

# ON CHANTING THE HARE KRŚNA MANTRA



Hare Krśna Hare Krśna Krśna Krśna Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

by  
His Divine Grace  
A.C. Bhaktivedanta Swami  
Prabhupāda

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## *Brief Biography of the Spiritual Master*

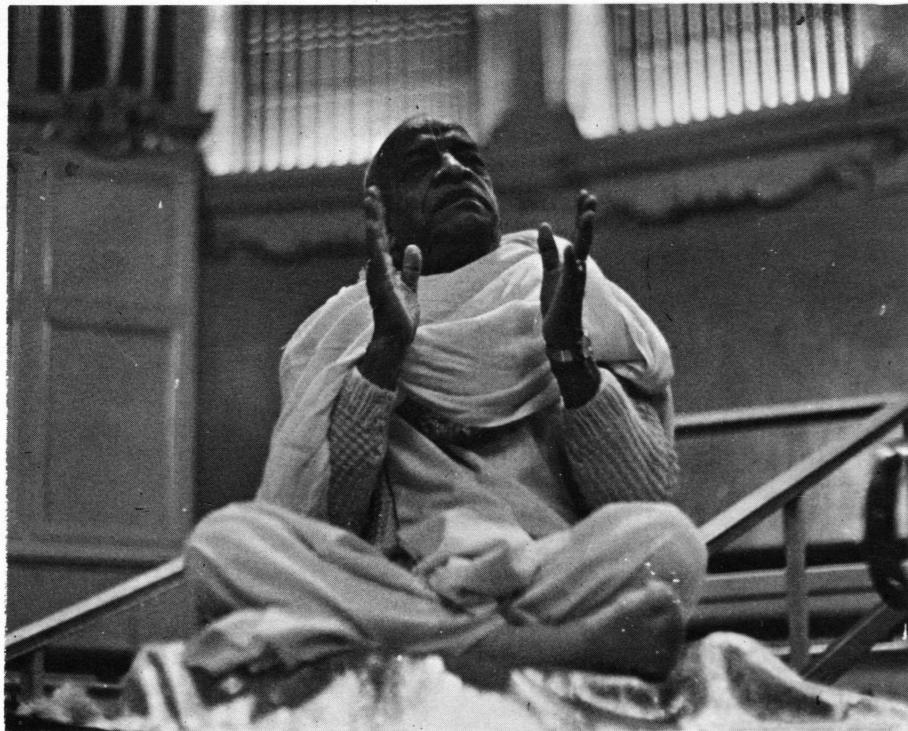
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada was born Abhay Charan De on September 1, 1896, in Calcutta. In 1920 he finished his schooling, majoring in philosophy, English and economics at the University of Calcutta. Soon afterward, Abhay Charan De took up the duties of manager of a large chemical concern. Then in 1922, he met His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārājā, the founder of sixty-four Gaudiya Vaiṣṇava Maths in India, Berlin and London. Bhaktivedanta Swami recently recalled the key to his approaching his spiritual master: "When I first started going to see my Guru Mahārāj, he said of me, 'This boy hears very nicely. He does not go away. So I shall make him a disciple.' That was my qualification, or whatever you may call it. I would simply ask when Guru Mahārāj would speak, then I'd sit down and go on hearing. I would understand, or not understand; others would disperse, I'd not disperse. So he remarked, 'This boy is interested to hear.' Because I was serious in hearing, I am now serious about *kīrtanam*, which means speaking or preaching. If one has heard nicely, then he will speak nicely."

At Allahabad in 1933, Abhay Charan De was formally initiated, and in 1936, just days before Bhaktisiddhānta Sarasvatī's departure from this mortal world, he was specifically ordered to spread Kṛṣṇa consciousness in the English language to the West.

A.C. Bhaktivedanta Swami, known as Prabhupāda to his disciples, has said that at first he did not take the mission given

to him by his spiritual master with the utmost seriousness. But then he was reading a *Bhagavad-gītā* commentary written by Śrīla Bhaktivinode Ṭhākura, who was the father of Bhaktisiddhānta Sarasvatī and the pioneer of the Kṛṣṇa consciousness movement in the modern age. Śrīla Bhaktivinode has written that just as one cannot separate the body from the soul while in this conditioned state, so the disciple cannot separate the spiritual master's order from his very life. Bhaktivedanta Swami took these words seriously, and gradually his whole life became dedicated to carrying out the orders of his Guru Mahārāj. In 1959 he took *sannyāsa*, the renounced order of spiritual life, and in 1965, at the advanced age of 70, A.C. Bhaktivedanta Swami arrived in New York City to fulfill his master's sacred mission.

