

**PIT to PEAK**  
**(with tips from the**  
**gita and the**  
**bhagawatham)**



**T BALAKRISHNA BHAT**

## **Key words**

Hinduism's greatness, sorrow, joy, pits, peaks, Gita, Bhagawatham, Vishwa Swadhishtan Gurukulams

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**Om namo bhagavate Vasudevaya  
Namo Vijnanamatraya Paramanandamurthaye  
Atmaramaya Shanthaya Nivrittadvaitadrishtaye**

**Salutations to the Lord of the universe  
salutations to the pure knowledge, manifestation of infinite joy,  
Self -joyous, peaceful one who sees me as not separate from Him.**



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## **ABOUT THE BOOK**

This book shows how to avoid falling into deep pits of sorrow and how to attain and retain our peak natural state of joyfulness. The statements and knowledge are largely derived from the Gita and the Bhagawatham but are universal and useful for all walks of life in the whole world at all times. A setup called Vishwa Swahishta Gurukulams to achieve this is also described.

## PREFACE

Many say joy and sorrow are a part of life and are the two faces of the same coin which often follow each other. Some say life is only a misery. But is not the world wonderful? Have we not perfected ourselves even after millions of years? Is not the God who is eternal infinite bliss and knowledge capable of creating a joyful life for His creation even though He himself is permeating it? Are our souls which themselves are eternal and joyful willing to tolerate a state of sorrow and are unable to find a satisfactory way forever? This little contribution is an effort to show that the world is all joy, always, at all times, in all events, for all, even though pits of sorrow and peaks of joy are often encountered. It outlines an elegant way to find, attain and retain an elevated joyful state based on the knowledge and guidelines gleaned from Srimadbhgavadgita and Srimadbhagawatham, two of the ancient scriptures. Although statements and thoughts are seemingly from religious texts, the contents are universal and adaptable. They will be useful not only for spiritual progress but also for living joyfully in everyday life for everyone, in all walks of life, throughout the world. It will be especially useful for getting out of deep pits of misery and sorrow, and then for bouncing back to a peak state.

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## PIT TO PEAK

### CHAPTER 1

## PIT TO PEAK

Since time immemorial, everyone including Brahma- the creator, Shiva- the destroyer, angels like Indra, God's incarnations in human form such as Rama and Krishna, kings like Dasaratha, queens like Kunti, Draupadi or Sita, saints like Ramana and Saibaba, devotees like Prahlada and Dhruva and of course, all ordinary beings like every one of us have frequently experienced hopeless stressful situations or deep pits of sorrow and distress. Surely every individual is bound to experience miserable moments of severe distress and sorrow such as fear of death, loss of spouse or of dear ones, loss of name, loss of business, fear of attack by enemy and the like. For many it would appear that life is only an endless misery with only a few moments of fleeting joy. Most optimistic ones may say that joy and sorrow are two faces of the same coin, and philosophers would normally take such a line. Can this really be so even after billions of years of existence and evolution of life? Is this what with His infinite intelligence and joyful state God could at best create? Are we condemned to be in the pits?

CHAPTER 2

KNOWLEDGE

True nature of our real selves, our souls, is sat-chit-anand (true and eternal, consciousness, and joy). We all have emerged from God who is paramatma- parama sat-chit –anand (infinite consciousness, infinite joy, eternal). Every point, every moment, every activity in space and time throughout the universe is permeated by God. Therefore, there can only be joy and nothing but joy in the whole universe, at all times at all places, in all events, in all beings, under all conditions. There can only be an elevated state for all. Peak state is our natural state and not pits. This is how it should be and this is how it really is.

How is it then that this is not what we actually see, feel or experience? We do encounter pits often. Are the pits not real? The answer is that they are real but not insurmountable. They are due to our ignorance and due to our attachments to our conditions. They are due to our disconnection from our real self, from others and from God. Thus, the remedy is simple : **link up**.

