

SrI mAtR bhUtaM

Ragam: Kannada (29th Melakarta Janyam)

ARO: S R₂ G₃ M₁ P M₁ D₂ N₃ S ||

AVA: S N₃ S D₂ P M₁ G₃ M₁ G₃ M₁ R₂ S ||

Talam: Misra Chapu

Composer: Muthuswami Dikshitar

Version: K Bharat Sundar (Original Youtube:

https://www.youtube.com/watch?v=BPjeR1aCnqc&list=RDBPjeR1aCnqc&start_radio=1)

Lyrics/Meanings Courtesy: <https://guru-guha.blogspot.com/2008/08/dikshitar-kriti-sri-matrubhutam-raga.html>

Pallavi

SrI mAtR bhUtaM tri-Sira giri nAthaM

hRdi cintayE

sugandhi kuntaLAmbA samEtam

Anupallavi

sOma sakhaM nata Suka sanakaM

naLa kAmAdi vijaya kamanIyAngaM

sOmaM SirO-dhRta sUrya gangaM

(madhyama kAla sAhityam)

kOmala kara dhRta kurangaM

guru guhAntaranga lingam

caraNam

vAsavAdi dEva vandita caraNaM

vaiSyA jAti strI vEsha dharaNaM

vAsu dEva mahitaM bhava taraNaM

vAsanAdi rahitAntaHkaraNaM

dara hAsa tri-purAdi haraNaM

vAsuki pramukhAbharaNaM

bhAsamAna navAvaraNaM

dAsa jana santOsha karaNaM

madhyama kAla sAhityam:

suvAsita nava javanti pushpa -

vikAsa priya hRdayaM sadayaM

mAsa varsha pakshOtsava vibhavaM

sadASivaM parama Sivam

Meaning: Courtesy Guru Guha Vaibhavam: <https://guru-guha.blogspot.com/2008/08/dikshitar-kriti-sri-matrubhutam-raga.html>

Pallavi

hRdi cintayE - In (my) heart, I meditate upon

SrI mAtR bhUtaM - Mathrbhuteshvara, the lord who has become a mother,

tri-Sira giri nAthaM - the lord of Trishiragiri (Tiruchirapalli),

sugandhi kuntaLa-ambA samEtam - the one in the company of Goddess Sugandhi-kuntalamba (the one with fragrant tresses),

anupallavi

sOma sakhaM - the friend of the moon,

nata Suka sanakaM - the one saluted by sages such as Shuka and Sanaka,

naLa kAmAdi vijaya kamanIya-angaM - the one whose lovely limbs surpass the beauty of Nala and Manmatha,

sa-umaM - the one along with Uma,

SirO-dhRta sUrya gangaM - the one bearing the Arka flower and Ganga on his head,

kOmala kara dhRta kurangaM - the one who holds a deer with his soft hands,

guru guha-antaranga lingam - the one enshrined as a Linga in Guruguha's heart,

caraNam

vAsava-Adi dEva vandita caraNaM - the one whose feet are saluted by Indra and other gods,
vaiSyA jAti strI vEsha dharaNaM - the one who donned the guise of a Vaishya lady,
vAsu dEva mahitaM - the one revered by Vishnu,
bhava taraNaM - the one who helps cross over (the ocean of) worldly existence,
vAsana-Adi rahita-antaH-karaNam - the one who resides in heart devoid of (the three) Vasanas,
dara hAsa tri-pura-Adi haraNaM - the one who destroyed the Tripuras with a gentle smile,
vAsuki pramukha-AbharaNaM - the one who wears snakes such as Vasuki as ornaments,
bhAsamAna nava-AvaraNaM - the one who has resplendent nine enclosures (in the Sri Chakra),
dAsa jana santOsha karaNam - the one who causes joy to devout people,
suvAsita nava javanti pushpa-vikAsa priya hRdayaM - the one whose heart is pleased with the blossoming of Javanti flowers which are fragrant and fresh,
sadayam - the merciful one,
mAsa varsha paksha-utsava vibhavaM - the one who has the grandeur of festivities every month, year and fortnight,
sadA-SivaM - the ever auspicious one,
parama Sivam - the embodiment of the highest good.

