

Is the Emphasis on Sambandha-Jnana Expression of Intellectualism?

(comment by Svami Sadananda Dasa on Bhakti-Rasamrita-Sindhu 1.1.11)

Annotations in square brackets by the publishers

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“Jnana-karma-adyanavritam”. Anushilanam [to focus intensively on Krishna, relate to Him and be active for His sake] is further explained: it is uncovered, not under the influence of, not pierced by jnana, karma and other things. In this context “to be free from jnana” means no reflection upon, no thinking of nirbheda-brahma. But Krishna-anushilanam includes reflection upon and thinking of what the object of the dedicated Love is (bhajaniyatva-anusandhanam). Because anushilanam is inevitably dependent on jnana of the object or subject, to which bhakti refers.

Sambandha-jnana is not the systematic exegis of the content of the Revelation and of one’s faith, but is by and in itself Revelation, i.e. expression of the samvit- (sam-vit = clear, correct knowledge) within the svarupa-shakti.

It is samvit-shakti which in its first form as shraddha [the inner conviction that the path shown by the Shastrams is the right one, an the firm resolve to walk this path immediately], qualifies a person to recieve sambandha-jnana, and it is samvit-shakti which speaks to him through the Shastram and the guru in the form of sambandha-jnana.

Anushilanam [to focus intensively on Krishna, relate to Him and be active for His sake] is svarupa-shakti-vritti [a functioning of svarupa-shakti, God’s Own power] and consequently and indispensably comprises clear knowledge of the nature of Bhagavan, bhakti and bhakta.

For this reason, all acharyas, from Mahaprabhu up to the present, have warned against disregarding, putting aside sambandha-jnana as something intellectual and think that bhakti is intuitive-emotional. Bhakti, right from the beginning to the highest stage (in the form of prema and so forth), is neither intellectual nor intuitive-emotional, but an effect of

Bhagavan's svarupa-shakti, which "for His sake" comprises aprakrita-knowledge and aprakrita-seva and the ability to experience while serving.