

Srimad Bhagavatam 7.15.46

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Iskcon Vrindavan

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All glories to the assembled devotees, you understand this, yes? All the devotees who have gathered together just like in the battle of Kuruksetra all the warriors had come together, samaveta yuyutsavah.

dhrtarastra uvaca
dharma-ksetre kuru-ksetre
samaveta yuyutsavah
mamakah pandavas caiva
kim akurvata sanjaya
(Bhagavad Gita 1.1)

Translation

Dhrtarastra said: O Sanjaya, after assembling in the place of pilgrimage at Kuruksetra, what did my sons and the sons of Pandu do, being desirous to fight?

The Pandavas were there and some others were there but in that way we say all glories to all the assembled devotees. Prabhupada used to often call out like this in the pranam prayers and he would certainly say what is translated as 'all glories to the assembled devotees' Hari Hari. What is the turn out today? Fifty? Forty six, okay.

We are reading from the Srimad Bhagavatam seventh canto, fifteenth chapter verse forty six

nocet pramattam asad indriya vaji suta?nitvotpatham visaya
dasyusu niksipanti?te dasyavah sahaya sutam amum tam
'ndhe?samsara kupa uru mrtyu bhaye ksipanti
(SB 7.15.46)

Translation

Otherwise, if one does not take shelter of Acyuta and Baladeva, then the senses, acting as the horses, and the intelligence, acting as the driver, both being prone to material contamination, inattentively bring the body, which acts as the chariot, to the path of sense gratification. When one is thus attracted again by the rogues of visaya – eating, sleeping and mating – the horses and chariot driver are thrown into the blinding dark well of material existence, and one is again put into a dangerous and extremely fearful situation of repeated birth and death.

Anyone wants to repeat? Fine, okay I alone will recite the sloka with word meaning which you can repeat after me. Are you all listening? We are listening to Prabhupada as he has written this so that is why you please listen with careful attention to the purport.

Without the protection of Gaura-Nitai -Krsna and Balarama – one cannot get out of the dark well of ignorance in material existence. Can they come out? No they cannot. This is indicated here by the word nocet, which means that one will always remain in the dark well of material existence. The living entity must get strength from Nitai-Gaura, or Krsna-Balarama. Jai Baladeva! Without the mercy of Nitai-Gaura, there is no way to come out of this dark well of ignorance. There is no other way, no other way, no other way. Kalau nasty eva nasty eva nasty eva gati anyatha

harer nama harer namah
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gati anyatha
(Chaitanya Charitamrita Adi 7.76)

Translation

‘For spiritual progress in this Age of Kali there is no alternative, there is no alternative, there is no alternative

to the holy name, the holy name, the holy name of the Lord.'

This has been said in this way:

vande sri krsna caitanya
nityanandau sahoditau
gaudodaye puspavantau
citrau sandau tamo nudau

(Caitanya caritamrta (Adi 1.2)

Translation

"I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda

Are you also offering obeisances? There should also be some feeling when offering obeisances. We mustn't just say that you are offering obeisances but within our minds we must do what? Actually offer obeisances in our hearts and minds.

They who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all." This material world is a dark well of ignorance. The fallen soul in this dark well must take shelter of the lotus feet of Gaura-Nitai, for thus he can easily emerge from material existence. Without Their strength, simply attempting to get out of the clutches of matter by speculative knowledge will be insufficient.

Hari Hari. This chapter is called 'instructions for civilised human beings' you can call this instructions for civilised human beings or you can say they are instructions to become civilised human beings. And the one who is giving the instructions is Narayana himself, who is this? It isn't lord Narayana but rather he who is always chanting 'Narayana Narayana.'

He is the one who gives Narayana to everyone, that Naradji is

speaking and this is the conversation which happened between King Yudishthira and Narada Muni in the seventh canto. Here King Yudishthira was listening and now we are listening. Who are we listening to? Narada Muni and his instructions have been repeated to us by Srila Prabhupada which we can speak about and translate also.

