (Mh.), Mob. : 09890997400  
E-mail : sandeepjain2022@gmail.com
14. Dr. D. R. Jain  
Jaipur (Raj.), Mob. : 09660321173  
E-mail. : [dr.drjain@rediffmail.com](mailto:dr.drjain@rediffmail.com)
15. Soubhagya Sodhiya, Deepak Sodhiya  
Sodhiya Printers, Panagar, Jabalpur (M.P.)  
Mo : 09179040110, 08989400949  
E-mail : [Soubhagyajain@gmail.com](mailto:Soubhagyajain@gmail.com)
16. Sulabh Modi Pune (M.H.)  
Mo. 09158882198 E-Mail : [jainsulabh125@gmail.com](mailto:jainsulabh125@gmail.com)



**Chakra Dhyan/Chetna Kendra**

## Cooperation Publication

**Graphic** : Shailesh Jain Jabalpur, Vipul Jain Bharrial Graphic Vidisha, Sachi “Sagar” Vidisha, Sourabh Jain (Press Reporter) Akaltara (C.G.), Pradeep Jain (Shikha Graphic), Soubhagya Sodhiya Panagar

**Photo Graphy** : Bhola Photographar Maharajpur, Rajesh Jain Rajkumar Studio Jabalpur, Manish “Mahi” Photo Dongargarh, Sanjay Jain “Manav” Arihant Panagar, Sanghi Photo Jabalpur, Himanshu Photo Gourjhamar, Visu Chayaghar Jabalpur

**Other** : Sapram Jain Dongargarh, Susheel Dongarjarh, Nishant Jain “Sanchar” Dongargarh, Abhishek Choudhary Nagpur, Sandeep Patel Nagpur, Anil (Tivri) Nagpur, Br. Gourav (Parseoni) Jabalpur, Anish Jain (Vidharv News) Nagpur, Br. Chandraprakash jain, Sulabh Modi Pune, Rajesh Jain (Uptodate Print Media) Jabalpur, Prashant Jain (Solar Offset) Jabalpur, Sourabh Katraya Banda, Kamlesh Banda, Ankur Jain (Guruvar Traders) Sagar, Ankur Banda, Sourabh (Dongargarh) Nagpur, Pankaj “Beena” Devri, Neeraj Beena Devri, Gourav Modi Devri, Sanjay Teacher Devri, Bharat Rajkot, Br. Sanjay Ganjbasoda, Atul Shah Pune, Pushpak Jain (Shri Keshar Printer Pune) Br. Shantikumar (Punermalai, Tamilnadu) Dr. Deepakraj Jaipur, Br. Ashish Jain Panagar, Deepak Singhai Panagar, Ravi Diwakar Oil and Kirana, Panagar, Amit (Vidhyasagar) Jabalpur, Alok (Jaishree oil) Durg, Abhinandan Sadlaga, Pradeep Patni jaipur, Sourabh Modi, Golu, Arpit Bilhara, Arvind Kumar Badkul Bilhara, Deepak Gourjhamar, Naresh (Gopal agro),Rajnandgoan, Adishwar Jain (Mahavir Transport) Banglore, Deepak Jain Ujjain, Amit Padariya Jabalpur, Avinash Jain (Haribhoomi) Sagar, Ashish jain Bilashpur, En. Anil Adhartal, Abhinav Jain Mumbai, Ankur Jagati Tada, Ankit Bajaj Tada, Sachin Sigrampur. Sharad Singhi (Paras) Panagar, Anuj Singhi Panagar, Ratneesh Jain Panagar, Abhishek Khajanchi Panagar, Golu khajanchi Panagar, Milan Khaddar, Anup kumar Khaddar, Mayank Modi (khurai)