

**VCD No. 588, Dated 07.01.2007,**  
**at Bombay (Maharashtra),**  
**Clarification of Avyakt Vani 31.12.2006**

It is [the avyakt vani] dated 31<sup>st</sup> December, 2006. The *heading* given is - ‘The newness for the New Year: bid farewell to the words ‘reasons’ and ‘problems’ and become an embodiment of solution and resolution with the powers of determination and transformation.’ Today, Bapdada, the Creator of the new age has come to congratulate His children from everywhere for both the New Year and the new age. Who has come? Bapdada, the Creator of the new age. The children from everywhere have also reached to congratulate him. Have you come just to give the congratulations for the New Year or have you come to give congratulations for the new age as well? Just like you are happy for the New Year, so you give happiness for it [to one another], similarly do you, the Brahmin souls also remember the new age so much? Has the new age come in front of your eyes? Just like you are feeling in your heart for the New Year: this New Year has come for sure. Similarly, do you experience [that feeling] so much for your new age that the new age has come for sure? Do you have the awareness that the new age is drawing close? Does the sparkling *dress* like body become visible in front of [you]? Bapdada gives you *double* congratulations. The children have brought forth the scenes [and] sceneries of the new age in their mind, in their eyes. Everything [including] your body, mind, wealth, people is so elevated in the new age! There are the treasures of all attainments. You are happy that you are in the old world today and you will be in your kingdom right now. So, do you remember your kingdom? Just like, you have come for *double* work today – to bid farewell to the old year and greet the New Year. So, have you come just to bid farewell to the old year? Or have you come to bid farewell even to the old *sanskaars*, old nature, old behaviour of the old world? It is easy to bid farewell to the old year but do you feel so easy to bid farewell to the old *sanskaars*? What do you think? Have you come to bid farewell to Maya or have you come to bid farewell to the year? You certainly have to bid farewell, don’t you? Or do you love Maya a little bit even now? Do you [still] want to have a little love [for her]?

Today, Bapdada wants to make the children from everywhere to bid farewell to the old *sanskaars* [and] nature. So, can you do it? Do you have the courage? Or do you think that you want to bid farewell but Maya interrupts? Do you have the courage to bid farewell to the old *sanskaars* [and] welcome the *sanskaars*, the life of the New Age with the power of determined thoughts today? Do you have the courage? Those who think that it is possible or it has to happen, then those who think that they have the courage, raise your hands! Do you have the courage? *Accha*, those who haven’t raised their hands, are you thinking? The *double foreigners* raised their hands. Those who have the courage, raise your hands! Not everyone. *Accha*, the *double foreigners* are certainly intelligent, because the *double foreigners* have the *double* elation. This is why be careful as Bapdada would check the *result* every month. Bapdada is happy that you are the children with courage and the children who respond with cleverness. Why? It is because you know: [with] one step of our courage, we certainly receive thousand steps of the Father’s help because you are entitled to it, you are entitled to thousand steps of help. Maya just tries to shake your courage. Bapdada sees that you have good courage. Bapdada also congratulates from heart but along with showing courage, you have the waste thoughts too. There is an increase in waste thoughts [like] ‘We are certainly doing. It should certainly happen. We will do it for sure, but who knows.’ Having the thought ‘who knows’ weakens your courage. You use this [word] ‘certainly’ again and again, don’t you? ‘We certainly do it; we definitely have to do it; we certainly have to fly ahead.’ Maya shakes your courage like this. So, don’t think now. You have to do it. Why won’t it happen?

When the Father is with you, you can't say 'certainly' along with the Father. The ones with whom [the Father] isn't in practice, they can say it.

So, what newness will you bring this New Year? Strengthen the foot of your courage. Strengthen the foot of your courage in such a way that Maya might shake herself but your foot like intellect shouldn't shake. So, you will bring about this newness in the New Year. Or will you shake sometimes and stay firm sometimes? Will you do this? What is the duty i.e. *occupation* of all of you? What do you call yourselves? Remember it. You call yourselves world benefactors, world transformers, don't you? This is your *occupation*, isn't it? So, Bapdada laughs sweetly sometimes, because you do have the *title* 'world transformer', don't you? Are you world transformers or are you London transformers, India transformers? You are world transformers, aren't you? Whether you live in a village, in London or in America, you are world benefactors, aren't you? If you are that, give a nod. It is confirm, isn't it? Or are you only 75% [sure]? Is it that you are world transformers 75% and the remaining 25% has been excused? What is your *challenge*? You have challenged even the nature that you would transform the nature too. Who challenged? (Students: the *double* foreigners.)