When Sri Krishna Balaram were installed, the next day on the morning walk Srila Prabhupada was saying 'I have given you Krishna Balaram and therefore whatever problem you may have, you can go in front of Krishna Balaram and speak to them saying 'sir! This is my difficulty. This is my problem and my you be able to resolve my dilemma.

Prabhupada has written here that Gaua Nitai and Krishna Balaram are the real protectors and in actual fact Krishna Balaram are Gaura Nitai and they are Rama and Lakshman of the Treta Yuga. In Dwapara Yuga they are Krishna Balaram and so in Kali Yuga they are here as Gaura Nitai ki jai! So they are the same personality and in each Yuga

paritranaya sadhunam
vinasaya ca duskrtam
dharma samsthapanarthaya
sambhavami yuge yuge

Translation

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium

Krishna is therefore the only solution to all our problems and we keep emphasising upon this point that the Bhagavatam has the solution for every problem, the lord has the solution to whatever problem there may be. Whatever problem, this one or that one, you name it, each and every problem's solution can only be solved by the lord, even the fear of death.

I have spoken on so many things already and so when our senses

become out of control, they have been compared to horses. How are our senses? Like horses. The whip is compared to the intelligence and because there must be a chariot for all this to take place the material body is taken to be the chariot. yantrarudhani mayaya, we living entities are the passengers.

Ishvarah sarva bhutanam hridi deshe 'rjuna tishthati?bhramayan
sarva bhutani yantrarudhani mayaya
(B.G 18.61)

Translation

The Supreme Lord dwells in the hearts of all living beings, O Arjun. According to their karmas, He directs the wanderings of the souls, who are seated on a machine made of material energy

We have been seated on this machine of the material body and when there is talk of a machine then it is said 'oh this is a forty horsepower engine or a twenty horsepower engine.' So in the same way our body which is an engine, yantrarudhani mayaya, how much horsepower does it take? How many? Five horse powers and our five senses and the five horses, horsepowers. These horse continue to pull the body, or the chariot and our control over them becomes weakened.

The driver is sleeping or his intelligence is not working, he is dull minded. There is no power of discrimination which is the job of intelligence to determine what is right and what is wrong. Sometimes the senses perform the right type of work, good work, and then they perform bad deeds.

dhyayato visayan pumsah sangas tesupajayate
sangat sanjayate kamah
kamat krodho 'bhijayate
(BG 2.62)

Translation

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

Krishna has said that if one is attached to the senses, visaya dasyusu niksipanti, the senses are there and they are likened to the horses are there and they are walking towards the sense objects, or rather they are running towards the objects of the senses. Then what happens? Dhyayato visayan pumsah, one is meditating upon the sense objects and the mind is there also, so Krishna is saying 'sangas tesupajayate.'

Tesu means become attached to the senses, then sangat sanjayate kamah. By becoming attached to the sense objects, lust develops. When lust is not satisfied, what happens? kamat krodho 'bhijayate. Anger then arises in us. Krodhad bhavati sammohah, then one becomes bewildered.

krodhad bhavati sammohah sammohat smriti vibhramah?smriti bhranshad buddhi nasho buddhi nashat pranashyati
BG 2.63)

Translation

Anger leads to clouding of judgment, which results in bewilderment of memory. When memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined

What happens thereafter? Smriti bhranshad buddhi nasho, the intelligence is destroyed and after this? pranashyati, everything is ruined. Like this one is always afraid and this is our actual situation. Then uru mrtyu bhaye ksipanti, the living entity is constantly in fear of death. This is our situation so it is important to see where our concentration is set.

Is it in Maya or is Krishna the object of our senses? That would make all the big difference like that between the earth and the sky. visayan pumsah sangas tesupajayate sangat sanjayate kamah. If one becomes attracted to the objects of the senses in this material world, if one is thinking of these objects, then lust develops, and then what happens to a

person? This then turns into anger, krodhad by which one becomes blind.

