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Research Article

Philosophical Reflection on the *Sthita-prajña Dhīramuni* in *Bhagavad-Gītā*

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Abstract

This research article explores the philosophical insights and elevated social standing of *Sthita-prajña Dhīramuni* in human civilization. The *Bhagavad-Gītā* emphasizes *Sthita-prajña Dhīramuni's* realization of the Absolute Truth by means of devotional service. Human beings are the superior creation of material nature, and individual souls in human bodies are superior to lower species of life in the material universe in terms of intellectual and spiritual potential. The *Sthita-prajña Dhīramunis* are spiritually stable and intelligent individuals who are contributing to a healthy and peaceful human society. The *Sthita-prajña Dhīramunis* can be related to the five levels of human existence: physical, psychological, intellectual, ethical, and spiritual. They engage in devotional service to the Supreme Personality of Godhead, who is the concrete and perfect spiritual form of the Absolute Truth. Spirituality is the highest level of human existence, and those with this level of consciousness develop genuine love and devotion in their hearts. Spiritualistic consciousness emerges from philosophical and scientific realizations of the Ultimate Reality. The *Bhagavad-Gītā* is the supreme spiritualistic wisdom of the Supreme Personality and the authoritative holy script as well as the Philosophical text to constitute the healthy human society in the entire material world.

Keywords: *Bhagavad-Gītā*, *Sthita-prajña Dhīramuni*, Human society, welfare to all entities, the Supreme Personality of Godhead, *Kṛṣṇa* and material world.

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Introduction

The *Bhagavad-Gītā* emphasizes the importance of *Sthita-prajña Dhīramuni*, who is spiritual and intelligent. The *Sthita-prajña Dhīra* individual is at the pure goodness stage. They are unaffected by the three material qualities. They are driven out by the intrinsic power of the Supreme Personality of Godhead. *Sthita-prajña Dhīra* devotees serve the Supreme Lord and benefit all living entities through philosophical and spiritual realization. They are able to integrate the five levels of human existence and establish Absolute Truth in human society. They are concerned with the entire human society, instead of just some particular area. They are leading personalities of human society

through the universal brotherhood and spiritualistic philosophical vision.

In fact, the *Bhagavad-Gītā* is regarded as the most authoritative Vedic scripture and a philosophical treatise widely recognized by prominent figures of people in human society. The *Bhagavad-Gītā* is widely regarded as the core of Vedic literature and scriptures. The *Bhagavad-Gītā* holds a unique and supreme position in Vedic civilization and culture due to its direct spiritual wisdom and absolute utterances from the Supreme Personality of Godhead, *Kṛṣṇa*. *Kṛṣṇa*, also known as the Absolute Truth, is the driving cause of everything. He is the first cause of all existence as well as the complete and perfect transcendental form

and virtue of the Absolute Truth. The Absolute Truth is always realized through eternal reality, consciousness, and bliss. It is not devoid of the spiritual virtues and forms.

Sthita-prajña Dhīramuni in Bhagavad-Gītā

The *Bhagavad-Gītā* is the supreme words of the Supreme Personality of Godhead, *Kṛṣṇa*. The *Sthita-prajña Dhīra* person is the most significant and influential idea in the *Bhagavad-Gītā*. The *Sthita-prajña Dhīra* possess important attributes such as conscience, philosophical insights, sophisticated intellectual and reasoning abilities, and spiritualistic visions. They are not guided by the senses or the mind, but rather by the inherent power of the Absolute Truth and philosophical-spiritualistic visions. They are firmly rooted in spiritual intelligence and are always engaged in loving devotional service to the Supreme Lord and the welfare of all living beings. Pertinently, it is defined on the *Sthita-prajña Dhīra* in the *Bhagavad-Gītā* as follows

*prajahāti yadā kāmān sarvān pārtha mano-gatān |
ātmany evātmanā tuṣṭaḥ sthita-prajñas tadocyate ||2||
55||*

“O Pārtha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.”¹

Sthita-prajña Dhīra individuals are self-aware and satisfied with their spiritual realization. The soul is the intrinsic spiritual tiny power of Absolute Truth and the essence of all existence in the world, whether animate or inanimate. *Sthita-prajña Dhīramunis* are self-realized individuals who can understand the reality of the universe. (S)he can also determine the intimate connections between the five levels of human existence in the universe.

