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# Balavin Kural



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Chiranjeevis lived through all the yugas, from one Satya yuga to another. Chiranjeevi is a long-lived person. Chiram means long, Jivee means lived. Their names have been mentioned in the Ramayana, Mahabharata, and Puranas. The Chiranjeevis are a group of immortals who are believed to remain alive on earth until the end of the current age known as the Kali yuga.

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The Taittiriya upanishad was composed in Sanskrit around 6th century BCE in the Vedic era. It is a primary upanishad associated with the Taittirīya school of the Yajurveda, attributed to the pupils of sage Vaishampayana.

One of the translated quotes from the Taittiriya upanishad:

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Chiranjeevi's embody timeless virtues, teachings, and their qualities guide us and inspire us across generations. Their stories serve as reminders of the enduring significance of devotion, righteousness, wisdom, and service in leading a purposeful and virtuous life.

According to Hindu mythology, Chiranjeevis are seven immortal beings who will live until the end of the Kali Yuga. They are destined to assist Kalki, the avatar of lord Vishnu in the transition to a new age of truth and righteousness.

Sapta Chiranjeevi stotram.

**aśvatthāmā balirvyāsō hanumāṁśca vibhīṣaṇaḥ▮kṛpāḥ  
paraśurāmaśca saptaitai cirañjīvinah▮  
saptaitān saṁsmarēnnityaṁ mārkaṇḍēyamathāṣṭamam▮  
jīvēdvarṣaśataṁ sopi sarvavyādhivivarjitaḥ▮**

The mantra states that the remembrance of the eight immortals offers one freedom from ailments and gives longevity.

Ashwatthama, Bali, Vyasa, Hanuman, Vibhishana, Kripa, and Parashurama are the seven chiranjeevis, the death-defeating beings. By remembering their names along with Markandeya, the eighth, one gains freedom from sickness and can live up to a hundred years. Each Chiranjeevi represents a different attribute of man, this attribute is there as long as they live, and will exist amongst humanity.

Ashwatthama was the son of Drona and Kripa. He was born in a cave in a forest (in present-day [Tapkeshwar Mahadev Temple, Dehradun, Uttarakhand](#)). Drona performed many years of severe penance to please Lord Shiva in order to obtain a son who possessed the same valiance as Shiva. Ashwathama is considered one of the eight Rudras and was the final commander-in-chief of the Kauravas in the great Mahabharata war. Even though he was on the losing side, Ashwathama did not give up on his friend. The unwavering loyalty to his friend, however, became a curse for him to live a long life of misery till the end of time. His story serves as a reminder that loyalty to the wrong people never leads to a fruitful ending. Ashwatthama was born with a divine gem on his forehead, which gave him power over all living beings lower than humans; it also protected him from hunger, thirst, fatigue, old age, diseases, weapons, and deities. The gem made him almost invincible and immortal.

King Mahabali, also known as Bali, Indrasenan, or Maveli, was an Asura king. Despite the negative connotation associated with Asuras, he is described in the early scriptures as a benevolent and generous king. Mahabali is also the grandson of Prahlada and a descendant of



sage Kashyapa. In Kerala, he is celebrated as the noblest and most prosperous ruler. The annual festival of Onam is held in his honour. When Mahabali was losing himself to ambition, Lord Vishnu, in his Vamana avatar, tested him by asking for as much land as he could cover in three steps, which Mahabali granted happily. The story of the great king offering his head to Vamana to step on serves as a reminder of the importance of humility and the dangers of unchecked ambition.

Ved Vyasa is celebrated as the author of the great epic Mahabharata. He is considered a partial incarnation of Lord Vishnu. Vyasa's duty is keeping a record of the greatest triumphs and falls in human history. Vyasa still walks on the earth as Chiranjeevi till Kali Yuga ends. He was the one to compile the eternal Vedas into four separate books. Many Hindus believe he is still out there documenting the deeds of present times.

Lord Hanuman is considered an avatar of Lord Shiva. He is an example of true love and devotion, as narrated in the epic Ramayana. He is the embodiment of a Karma Yogi and is worshipped for his wisdom, strength, courage, devotion, and self-discipline. Hanuman reminds us about the virtue of hard work and discipline. The Vayu Putra walks the Earth, and it is said that every time the Ramayana is narrated, he is present to listen to the discourse.

Vibhishana: The younger brother of the king of Lanka, Ravana, Vibhishana joined Lord Rama's side as he wanted to fight for righteousness. This son of sage Vishrava and Rakshasi Kaikesi was a pious man and followed the path of a Brahmin. Once Lord Rama defeated Ravana, Vibhishana was crowned the king of Lanka. Vibhishana is the opposite to Ashwathama—the chiranjeevi who chose evil by being loyal to his friend. He chose the side of good despite his love for his brother. In doing so, he was rewarded while Ashwathama had to live out a curse. These stories tell us that choosing to do the right thing must always be our priority, no matter

the circumstances.