The lust, kama is the first thing to make the living entity blind, as does anger. When one becomes angry what happens? He can do anything, who knows what a person in anger could do next? He could do anything. So no trust can be put into a lusty man or an angry man, they are the two enemies of the living entity. Altogether there are six enemies of the living entity.

So these six are kama lust, krodha anger, lobha greed, moha delusion, mada pride and matsarya miserliness. Are they all listed? These are our enemies and they make us blind. Then the power of discrimination and to be wise, which is the work of the intelligence becomes bereft of intelligence, foolish. Then the living entity is trapped in illusion of life and then

punarapi jananam punarapi maranam punarapi janani jathare
sayanam,?iha samsare bahudusare krpaya'pare pahi murare
(Bhaja Govinda 21 Adi Sankara)

Translation

Being born again, dying again, and again lying in the mother's womb; this samsara is extremely difficult to cross over. Save me, O destroyer of Mura, through your infinite compassion.

This prayer of Sankaracharya is also very intelligent. So he prayed to the lord, 'prabhu prabhu. Help help help!' First he told the lord what the problem is,

punarapi jananam punarapi maranam punarapi janani jathare
sayanam,?iha samsare bahudusare krpaya'pare pahi murare

So this same problem is being spoken of here in different words and here Sankaracharya is using Sanskrit to explain the same problematic situation. At the end in this prayer he is saying 'krpaya pare pahi murare. Protect me, protect me, help help help!'

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

This is how we cry for help, we do not separately shout 'help help' but when we chant 'Hare Krishna Hare Krishna' what are we saying? We are crying out for help help.

ayi nanda tanuja kinkaram?patitam mam visame
bhavambudhau?krpaya tava pada pankaja ?sthita dhuli sadrsam
vicintaya
(Siksastaka 5)

Translation

O son of Maharaja Nanda (Krsna), I am Your eternal servitor,
yet somehow or other I have fallen into the ocean of birth and
death. Please pick me up from this ocean of death and place me
as one of the atoms at Your lotus feet.

When we chant Japa this is what we are saying, Hari Hari. What
are you doing (aside)? We don't have time to solve this, but
we have time for Prashad. When we call the name of Krishna we
are constantly praying. Where is my song book? I'm sorry I'm
not organised. I thought I had it with me here.

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

Okay so I wanted to share this story with you, that when
Krishna had his name giving ceremony, what did Gargacharya say
that day when Krishna and Balaram had their name giving
ceremony? Gargacharya said to Nanda Maharaja, do you want to
hear? Shouts of Haribol!

esa vah sreya adhasyad
gopa gokula nandana?

anena sarva durgani
yuyam anjas tarisyatha
(SB 10.8.16)

Translation

To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties

So this great fear that the living entity has of death, here this has been described as sarva durgani. Durga, when leaving the body becomes difficult, this also called Durga. When one makes a castle, the castle fort is called Durg and whoever is inside this fort, it is very difficult for them to come out of it and that is why it is called Durga.

To pass this place and to come out is very difficult, Durga. Anena sarva durgani, so many difficulties are there and there are so many obstacles in the way. This is what Gargacharya is saying, sarva durgani

yuyam anjas tarisyatha. 'This child Krishna,' he is saying 'gopa gokula nandanah, whenever there may be some difficulties this child will help you overcome the difficulties.'

Puranena vraja pate, he is saying whenever those who were honest, sadhu the saints were harassed by thieves and aggressors, he is the one who raksyamana, protected them. He is the protector of the devotees and the saints.

puranena vraja pate
sadhavo dasyu piditah
arajake rak?yamana
jigyur dasyun samedhitah
(SB 10.8.17)

Translation

O Nanda Maharaja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this

child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves

na me bhaktah pranashyati, Krishna is saying 'my devotee can never perish.

kshipram bhavati dharmatma shashvach chhantim
nigachchhati?kaunteya pratijanihi na me bhaktah pranashyati
(BG 9.31)