Indeed, we often find that whenever we face difficulties or experience sorrow we do get a great deal of relief if we talk to, meet, do something with or seek help from a friend, relative, or even a stranger. Thus, we routinely jump out of small finite pits to regain our composure and our natural elevated state. This is possible because a majority of individuals are in an elevated state of joy at any given time and a mere contact with them is enough to lift us up. Even if they are not in high spirits they behave as though they are if they see your need and if they can help, and you get the result. So, whenever we feel we are in infinite bottomless pits and rather hopeless situations all that we need to do is to scale up the connection and reach to the One Infinite Eternal Source of Joy, i.e., God, Paramatman, Parama Satchidanand. Immediately our problems get divided by infinity (because problems are unwanted and neither we nor anyone else wants them) and we are left with a near zero problem. The problem thus vanishes and we are out of the pit. On the other hand, if we share our little joy with the Infinite, the joy gets multiplied by infinity and because we like it, we get back as much as we can bear. Thus, by linking up to God we can divide our sorrow by infinity and multiply our joy by infinity. Thus, we can jump from pit to peak. It may be mentioned that the God's help, in all likelihood, will come through some individuals only.

There can be many ways for attaining and retaining the peak and for jumping back when one encounters pits. Psychologists, philosophers, artists, saints, politicians and in fact all, including engineers, farmers, lawyers, or doctors are actually working for this only. All animals and plants and nature are also working for the same goal. All religions, their practices and guidelines are substantially related to this effort. Hinduism is the most ancient and active field which has a vast repository of tools for this purpose. (End note presents a brief on Hinduism). We present here the knowledge extracted from two of the most ancient, authentic, well tried, universal, inexpensive do-it-yourself ways applicable to all at all times. One is the way of the Gita and the other is the related and complementary way of Bhagawatham. Contemplating



and acting on the knowledge presented in these, one will be able to attain and retain a joyful state bouncing back from pits to peak whenever needed.

In a different context, the way of the Gita has been summarized in a book entitled 'Gita in 5 Minutes' (Amazon [-https://www.amazon.com/Gita-5-Minutes-Selections-ebook/dp/B01LK4QDDM/ref=sr\\_1\\_3?ie=UTF8&qid=1494184027&sr=8-3&keywords=Gita+in+5+minutes+by+T+Balakrishna+Bhat](https://www.amazon.com/Gita-5-Minutes-Selections-ebook/dp/B01LK4QDDM/ref=sr_1_3?ie=UTF8&qid=1494184027&sr=8-3&keywords=Gita+in+5+minutes+by+T+Balakrishna+Bhat)). The Gita shows us the way of yoga to reach and retain the peak. Through yoga, combining the power of knowledge, detached yet devoted action and service, and by elevating and serving one another one can achieve this goal. Notwithstanding this success, one may still abruptly encounter disturbing waves and get into bottomless pits. Even Bhagawan Vedavyas, the author of Mahabharat, which includes the Gita, after finishing all the work, suddenly felt uneasy and deeply unhappy. Seeing this Narada Maharshi, the well experienced great saint, brought out the divine Bhagawatham from the divine world, bestowed it on Vedavyas and kindled him to narrate it. Vedavyas narrated it to his son Shuka muni who later narrated it to Parikshit Maharaja, the emperor who was to die within seven days due to a curse. By listening to Bhagawatham and linking to God, Parikshit reached an exalted joyful state beyond sorrow.

Like Vedavyas, it is human and common to experience deep pits in life even if one becomes a practicing yogi. The way out is simple: link up with God, the source of infinite joy.

This is not to claim that you will always get whatever you want, but that you will regain your peak of joy reclaiming your joyful satchidananda state whatever be the actual physical conditions and results of your work. In order to make a beginning and to take a grip on our path to the peak from the pit it will be useful to get some practical experience in sensing the way God works in our life. In all likelihood, God's hand will be acting through some other person or situation only. So, look for something totally unexpected, out of the blue, miraculous coincidence or happening, a person or thing that saved you or lifted you or your close ones up from an impossible situation (pit), leaving you in wonder. Few such experiences, events and tales are enough to increase the intensity and spirit of your call to God and the force and speed of His response to you.

