

In the article, a message personally addressed to HPB and published by “The Theosophist” in January 1882, he says:

“...The real esoteric doctrine as well as the mystic allegorical philosophy of the *Vedas* were derived (...) perchance, from the divine inhabitants-gods of the sacred Island which, as you say, once existed in the sea that covered in days of old the sandy tract now called Gobi Desert. However that may be, the knowledge of the *occult powers of nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island.”

To this, Blavatsky, the editor of the “Theosophist”, added a footnote saying: “A locality which is spoken of to this day by the Tibetans and called by them ‘Shambhala’, the *Happy Land*. See *Appendix*, Note III.”

The following paragraphs reproduce “**Note III**”, by H.P.B., on the Sacred Island.

(CCA)

Helena Blavatsky, on the Island of Shambhala

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records - a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate and by whom some of the most important *inventions* of modern Europe and its so much boasted modern science were anticipated - such as the compass, gunpowder, porcelain, paper, printing, etc., known, and practiced thousands of years before these were re-discovered by the Europeans - ought to receive some trust for their records. And from Lao-tze down to Hiuen-Tsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts.

In *A Catena of Buddhist Scriptures from the Chinese*, by the Rev. Samuel Beal, there is a chapter “On the Tian-Ta’i School of Buddhism” (pp. 244-258) which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chinche-K’hae, called Che-chay (the wise one) in the year 575 of our era, when coming to the sentence which reads: “That which relates to the one garment [seamless] worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS (the school of the Haimavatas)” (p. 256) the European translator places after the last sentence a sign of interrogation, as well he may. The statistics of the school of the “Haimavatas” or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to “the great professors of the higher order, who live in mountain depths remote from men”, the *Aranyakas*, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan Sacred Books: the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the “great teachers of the snowy mountains”, however much convulsed and changed its topography by the awful cataclysm.

Every *seventh* year, these teachers are believed to assemble in *Shambhala*, the “happy land.” According to the general belief it is situated in the North-West of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert,

South and North, and the more populated regions of Kunduz and Kashmir, of the *Gya-Pheling* (British India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur-Nor and the Kuen-Lun Mountains - but one and all firmly believe in *Shambhala*, and speak of it as a fertile, fairylike land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the godlike inhabitants of the legendary Island.

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists - that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

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Front page image: a statue of Helena Blavatsky, made by Ukrainian artist Alexey Leonov, with our planet in the background. The article “**The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man**” and the **HPB Notes** to it can be found in the volume III of the “Collected Writings” of H.P.B. See p. 402 for her footnote reproduced above, and pp. 420-422 for “Note III”. The article and her Notes are also at the book “**Esoteric Writings**”, by T. Subba Row, which is available in our [associated websites](#).

How Vanity Paves the Way to Disaster: **Practical Effects of Outward Praise**



Christian philosopher Paschasius of Dumium lived in the Iberian Peninsula in the 6th century CE. The following is part of his translation of the ancient text “Questions and Answers of the Greek Fathers” of the Church.