Translation

Quickly they become virtuous, and attain lasting peace. O son of Kunti, declare it boldly that no devotee of Mine is ever lost

Rakhe Krsna Mare Ke Mare Krsna Rake Ke
(teachings of Queen Kunti purport)

Translation

He whom Krsna protects, no one can kill, but if Krsna wants to kill someone, no one can give him protection

If Krishna wants to protect somebody then nobody can even touch a hair on that person's head. So Gargacharya is saying visnu paksan ivasurah.

ya etasmin maha bhagah
pitim kurvanti manavah
narayo 'bhibhavanty etan
visnu paksan ivasurah
(SB 10.8.18)

Translation

Demons [asuras] cannot harm the demigods, who always have Lord Vishnu on their side. Similarly, any person or group attached to Krsna is extremely fortunate. Because such persons are very much affectionate toward Krsna, they cannot be defeated by demons like the associates of Kamsa [or by the internal enemies, the senses].

So that's it. All we have to do is join the side of Vishnu. Vote for the team of Vishnu, vote for who? Who will you vote for? When you join Krishna's party and become part of his team, then raksymana. Krishna will protect us from our enemies and he will sort them out. Because, whenever there are any problems, the Lord's devotees shout 'oh my God, help help!'

The problem is that everybody is remembering the Lord when they are in problem or in misery, but once that very same person finds some happiness, he forgets the Lord very easily. Although this is a great problem, there is also a solution to this problem. In happiness we must also always remember the lord and by doing so we become more inclined towards him and his devotional service.

This is why queen Kunti is wisely saying 'oh my lord, please keep sending the calamities, keep sending them one after another!'

Vipadah santu tah sasvat
tatra tatra jagad guro
bhavato darsanam yat syad
apunar bhava darsanam

Translation

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

'Whenever there is any problem I will run to you and I will be able to take your darshan. After taking you darshan what will happen? Apunar bhava darsanam, the problems will arise and I will run towards you and say to you

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

So you will hear me crying out to you like this, because whenever your devotee calls you, you reach that place at once.'

asnaty anantah khalu tattva kovidaih
sraddha hutam yan mukha ijya namabhih
na vai tatha cetanaya bahis krte
hutasane paramahamsya paryaguh
(SB 4.21.41)

Translation

Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees

Wherever the devotee may be remembering the lord and chanting his holy names, the lord in one moment reaches that place at once. 'He Govinda He Krishna!' Who cried out like this? Draupadi cried out like this and Krishna went there at once? How much cloth for her Sari did the lord supply? More than a mountain.

Why does the lord not come? Because we do not call him in the same way Draupadi did, that is why the lord does not come to us. If we could cry out to the lord like Draupadi did or like queen Kunti did or Prahlad Maharaja, Druva Maharaja and all these kings like Srila Prabhupada Maharaja. They have prayed, the way in which they have called the Lord, the Lord will certainly come.

dehapatya kalatradisv
atma sainyesv asatsv api
tesam pramatto nidhanam
pasyann api na pasyati

Translation

Persons devoid of atma tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction

Sukadeva Goswami is saying that the attachment to all these persons is false attachment. You have set your guards outside your home to protect yourself and you have kept dogs also for your defense. There are so many arrangements just like staying in the joint family and there is this and that but Sukadeva Goswami is saying that this army we have gathered is useless. Don't depend upon them!

When Yamaraja comes, will the guards at the gate be able to stop him? Or when the dogs start barking, will that barking be able to stop the servants of Yamaraja? No! They will leave only when they have done what they have come to do. Once, this person was driving his car, very fast with a lot of speed and suddenly his phone started to ring. Actually, you are not supposed to answer the phone when you are driving the car.

Anyway he still answered the phone and the person on the other side was saying 'I would like to see you, I want to make an appointment to see you.' That person driving then said 'no no, I am busy at the moment. Not now, not now.' Just as he said this, because he was already driving the car with a lot of speed, the car was about to fall the cliff.