Bhaktivedanta Swami produces his books by speaking them on a dictaphone. He is presently working on five books at once. These books are a matter of realization. As he has said, "When you become self-realized you automatically write volumes of books." And one of the qualifications of a devotee is that he is poetic. Śrīla Prabhupāda is always immersed in Kṛṣṇa by speaking, dictating, singing about Kṛṣṇa's glories, preaching formally at meetings or planning the expansion of the Kṛṣṇa consciousness movement. In the *Bhagavad-gītā*, Seventh Chapter, it is stated that out of thousands of men, few seek perfection, and out of the thousands who attain perfection, hardly one knows Kṛṣṇa. Lord Kṛṣṇa also declares in the Eighteenth Chapter that the dearmost



devotee of all is he who spreads the teaching of love of Kṛṣṇa: "Never will there be one dearer to Me."

Srila Prabhupada's spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī, once drew a picture of a *mṛdaṅga* (drum used on *sāṅkīrtana*) and, beside it, a printing press. He said the *mṛdaṅga* can be heard for several blocks, but that the press can be heard around the world. He therefore called the printing press "the big *mṛdaṅga*." For the purpose of worldwide service to humanity, ISKCON Press has been established for the exclusive printing of Srila Prabhupada's books.

In 1968, Macmillan published *The Bhagavad-gītā As It Is*, translated with commentary by Srila Prabhupada. The *Gītā* is the gist of the entire Vedic literature. Just this one book can free

anyone from the clutches of material nature and fix one in eternal loving service unto Śrī Kṛṣṇa the Personality of Godhead. As originally written by Srila Prabhupada, the manuscript of *The Bhagavad-gītā As It Is* is many times larger than the version published by Macmillan. Publication of this original, expanded version is being undertaken by ISKCON Press. Another important published literature by Srila Prabhupada is his *Teachings of Lord Caitanya*. This book outlines the precepts of Caitanya Mahāprabhu, the Golden Avatāra who appeared in India 500 years ago and propagated the Hare Kṛṣṇa mantra as the means of God realization for the present age. A book called *The Nectar of Devotion*, an authorized summary study of Srila Rūpa Gosvāmī's *Bhakti-rasāmṛta-*

*sindhu*, has just been published. Śrīla Prabhupāda is presently writing a several volume work called *Kṛṣṇa*, which describes the pastimes performed by the Supreme Lord when present on this planet 5000 years ago. Translations are also underway of the *Vedānta-sūtra*, *Caitanya-caritāmṛta* and his work of twelve cantos of *Śrīmad-Bhāgavatam*. The literatures compiled by His Divine Grace are authorized by the disciplic succession, which is descending from Kṛṣṇa Himself; Śrīla Prabhupāda's whole life mission is to faithfully pass on the original understanding of Kṛṣṇa consciousness without distortion. According to the Vedic literature this descending process is the only way to realization of the Absolute Truth, as the Absolute Truth is beyond the reach of mundane speculation or scholarship.

His Divine Grace is not a retired personality, despite his prodigious literary output. He personally and very intimately guides his disciples through the most practical problems of daily life. Spiritual life is practical and, due to the predominant material atmosphere of Kali-yuga, often problematic. As spiritual master, His Divine Grace is the last recourse and the ultimate standard of Kṛṣṇa con-

sciousness, and he writes some twenty-five letters a day to leaders and students of his various worldwide centers. He himself resides in no one place, but travels from center to center and regularly lectures. The spiritual master is responsible for his devotees; when he accepts a sincere soul as his disciple, he promises to take him back to home, back to Godhead. No one should think, "Oh, everyone is taking a spiritual master; let me take one." The spiritual master as a style or as a pet is useless. Rather, his order is to be taken as one's life and soul. By taking shelter at the feet of the bona fide *guru* and serving him twenty-four hours a day, the fallen soul can be lifted to the spiritual sky. It is said that if the spiritual master is pleased, then one can make great advances in spiritual life. And one pure convinced devotee can make many pure devotees by his example and teachings. Those serious students with an understanding of the absolute value of the spiritual platform of life therefore honor the spiritual master with the honor due to God because the *guru* is the transparent via media or representative of God who distributes unalloyed love of God. The reader is invited to take to this philosophy with the utmost seriousness.