Emotion is an integral component of self-conscious individuals. Human beings are both emotional and intellectual entities. As an intellectual entity, (s)he understands the spirituality of souls and the truth of existence. The soul is fundamental to the existence of conscious beings. The soul is an eternal fragment of the Supremely cognizant Being. *The Sthita-prajña Dhīra* is regulated by the spiritual intellect and control emotions and the lower nature of human existence. Attachment, wrath, and fear are the living creatures' strongest and most sensitive emotions. These feelings can be refined instead of destroyed. The *Sthita-prajña Dhīra* persons engage their senses and mind to rejoice in the higher taste and they use their emotions namely anger, fear, and attachment to realize the ecstatic spiritual bliss.

Sthita-prajña Dhīra individuals are able to realize the Absolute Truth in the material world despite experiencing annoyance or despair. There are three types of anguish in the material world: *Adhibhoutik*, *Adhidaivik*, and *Adhyāmika*. All living entities

experience these three types of distress in the material world, however the distresses and duality of the material world are not troubling spiritually stable intellectual persons. In this connection, it is stated in the *Bhagavad-Gītā*, chapter two, verse fifty-six as follows

*duḥkheṣv anudvigna-manāḥ sukheṣu vigata-sprhaḥ |
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate
||2||56||*

“One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear, and anger, is called a sage of steady mind.”²

Sthita-prajña Dhīra individuals are in *brahma-bhuta*, the pure goodness stage. The three modes of material nature cannot affect or taint the transcendental stage since it is beyond its influence. They are free of the material world's duality of auspicious and inauspicious, good and bad, pleasure and misery, and so forth. *Sthita-prajña Dhīra* individuals use their senses, mind, and intelligence as needed, similar to a tortoise. They are constantly engrossed in self-realization, delighting in enthusiastic transcendental bliss.

Reflection on Sthita-prajña Dhīramuni

The human body is the most advanced creation of material nature. Individual souls in the human body can experience the Absolute Truth. Eternity, cognizance, and bliss combine to form the Absolute Truth. Individual souls are qualitatively identical to the Absolute Reality, which is an inconceivable fragment of the Absolute Truth. Human life is intended to reveal and establish the Absolute Truth in human civilization. Philosophical insights, scientific perspectives, and spiritual visions are essential for comprehending the truth of the world, soul, and the Absolute Truth. The *Bhagavad-Gītā* refers to intellectually and spiritually advanced individuals as *Sthita-prajña Dhīra*. In fact, it has been noticed that ordinary people are influenced by the various material qualities of the three strands of material nature, natural instincts, and emotions in human society. *Sthita-prajña Dhīra* individuals possess unique spiritual talents, including intuition and spiritual intelligence. *Sthita-prajña Dhīra* individuals possess qualities such as self-confidence, self-control, sincerity, love for all living entities, purity (both outward and internal), tolerance, punctuality, patience, discipline, forgiveness, and adherence to revealed scriptures. The difference between the ordinary person and the *Sthita-prajña Dhīra* person is that ordinary persons are captivated by the beauty of the material nature and thus they are conditioned in the material world since time immemorial. However, it is observed that the *Sthita-prajña Dhīra* persons are liberated beings and captivated by the eternal beauty of the *sat-cit-ānanda* form, the Supreme Personality of Godhead.

Is the *Sthita-prajña Dhīra* person capable of establishing peace and prosperity in human society? Is the concept of the *Sthita-prajña Dhīra* person in

¹ A. C. Bhaktivedanta Swami Prabhupāda, *Bhagavad-Gītā as It Is*, (Mumbai: The Bhaktivedanta Book Trust), 1986, 138.

² A. C. Bhaktivedanta Swami Prabhupāda, *Bhagavad-Gītā as It Is*, (Mumbai: The Bhaktivedanta Book Trust), 1986, 139.