Just as the car was about to go down the cliff the person on the other end of the phone said 'this is Yamaraja speaking. The person who had initially requested the appointment had been Yamaraja but this person had said 'no no, I don't even have time to die! Next time, not now I'm busy.' Busy doing what? I'm working, I have some work.' Kaam, has two meanings- work in Hindi is kaam but the word also means lust.

So how does one perform his work, kaam? By becoming kaami, lusty. I am busy (kaam means lusty also) and this kaam (lust)

is keeping me very busy.'

prakriteh kriyamanani gunaih karmani sarvashah?ahankara
vimudhatma kartaham iti manyate
(BG 3.27)

Translation

All activities are carried out by the three modes of material nature. But in ignorance, the soul, deluded by false identification with the body, thinks of itself as the doer.

We keep saying 'me me' but the work is actually carried out by material nature. Gargacharya has said a very beautiful thing and actually everything he has said is beautiful. He is saying

ya etasmin maha bhagah
pritim kurvanti manavah?narayo 'bhibhavanty etan?visnu paksan
ivasurah
(SB 10.8.18)

Demons [asuras] cannot harm the demigods, who always have Lord Visnu on their side. Similarly, any person or group attached to Krsna is extremely fortunate. Because such persons are very much affectionate toward Krsna, they cannot be defeated by demons like the associates of Kamsa [or by the internal enemies, the senses].

Those who are very fortunate, who are they?

brahmanda bhramite kona bhagyavan jiva
guru krsna prasade paya bhakti lata bija
(CC Madhya 19.15)

Translation

According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an

opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

Kona kona bhagyavan jiva means who is that fortunate living entity? He who guru kṛṣṇa prasade paya bhakti lata bija. He is fortunate who gets the opportunity of devotional service through the mercy and association of the spiritual master and Lord Krishna. Also what is the other reason of their being fortunate? Previously it was said 'pritiṁ kurvanti.'

They are fortunate because of their love for the supreme lord. There is no love in the material world, over here it is just lust but here Gargacharya is saying that one must replace that lust with pure love. One must bring out that love, or awaken that love that he has dormant in his heart for Krishna. Krishna prema pradaya te, lord Chaitanya has come and has manifested himself in this world for what reason? To show, and to distribute Krishna prema.

namo maha vadanyaya
kṛṣṇa prema pradaya te
kṛṣṇaya kṛṣṇa caitanya
namne gaura tvise namah
(CC Madhya 19.53)

Translation

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Sri Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Srimati Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

We can replace this lust into love by chanting

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama

Rama Rama Hare Hare

What is this, this is Prema, pure love golokera prema dhana, hari nama sankirtana. By chanting and hearing this Sankirtan and the holy name, what will happen? You will be able to remember Vishnu and Krishna. Krishna Balaram ki jai. Gaura Nitai ki jai. Ahen we remember the lord, when we remembered Rama and Lakshman and when we call them by chanting Hare Krishna, what are we saying?

We are saying 'He Krishna, He Rama!' And we say Radharani before Krishna and in this way the whole sixteen names which consist the maha mantra, each of these names is an sambodhan. You understand this word? It is an address and we are addressing, we are calling out to 'Hare' which means 'oh Radhe' and Krishna meaning 'oh Krishna.' In this way we call out eight times to Radharani and eight times to Krishna and then to Rama.

This Rama is also Lord Krishna, the next Hare Rama Hare Rama is speaking about Rama or Krishna as Rama. So pritim kurvanti means those who love the lord, that is a wonderful thing. And those who do this, love the lord unconditionally, narayo. Ari means enemy and there are many words like this. Narayo 'bhibhavanty etan, no enemy in this material world, including the greatest six enemies lust, anger greed and so on.

Pakistan are not our enemy and Ukraine's enemy is not Russia, Russia's enemy is not Ukraine. The real enemies are this lust, anger and greed. This greed, this greed keeps us so busy, there is never solution to the problems in life, there is never any solution. In English they speak of their needs and Mahatma Gandhi also used to speak of the needs of the living entity.

