

Realizations Arising within our great Acaryas: Scriptural Evidence

1.

Brahma Samhita 5.61

*yādṛṣī yādṛṣī śraddhā
siddhir bhavati tādṛṣī*

yādṛṣī yādṛṣī—just as; śraddhā—faith; **siddhiḥ**—**realization**; bhavati—arises; tādṛṣī—corresponding

“The realization will correspond to the nature of one's faith.”

2.

a. Rāghava Pandita Goswami - Sri Hari-bhakti-ratna-prakāsa

b. Narottama dāsa Thākura - Prema-bhakti-candrikā

yādṛṣī bhāvanā yasya siddhir bhavati tādṛṣī

śrutiḥ - the Śruti-śāstra states

yadṛṣī - like which; bhāvanā - meditation; yasya - of whom; siddhiḥ - perfection; bhavati - is; tadṛṣī - like that

“The spiritual aspirant attains various types of spiritual perfection according to the nature of his meditation.”

“The perfection that one attains corresponds exactly to the type of meditation performed at the time of sadhana”

“One achieves a perfection of the type practiced during meditation.”

“Each soul attains the result or grade of perfection concomitant to his level (and quality) of consciousness in the form of his desires and the quality of his attitude.”

3.

Dharma-vivekaḥ, 18 of Halayudha

*deve tīrthe dvije mantrē
daivajṣe bheṣaje gurau
yādṛṣī bhāvanā yasya
siddhir bhavati tādṛṣī*

Translation: In relation to a deity, a holy place, a brahmin, a mantra, an astrologer, a physician or a guru – one obtains reciprocation according to the degree and type of one's faith.

4. In Bhakti-sandarbhā 256, Śrīla Jīva Gosvāmī outlines the process to spiritual realization:

prathamam nāmaṇ śravaṇam antaḥkaraṇa-śuddhyārtham apekṣyam / śuddhe cāntaḥ-karaṇe rūpa-śravaṇena tad-udaya-yogyatā bhavati / samyag-udite ca rūpe guṇānām sphuraṇam sampadyate / sampanne ca guṇānām sphuraṇe parikara-vaiśiṣṭyena tad-vaiśiṣṭyam sampadyate / tatas teṣu nāma-rūpa-guṇa-parikareṣu samyak sphuriteṣu līlānām sphuraṇam suṣṭhu bhavati /

“First it is expected that one should hear the Lord's Names in order to purify the heart, the inner self. Once the mind and intelligence have been purified in this way, one can hear about Kṛṣṇa's form, through which one's qualification to visualize it is obtained. When the form of the Lord has been clearly visualized, one can experience His qualities. Once these have been clearly understood, one develops one's own individual spiritual characteristics through the particular characteristics of the Lord's associates. Thus, once the Name, form, qualities and associates of the Lord have been realized, a clear realization of Kṛṣṇa's activities will follow.”

5.

In a lecture given by Srīla Bhaktisiddhanta Saraswati Thakura on Radhastami day, September 19th, 1931, the exact same sequence is referenced, citing Jīva Gosvāmī's Krama-sandarbhā commentary to Bhag. 7.5.18

prathamam namnah sravanam-antah-karana-suddhyartham-apekṣyam. *Suddhye cantah-karane rupa-sravanena tad-udaya-yogyata bhavati. Samyag-udite ca rupe gunanam sphuranam sampadyate sampanne ca gunanam sphurane parikara-vaisistyena tad-vaisistyam sampadyate. Tatas tesu nama-rupa-guna-parikaresu samyak sphuritesu lilanam sphuranam susthu bhavati / ity-abhipretya sadhana-kramo likhitah.*

"For the purification of the heart it is necessary first of all to listen to the chanting of the Holy Name. After the heart has been purified by listening to the Holy Name, the fitness for the manifestation of the holy Form is attained on hearing the recital of scriptural accounts of the divine form. After the full appearance of the divine form, the divine qualities manifest themselves. After the appearance of the divine qualities, due to the characteristic traits of servitors, the knowledge of the distinctive and perfect identification of the devotee arises. Subsequent to this, after the full manifestation of the Name, form, quality and servitor has taken place, the transcendental activity of God manifests itself. For this reason, this account of the successive stages of sadhana is written." (Krama-sandarbhā commentary on Srimad Bhagavatam 7.5.18)

6.

Gauḍīya Kaṇṭhahāra, compiled by SBSST, has the exact same reference and sequence.