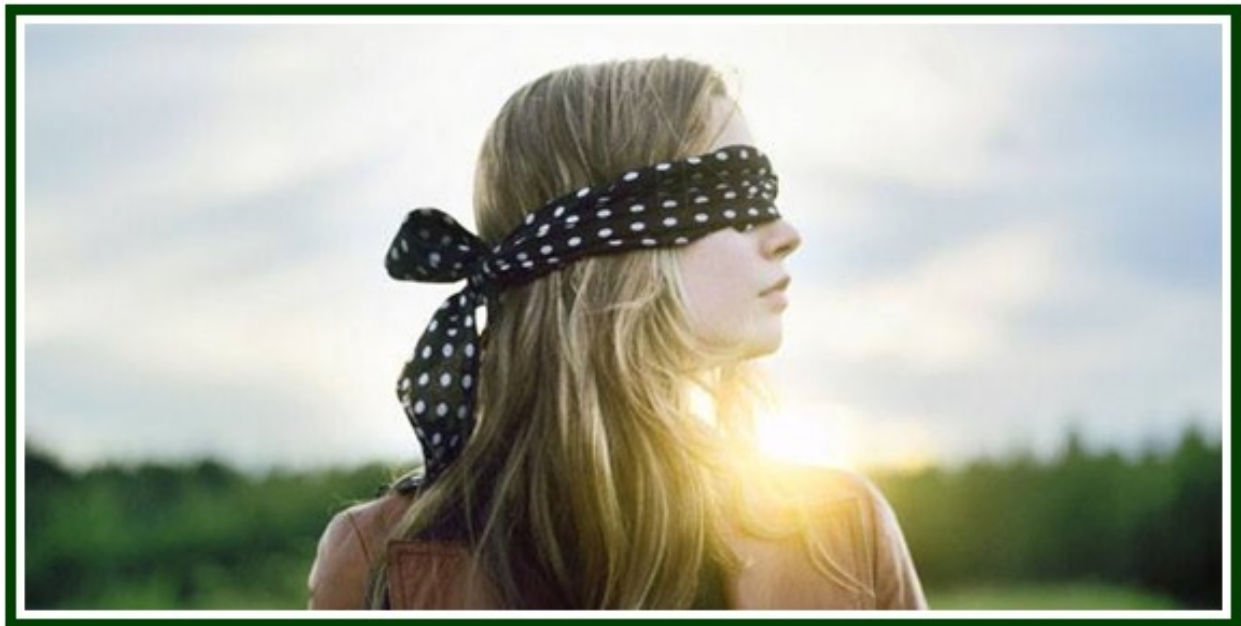
“An old man said: ‘He who is too much praised by men suffers no small harm, but he who is not honored by men receives glory from above’. He also said: ‘It is not possible for grass and seed to come into existence at the same time; similarly, it is impossible for those of us who have praise and glory in secular things to win a reward in heaven’.” [1]

Modern theosophical associations have much to benefit from regularly remembering and never forgetting such a teaching.

NOTE:

[1] Reproduced from “Questions and Answers of the Greek Fathers”, by Paschasius of Dumium, in the book “The Fathers of the Church - Iberian Fathers, volume I”, The Catholic University of America Press, Washington, DC, copyright 1969, 261 pp., see page 134.

When Truth Prevails



Both illusion and right thought depend on mental habits.

Therefore, the level of accuracy in our view of any particular situation relates to the degree of exactitude we have in looking at every other aspect of reality.

If one blocks from himself an accurate view of something, the door is opened to subconscious delusion in other areas of life. All the ways we look at reality are interdependent.

When we deny a fact because it is emotionally painful, or because we are attached to some sort of imaginary pleasure or sense of security which the fact will erase, the result is certain. One lie brings another. One illusion produces two or three more. And each true vision produces another. If we look honestly at one fact, we will tend to look in the same way at ten others.

Entire waves of illusion relating to all kinds of interconnected facts can get unmasked in one second. When this experience is wide and deep enough, it is called “enlightenment”. And when the lights are turned on, all kinds of things get visible - the beautiful ones and the ugly -; and truth and ethics prevail.

Good Will, from a Marriage to a Civilization



What unites people - in a family, country or theosophical association - is the common feeling of loyalty to shared ethical principles.

The good will between citizens and leaders depends on the sincerity and strength of people's beliefs. All must be able to honestly question basic principles, so that their views will be tested and in time get more accurate. Automatic skepticism, however, is as blind as automatic belief.

Good will sustains communities. Positive thinking makes a country live. Responsible use of thought preserves all things human, from a marriage to the local community and civilization.

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See in our websites the articles "[How Women Enlighten the Future](#)", "[Is Family Life a Duty?](#)", "[The Cosmic Creation in Every Foetus](#)", "[Turning a House Into a Temple](#)" and "[Hierocles, On Marriage](#)".

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[Lao-tse] is said to have written 930 books on Ethics and religions, and *seventy* on magic, *one thousand* in all. His great work, however, the *heart* of his doctrine, the "Tao-te-King", or the sacred scriptures of the *Taosse*, has in it, as Stanislas Julien shows, only "about 5,000 words" (*Tao-te-King*, p. xxvii.), hardly a dozen of pages (...).

(Helena P. Blavatsky in "**The Secret Doctrine**", vol. I, p. XXV.)