Bhagavad-Gītā absurd or true etc. are the common queries of the self-conscious and rationally advanced persons in human society. It is observed that peace and prosperity are being established by the intellectually and spiritually advanced intelligent person through keeping balance among the living entities and creating a sound environment in surrounding circumstances in the material world. It is also true that the people who are engaging in the welfare of all living entities must be situated in the pure goodness stage and enlightened by the eternal imperishable light of the Absolute Truth. The great personalities in India such as the *Rāmānucārya*, *Śrī Caitanya Mahāprabhu*, *Mahāpuruṣa Mādhavadeva*, etc. are the concrete example of the concept of the *Sthita-prajña Dhīra* person of *Bhagavad-Gītā*. Hence, it is not absurd rather it is the factual and exalted concept of the *Bhagavad-Gītā* for the peaceful and prosperous human society.

Relevance of the *Sthita-prajña Dhīramuni* in the modern human society

Eternity has neither beginning nor end, and it exists in both the material realm and the spiritual abode. Whatever are eternal remains ever fresh and ever relevant in human civilization, including in the material world. The conscience is the eternal and intuitive wisdom of self-realized individual souls. The great personality, who has cultivated philosophical insight, scientific thought, and ethical and spiritual vision, performs welfare works for all living entities, and (s)he devotes his/her senses, mind, and intelligence to the unalloyed devotional service unto the Supreme Personality of Godhead through welfare activities and universal brotherhood with all living entities. In any field of human society such as Academics, Administrative, Political, Economics, Religion, Spiritualistic realization of the Absolute Truth, etc. the *sthita-prajña munis*, undisturbed enlightening persons are thinking for uplifting of all beings and performing welfare works for all living entities.

Nowadays, global peace and prosperity are the prime purposes of genuine leaders in the different fields of the world. For global leadership, the qualities and traits of the *Sthita-prajña Dhīramuni* must be cultivated by the leaders in the different fields. Because the *Sthita-prajña Dhīramuni* is beyond the influence of the three modes of material nature and (s)he is conducted by the intelligence of the spiritual. (S)he is not bound by the particular rules and regulations of the particular society instead (s)he is bound by the philosophical insight, conscience, and spiritual vision. The concept of *Sthita-prajña Dhīramuni* is ever relevant concept for a healthy, peaceful, and prosperous human society in any circumstance in any time in the material world.

Conclusion

Human society is the ideal platform for individual souls to recognize the high value of human life and the truth of the Absolute Reality. Self-realized individuals with undisturbed souls, known as *sthita-prajña dhīramunis*, are considered superior and exalted. They are situated in the pure goodness stage and are not

governed by the three modes of material nature. In fact, they have dedicated themselves to the Supreme Good and are constantly engaged in welfare efforts for all living creatures.

Feeling and emotion are the symptoms of the self-conscious individual soul. The *sthita-prajña dhīramunis* are subdued the emotion by the conscience and the conscience is the imperishable light of the philosophical insight and spiritual vision of the self-realized individual souls. The living entities are innumerable and eternal fragments part and parcel of the Supreme Personality, who is the concrete form of the eternity-cognizant-bliss. The Absolute Truth is the source of everything and everyone and the Supreme Personality of Godhead is the perfect and complete realization of the Absolute Truth as per as concerned the *Bhagavad-Gītā*.

It is logically believed that *Bhagavad-Gītā* is the supreme instruction of the Supreme Personality of Godhead, *Kṛṣṇa*. It is the essence of all revealed scriptures and literature. The concept of the *sthita-prajña dhīramuni* is the most important and unique concept for the welfare of human society. This philosophy allows each individual soul to discover the true identity and essence of the Ultimate Reality. Individual souls, in fact, are not creations of material nature; they are everlasting, immortal spirit beings, the marginal spiritual potency, and an eternal fragmental component of Supreme Personality of Godhead. Spiritual individuality eternally exists and they never lose their identity by merging to the Supreme Reality.

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