**Addendum**

**Is Çukadeva Gosvämé a Rädhäräëé’s parrot?**

**by Amarendra prabhu**

Regarding Çréla Çukadeva Gosvämé, there are so many things that have been mentioned about his identity.

I heard from Çréla Gaura Govinda Mahäräja 20 years ago who expressed that Çukadeva Gosvämé was actually the parrot of Rädhäräëé. Later, many scholars refuted that point or else disagreed with that point. However, there is a book called Bhaktamala which was compiled in Hindi. It is quite interesting there are number of books called Bhaktamala; they generally are the compilation of stories of many devotees – coming from Bhägavatam, the Puräëas and also from local traditions. Some of these Bhaktamalas are not accepted by Gauòéya Vaiñëavas.

One book called Bhaktamala was compiled in Hindi around 1666 by the Vaiñëava saint Nävadäsa and commented on by Priya Däsa in 1766, about 100 years later. Both were accepted and appreciated by Çréla Bhakti Siddhänta Sarasvaté Öhäkura Prabhupäda. He even quoted this book in a class that he gave in Midnapur on 10th Feb. 1925. This incident of Sarasvaté Öhäkura quoting this book is also mentioned in the autobiography of Çréla Bhaktivinoda Öhäkura. Also in 1897, in his Sajjana-toñaëé article, Çréla Bhakti Siddhänta Sarasvaté Öhäkura included a review of the Sanskrit translation of Bhaktamala. This book Bhaktamala was included as suggested reading material for Çréla Bhakti Siddhänta Sarasvaté Öhäkura’s Sampradäya Vaibhava Äcärya test meant for devotees of the Gauòéya Maöha.

In that book it is described that Çukadeva Gosvämé exists eternally as a parrot of Çrématé Rädhäräëé. Although many devotional scholars have differences of opinion, this is what I found in the book.

Regarding his identity of Çukadeva Gosvämé being a monist, the understanding from the pages of Çré Caitanya-caritämåta is that both the four Kumäras and Çukadeva Gosvämé indicate a point at which they became attracted to the all-attractive qualities of Sri Kåñëa. Kåñëa das Kaviräja elaborates on the following SB verse:

ätmärämäç ca munayo nirgranthä apy urukrame kurvanty ahaitukéà bhaktim ittham-bhüta-guëo hariù

He elaborates on how attractive Kåñëa’s qualities are. There he mentions the fragrance of the body of the Lord and then includes the example of the four Kumäras changing camps from being impersonalists to being personalists. There, he attributes that transition to the fragrance of the Tulasé coming from the lotus feet of the Lord. He also includes the example of Çukadeva Gosvämé, how he became a pure devotee by listening to two verses from Çrémad Bhägavatam *aho baké yaà stana-käla-küöaà SB 3.2.23 and barhäpéòaà naöa-vara-vapuù karëayoù karëikäraà SB 10.21.5*

By hearing these two verses which describe Kåñëa’s compassionate nature internally and exquisite beauty externally, it attracted the heart of Çukadeva Gosvämé.

Çukadeva Gosvämé was given a role to play - just like Puëòaréka Vidyänidhi, for example. Eternally Puëòaréka Vidyänidhi is not a rich, very opulent person in Goloka Våndävana, yet in the eternal pastimes of Mahäprabhu he is; this was done to illustrate a certain point. The same goes with nämäcärya, Haridäsa Öhäkura. He was given the role play of being a Yavana to illustrate that even a Yavana can become a nämäcärya; it doesn’t matter what caste or creed one is born in. Similarly, when the pastimes of the Lord are enacted, the roles that have been given are to illustrate a certain point.

In this context, the idea behind Çukadeva Gosvämé’s playing the role of a monist is to illustrate that even someone who is an impersonalist by nature, son of the great Vyäsadeva, he can become a perfected pure devotee – despite the fact that he has been given the role play as a monistic person. In this way, he is showing the whole world that even a monist’s heart can become attracted by the all-attractive qualities of Kåñëa.

Conclusion: How attractive are the qualities of Kåñëa that they can attract anyone and everyone! That is the main lesson.