CHAPTER 3

THE WAY OF THE GITA

The Gita way was shown to Arjuna who was in distress in the beginning of the Kurukshetra battle, the battle of action, a battle of what-to-do. Arjuna who experienced a deep bottomless pit rebounded to action after knowing the way of the Gita.

The Gita has 700 verses. The book "Gita in 5 Minutes" has attempted to summarize the Gita in 47 verses. Here, we present three which say, elevate each other, be yogis, and discard your concerns and go to Him who will free you from all your constraints.

devān bhāvayatānena te devā bhāvayantu vaḥ |  
parasparaṃ bhāvayantaḥ śreyaḥ param avāpsyatha ||3-11||

By your actions thus, you godly ones, love, advice, cherish, enliven, elevate, instruct and nourish your own finer aspects and one another and attain supreme fortune, blessings, happiness, virtue, welfare, deeds, bliss and beatitude. (3-11)

tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ |  
karmibhyaś cādiko yogī tasmād yogī bhavārjuna ||6-46||

Yogi is superior to ascetics, wise persons or steady workers, therefore, Arjuna become a 'yogi'<sup>1</sup>. (6-46)

sarvadharmān parityajya mām ekaṃ śaraṇaṃ vraja |  
ahaṃ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ||18-66||

Don't grieve. Leaving all concerns take refuge in Me alone. I will free you from all constraints. (18-66)

CHAPTER 4

THE WAY OF THE BHAGAWATHAM

It is advisable to learn the way of the Bhagawatham from a Bhagawath, a person who is not only well versed with it but who has also practiced it and benefitted from it to a good measure

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<sup>1</sup> This is the prime message of the Gītā. Time has come now to give up all the myriad limiting follower based religious and other divisive, restrictive identities and to take up leadership based ones of a 'Yogi'. As a Yogi, you are your own leader and can reach the pinnacle of perfection and achievement in the material as well as spiritual world with no constraints of any type hindering you. Not only that, it will enable generation of immense wealth, prosperity and deep peace and happiness at the personal, family, regional, national and global level. It will also encompass not only humans but the whole of life. It is easy too and achievable with no expenditure. It will enable extraordinary unity and peace in the world. For all this, one need not go to anyone, as all the necessary tools are within each individual.

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so that he would be authentic. If one cannot easily find any such individual or guru it is advisable to invite God into your heart with all purity of thought and action that you can achieve and gradually learn the art of Bhagawath yoga by yourself. You are sure to get suitable guidance along the way.

Presented here are 42 shlokas given as a brief related summary of the vast original text comprising more than 18000 shlokas. The shlokas have been specifically chosen with the intention of assisting the individuals to find ways for coming out of any bottomless pit within moments.

Although focus is on the individual, if this method is practiced by a large number of individuals in the world, it has the power to lift up the whole earth from misery of every kind, the same way as Varaha lifted up the whole earth from under the misery of ocean.

We present the shlokas first, followed by a brief explanation. Through contemplation and gradual implementation one can make steady progress and learn the art and science of recovering from pits and attaining and retaining an elevated joyful state.

Bhidyate hr̥dayagranthiśchidyante sarvasamśayāḥ|  
Kṣīyante cāsya karmāṇi dṛṣṭa evātmanīśvare||1.2.21||

When you see God inside you as your lord, all knots in your heart, emotions and thoughts are shot opened and removed, all doubts are cleared, and all karmic reactions are weakened.

Yathā hyavahito vahnirdāruṣvekaḥ svayoniṣu|  
Nāneva bhāti viśvātmā bhūteṣu ca tathā pumān||1.2.32||

Just as fire inside different types of wood manifests as different types of fires, God resides inside everything in the form of vishwatma and manifests in different forms even though He is the same Supreme.

