## **Twitter Thread by Indian History**





In Sundarak■■■a (38) a celestial crow (son of Indradeva) in Chitrak■■a eats the flesh of the Goddess S■t■ & torments her. This son of Indra is spared from certain death despite the rage of Bhagav■n R■ma on him.

But the demon king R■va■a is killed.

## Why? A thread..+

To summarize the event. This incident happens on the Chitrak a mountain. The crow is a celestial son of Indradeva. He does not leave Sata alone despite her numerous attempts to ward him away. He eats the flesh of her bossom, pierces them with his sharp claws...+

Lord RIma (whose lap SILI was sleeping on) wakes up and sees the torn bossom of SILI. Upon finding the crow was guilty, he releases a brahmilistra on him. The crow tries to seek shelter but all the devas turn him away. He comes back to RIma & falls on his feet..+

..he is spared by the lord but he has to loose one eye because a brahm**s**tra once casted cannot be taken back. (

Now, why was this? Let us see the exegesis of Ach∎rya Par∎∎ara Bha∎∎a of this incident.

Both the celestial crow & ransgressed against the Goddess. But the crow's transgression was unique because it was in the presence of the divine couple of Rama-Sata together. Due to the mere sannidhi (proximity) of the divine mother - Bhagavan bestowed his grace.

The divine mother, set me, is the purueakera (mediator) in the ontological relationship between Bhagaven and the Jeva. Just like a mother intermediates in a dispute between the father and her son to seek the father's mercy for the salvation of the son.

Now, Shishya N∎ñciyar objects and says - maybe the grace was bestowed because the crow took refugee of Bhagav∎n? Acharya Bha∎∎a says this is not so. The crow first ran away, then he took refugee of all the Gods. They abandoned him.

Only as a last resort does the crow go to R■ma

The crow hurt Goddess Sita more than Ravana physically speaking. He made her bleed, he ate flesh from her bossom. He transgressed \*more\* than Ravalla but only Ravalla was beheaded while the crow only had his right eye blinded. But why is the Goddess having this effect?

It is because of her daurbalyat■ (tenderness) & utter inability to see another j■va in pain. The divine mother cannot tolerate any soul hurting & bhagaw■n knows this. A prime example of this is seen when she asks Hanuman to forgive the r■k■as■-s guarding her in lanka from death

The Goddess not only pleads for mercy on behalf of the raakShasii-s here but she tells Hanuman that it is those who sin the most who need our mercy the most. It is the man who is the most lost who needs divine grace the most. Not the virtuous man who already follows dharma.

It is the dirty who require a bath. Not the ones who already smell like fragrance. She tells the vaanara

"The gracious do not repay the sin of sinners with sin. Never not adhere to this rule."

"O vaanara, the gracious and noble men repay the wages of sin with compassion. For there is none amongst us who is entirely sinless. Do not loose compassion even for those deserving to die"

"It was divine motherly destiny to obtain this position of pleadinh for the mercy of these raakShasi daasi-s to you. I am tender. I will forgive them."

Here, we see sita mata not only admits she is tender and weak in these matters (durbalaa) but by her leela through her daivadashaa she wants to be in the position of being able to seek forgiveness for these jivas.

From the Telkalai position which Acharya Bhalla anaturally holds, the unconditional spontaneous unwarranted boon of divine grace is the last resort, the tantum sanctum of sinners who have no other resort left.