## *On Chanting the Hare Kṛṣṇa Mantra . . .*

The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the sublime method for reviving our transcendental consciousness. As living spiritual souls, we are all originally Kṛṣṇa conscious entities, but due to our association with matter from time immemorial, our consciousness is now adulterated by the material atmosphere. The material atmosphere, in which we are now living, is called *māyā*, or illusion. *Māyā* means that which is not. And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all-powerful master, it is called illusion. We are trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our eternal Kṛṣṇa consciousness.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare is the transcendental process for reviving this original pure consciousness. By chanting this transcendental vibration, we can cleanse away all misgivings within our hearts. The basic principle of all such misgivings is the false consciousness that I am the lord of all I survey.

Kṛṣṇa consciousness is not an artificial imposition on the mind. This consciousness is the original natural energy of the living entity. When we hear the transcendental vibration, this consciousness is revived. This simplest method of meditation is recommended for this age. By practical experience also, one can perceive that by chanting this *mahāmantra*, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. In the material concept of life we are busy in the matter of sense gratification as if we were in the lower animal stage. A little elevated from this status of sense gratification, one is engaged in mental speculation for the purpose of getting out of the material clutches. A little elevated from this speculative status, when one is intelligent enough, one tries to find out the supreme cause of all causes—within and without. And when one is factually on the plane of spiritual understanding, surpassing the stages of sense, mind and intelligence, he is then on the transcendental plane. This chanting of the Hare Kṛṣṇa *mantra* is enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness—namely sensual, mental and intellectual. There is no need, therefore to understand the language of the *mantra*, nor is there any need for mental speculation nor any intellectual adjustment for chanting this *mahāmantra*. It is automatic, from the spiritual platform, and as such, anyone can take part in the

chanting without any previous qualification. In a more advanced stage, of course, one is not expected to commit offenses on the grounds of spiritual understanding.

In the beginning, there may not be the presence of all transcendental ecstasies, which are eight in number. These are: 1) Being stopped as though dumb, 2) perspiration, 3) standing up of hairs on the body, 4) dislocation of voice, 5) trembling, 6) fading of the body, 7) crying in ecstasy, and 8) trance. But there is no doubt that chanting for a while takes one immediately to the spiritual platform, and one shows the first symptom of this in the urge to dance along with the chanting of the *mantra*. We have seen this practically. Even a child can take part in the chanting and dancing. Of course, for one who is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly. When it is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on hearers, and as such this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved. As far as possible, chanting from the lips of nondevotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.

The word *Harā* is the form of addressing the energy of the Lord, and the words *Kṛṣṇa* and *Rāma* are forms of addressing

the Lord Himself. Both *Kṛṣṇa* and *Rāma* mean the supreme pleasure, and *Harā* is the supreme pleasure energy of the Lord, changed to *Hare* in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called *māyā*, is also one of the multi-energies of the Lord. And we the living entities are also the energy, marginal energy, of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called *Harā*, it is established in its happy, normal condition.

These three words, namely *Harā*, *Kṛṣṇa* and *Rāma*, are the transcendental seeds of the *mahāmantra*. The chanting is a spiritual call for the Lord and His energy, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother's presence. Mother *Harā* helps the devotee achieve the Lord Father's grace, and the Lord reveals Himself to the devotee who chants this *mantra* sincerely.

No other means of spiritual realization is as effective in this age of quarrel and hypocrisy as the *mahāmantra*: Hare *Kṛṣṇa*, Hare *Kṛṣṇa*, *Kṛṣṇa* *Kṛṣṇa*, Hare Hare/ Hare *Rāma*, Hare *Rāma*, *Rāma* *Rāma*, Hare Hare.



