

# 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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Sambandha-jnana is not the systematic interpretation of the content of Revelation and belief, but is in itself Revelation, i.e. expression of samvit-[shakti] (sam-vit = clear, correct knowledge) in svarupa-shakti.

It is samvit-shakti which in its first form, shraddha [the inner conviction that the path shown by the Shastrams is the right one, and the firm resolve to walk this path immediately], qualifies a person for 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 way of functioning of svarupa-shakti, God's Own power] and consequently and indispensably it 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, in the seva, experience.