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apratarkyād anirdeśyād  
iti keṣv api niścayaḥ  
atrānurūpaṁ rājarṣe  
vimṛśa sva-manīṣayā||1.17.20||

It is difficult to ascertain the root cause of sorrow. It cannot be guessed, it cannot be expressed. Oh, rishi king, you decide by your own analysis.

tasmād bhārata sarvātmā  
bhagavān īśvaro hariḥ  
śrotavyaḥ kīrtitavyaś ca  
smartavyaś cecchatābhayam||2.1.5||

Therefore, o king, those who want to be released from fear and be assured must think about and hear about the propitious God Hari, the remover of sorrow.

khaṭvāṅgo nāma rājarṣir  
jñātveyattām ihāyuṣaḥ  
muhūrtāt sarvam utsrjya  
gatavān abhayaṁ harim||2.1.13||

Rishi king Khatwang, on hearing that he has only a moment of life remaining, left everything and attained a peaceful state in the refuge of the Lord.

abhyasen manasā śuddhaṁ  
trivṛd-brahmākṣaram param  
mano yacchej jita-śvāso  
brahma-bījam avismaran||2.1.17||

Controlling the breadth and mind, one should contemplate and meditate on the bija mantra  
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praviṣṭaḥ karṇa-randhreṇa  
svānāṁ bhāva-saroruham  
dhunoti śamalaṁ kṛṣṇaḥ  
salilasya yathā śarat||2.8.5||

All purifying knowledge like Bhagawatham will enter through his ear and purify his heart and mind from all dirt, like what the rain of sharadrutu does to the dirt filled ponds.

devā ūcuḥ  
namāma te deva padāravindaṁ  
prapanna-tāpopaśamātapatram  
yan-mūla-ketā yatayo 'ñjasoru-  
saṁsāra-duḥkhaṁ bahir utkṣipanti||3.5.39||

Oh God, we worship your lotus feet which is like an umbrella protecting all those who seek refuge in you. Rishis under you will clear up and throw away all sorrows.

yadendriyoparāmo 'tha  
draṣṭrātmani pare harau  
vilīyante tadā kleśāḥ  
saṁsuptasyeva kṛtsnaśaḥ||3.7.13||

When our sense organs get absorbed and satisfied in God, all of our problems vanish just as one feels relaxed after waking up from a good sleep.

teṣāṁ supakva-yogānāṁ  
jīta-śvāsendriyātmanām  
labdha-yuṣmat-prasādānāṁ  
na kutaścit parābhavaḥ||3.15.7||

There is no defeat in this world for those who are masters of mind, senses and breath, for they would have received Your grace.

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tvam bhakti-yoga-paribhāvita-hṛt-saroja  
āsse śrutekṣita-patho nanu nātha puṁsām  
yad-yad-dhiyā ta urugāya vibhāvayanti  
tat-tad-vapuḥ praṇayase sad-anugrahāya||3.9.11||

You manifest in the hearts of your devotees in the very forms that they meditate on you.

tasmin prasanne sakalāśiṣām prabhau  
kiṁ durlabham tābhir alaṁ lavātmabhiḥ  
ananya-dṛṣṭyā bhajatām guhāśayaḥ  
svayaṁ vidhatte sva-gatiṁ paraḥ parām||3.13.49||

If He is pleased, is there anything that cannot be achieved? He takes those worshipping Him in their hearts with full devotion to the highest spiritual peaks.

yo gajendraṁ jhaṣa-grastaṁ  
dhyāyantaṁ caraṇāmbujam  
krośantīnām kareṇūnām  
kr̥chrato 'mocayad drutam||3.19.35||

Gajendra, the king of elephants was caught by a crocodile. Female elephants were sobbing together in distress. God quickly freed Gajendra who was meditating on His lotus feet.

mām ātmānaṁ svayaṁ-jyotiḥ  
sarva-bhūta-guhāśayam  
ātmany evātmanā vīkṣya  
viśoko 'bhayam ṛcchasi||3.24.39||

You see in your heart the self- luminous God who resides in all the hearts. Thus, seeing by yourself you be free of all fear and sorrow.