So, remember your *occupation*! Sometimes, you think even for yourselves: we certainly shouldn't do it but it happens. O World Transformers, the Nature Transformers! Can't you become the self-transformers now? So, what does the army of Shaktis think? This year, [direct] your *occupation* of world transformers towards the self and the Brahmin family. It is because first, *charity begins at home*. So, you will reveal the practical form of your *occupation*, won't you? You do know that you as well as Bapdada wants self-transformation, don't you? Bapdada asks: what is the aim of all of you children? So, all the children give the same answer. *Majority* of the children answer: we have to become equal to the Father. It is all right, isn't it? You have to become equal to the Father, don't you? Or do you say, 'you will see about it, think about it here' for this as well? So, the Father also wants this. 70 years are complete by this New Year. Now, prove yourselves by working some wonder in this 71<sup>st</sup> year. All of you keep organising different programs for service with so much enthusiasm. You are even successful. Bapdada is also happy that you succeed in the effort you make; it doesn't go to waste. However, why do you do service? So, what do you reply? 'In order to reveal the Father'. So, the Father asks a question to the children today: you do have to reveal the Father and you will do it for sure, but reveal yourselves before revealing the Father. Tell Me: Shiva *Shaktis*, will you reveal yourselves in the form of Shiva *Shaktis* this year? Will you do it? *Janak*, speak up! You will do it, won't you? Someone said that yes, it has to be done. The companions, those [sitting] in the *first* line, the second line, the *teachers*, who will prove themselves by doing it this year, raise your hand! [It shouldn't be that you say] 'we will do it', but you have to prove yourselves by doing it! *Accha*, did all the *teachers* raise their hands or did anyone not raise it? *Accha*, the residents of Madhuban! You have to do it anyhow, you must do it. The residents of Madhuban... It is because Madhuban is near, isn't it? *Note* the date. Today is 31<sup>st</sup>. *Note* even the time – 9:20 [pm]. And regarding the Pandava army, what example do the Pandavas have to set? Victorious Pandavas. Not sometimes victorious, but [you are] always victorious Pandavas. You are that, aren't you? You have to set this example in this very year. Or will you say, 'What can I do? Maya came. I didn't want [her to come], still she came.'? Bapdada has said earlier as well: Maya won't stop coming till her *last time*. However, the task of Maya is to come and what is your task? (Students: chase her.) To become victorious. (Sarcastically:) she will keep coming and you will keep chasing her off. ☺ So, don't think: I definitely don't want it but Maya comes, it happens. Now, Bapdada wants you to bid farewell to these words with this year. You will bid farewell to this year at 12 o'clock, won't you?

So, ring the bell. When you ring the bell today, which bell will you ring? Of the day, of the year or of the farewell to Maya? There are two things – one is the power of transformation. You are weak in it. You make very good plans [saying]: we will do this, we will do that. Bapdada also becomes happy [thinking:] you have made very good plans but because you lack the power of transformation, some things are transformed and some are left. And the second weakness is of determination. You have very good thoughts. Look, [Bapdada] saw so many cards, promises and resolutions today as well! Bapdada saw that very good letters have come. Cards, letters and so on are all placed, decorated on the *stage*. So, you will do it, you will set an example by [doing it], it has to happen and you must become that. Multimillion times remembrance and love. Everything has reached Bapdada. You who are sitting face to face, the voice of your heart has also reached the Father. However, Bapdada is making you *underline* these two powers now. One is the lack of determination and the reason of this weakness is carelessness. You see others [and think]: it will happen. I am certainly doing it. I will do it, I will do it for sure.’ So look, Bapdada wants this itself that this year, bid farewell to one word forever. Should I tell you? Should I say? You must bid farewell to it. Bapdada wants you to bid farewell to the word ‘reason’ this year. Let there be solutions and the reasons should end. Problems should end and [become] an embodiment of solution. Whether the reason is the self, the companions, the gathering or any *circumstances*, the words ‘reason’ and ‘problem’ should be changed in the *dictionary* of Brahmins. You should become the form of solution and resolution. It is because many [children] said this very thing to Bapdada in the spiritual chit-chat at *amritvela*: we must bring some newness in the New Year. So, Bapdada wants you to celebrate this New Year in such a way that these two words should end. Be altruistic (*paropkari*). Whether you yourselves become a reason or someone else becomes a reason, become altruistic all the same. Become an altruistic soul, a merciful soul with a heart full of auspicious feelings and well wishes and give co-operation and take co-operation.

