

भूतेश *bhūtesa* O Lord of beings देवदेव *devadeva* O  
God of gods जगत्पते *jagatpate* O ruler of the world

Verily You alone know Yourself by Yourself, O  
Purushottama, O Source of beings, O Lord of beings,  
O God of gods, O Ruler of the world. 15

The individual souls are called *Purushas* out of  
courtesy because they temporarily occupy the *Puri*  
of the *Prakriti* and then they vacate it when they  
get *mukti*. But the Lord being the eternal Presiding  
Deity over the *Prakriti*, He is aptly eulogized as  
*Purushottama*.

Being the origin of all beings, He is *Bhūta*  
*bhāvanaḥ*.

Ruler of all beings that He is, the appellations  
*Bhūtesa* and *Jagatpati* are appropriate to Him.

His glory in its entirety is known to Him alone  
and to none else.

An individual took a diamond to the market-place for  
valuation and asked several shop-keepers about it. The brinjal  
seller opined that five baskets of brinjals might be bartered for  
that gem. The rice merchant viewed that two bags of rice could  
be liberally given in exchange for it. The draper in his turn held  
that a bale of linen might be unhesitatingly offered for that  
precious thing. Finally it was given to the diamond merchant  
who alone could value it at two lakhs of rupees! In this fashion  
the Lord is also beheld in varying ways according to the people's  
power of understanding. God's glories are verily unfathomable.

— Sri Ramakrishna

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

यामिर्विभूतिमिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६

वक्तु-तुम् अर्ह-सि अ-शेषेण दिव्याः हि आत्मन्-वि-भूतयः ।

यामिः वि-भू-तिसिः लोकान् इमान् त्वम् वि-आप्-य तिष्ठ-सि ॥