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yathā pumān na svāṅgeṣu  
śiraḥ-pāṇy-ādiṣu kvacit  
pārakya-buddhiṁ kurute  
evaṁ bhūteṣu mat-parah||4.7.53||

An ordinary person also does not think of his head as being different from other body parts. Similarly, a devotee does not think that God is different from anyone or anything.

trayāṇām eka-bhāvānām  
yo na paśyati vai bhidām  
sarva-bhūtātmanām brahman  
sa śāntim adhigacchati||4.7.54||

With the same feeling towards all the three and seeing God in all living things, one attains peace.

dīrghaṁ śvasantī vrjinasya pāram  
apaśyatī bālakam āha bālā  
māmaṅgalaṁ tāta pareṣu maṁsthā  
bhuṅkte jano yat para-duḥkhas tat||4.8.17||

Leaving out a deep breath, not able to see the limit of danger, Suneethi (good policy) advised her son “my dear child, never wish ill for others, for those who give others sorrow experience it themselves”.

guṇādhikān mudarṁ lipsed  
anukrośarṁ guṇādhamāt  
maitrīṁ samānād anvicchen  
na tāpair abhibhūyate||4.8.34||

He who feels happy to meet someone superior in qualities, who is compassionate towards those who are less qualified, and who is friendly with equals, will never be in distress.

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padam̐ tri-bhuvanotkr̥ṣṭam̐  
jigīṣoḥ sādhu vartma me  
brūhy asmat-pitr̥bhir brahmann  
anyair apy anadhiṣṭhitam̐||4.8.37||

Show me the reliable path for the highest position in all the three worlds, a position which my parents and ancestors or anyone else also could not attain.

prāṇāyāmena tri-vṛtā  
prāṇendriya-mano-malam  
śanair vyudasyābhidyāyen  
manasā guruṇā gurum̐||4.8.44||

Gradually through pranayama rejecting all impurities from prana, senses and mind, meditate on the Guru of all gurus.

prasādābhimukham̐ śaśvat  
prasanna-vadanekṣaṇam  
sunāsam̐ subhruvam̐ cāru-  
kapolaṁ sura-sundaram̐||4.8.45||

God is ready to bestow unconditional grace. His face is always beautiful and mouth, eyes, nose, eyebrows, are of angelic beauty.

***om̐ namo bhagavate vāsudevāya***

mantrēṇānena devasya  
kuryād dravyamayīm budhaḥ  
saparyām̐ vividhair dravyair  
deśa-kāla-vibhāgavit̐||4.8.54||

Using this mantra, as per the region and time and advice of the learned ones worship God with suitable offerings.



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puṁsām amāyinām samyag  
bhajatām bhāva-varḍhanaḥ  
śreyo diśaty abhimataṁ  
yad dharmādiṣu dehinām||4.8.60||

God whose nature is to increase the emotions and devotion of devotees, satisfies all the desires related to spiritual progress of the honest devotee engaging himself in His service.

dhruva uvāca  
yo 'ntaḥ praviśya mama vācam imām prasuptām  
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā  
anyāṁś ca hasta-carāṇa-śravaṇa-tvag-ādīn  
prāṇān namo bhagavate puruṣāya tubhyam||4.9.6||

Dhruva said 'Dear Lord you are all powerful. All my senses and organs, my hands, legs, ears, touch, breath and speech are all activated after you entered me'.

titikṣayā karuṇayā  
maitryā cākhila-jantuṣu  
samatvena ca sarvātmā  
bhagavān samprasīdati||4.11.13||

God residing in all living things gets very pleased when one greets all with tolerance, compassion, equality and friendship.

kalpāyuṣām sthānajayāt punar-bhavāt  
kṣaṇāyuṣām bhārata-bhūjayo varam  
kṣaṇena martyena kṛtām manasvinaḥ  
sannyasya saṁyānty abhayaṁ padaṁ hareḥ||5.19.23||

It is great to be born in Bharat. Those born here can attain the greatest peaks of God's palace. Using the few moments of life here in a thoughtful way will lead to an achievement beyond those possible elsewhere within a timespan of the whole universal cycle.

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