So, what name will you designate this New Year as? Earlier, you used to designate every year. You remember it, don’t you? So, this year, Bapdada doesn’t just want this year to be designated as the year of elevated and auspicious thoughts, determined thoughts, thoughts of love and co-operation but he wants you to become like that. Make the power of determination and the power of transformation your constant companions. Even if someone gives you something *negative*, just like you give the *course* to others ‘change *negative* into *positive*’, can’t you yourselves change *negative* into *positive*? Others are helpless. So, you need to show mercy on the helpless ones. The non-living pictures are certainly your pictures, aren’t they? In Bharat, there are also the pictures of the *double-foreigners* that are worshipped. You have certainly seen your pictures in the Dilwara temple, haven’t you? It is very good. When your non-living pictures are merciful... What do you say when you go in front of any of those pictures? Third *page* of the *avyakt vani* dated 31.12.2006. You say: have mercy, show compassion, show pity. You just ask for *mercy*. So, always be merciful to yourselves first, then be merciful to the Brahmin family. If someone is helpless, if he is under the control of [some] *sanskaar*, if he is weak, he becomes insensible at that time. Don’t get angry on him. [Bapdada] receives a greater number of reports of anger. If not anger, if anger doesn’t arise, you have a lot of love for its children; you have arrogance. Arrogance is the child of anger, isn’t it? It is like the way it happens in the family, isn’t it? They have less love for the elder children and more love for grandsons, great grandsons. So, anger is the father and arrogance and the wrong intoxication... There is a variety of intoxication too: the intoxication of your intellect, the intoxication of your *duty*, the intoxication of some special task of service – this is arrogance. So, become merciful, become compassionate.

Look, they also sweeten one other's mouth in the New Year. When they give greetings, they sweeten their mouths, don't they? So, don't show bitterness for the entire year. They sweeten the mouths, whereas you don't just sweeten the mouths, but your face should also appear to be sweet. Your face should always show spiritual love, smile. There should be no name [and] trace of bitterness. When the *majority* of you have a spiritual chitchat with Bapdada, you tell him honestly about yourself [because] no one else listens to it anyway. So, the reports of anger and the children of anger come more compared to [the report of] other vices in the results of a *majority*. So, Bapdada wants you to get rid of this bitterness in this New Year. Many of them have also written their promises: we don't want it but it comes. So, Bapdada mentioned the reason that it is a lack of determination. You even make a promise in front of the Father in your thoughts but, determination is such a power that even the worldly people say: let the body perish, but not the promise. You may have to die, bow down, transform yourself, tolerate, but the one who is firm in his promise is an embodiment of success in every step. It is because determination is the key to success. Do all of you have the key? You do have it, but you lose it when it is needed. So, what do you think? Do you have to bring newness in the New Year? You certainly have to bring [newness] in yourself, in those who are co-operative with you and in the world transformation. Are those at the back listening? So, you have to do it, don't you? Don't think that the seniors will do it first. We are the newcomers, we are juniors. Bapdada says: the juniors are equal to the Father. Each child is entitled to the Father. Though you have come for the first time, if you have said 'My Baba', you have the right. You are entitled to following the *shrimat* and also entitled to all the attainments.

So *teachers*, organize a program among yourselves. The foreigners as well as those of Bharat should organize programs together. Bapdada will give you a *prize*. If any *zone* - whether it is a foreign [country] or India - claims the first number, Bapdada will give it a *golden cup*. Don't just make yourself this, also make your companions this. It is because Bapdada sees that without the transformation of the children, the world transformation is also taking place slowly.

