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In Sundarakāṇḍa (38) a celestial crow (son of Indradeva) in Chitrakūṭa eats the flesh of the Goddess Sītā & torments her. This son of Indra is spared from certain death despite the rage of Bhagavān Rāma on him.

But the demon king Ravana is killed.

Why? A thread..+

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

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

..he is spared by the lord but he has to loose one eye because a brahmstra once casted cannot be taken back. (Sundarakāṇḍa 38.1-38.10).

Now, why was this? Let us see the exegesis of Achārya Parāśara Bhaṭṭa of this incident.

Both the celestial crow & ravana transgressed against the Goddess. But the crow's transgression was unique because it was in the presence of the divine couple of Rāma-Sītā together. Due to the mere sannidhi (proximity) of the divine mother - Bhagavān bestowed his grace.

The divine mother, sītā mātā, is the puruṣakāra (mediator) in the ontological relationship between Bhagavān and the Jīva. 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 Nāñciyar objects and says - maybe the grace was bestowed because the crow took refuge of Bhagavān? Achārya Bhaṭṭa says this is not so. The crow first ran away, then he took refuge of all the Gods. They abandoned him.