## WHAT IS ISKCON?

The International Society for Krishna Consciousness was formed in July, 1966, by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda and a number of his American students. ISKCON is composed of devotees. Devotees are held together by mutual agreement to accept the principles of *bhakti-yoga* or devotional service as the goal of life. By mutual endeavor, the entire Society concentrates on Śrī Kṛṣṇa, the Personality of Godhead, while engaged in various tasks, cooking, eating, working in an office or chanting the holy names in the city streets. His Divine Grace is a pure devotee, and those disciples who sincerely follow his instructions have every chance of becoming pure devotees themselves. The initiated devotees in each center live in urban commune settings (with the one exception of New Vṛndāvana, ISKCON's *āśrama* of homes, temples, farm land and cows in the hills of West Virginia), and are freeing them-

selves from the conditions of birth, death, disease and old age by fixing their minds on the eternal joyful Personality of Godhead. To live in ISKCON as an initiated student, one agrees to accept four rules: no meat-eating, no illicit sex, no intoxicants and no gambling. The disciples perform devotional service, duties and chanting in a life-routine characterized by simple living and high-thinking.

Kṛṣṇa consciousness is experienced as a process of self-purification. Its means and ends are an open secret, and there is no financial charge for learning Kṛṣṇa consciousness or receiving initiation into the chanting of Hare Kṛṣṇa. The gist of devotional service to Kṛṣṇa is that one takes whatever capacity or talent he or she has and dovetails it with the transcendental interest of the Supreme Enjoyer, the Absolute Truth. The writer or poet writes articles and poems for Kṛṣṇa, and the Society publishes periodicals. The businessman does business in order to sell literature and establish many temples around the world. The householders raise children in the science of God, and husband and wife live in mutual cooperation for spiritual progress. And everyone in ISKCON goes on *saṅkīrtana*. *Saṅkīrtana* means chanting the *Hare Kṛṣṇa mantra* in the city streets for the benefit of all citizens. Śrīla Prabhupāda has said that the *saṅkīrtana* party is the heart and soul of the Hare Kṛṣṇa movement. Therefore, in each of the 30 ISKCON centers, *saṅkīrtana* is carried on several times daily, and all other activity is subsidiary. Our spiritual master stresses this, for we are in the line of Lord Caitanya. Caitanya Mahāprabhu is revealed by Vedic scriptures to be Kṛṣṇa Himself, come in the mood of a pure devotee. Five hundred years ago Lord Caitanya understood from scripture that in this present age of Kali (quarrel and disturbance), when mental distraction is high and almost no one is serious about spiritual perfection, chanting alone is the most effective means of God realization. Following the *saṅkīrtana* process chalked out by Lord Caitanya, the Hare Kṛṣṇa movement of today takes parties of from five to 30 devotees, men wearing saffron robes and women wearing colorful saris. And they celebrate the holy name with dancing and melodious chanting.

The *saṅkīrtana* singing is accompanied with *mṛdanga* drum and pairs of *karatalas* (hand cymbals). The devotees experience that this joyous singing of the names of God produces immediate feelings of ecstasy coming from the spiritual stratum. The effect is a clearing away of the dirt from the mind engrossed in the gloom of material existence. Under the instruction of the spiritual master, they gladly spread this chanting, and in reciprocation Śrī Kṛṣṇa allows all to taste the nectar for which everyone is always anxious. Because the Personality of Godhead is Absolute, His name is nondifferent from Himself. Therefore the Supreme Person, Kṛṣṇa, the Reservoir of Pleasure, dances on the tongue of the chanter of His name; to chant and hear fixes the mind, in meditation, in direct contact with God. The *mantra* is not to be mistaken for an ordinary song or anything tinged with the mundane; it is a pure transcendental sound vibration of the Absolute and has been upheld as such since time immemorial by the great sages and Vedic scriptures. Lord Caitanya prays to the Supreme: "My dear Lord, You are so kind that You have invested all potency in Your Holy Name." This Absolute Presence of God in His Name holds true not only for the members of the *saṅkīrtana* party, but for any living entity who hears the chanting; anyone will benefit if he simply likes the sound of the chanting, or he appreciates the presence of the *saṅkīrtana* party in any way. That is the mercy of the Absolute. The holy name is compared to a fire; whether one is scientifically conversant with all the properties of fire or knows nothing about it, if one