**Kripacharya:** He was the first teacher of the Kauravas and Pandavas. Kripacharya was adopted by King Shantanu, along with his sister Kripa, the wife of Guru Drona. While he fought the war of Kurukshetra from the Kaurava side, he was one of the few warriors still alive after it was all over. The scriptures describe him as one of the seven chiranjeevis. Unlike other Chiranjeevis who received immortality as a divine blessing, Kripacharya's eternal existence is credited to his steadfast devotion to dharma. The Mahabharata (Anushasana Parva) states that he remains alive to guide humanity and uphold righteousness.

**Parashurama:** Lord Parashuram is the sixth avatar of Lord Vishnu. Born in the Dwapar Yuga, his life serves as a reminder of why rage and revenge are never the answer. He was blessed by Lord Shiva with an axe, which made him invincible in battle. The warrior Brahmin is foretold to be the martial teacher of Kalki, the tenth and final avatar of Lord Vishnu, who is yet to walk the Earth.

In Hindu mythology, Markandeya is a revered sage and one of the "Chiranjeevis" (immortals), known for his unwavering devotion to Lord Shiva, which led to him being granted eternal life. Markandeya was a staunch devotee of Lord Shiva, and his unwavering faith is said to have been the reason for his immortality. It is said that Markandeya was destined to die at a young age, but his unwavering devotion to Shiva allowed him to overcome death, and Shiva granted him eternal life. Markandeya's story is a powerful reminder of the importance of faith, devotion, and perseverance, and his life is an inspiration to those seeking spiritual enlightenment.

Gratitude.

Balambika Charanam.

**Image courtesy:**

[https://gomangala.com/index.php/2020/08/20/chiranjeevis-in-indian-epics/#google\\_vignette](https://gomangala.com/index.php/2020/08/20/chiranjeevis-in-indian-epics/#google_vignette)

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One fateful day, weakened by days of fasting and lost in his devotion, Bamakhepa found himself consumed by hunger. In this moment of desperation, he turned to Maa Tara for guidance. Her voice, tender yet commanding, echoed in his heart: "Eat my prasada, my son." Trusting her divine will, he partook of the sacred offering meant for her. But when the temple priests discovered this act, they were enraged.



Viewing it as a grave transgression against temple rules, they beat him mercilessly. Bamakhepa bore their wrath silently, his faith unshaken. Hurt but undeterred, Bamakhepa refused to eat anything for three days after the incident. In an extraordinary display of maternal love, Maa Tara herself refused to accept any offerings during this time. The temple fell into an eerie silence; the usual rituals halted as if the goddess herself mourned alongside her beloved devotee. The priests grew anxious as they realized something divine was at play. On the third night, Maa Tara appeared in the dream of Maharani Rani Annadasundari Devi of Natore. Her form was radiant yet fierce as she spoke: "I am thinking of leaving this place. My son Bamakhepa was hungry and obeyed my command to eat my prasada. Yet he was beaten and humiliated. If my son does not eat first, how can I, his mother?" The Maharani awoke in awe and fear, understanding that this was no ordinary dream but a direct command from the goddess herself.

The very next day, the Maharani issued a decree: henceforth, Bamakhepa would be fed first in the temple before any offerings were made to Maa Tara. From that moment on, no one dared to obstruct him again. The saint became a revered figure not just for his devotion but also for being recognized as Maa Tara's own "son."

This tale is not just a story of divine intervention but a testament to the unbreakable bond between a devotee and their deity. It reminds us that true devotion transcends rules and rituals; it is a relationship built on love and trust. Even today, in Tarapith's sacred grounds, where ash-smeared sadhus chant Maa Tara's name under ancient banyan trees, Bamakhepa's legacy lives on—a beacon of faith and the enduring love of a mother for her child.

**Image courtesy:**

<https://hinduism.stackexchange.com/questions/52124/bamakhepa-tarapith-different-types-of-bhakti>



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Kerala type celebrations are followed, like Chandana puli saarthal, Thalla puli saarthal. The offering of hens to the temple has been stopped, which was a famous one, called kozhi kallu moodal. But now, devotees tie the eyes of hens and leave it in the temple which happens in the month of March/April. Ambaal's nose ring fell in this place. Hence, it is a Shakthi peetam. Devotees wear only red colour vastram in this temple.

**Image courtesy:**

<https://in.pinterest.com/pin/kodungallur-bhagavathy-temple>



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