This means the least minimum we need to survive, this is called one's needs and this is fine, to have our basic needs is our right. But when in the place of our needs, we put our

greed, then there can be no solution to the problems created due to this mentality. He will be dead and gone in that condition of greediness. That is why the six enemies are very dangerous and so Gargacharya is emphasising that we must love Krishna and Balaram.

This is the same thing which Srila Prabhupada is saying, 'love Krishna Balaram, love Gaura Nitai!' Then no enemy will be able to harass us and we will be saved from our enemies which means we will certainly be saved from death. If we are saved from death then we won't have to have another birth by attaining the supreme lord. So we pray.. yes there is that as well

namo deva damodarananta visno
prasida prabho duhkha jalabdhī magnam kṛpā dr̥ṣṭi vṛṣṭyati
dinam batanu grhanesa mam ajnam edhy aksi-dr̥ṣyah

(Damodarastakam 6)

Translation

O Supreme Godhead, I offer my obeisances unto You. O Damodara!
O Ananta! O Vishnu! O master! O my Lord, be pleased upon me.
By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

We are singing this everyday in the month of Kartik and here jalabdi magnam means drowning in an ocean of sorrow. We are singing this and we remain happy although we are drowning in this ocean in this material world. We are drowning and dying and dying and then drowning and on and on. That is why what should we do?

O Damodara! O Ananta! O Vishnu! O master! O my Lord, prasida – be pleased upon me and be merciful to me.

Kṛpā dr̥ṣṭi vṛṣṭyati dinam batanu grhanesa mam ajnam edhy aksi dr̥ṣyah. Oh Lord Damodara, please shower me with your merciful glance. Jai Damodara! So continue your devotional activities

in this month of Kartik, wherever you may be. You can spend the whole month of Kartik In Vrindavan, that is the best. Who out of all of you are going to spend the whole month of Kartik in Vrindavan?

Very good. You must be intelligent because only foolish and dull people do not come to Vrindavan. The devotees of Krishna may be busy so that is different but they are certainly intelligent. So continue in this way and may the lord give us all, including myself some intelligence. In this way we, the drivers may go inwards in our journey. Life is a journey actually, as they say and there are other things too like the body being the chariot and the horses.

The soul is the passenger and what is the intelligence? Yes, the driver of the chariot is the intelligence. So on this journey, who has got the most important role to play? It is the driver or the pilot. Sometimes the passengers may go to sleep, and this is fine, but if the driver was to go to sleep during the journey then finished. So we must remain alert at all times and take help of the intelligence.

So that's why we pray that the lord give us all the proper intelligence and just like he has given the promise

bhajatam priti purvakam
dadami buddhi yogam tam
yena mam upayanti te
(BG 10.10)

TRANSLATION

To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

So who is being referred to as 'aham?' Krishna himself is saying 'aham, me myself. I will give the understanding and intelligence. And then after I give the right intelligence, how must this intelligence be used? For what purpose? Yena mam upayanti te, that person who I give intelligence to should use

that tight intelligence to come to me.

To reach the place where I am, one must have his intelligence given by me, mam upayanti, yanti means to go. So I live in this place, goloka eva nivasaty akhila-tma bhuto, you may then come back there.

ananda cinmaya rasa pratibhavitabhis
tabhir ya eva nija rupa-taya kalabhi?
goloka eva nivasaty akhila-tma bhuto
govindam adi purusam tam aham bhajami
(Sri brahma samhita 5.37)

Translation

I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes [sakhis], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever blissful spiritual rasa.

So the lord also has a desire and goal to bring us back to his abode. We have already reached his dham, Vrindavan dham ki jai! The lord has brought the pastimes of Goloka here to Gokula so there is no difference. So here we can experience that we have returned back to the lords abode, back to godhead and if we can become a part of these pastimes then that is the best.