puts his hand in fire he will be burnt. Sincere chanting and hearing of the *mahāmantra* will cleanse the mind and elevate one and all to the natural original position of spirit soul. Therefore there is no hesitancy on the devotees' part in going to the largest and most public gatherings of people and broadcasting, wherever possible, the sound of the transcendental Names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Chanting takes place regularly in the main streets of cities like New York, Los Angeles, Boston, San Francisco, Berkeley, Detroit, Philadelphia, Washington D.C., Honolulu, London, Hamburg, Tokyo, etc., with new ISKCON centers being regularly established. The expansion of Kṛṣṇa consciousness is realization of the prediction made by Lord Caitanya: "The chanting of Hare Kṛṣṇa will be heard in every town and village of the world."

The Society is as famous for its Sunday feasts and festivals as for its chanting in the streets. Every Sunday, in each of the ISKCON centers, a grand feast of from 10 to 15 courses of Indian vegetarian food is prepared and distributed for guests. The feasts are arranged around festival days celebrating the Pastimes of Śrī Kṛṣṇa during His Appearance on the earth 5,000 years ago. Plays, puppet shows and chanting are regular items which invite guests to participate in the transcendental glorification of the Personality of Godhead. Kṛṣṇa consciousness is not a dry philosophy. Residents of San Francisco appreciate the yearly *Ratha-yatra* Festival in which the large cart bearing the Jagannātha Deity is wheeled to the sea. During the *Ratha-yatra* celebration of 1970 more than 20,000 people followed the regal 8,000 pound carts, and thousands were fed full plates of *prasādam* at the seaside.

The important aim of the festivals, chanting and philosophizing is to engage people in the service of the Personality of Godhead and in feeling His soothing contact. All miseries are caused by forgetfulness of God, and ISKCON, by reviving the lost memory of the Supreme Lord in the minds of the people, is—according to the *Bhagavad-gītā*—performing the greatest service and highest welfare work for suffering humanity. Moreover, it is performed in this sublime and easy way, by feasting, dancing, singing and philosophizing.

Sometimes in Lord Caitanya's time, the devotees were accused by the impersonalists of being mere sentimentalists because they were always singing and dancing. The actual fact is that Kṛṣṇa consciousness is backed by a vast learned literature, the Vedic scriptures such as *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Vedānta-sūtra*, the *Upaniṣads*, *Mahābhārata*, *Rāmāyaṇa*, etc., so that one could read 24 hours a day without exhausting the Source. All of this Kṛṣṇa consciousness information is understood by revelation. Simply by applying one's energy in a devotional service attitude, the knowledge becomes known to the devotee through the heart. Classes in the transcendental science of God consciousness or *bhakti-yoga* are held three times daily at all ISKCON centers, and the public is freely invited to attend. The *Brahma Sampradāya* disciplic succession, in which Śrīla Prabhupāda is coming, is particularly noted for being a learned line. There is plenty of philosophy and logic in stock. There are many different religious philosophies and transcendental teachings, but the Kṛṣṇa conscious students and ministers are unique in that they are convinced of the Personality of Godhead. Not just that they have heard "God is great," but they have heard from the spiritual master and continuously hearing from the scriptures just how great He is, how His energies are working and exactly how He is enjoying. There is no literature of theism as voluminous, exacting, consistent and

clear as this Vedic literature of Kṛṣṇa consciousness. The conviction in service of the Supreme Personality of Godhead is due to direct reciprocation with Him. Simply by chanting or hearing the pastimes of the Personality of Godhead, one is contacting the Absolute—and he can feel it. By engaging the senses, the will, words and energy, the devotees are receiving constant information from the spiritual world. Kṛṣṇa Himself describes such devotees as the topmost *yogīs* and mystics, so it is no wonder that they are conversant with the nature of God and the way back to Godhead.