Comments

- This kriti is in the second Vibhakti
- 'vaiSyA jAti strI vEsha dharaNaM' - The legend of Tiruchirapalli is the lord taking the form of the mother of a Chettiar woman named Rathnavathi, to help her with her childbirth. The original mother was unable to reach her daughter's place due to floods in the Kaveri. Hence the name of the lord - 'tAyumAnavar' (he who also became a mother), which becomes 'mAtrbhUta' in Sanskrit
- A Rishi by the name 'sAramAmunivar' worshipped the lord with Javanti (chrysanthemum) flowers and hence the lord is also called "sevvantinAthar" (sevvanti is the Tamil form of Javanti)
- The phrase 'nata Suka sanakaM naLa kAma' contains the Raga Mudra (as KannaLa), since La and Da are interchangeable in Sanskrit.
- 'sUrya' is used as a synonym of 'arka' which refers to the Calotropis flower (erukkam in Tamil)

From [Sri Matrubhutam](#) | [Sandhya Anand](#): This kriti is on Lord Matrubhuteswara(Shiva) also called Taayumaanavar of Tiruchirapalli, Tamil Nadu. The deity gets the name because he came in disguise of a mother to help a woman with her child birth (reference occurs in the song's charanam). The phrase 'nata Suka sanakaM naLa kAma' has the Raga Mudra (as KannaLa) hidden in it (La and Da are interchangeable in Samskr̥tam), the meaning being 'the lord whose beauty wins the great Nala and Kaama'

Pallavi

SrI mAtr bhUtaM tri-Sira giri nAthaM
hRdi cintayE
sugandhi kuntaLAmbA samEtam

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SrI mAtr bhUtaM - Mathrbhuteshwara, the lord who has become a mother,
tri-Sira giri nAthaM - the lord of Trishiragiri (Tiruchirapalli),
sugandhi kuntaLAmbA samEtam - the one in the company of Goddess Sugandhi-kuntalamba (the one with fragrant tresses),

G ; ; | M ; D ; || P ; ; | G ; ,m R || nrss ; | D ; D N || S ; ; | G ; ; ; || ; ; ; | ; ; ; ; ||
SrI - mA tR bhU- taM - tri Si-ra- gi - ri - nA - thaM - -

G ; ; | M ; D ; || P ; ; | G ; ,m R || nrss ; | D ; D N || S ; ; | G ; R G ||
SrI - mA tR bhU- taM - tri Si-ra- gi - ri - nA - thaM hRdi

; ; mg | M ; P ; || ; ; gs | mgmg M ; || D ; N | dsD P ; || mD P , | G pmM R S ||
Cin- ta - yE - - su- gan-- dhi- kun ta LA- mbA sa- mE tam - - - -

G ; ; | gmdn Srs ns || D , P , | gm dpP gm- R || nrss ; | D ; D N || S ; ; | G ; R G ||
SrI - mA tR - - bhU- taM - - - tri Si-ra- gi - ri - nA - thaM hRdi

; ; mg | M ; D P || ; ; gs | mgmg M ; || D ; N | dsD P ; || mD P , | G pmM R S ||
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G ; ; | gmdn Srs ns || D , P , | gm dpP gm- R || nrss ; | D ; D N || S ; ; | G ; R G ||
SrI - mA tR - - bhU- taM - - - tri Si-ra- gi - ri - nA - thaM hRdi

; ; mg | M ; D P || ; ; gs | mgmg D ; || dn sg gm | rsns dnrs || ns – dp gm | dp gp mm rs ||
Cin- ta - yE - - su- gan-- dhi- kun—ta- LA- mbA sa- mE -- tam - - - -

G ; ; | M ; D ; || P ; ; | G ; ,m R || nrss ; | D ; D N || S ; ; | G ; ; ; || ; ; ; | ; ; ; ||
SrI - mA tR bhU- taM - tri Si-ra- gi - ri - nA - thaM - -

Anupallavi

sOma sakhaM nata Suka sanakaM
naLa kAmAdi vijaya kamanIyAngaM
sOmaM SirO-dhRta sUrya gangaM

Madhyama kAla sAhityam:

kOmala kara dhRta kurangaM
guru guhAntaranga lingam

anupallavi

*sOma sakhaM - the friend of the moon,
nata Suka sanakaM - the one saluted by sages such as Shuka and Sanaka,
naLa kAma-Adi vijaya kamanIya-angaM - the one whose lovely limbs surpass the beauty of Nala and Manmatha,
sa-umaM - the one along with Uma,
SirO-dhRta sUrya gangaM - the one bearing the Arka flower and Ganga on his head,*