And the souls are becoming the victims of newer kinds of sorrow. They are having newer reasons of sorrow [and] restlessness. So now, the Father wants transformation on hearing the cries of sorrow of the children. O children, the Master Giver of happiness! Now, have mercy on the sorrowful ones. The poor devotees have also become tired of doing *bhakti*. Let the devotees also have the inheritance of liberation! So, do you have mercy on them or not? Are you *busy* in your own service, in your own daily routine? You are the instruments. It isn't that the seniors are instruments; each child who said 'My Baba', accepted this is an instrument. On the New Year, you also give gifts to one another. So, you have to fulfil the hopes of the devotees. Give them the gift. Liberate the sorrowful ones from their sorrow [and] give [them] the peace of the Abode of Liberation. Give them this *gift*! Give the *gift* of love and cooperation from your heart to every soul in the Brahmin family. Do you have the *stock* of gifts? Do you have so much love, co-operation? Do you have the power of giving liberation? Those who have a very big *stock*, raise your hands! Do you have such a big *stock*? Do you have a lesser *stock*? *Accha*, do those of the first *line* have a lesser *stock*? This Brijmohan isn't raising his hand. Why? (Student: he mustn't have the stock.) Which religion doesn't have the *stock* of love and co-operation at all? (Students: atheism.) It is completely selfish. [Bapdada] asked: you do have a *stock*, don't you? So, give with a generous heart! Become generous-hearted! What will the residents of Madhuban do? Do you have the *stock*? Is it in Madhuban? The *stock* of Madhuban is full from everywhere.



So, become the givers now. Don't [just] accumulate. Just become the givers and keep giving it. It is alright. *Accha*, Bapdada will see every week that each *zone* should send their *result* [saying] ok or [if you aren't] ok, strike a *line* through it. If it isn't ok, don't write anything. No one will read the letter. You send very long letters, therefore, there is no time to read them at all. This is why just write 'ok' and if you aren't ok, just strike a *line* through it; that's it! As for the rest, don't write very long letters. [Bapdada] will know just by your writing 'ok' that whether there is a *margin* or not. If not the *zone*, each *centre* should write it. [Write] ok or strike it out for all the three services – of the devotees, of the sorrowful ones [and] of the Brahmins. Use the power of transformation [and] the power of determination properly. *Accha!*

It is the *turn* of Delhi and Agra to serve. It is good. Look, Delhi became the instrument in the task of establishment first. Along with it, Bombay also became [the instrument] to some extent. Fourth *page* of the *avyakt vani* dated 31.12.2006. Bombay certainly became that, but Delhi became the instrument in the task of establishment. So, will those who [did] the establishment become the instrument in claiming the *golden cup* too? You will become that, won't you? This time, Bapdada is having the *golden cup* made. He will also see how many claim it. However, Delhi definitely has to be the *number one*. It is right, isn't it? It isn't that it will be [number one], but it has to be [number one] at any cost. If I am saying the *right* thing, raise your hand. Do you have to be [number one] or will you see it and think about it? Don't become those who say 'will, will'. You are courageous, aren't you? Look, Bapdada and your Mamma sustained Delhi and Bombay directly. They went to other places for a short time. However, Bapdada gave *direct* sustenance to Delhi and Bombay. The mother has also sustained them. So, those of Delhi have the elation, don't they? So, be the *number one* in this as well. Tell me: isn't it possible? [The one with] firm determination will certainly be victorious. Firm determination guarantees your becoming victorious. You *use* determination very little. "We will see, we will do it, it will happen." – You use this "will, will". It is good. The residents of Delhi should become examples. The one who becomes an *example* scores *extra marks* in the *final exam*. You are those who score *marks*, aren't you? Will the *teachers* score *marks*? *Accha*, which letters will come now? Will the letters with an 'Ok' or a 'striked-out Ok' come? Don't send the letters with dash. You will send [the letters with] OK. It is because everyone's eyes are on Delhi. When even the *advance party* began, on which city did their eyes fall? (Students: Delhi.) On Delhi. And it was said now as well: everyone's eyes are on Delhi. All the Brahmins want to rule in Delhi itself. So, you will have to make Delhi perfect first. *Accha*, what else is there? What else will the residents of Delhi do? Have you made any new *plan*? It is because both Delhi and Bombay have been the instruments [in bringing] some or the other newness since the beginning till now.

