

!!Good news!!

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# ASTONISHING, BUT TRUE ANNOUNCEMENTS BY THE ADVANCE PARTY

(With proof only for Brahmakumar-kumaris)

## {1.} The real murlis and avaykt vanis of Bapdada narrated through the mouth of Brahma at Mount Abu alone will be called shrimat. The sentences narrated by any other bodily being can't be called shrimat.

### “Sadgati through shrimat [and] degradation through human opinion.”

1. “You read the murlis and throw it away, otherwise, you should keep these versions (words narrated) forever.” (It is because the proof of the words of God are certainly the murlis.) ..... (Mu.24.05.64, end of pg.1)
2. “Those who become the heir of the inheritance, they have a right on everyone. They aren't subordinate to anything (except the shrimat).” ..... (A.V.24.01.70, beginning of pg.183)
3. “Everyone has to take his own responsibility. If you think that the *didi*, *dadi* or the *teacher* is responsible, it proves that you just have to become their subject in the future, you don't have to become a king. These are also the *sanskaars* of being subordinate, aren't they? The one who remains subordinate can't become a ruler, he can't take the share of the kingship of the world.” ..... (A.V.30.05.73, middle of pg.81)
4. “If you are a *mukhvanshaavali*, you will have to accept whatever Baba says through the mouth.” ..... (Mu.08.10.73, end of the middle part of pg.3)

## {2.} The Father Shiva doesn't come in Brahmakumari Gulzar Mohini ji, just Brahma Baba comes [in her].

1. “(Shivbaba) could come in the body of a pure maiden, but it isn't the rule. How can the Father ride on a maiden?” (Mu.15.10.69, middle of pg.2) (The same murlis was revised on the 13.11.95, but this point was removed from it.)
2. “I come in the *number* one (lustful) thorn and make him the *number* one flower.” ..... (Mu.26.02.74, end of pg.2)
3. “The Father Himself explains; the one who He has entered also listens.” ..... (Mu.07.02.68, beginning of pg.1) (Actually, [the soul of] Dadi Gulzar disappears. She herself has to read the avyakt vani narrated through her the next day.)
4. “Baba certainly won't sit in big assemblies and explain (like *avyakt* Bapdada).” ..... (Mu.04.09.73, middle of pg.2)
5. “I don't enter the subtle world dweller, the deity Brahma. [...] The subtle world dweller Brahma won't be called Prajapita.” ..... (Mu.04.11.72, middle of pg.1, beginning of pg.2)
6. “You can't invoke Baba (like *avyakt* Bapdada) at all; Baba has to come on His own.” ..... (Mu.12.04.76, beginning of pg.1)
7. “He enters the very one whose *part* is fixed in the *drama* and He names him Brahma.” [...] If He enters anyone else, that one will also have to be named Brahma.” (Gulzar Mohini certainly wasn't named Brahma.) ..... (Mu.17.03.73, Mu.19.03.78, end of pg.2)
8. “No one comes to know when I come. [...] It isn't known when I entered, when I took a seat in the chariot.” (We come to know of the entrance in Dadi Gulzar.) ..... (Mu.26.01.68, beginning of pg.1)

## {3.} Shivbaba's new wonderful part is going on in the corporeal form.

1. “In the Confluence Age, the Father who transforms the line of fortune is playing the *part* face to face (in front of the face, in the corporeal form).” ..... (A.V.09.09.75, middle of pg.99)
2. “Why do you make the imperishable relationships perishable by saying, ‘Baba has left’? Only the *part* has changed (from Brahma to the form of Shankar). Just like you too change (your corporeal) place of service, don't you? So Brahma [and] the Father have also changed the place of service (in the corporeal). The form is the same, the service is the same. The (corporeal) form of the thousand-armed Brahma is going on (in the corporeal form) at present. So, there is the praise and remembrance of this form (thousand-armed Brahma or Arjuna) in the corporeal world.” ..... (A.V.18.01.78, end of pg.34, beginning of 35)