; ; D | D ; ; D || D S D | P , d pmM ; || ; , d N | ; S S ; || D , n S | dsD P ; ||
sO ma sa khaM- na- - ta - - - - Suka - sa na - kaM - - na-- La-

; ,m- D | D ; D ; || D S D | P , d pmM ; || ; , d N | ; S S ; || D , n S | dsD P ; ||
sO ma sa khaM- na- - ta - - - - Suka - sa na - kaM - - na-- La-

; ,m- D | D ; D ; || dn Srs ns | dP-d pmM ; || ; , d N | S ; S ; || D , n S | dsD P ; ||
sO ma sa khaM- - - na- - ta - - - - Suka sa na - kaM - - na-- La-

; ,m – mg | M ; D P || G pmM ; | R ; S ; || ; , s S | G ; ; ; || M ; ; | gpmm ; ; ||
- kA- mA- - di vi - - - - ja- ya- kama nI - - - yAn - gaM - - -

M M – mg | M ; D P || G pmM ; | R ; S ; || ; , s S | G ; ; ; || M ; ; | gpmm ; ; ||
Na la kA- mA- - di vi - - - - ja- ya- kama nI - - - yAn - gaM - - -

; ; D | D ; ; D || D S D | P , d pmM ; || ; D N | S ; D N || S ; ; | S ; ; ; ||
sO maM - Si rO- - dhR - ta - - - sU - - rya- gan - - gaM - -

; ; D | D ; ; D || D S D | P , d pmM ; || ; D N | S ; D N || S ; ; | S ; ; ; ||
sO maM - Si rO- - dhR - ta - - - sU - - rya- gan - - gaM - -

*kOmala kara dhRta kurangaM - the one who holds a deer with his soft hands,
guru guha-antaranga lingam - the one enshrined as a Linga in Guruguha's heart,*

S N S | S R G M || R S – nr | sSd - S ; || D N -S | ds D ; P || gm dpP | gpmm R S ||
kO - - mala ka ra dhRta ku- ran- gaM guru gu hA- - nta ran- ga- lin - - gam-

G ; ; | gmdn Srs ns || D , P , | gm dpP gm- R || nrss ; | D ; D N || S ; ; | G ; R G ||
SrI - mA tR - - bhU- taM - - tri Si-ra- gi - ri - nA - thaM hRdi

; ; mg | M ; D P || ; ; gs | mgmg D ; || dn sg gm | rsns dnrs || ns – dp gm | dp gp mm rs ||
Cin- ta - yE - - su- gan-- dhi- kun—ta- LA- mbA sa- mE -- tam - - - -

G ; ; | M ; D ; || P ; ; | P ; ; ; ||
SrI - mA tR bhU- taM - -

caraNam

vAsavAdi dEva vandita caraNaM
vaiSyA jAti strI vEsha dharaNaM
vAsu dEva mahitaM bhava taraNaM
vAsanAdi rahitAntaHkaraNaM
dara hAsa tri-purAdi haraNaM
vAsuki pramukhAbharaNaM
bhAsamAna navAvaraNaM
dAsa jana santOsha karaNaM

madhyama kAla sAhityam:

suvAsita nava javanti pushpa -
vikAsa priya hRdayaM sadayaM
mAsa varsha pakshOtsava vibhavaM
sadASivaM parama Sivam

vAsava-Adi dEva vandita caraNaM - the one whose feet are saluted by Indra and other gods,

; ; G | M D P ; || G p m M | R ; S ; || ; ; nr | sS , S ; || snr s S | D ; P ; ||
vA sa - vA - - - di - dE- va van di -- ta ca—ra- NaM - -

vaiSyA jAti strI vEsha dharaNaM - the one who donned the guise of a Vaishya lady,

; ; S | S ; G ; || ; G ; | gpmm R G || ; ; M | ; ; P ; || P m D , | P M P ; ||
Vai SyA jA- ti strI - - - - vE - - sha - dha- ra NaM- - -

vAsu dEva mahitaM - the one revered by Vishnu,
bhava taraNaM - the one who helps cross over (the ocean of) worldly existence,