So, even now, the residents of Delhi should make such a *plan* which is a *short-cut* and brings more success and everyone is able to do it and can do it. It should be *short* as well as the embodiment of success. *Accha*, half of the gathering seems to be of those from Delhi. There is a very large number. So, you are those who will claim the *golden cup*, aren't you? Should Bapdada give you the title 'number one'? Should he? Those at the back... All of you will have to co-operate. First is self-transformation and then is the transformation of your companions. 'Companions' don't mean [just] four-five [people] around you, but the residents of Delhi are your companions. Then, there will be world-transformation. So, give your cooperation. It is good. While giving your cooperation to one another, while giving them the love of your heart, keep making them move ahead and fly. It is good. Does Delhi have such courage? It has courage but reveal it in the collective form and prove yourselves! Everyone's eyes fall on Delhi. It is good. You have interest in doing service, so congratulations for that. You have accumulated in your account of merits. *Accha*.

To the group of Sindhis (those from Sindh): Sindhi *group*, stand up! All of you have one *special* elation. Do you have this elation? *Accha!* It is a good elation, isn't it? It isn't bad; it is good elation that Bapdada also had to come in Sindh, so the Sindhis also have some fortune, don't they? The jewels of the beginning... the establishment of the beginning took place in Sindh. And this *group* has been formed very well; it is as [Bapdada] thought it should be. So, Bapdada has seen that a good *group* in the form of gathering comes [here] every year. Those who especially encourage one another are good. Now, what will your *group* do? What will the special Sindhi *group* do? Work some wonder and prove yourselves, won't you? You do keep organizing the Sindhi conferences. Your *group* is good. And each one of this *group* can become an instrument for a special task. It is because the *majority* are couples; there are very few who are single [in this]. So, where the couples come, there is one opinion and they can do very good service. It is because they are examples (samples), aren't they? You all haven't left [the household]. You live with the family and move along being united. So, even your few words can do service.

Now, make your *group* a bit bigger. It isn't a small *group* either. It is medium. Now, increase it a little. Bring about zeal and enthusiasm. Just like you come [here] once a year, similarly *add* more famous [people], who can become instruments in service, to your *group*. Dadi Jankiji said that [this group] *mostly* belongs to the family of Dada Ram [and] Dada Ratan Chand and they have spread all over the world. Yes, Janki said that [this group] *mostly* belong to Dada Ram and Dada Ratan Chand; it is a well-known family. And look, they have become instruments in both the families. The speciality of Ratan Chand is that he didn't think about anything [but just] sacrificed everything; he showed zeal [and] enthusiasm. He followed the father Brahma. So today, his family is giving very good fruits because of his blessings. And Ram [and] Savitri became instruments for service with their heart. They became co-operative in a hidden way at the time of need. Their family has those blessings. They did the work and gave the name of that to the family. This is their sacrifice. You received the fortune of their sacrifice. It is a good gathering. In addition, Bapdada likes your *group*. Whose *group* was mentioned? (Students: of Ram and Savitri.) Congratulations to your *group*! Congratulations from the entire family [and] from Bapdada! *Accha*.

The *retreat* of *double* foreign children is going on. The children are singing the song: Baba has love for the children [and] the children have love for Baba. It is good. Just as the children are organising the *program* here with zeal and enthusiasm, in the same way, increase the group of children for the program in your cities too. The child who forms the biggest group of children will be given a *prize*. Bapdada also likes children because children are true from heart. *Accha*, you never get angry, [do you?] Do you get [angry] sometimes? Do you get a little [angry]? Fifth *page* of the *vani* dated 31.12.2006. So, this year, write your *result* at your centres and make others write it. Then, the *teacher* will write and send [a report] as to which children didn't get angry the entire year and made very good *purusharth*. Then, [Bapdada] will give you a *prize*.

To the *double* foreigners: *Foreigners* are also increasing in number. And they are determined [to serve] with zeal and enthusiasm to those in the various countries that are left. Bapdada is happy that you have become merciful in practice and are having mercy on the souls. You have the zeal of service and the practical form of service is also visible. Now, the foreigners should make *double* intense *purusharth* and claim the *golden cup*. You can claim it. You will receive e-mails from everyone [saying]: Ok, Ok. You will not receive anything more. You have to read it, don't you?

