

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

5. O mighty-armed one, this is the inferior (Prakṛti). Know the other Prakṛti of Mine which, however, is higher than this, which has taken the form of individual Ātman(s), and by which this world is upheld.

O mighty-armed one, *iyam*, this; is *aparā*, the inferior (Prakṛti)—not the higher, (but)—the impure, the source of evil and having the nature of worldly bondage. *Viddhi*, know; *anyām*, the other, pure; *prakṛtim*, Prakṛti; *me*, of Mine, which is essentially Myself; which, *tu*, however; is *parām*, higher, more exalted; *itah*, than this (Prakṛti) already spoken of; *Jīva-bhūtām*, which has taken the form of the individual Ātman(s), which is characterized as ‘the Knower of the body (field)’, and which is the cause of sustenance of life; and *yayā*, by which Prakṛti; *idam*, this; *jagat*, world; *dhāryate*, is upheld, by permeating it.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

6. Understand thus that all things (sentient and insentient) have these as their source. I am the origin as also the end of the whole Universe.

Upadhāraya, understand; *iti*, thus; that *sarvāni*, all; *bhūtāni*, things; *etat-yonīni*, have these (*etat*) as their source (*yoni*)—things that have these lower and higher Prakṛtis, characterized as the ‘field’ and the ‘Knower of the field (body)’, as their source are *etat-yonīni*. Since My two Prakṛtis are the source, the cause of all things, therefore, *aham*, I; am the *prabhavaḥ*, origin; *tathā*, as also; the *pralayaḥ*, end, the termination; *kṛtsnasya*, of the whole; *jagataḥ*, Universe.

The meaning is this: I, who am the omniscient Bhagavān, am the source of the Universe through My two Prakṛtis.