; ; D | D ; D N || S - sd ; | P ; P , m || P ; ; | P , m D P || pmM , G , | M ; ; ; ||
vA su - dE- - va- ma hi - taM - - bha- va- ta - - ra- NaM - -

vAsana-Adi rahita-antaH-karaNaM - the one who resides in heart devoid of (the three) Vasanas,

; ; D | ; N D ; || ; P ; | P ; P , m || D P ; | pg ; gdpp || G , p mm | R ; S S ||
vA - sa nA- - di - ra hi - - tA- an - - taH - - ka - ra- Nam - da ra

dara hAsa tri-pura-Adi haraNaM - the one who destroyed the Tripuras with a gentle smile,
vAsuki pramukha-AbharaNaM - the one who wears snakes such as Vasuki as ornaments,

D ; ; | ds D P M || P ; pp | M G M ; || D ; N | S ; S R || G p mmr | S dn S ; ||
hA - - sa - - tri-pu rA- di- ha ra NaM vA su ki pramu khA - - - bhara- NaM

bhAsamAna nava-AvaraNaM - the one who has resplendent nine enclosures (in the Sri Chakra),
dAsa jana santOsha karaNaM - the one who causes joy to devout people,

D N S | ds D P - G || M D P | gp M R S || S D S | S S ; S || G ; M | mdpp m g m - s ||
bhA-sa mA-- na na vA - - va-ra - NaM- dA- sa ja na - san tO- sha ka-ra- Nam- su

suvAsita nava javanti pushpa-vikAsa priya hRdayaM - the one whose heart is pleased with the blossoming of Javanti flowers
which are fragrant and fresh,
sadayaM - the merciful one,
mAsa varsha paksha-utsava vibhavaM - the one who has the grandeur of festivities every month, year and fortnight,
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parama Sivam

- the embodiment of the highest good.

G g m-r s | mGm P p-m || D D-d d | d s D p m P || ; ; ; | ; ; ; , s ||
vA si ta nava javanti pushpa vi kA sa priya hRdayaM sada yaM su

G g m-r s | mGm P p-m || D D-d d | d s D p m P ||
vA si ta nava javanti pushpa vi kA sa priya hRdayaM sada yaM

m gm D n | S S r g m r || S -s D-p | M -r(p) g m-r S ||
mA-sa varsha pakshO tsava Vibha vaM sadA Si vaM pa ra ma Sivam

G ; ; | gmdn Srs ns || D , P , | gm dpP gm- R || nrss ; | D ; D N || S ; ; | G ; R G ||
SrI - mA tR - - bhU- taM - - - tri Si-ra- gi - ri - nA - thaM hRdi

; ; mg | M ; D P || ; ; gs | mgmg D ; || dn sg gm | rsns dnrs || ns - dp gm | dp gp mm rs ||
Cin- ta - yE - - su- gan-- dhi- kun—ta- LA- mbA sa- mE -- tam - - - -

G ; ; | M ; D ; || P ; ; | G ; ,m R || nrss ; | D ; D N || S ; ; | G ; ; ; || ; ; ; | ; ; ; ; ||
SrI - mA tR bhU- taM - tri Si-ra- gi - ri - nA - thaM - -

Additional Meaning: (from www.sangeetham.com)

*I meditate (“chintaye”) about he who became a mother (“matru”), in my heart (“hrudi”)!
He is with (“sametam”) the Goddess whose tresses are fragrant (“Sugandhi-kuntaalamba”)!*

*He is a friend (“sakham”) of the moon (“Soma”)!
He is worshipped (“nata”) by Shuka and Sanaka!
His form defeats (“vijaya”) Nala and Cupid (“kaama”) in beauty!
He is with Uma (“kamaneeya-angam”)!
On his head (“shiro”) he bears (“druta”) the Suryaganga and the moon (“somam”)!
In his soft hand (“druta”) he holds a deer (“kurangam”)!
He manifests as a Sivalinga (“lingam”) in the heart (“antaranga”) of Subrahmanya (“guruguha”)!*

