

consisting of our experiences in waking, dream, and deep-sleep states --- are the interpretations of the same Eternal from the levels of the gross, the subtle and the causal bodies, and the Truth that illumines those experiences is everywhere one and the same.

NATURALLY, THE LORD IS, AS ARJUNA SAYS, "OF UNEQUALLED GREATNESS," AND THERE IS NONE "SUPERIOR TO THEE IN THE THREE WORLDS." BECAUSE IT IS SO:

*44. Therefore, bowing down, prostrating my body, I crave your forgiveness, adorable Lord. As a father forgiveth his son, a friend his friend, a lover his beloved, even so should You forgive me, O DEVA.*

Arjuna seems to discover in himself a greater eloquence and a subtler ability to argue logically, with the realisation that he is in the presence of the Almighty, the Blessed. Prostration, in Hinduism, though generally practised as a physical act of touching-the-feet of the revered, is a significant act that is to be actually accomplished in our heart as a special inward attitude. Surrendering ourselves, so that we may rise above ourselves into the spiritual fields, is true prostration. The ego and ego-centric vagaries arising out of our false identifications with matter vestures have robbed us of our experience of the Divinity which is already in us. To the extent the misconceptions are annihilated, we, without these over-growths, are sure to