3. “Don’t be afraid! In order to face (the demons like Ravan) Bapdada, the *backbone* will certainly be (completely) revealed through any vyakt (corporeal) body on time and he is being revealed even now.” ..... (A.V.16.01.75, beginning of pg.2)
4. “There is a support in the corporeal form even now. Just like earlier (before 1970) too, the corporeal body (the first personality Brahma) that became an instrument was the support, similarly, now also (the second personality Shankar with the subtle stage of thinking) is the support in the corporeal form, that has become an instrument in the *drama*. Earlier also, it was an instrument and even now it is an instrument. This corporeal support of the entire family (of the *Rudramaalaa*) is very elevated. He is certainly with us in the subtle form. [...] Love for the corporeal one means, love for the whole dynasty. The corporeal one isn’t alone (in the Advance Party); [there is] Prajapita Brahma, so there is a family with him (too).” (A.V.18.01.70, end of pg.166)
5. “This entire world is of untouchables. They pick up the garbage (dirt). [...] The most elevated Father comes in such a dirty village. With great love, He explains [the knowledge] to the children.” ..... (Mu.06.07.84, middle of pg.2) (The above mentioned dirty village certainly isn’t seen anywhere in Mount Abu. [But] yes, if you wish, you can see the most ancient [and] historical [village] Kampila of sage Kapil towards Farrukhabad.)
6. “It isn’t written anywhere that Prajapita Brahma is the resident of the subtle world. There aren’t subjects in the subtle world. Prajapita Brahma should certainly be (present) here, (in the world), shouldn’t he?” ..... (Mu.04.10.77, end of the middle part of pg.2)
7. “Prajapita or [Praja]pati Brahma is famous, isn’t he? He is found just now. Prajapita Brahma is corporeal. That (Supreme Father Shiva) is incorporeal and the corporeal one, both are together. Both have the *highest position*. No one is greater than them at all; and they sit in such an ordinary manner.” ..... (Mu.16.12.71, end of pg.3)
8. “I don’t come at all in the place (in BK) where wealth is available, where 36 kinds of food are available. I come in the place (a dirty village) where the children don’t even get a *roti* (a *chapaati*); I come and take them on My lap and make them [My] children.” ..... (Mu.02.09.86, beginning of pg.3)
9. “Shankar’s *part* will certainly be played in practice.” ..... (A.V.09.10.71, end of pg.194)
10. “The *last bomb*, meaning the *bomb* of the Supreme Soul is [the bomb] of the Father’s revelation. Whoever sees (through these eyes), whoever comes in contact and listens, let this voice come from them that the Father has arrived, the task of the *direct Almighty Authority* is going on. [...] The teacher is the *direct Almighty*; the (living) Sun of Knowledge (the Light of Shiva) has risen in the corporeal world, this [fact] is still incognito. [...] Through this *last bomb* [...] the Father will be revealed amongst every one. The Father of the world will be clearly visible in the world.” (A.V.28.12.78, beginning of pg.159, middle of pg.161)
11. “You remember, don’t you? Just like in the corporeal form, (Brahma Baba) used to entertain and feed every *group* with His own hands with special love, the same *sanskaar* of (the corporeal) love is going on in a *practical* way even now. (through Chandrabhaal (having the moon on the forehead) Shankar).” ..... (A.V.06.01.83, middle of pg.32)
12. “The Supreme Soul comes in the country of Magadh.” (Mu.17.08.71, end of pg.2 and mu.08.06.75, end of pg.3) (The region between [the rivers] Ganges and Yamuna is called the country of Magadh which is situated in UP, Bihar; not in Sindh Hyderabad.)
13. “In Farrukhabad, they believe in the Master, don’t they? You have understood the meaning of ‘Master’ as well. That one (Vishwanath) is the Master (of the entire world), we are His children. So, we should certainly receive the (unlimited) inheritance, shouldn’t we?” ..... (Mu.07.12.73, middle of pg.2)
14. “You would have never even thought of a fortune like this that you will find the Supreme Soul through all the relations. Even this impossible thing is becoming possible in the corporeal [form]. So, the fortune is so great!” ..... (A.V.03.12.79, middle of pg.81)

#### **{4.} Difference between the shrimat of Shivbaba and the opinion of the mind of Brahmakumaris**

1. The business of exchange of *drishti* (vision) through the physical eyes in the name of Raja yoga is the opinion of the mind of the Confluence Age gurus (Brahmakumaris). It isn’t the shrimat of Shivbaba. Baba has clearly said in the end of pg.4 of the murli dated 03.05.69 and 15.04.74: “The Father says, I give *sakaash* (spiritual searchlight of power, love, peace etc.) to each and every soul; I sit in front [of them] and give [them] *light*. You certainly won’t do this.”

2. “Even if you receive direction from a BK, you should check whether the direction is *right* or *wrong*.” ..... (Mu.21.01.2000, middle of pg.3) Now, we children have the murlis narrated by the Supreme Soul Shiva through Brahma (at Mt.Abu) as the means to *judge* [the directions] but *dadiji* who became the instrument has cut and sent these very murlis. They remove very good gems from the murlis and mix the opinion of their mind. This is why, Shivbaba has also said in the murli: “Writing murli is a very good *service*. Everyone will be happy. They will give blessings. Baba, very good words reach [us], otherwise [they] write: the words are very dull (*jhunjhaar*). Baba, they send us broken gems. They edit a lot. Our jewels are stolen away. Baba, we have the right; every jewel that comes out of [Your] mouth should reach us. Only those who are unique (*ananya*) [and] interested in gems will say this.” ..... (Mu.06.03.77, 10.03.87, end of pg.2)

**{5.} Attention! The shooting of the Ravan’s kingdom of the path of bhakti is being performed in the yagya.**

1. Baba has clearly said in the murlis: So many fairs are organized in Bharat. Those are the fairs (of inert or living rivers) for becoming filthy (dirty). (Mu.17.01.74, beginning of the middle part of pg.3) Those are the fairs of the path of *bhakti*. This is the true fair (meeting) of the souls and the Supreme Soul (the Father). (Night class mu.17.11.66) ..... (It is clear through these great sentences that our soul certainly becomes pure through the fair of the soul and the Supreme Soul, i.e. the meeting-fair of Shivbaba and the children; it doesn’t become dirty. And the human beings become impure, i.e. dirty where there is the meeting of different rivers, whether it is the fair of inert rivers or living rivers of knowledge; it means, the fair of *didi* and *dadis*, the fair of the rivers which don’t have a relation with the Supreme Soul or the corporeal *part* just makes us dirty.)

**For detailed information about the points mentioned above based on deep study of date wise murlis and avyakt vanis, please contact us at: Mobile No. (0)9891370007, (0)9311161007**

**E-mail:** a1spiritual1@gmail.com; a11spiritual1@gmail.com

**Website:** 1) WWW.PBKS.INFO; 2) WWW.ADHYATMIK-VIDYALAYA.COM

**U.Tube:** ADHYATMIK VIDYALAYA or AIVV