*His feet are worshipped (“vandita”) by Indra (“Vasava”) and others (“aadi”)!
He took (“dharanam”) on the form (“vesha”) of a lady (“sthree”) belonging to the business (“vaishya”) community (“jaati”) !
He is praised (“mahitam”) by Vishnu (“vaasudeva”) and he helps us in crossing (“taranam”) this world (“bhava”)!
His heart (“anta”) is devoid (“rahita”) of any of the lusts and passions (“vasana-adi”) !
With a smile (“dara-haasa”) he destroyed (“haranam”) the three (“tri”) towns (“pura”)!
He is adorned (“aabharanam”) by Vasuki and other notable (“pramukha”) serpents!
He is surrounded by the effulgent (“bhaasamaana”) sheaths (“varanam”) which are nine (“nava”) in number!
He delights (“santosha karanam”) his devotees (“daasajana”) !
He delights (“viksaasapriya”) in the fresh (“nava”) and fragrant (“su-vaasita”) Javanti flower (“pushpa”) !
He is compassionate (“hrudayam sadayam”)!
He is famed (“vibhavam”) for fortnightly (“paksha”), monthly (“maasa”) and annual (“varsha”) festivals (“utsava”)!
He is eternal (“sadaa”) wealth (“shivam”) !
He is Supreme (“parama”) Wealth (“shivam”)!*

Notes:

The kriti is on Matrughateswara, the presiding deity at Tiruchi Rock Fort. The Lord here is said to have donned the garb of a Chettiyar lady to help a young lady in child birth, whose mother could not come due to floods in the Kaveri.

In Vedanta, it is believed that Godhead is arrived at by crossing nine sheaths, which are the five elements, emotion, ego, intellect and finally knowledge. This is referred to in the kriti.

The raga name is in the anupallavi line : “shukasanakam nalakAmAdivijaya”. Dikshitar makes use of the principle in Sanskrit whereby “la” can be use in place of “da”.

Word by Word Meanings from ChatGPT o1 (unedited, for reference only)

śrī

- “auspicious,” “holy”

mātr-bhūtam

- mātr = “mother,” bhūtam = “being” or “embodiment”
- Together: “(the Lord) in the form/embodiment of the Mother (Śakti)”

tri-śira giri-nātham

- tri-śira = “three-headed,” giri = “hill/mountain,” nātham = “Lord”
- Together: “the Lord of the three-peaked hill (Triśira Giri)”

hr̥di

- “in (my) heart”

cintaye

- “I meditate upon,” “I contemplate”

sugandhi kuntalāmbā sametam

- sugandhi = “fragrant,” kuntala = “hair,” ambā = “Mother,” sametam = “together with”
- Together: “(I meditate on the Lord) together with Sugandhi Kuntalāmbā (the Mother with fragrant hair).”

Overall Pallavi Meaning

“I meditate in my heart on Śrī Mātr-bhūta, the Lord of Tri-śira Giri, who is united with the fragrant-haired Divine Mother Kuntalāmbā.”

Anupallavi

soma-sakham

- soma = “moon,” sakham = “friend”
- “(He who is) friend/companion of the Moon” (or “He who has the Moon as a friend/ornament”)

nata śuka-sanakam

- nata = “bowed to” or “worshiped by,” śuka = “(sage) Śuka,” sanakam = “(sage) Sanaka”
- “(He who is) worshiped by Sage Śuka and Sage Sanaka”

naḷa-kāmādi vijaya kamanīyāṅgam

- naḷa, kāma, ādi = “(mythical figures) Nala, Kāma, etc.”
- vijaya = “victorious,” kamanīya-āṅgam = “one with a charming/beautiful form”
- “(He who) triumphs over (or is victorious over) Nala, Kāma, etc., (and) has a captivating form”

somaṃ śiro-dhṛta sūrya gaṅgam

- somaṃ = “(the) moon,” śiraḥ-dhṛta = “(He who is) borne on the head,” sūrya-gaṅgam = “the Sun and the Gaṅgā (on His head)”
- “(He who) bears the moon, the sun, and the Gaṅgā on His head”

Madhyama kāla sāhityam (in the Anupallavi)

kōmala-kara-dhṛta kurangam

- kōmala = “tender,” kara = “hand,” dhṛta = “held,” kurangam = “(the) deer”
- “(He who) holds a deer in His tender hand”

guru-guhāntaraṅga liṅgam

- guru-guhā = “Guruguha (Kārtikeya or Subrahmanya, as the inner guide),” antaraṅga = “innermost,” liṅgam = “(symbolic) form”
- “(He who) is the innermost liṅga (essence) of Guruguha”

Often interpreted as “the Liṅga worshiped deep within (by) Guruguha,” or “He who dwells as the inner essence even for Guruguha.”

