

इति ते ज्ञानम् आख्यातम् गुह्यात् गुह्यतरम् मया ।
विमृश्य एतत् अशेषेण यथा इच्छसि तथा कुरु ॥

*iti te jñānam ākhyātam guhyād guhyataram mayā ।
vimṛśyai 'tad aśeṣeṇa yathe 'cchasi tathā kuru ॥*

इति *iti* thus ते *te* to thee ज्ञानम् *jñānam* wisdom आख्यातम् *ākhyātam* has been declared गुह्यात् *guhyāt* than the secret गुह्यतरम् *guhyataram* more secret मया *mayā* by me विमृश्य *vimṛśya* reflecting over एतत् *etat* this अशेषेण *aśeṣeṇa* fully यथा *yathā* as इच्छसि *icchasi* (thou) wishest तथा *tathā* so कुरु *kuru* act

Thus has wisdom more profound than all profundities been declared to you by Me. Reflect upon it fully and act as you choose. 63

That truth is said to be profound which is hard to grasp. That other truth is said to be a secret which is kept hidden from others. The laws of Nature are both profound and secret. We know of some of them while the others still remain hidden from us. Many of the secrets of Nature now known to us, had remained unknown for ages. Electricity may be cited as an example. Modern man has learnt to harness this great power. Science deals elaborately with this phenomenon in Nature. Science brings to light many other features and possibilities of Nature. It has made tremendous strides in modern days and is continuing to make further progress. But all these are classified as secular knowledge, pertaining to the mundane.

Sacred knowledge is that which deals with the Divine. This knowledge is known as *Brahma Vidyā*, and it is the oldest and the most perfect one among