To Dadi Jankiji: simply [write] Ok! The Father also showers love and blessings to the group who remain ok in a hidden way. He sings the song: *Wah, children! Wah!* Whether you are from Bharat or abroad, some children are making intense *purushaarth* secretly. And Bapdada also has a *list*. He has a *list* of Bharat as well as the foreign countries. However, Bapdada wants to see this over a long period of time now. You are doing it but it has to be over a long period of time, not for a short time. So, Bapdada is noting down as to which children have been intense *purushaarthis* over a long period of time. If they become loose in between, there is an interruption in the long time [*purushaarth*]. This is why Bapdada is making a *list* of all the children. Now, there are few but everyone certainly has to become that. The residents of Bharat as well as the foreigners have to become that, but some are very hidden and good children. Bapdada keeps counting how many of such children there are. Now pay *attention* to 'a long period of time'. It is because those who are victorious for a long period of time, who are *full* for a long time, they will be entitled to the share of kingship for half a cycle. If you made [*purushaarth*] in between, for half the time, for one-fourth period of time, you won't make that much attainment of the share of kingship. This is why Bapdada gives special *thanks* to the *double* foreigners. *Attention!* However, you also have *tension* in between. Now, finish *tension!* Just '*attention!*' Be included in such a *list!* [Become] the intense *purushaarthis* for a long period of time! Not sometimes, but the constant intense *purushaarthis*. It is all right, isn't it? Bapdada sees: you are the stars of hope. They will come on the *stage* in practice. It is all right, isn't it? You are the stars of hope. There are also such children who are the stars of the Father's hopes. *Accha*, congratulations!

To the *international group*: the well-known speciality of the *youth group* is that the *youth* can do whatever they want. So, which thought will you, the *youth group* fulfil this year? Let the *youth group* prove itself by doing what Bapdada has said. Will you do it? Become the embodiment of solutions. Don't be the reasons, but the embodiment of solutions. You keep having an exchange among yourselves, don't you? So, keep this aim and go that you have to become the embodiment of solution for a long time at any cost and fly. The reasons will certainly come, but you, the *youth* have the power to change the reasons into solutions. 'What should I do? There are reasons.' - The *youth* can't say this. You are powerful. So, it is alright. Will you do this *homework*? Will you do the *homework*? *Accha!* Keep writing the *result*. Keep writing the *result* of 'Ok, Ok'. It is good. Bapdada has a high hopes in the *youth group*. 'We are doing this, we are making plans.' Now, do it in practice and prove yourself. Whoever sees you should say that you are certainly angels. You should be seen only as angels. The pace of an angel is flying. Not fluctuating. You are those who fly as well as make others fly. You make even the weak fly. You are those who yourselves don't come down. So, have you made such a *plan*? Have you thought this? Do some wonder and prove yourself. As for the rest, it is alright. You meet every year – this is very good. It increases your zeal [and] enthusiasm. [Bapdada] has also listened to the present results. You have prepared something, haven't you? You have written letters; Bapdada heard that too. You have made it well. You have made good *purushaarth*. Now, everyone should write these letters: we are the best. We aren't those [who are good to some] *percentage*. We can be the best. It is not a big deal. *Accha!* Everyone promised [saying]: we will fulfil Baba's hopes. We will do service together in Bharat and abroad; we have such thought. We will make a plan for this. It is good. *Accha!*

All of you are the decoration of Madhuban. Look, when you come to Madhuban, Madhuban gets decorated so beautifully. You like coming to Madhuban, don't you? Or do you feel it difficult? Does it cost you hard work? Do you experience hard work in coming [here] or do you become pleased [after coming here]? *Accha!* Now, are you able to experience yourself as a master of the mind and stabilize your mind in a *second*? Can you *order* it? Reach your *Sweet Home* in a *second*. Reach your kingdom, heaven in a *second*. Does your mind obey

your orders or does it come in commotion? If the master is worthy [and] powerful, it isn't possible for your mind to not obey you. So, now practice this - all of you should reach your *sweet Home* in a *second*. Pay *attention* to practicing this every now and again throughout the day. The concentration of the mind makes your own self as well as the atmosphere *powerful*. *Accha!*

Bapdada's remembrance, love and blessings from the heart to the extremely elevated souls everywhere who are loving and cooperative with everyone, to all the victorious children everywhere, to all the children who are powerful with the power of transformation, to all the children who always reveal themselves and then reveal the Father, to the children who are always the embodiments of solution [and] to the world transformers. Along with it, Bapdada's *namaste* to all the children, who are the crown of even the Father's head. Who are the crown of [the Father's] head? Isn't anyone that? *Arey*, the eight beads on Shankar's forehead are the crown of his head. Om Shanti.