Overall Anupallavi Meaning

“He is the friend of the Moon, revered by Sages Śuka and Sanaka, victorious over powerful forces like Nala and Kāma, adorned with the Moon, Sun, and Gaṅgā on His head, holding a deer in His gentle hand, and shining as the innermost essence (Liṅga) of Guruguha.”

Caraṇam

vāsavādi deva vandita caraṇam

- vāsava = “Indra” (also called Vāsava), ādi = “etc.,” deva = “god(s),” vandita = “adored/worshiped,” caraṇam = “feet”
- “(He whose) feet are worshiped by Indra and other gods”

vaiśya-jāti strī-veśa dharaṇam

- vaiśya-jāti = “(of the) merchant/trader caste,” strī-veśa = “(in) woman’s guise,” dharaṇam = “(He who) took on”
- “(He who) assumed the guise of a woman of the Vaiśya caste”

Refers to a traditional story of Śiva taking on different forms.

vāsu-deva mahitam

- vāsu-deva = “(Lord) Viṣṇu” (or “Vasudeva”), mahitam = “praised/honored by”
- “(He who) is honored/praised by Vasudeva (Viṣṇu)”

bhava taraṇam

- bhava = “worldly existence / cycle of birth-death,” taraṇam = “(He who) helps one cross / liberates”
- “(He who) liberates from the cycle of samsāra”

vāsanādi rahitāntaḥ-karaṇam

- vāsanā = “latent impressions/desires,” ādi = “etc.,” rahita = “devoid,” antaḥ-karaṇam = “inner being/consciousness”
- “(He whose) inner consciousness is free from vāsanā (desires/impressions) and the like”

dara-hāsa tri-purādi haraṇam

- dara-hāsa = “gentle/soft smile,” tri-pura-ādi = “the three cities (Tripura) etc.,” haraṇam = “destroyer”
- “(He who) destroys the three cities (Tripura) etc. with just a gentle smile” (a reference to Śiva as Tripurāntaka)

vāsuki pramukhābharaṇam

- vāsuki = “the serpent Vāsuki,” pramukha = “principal,” ābharaṇam = “ornament”
- “(He who is) adorned principally by (the serpent) Vāsuki”

bhāsamāna nava-āvaraṇam

- bhāsamāna = “shining,” nava = “nine,” āvaraṇam = “enclosures”
- “(He who) shines in the nine enclosures (mystic circles)”

dāsa-jana santoṣa karaṇam

- dāsa-jana = “devoted servants/disciples,” santoṣa = “happiness,” karaṇam = “(He who) causes/brings about”
- “(He who) brings joy to His devotees”

Madhyama kāla sāhityam (in the Caraṇam)

suvāsita nava javantī puṣpa

- su-vāsita = “sweetly fragrant,” nava = “new/fresh,” javantī puṣpa = “jāvantī flower” (a type of chrysanthemum)
- “the sweetly fragrant new jāvantī flowers” (implying He who loves or is offered these)

vikāsa priya hṛdayaṃ sadayaṃ

- vikāsa = “blossoming,” priya = “dear/pleasing,” hṛdayaṃ = “heart,” sadayaṃ = “compassionate/merciful”

- “(He) whose heart is compassionate and delights in the blossoming (of devotion),” or “He who loves the blossoming of those sweet-smelling new jāvantī flowers, having a merciful heart”

māsa varṣa pakṣotsava vibhavaṃ

- māsa = “month,” varṣa = “year,” pakṣa = “fortnight,” utsava = “festival,” vibhavaṃ = “splendor/abundance”
- “(He who is) the splendor behind monthly, yearly, and fortnightly festivals”

sadāśivaṃ parama śivam

- sadā-śivam = “Eternal Śiva,” parama śivam = “Supreme Śiva”
- “(He who is) Sadāśiva, the Supreme Śiva”

Overall Caranām Meaning

“He whose feet are adored by Indra and other gods, who once took the guise of a Vaiśya woman, who is praised by Viṣṇu, the liberator from worldly existence, the one whose inner being is devoid of all latent impressions, who gently smiled away the three cities, who is adorned principally by the serpent Vāsuki, who shines in the nine enclosures, and who brings joy to devotees. He loves sweet-smelling new jāvantī blossoms, is compassionate, is celebrated during monthly/yearly/fortnightly festivals, and is verily Sadāśiva, the Supreme Śiva.”