ISKCON provides formal education in the highest science, or what *Bhagavad-gītā* calls the “king of knowledge.” According to Vedic sources, education can only be valid when there is spiritual knowledge or self-realization, and a man is said to have no qualifications if he does not know who he is in terms of self-realization or God realization. Learning the texts requires living in accordance with the scriptural injunctions without the slightest deviation. The need for Kṛṣṇa conscious preachers is very great, and it is a full time vocation. The curriculum advances basically from student to minister; after studying and working in a temple for one year, the student may be awarded the title of *bhakti-sāstri*, or ordained minister, with further responsibilities and with advancement of service. He may finally take the renounced order, called *sannyāsa*, and receive the title *svāmī*.

As the philosophy of Kṛṣṇa consciousness is non-sectarian, any man—Hindu or Christian—will advance in his faith by chanting the Holy Name of God and hearing the *Bhagavad-gītā*. Without knowledge, realization and loving service to the One Supreme God, there can be no religion. Let the inhabitants of this planet rejoice in the *saṅkīrtana* movement and live to see the fulfillment of the chanting of Hare Kṛṣṇa carried to every town and village. Only in this way can real peace prevail in the world and mankind qualify to enter into the kingdom of God.

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Pictured opposite is the scene of the 1970 Ratha-yātrā Festival held in San Francisco, California. Disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda led a parade of 20,000 persons in honor of the Supreme Lord, Śrī Kṛṣṇa, the cause of all causes. Three huge carts carried the Deity incarnations of Lord Jagannātha, His sister Subhadra and His brother Lord Balarāma. By chanting the Hare Kṛṣṇa mantra, dancing, feasting on *prasādām* (spiritual food offered in love to God), and hearing the words of Śrīla Prabhupāda, who personally rode in the parade, thousands of people were able to feel natural transcendental emotions in glorification of the Supreme Personality of Godhead. At all ISKCON branches around the world, similar festivals are held for the spiritual upliftment of all humanity.



**The International Society for Krishna Consciousness (ISKCON)**

*Founder; His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda*

ISKCON is a worldwide community of devotees dedicated to the principles of *bhakti-yoga*. Write, call, or visit for further information. Classes are held in the evenings during the week, and a special feast and festival is held every Sunday afternoon.

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## Srī Srī Śikṣāṣṭakam

The following eight verses were written by Lord Caitanya Mahāprabhu, who appeared in India 500 years ago and stressed, on scriptural evidence, that the chanting of Hare Kṛṣṇa is the most perfect method of God realization for this present age. Caitanya Mahāprabhu is revealed by Vedic scriptures to be Kṛṣṇa Himself in the role of a pure devotee. His verses capture the essence of the *saṅkīrtana* movement of worshiping God by chanting His holy names, as followed by the disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is himself in direct disciplic succession from Lord Caitanya.

Glory to the Śrī Kṛṣṇa Saṅkirtana, which cleanses the heart of all the dust accumulated for years together. Thus the fire of conditional life, of repeated birth and death, is extinguished. This *saṅkīrtana* movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss, and it helps us to have a taste of the full nectar for which we are always anxious.

O my Lord! Your holy name alone can render all benediction upon the living beings, and therefore You have hundreds and millions of names, like Kṛṣṇa, Govinda, etc. In these transcendental names You have invested all Your transcendental energies, and there is no hard and fast rule for chanting these holy names. O my Lord! You have so kindly made approach to You easy by Your holy names, but unfortunate as I am, I have no attraction for them.

One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street, more tolerant than the tree, devoid of all sense of false prestige, and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.

O almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. What I want only is that I may have Your causeless devotional service in my life—birth after birth.

O son of Mahārāja Nanda, I am Your eternal servitor, and although I am so, somehow or other I have fallen in the ocean of birth and death. Please, therefore, pick me up from this ocean of death and fix me as one of the atoms of Your lotus feet.

O my Lord! When will my eyes be decorated with tears of love, flowing constantly while I chant Your holy name? When will my words be choked up when uttering the holy name? And when will all the holes of hair on my body have eruptions by the recitation of Your name?

O Govinda! Feeling Your separation I am considering a moment twelve years or more, and tears are flowing from my eyes like torrents of rain. I am feeling all vacant in the world in the absence of You.

I do not know anyone except Kṛṣṇa as my Lord, and He will always remain as such, even if He handles me roughly by His embrace or makes me broken-hearted by not being present before me. He is completely free to do anything and everything, but He is always my worshipable Lord, unconditionally.