Additional Context (ChatGPT o1)

Here is some historical, legendary, and cultural context surrounding the presiding deity at the Tiruchi Rock Fort (often called the **Rockfort Temple** complex in Tiruchirappalli, Tamil Nadu) known as **Māṭṛbhūtēśvara** or **Tayumānavar** (also spelled **Tayumānaswāmī**). Muthuswami Dikshitar’s kṛti “śrī māṭṛ bhūtam” is in praise of this deity.

1. The Temple Complex at Tiruchi Rock Fort

1. Location & Name

- The **Rockfort Temple** complex in Tiruchirappalli (Trichy) is built around and atop a massive ancient rock formation. Two famous shrines coexist here:
 1. **Ucchi Pillaiyār** (at the summit, dedicated to Lord Gaṇeśa)
 2. **Tayumānavar / Māṭṛbhūtēśvara** (at the base or midway up the hill, dedicated to Lord Śiva).
- The Śiva shrine is commonly referred to in Tamil as **Tayumānavar** (“He who became mother”) or in Sanskrit as **Māṭṛ-bhūtēśvara** (“Lord who manifested as Mother”).
- The name “**tri-śira giri**” is a Sanskrit reference to the Rockfort hill which has three prominent rocky outcrops or peaks (though, over time, it is commonly just seen as one large rock, older texts sometimes describe it as “three-peaked”).

2. Architecture & Antiquity

- The Rockfort and its temples trace their origins to various South Indian dynasties (early Pāṇḍya, Pallava, Chola, and later Nāyaka contributions).
- The temple to Māṭṛbhūtēśvara is quite ancient, with references in the **Tēvāram** hymns (7th–9th century) by the Nāyanmārs (Tirugnāṇasambandar, Appar, Sundarar).

2. The Central Legend: “He Who Became Mother”

A highly cherished local tradition explains why Lord Śiva here is called **Tayumānavar** (in Tamil) or **Māṭṛ-bhūtēśvara** in Sanskrit. The essence of the story is:

1. A Pregnant Woman in Distress

- A young pregnant woman lived in Tiruchirappalli near the temple. She was nearing childbirth and urgently needed her mother’s support. Her actual mother was on the far side of the river Kaveri.

2. Flooded Kaveri

- The river Kaveri was in spate (flooded), making travel nearly impossible. The mother could not cross in time to assist her daughter during childbirth.

3. Divine Intervention

- Lord Śiva, moved by compassion, took on the **guise of her mother** (in many versions, specifically that of a **Chettiyar lady**, as the family was of the Vaiśya/chetti lineage).
- He appeared at the doorstep, comforted the pregnant woman, and personally helped deliver the child safely.

4. Real Mother Arrives Later

- Once the floods subsided, the real mother arrived. Confusion ensued, because the daughter insisted her mother was already there! It became evident that it was none other than **Lord Śiva** who had come in motherly form.

5. Hence, “Tayumānavar” / “Māṭṛ-bhūtēśvara”

- Because Śiva “became the mother” at a critical moment, He is reverentially hailed as **Tayumānavar** in Tamil (literally “the one who became mother”) and **Māṭṛ-bhūtēśvara** in Sanskrit (“the Lord who manifested as Mother”).
- A sculpture or painting in some depictions shows Lord Śiva in a woman’s attire nursing the pregnant lady—underscoring His boundless compassion.

3. The Title “Māṭṛ-bhūtēśvara”

- **Māṭṛ** means “mother,” **bhūtam** suggests “became” or “manifested as,” and **īśvara** is “Lord.” So “Māṭṛ-bhūtēśvara” directly ties back to the legend of the Lord who assumed a maternal form.

- Locally, this form of Śiva is also called **Tayumānavar** (in Tamil, from “Thai” meaning mother, and “maanavar” meaning “who became”). The temple is sometimes referred to as the **Tayumānavar Kōvil** (temple).