On Being One With the Law

A Fragment from the Classic Text “Light on the Path to Enlightenment”



In the presence of the nathas one generates the resolve to complete enlightenment, (thinking):

“I shall play host to the living beings and rescue them from the cycle of transmigration. Henceforth, until I attain the highest enlightenment, I shall not engage in hostility, wrath, avarice, and envy.”

“I shall practice the pure life and avoid sin and (corrupt) desire. With rapture in the vow of morality, I shall understudy the Buddha. I am not zealous to attain enlightenment by a speedy method; but for the cause of a single sentient being shall remain (in the world) up to the last extremity.”

“I shall purify the measureless, inconceivable fields; hold (to this) from (the time of my present) name (so-and-so), and abide in the ten directions. I shall cleanse all actions of body and speech; also cleanse the actions of mind (= volitions), and refrain from unvirtuous deeds.”

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Reproduced from the text “Light on the Path to Enlightenment”, by Dipankarasrijnana, published in the book “**Calming the Mind and Discerning the Real, From the ‘Lam rim chen mo’ of Tson-kha-pa**”, translation by Alex Wayman, published by Motilal Banarsidass, Delhi, India, 1979, 512 pages: see p. 11.

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“**Deserve, then Desire.**” (Helena Blavatsky in “[Chelas And Lay Chelas](#)”)

Thoughts Along the Road

More Than External Actions, One Single Idea Can Change Reality from Above



* **E**ach moment contains eternal peace. The whole universe is present in every grain of sand. By a drop of water one can know the ocean. All celestial beings remain in touch with each honest soul. Many examples of transcendent unity flourish in the silent, well-balanced awareness of life's symmetry.

* A joy emerges from understanding the unity of the cosmos and from seeing the direct connection between each individuality and every other being. All is in union, in boundless time and limitless space, and the contentment resulting from realizing this fact cannot be easily expressed in words.

* Silence, or the plenitude of the void that surrounds each existing thing, should be our advisor all the time and in every significant occasion. To see things in a broadening context is inevitable, and it means being innerly quiet, listening to noiselessness, and expanding one's horizons. The refuge of every sound is silence. The development of wise action is achieved in calmness.

* Happiness does not depend primarily on external factors, but on an ability to see things from the point of view of unlimited space and eternal time. The process of experiencing infinity brings both bliss and a generous self-forgetfulness. In the perspective of the lower self, pain is of course part of the picture, yet not the main focus. Light and contentment are dominant in the central aspects of human consciousness.

- * Rather than merely wishing to know what is taking place in the outside world, reasoning individuals prefer to act. It is an illusion to seek for self-renewal by absorbing information about external reality. A well-informed pilgrim has the unchanging goal of self-improvement. His life gets radically renewed every hour, not because the circumstances are changing, but because he is constantly enlarging his view of things.
- * Being a noble and legitimate activity, real Politics is part of Philosophy. It is inseparable from universal wisdom and consists in seeking the common good.
- * Plato, Cicero, Aristotle, Lao-tzu, Confucius and other sages of all time discuss Politics as an altruistic science, which it truly is. However, Politics is rather a rare phenomenon nowadays. What we often have instead of it is mere electioneering, false propaganda sponsored with large fortunes, and the embezzlement of public money. It is nigh time in our century to rescue Politics from falsehoods and bring it back to the realm of good will and justice, where it belongs.
- * It is false to think that each cause has one effect. Each cause provokes many effects, and this is especially so when the cause occurs in the sacred levels of consciousness.
- * One second of sunlight reveals an incalculable number of objects and situations. Much more than external actions, one single thought and enduring purpose, issued from a higher realm of perception, will change reality for the better in due time.
- * One should examine what the main factor is in determining one's emotions and state of mind. Is it the deceiving force of external circumstances, seen as "pleasant" and "unpleasant", or the inner relation with one's own spiritual soul?
- * In order for us to have harmony in our minds, it is not necessary that every situation obeys to our personal wishes. Peace is a product of the soul, and we must look at the world from the point of view of Spirit.
- * When the purpose is elevated, every obstacle helps one's training. Being able to wait is part of the journey. There is a time to go ahead and a time to consolidate the progress made. Choosing the right rhythm at each phase of the effort means having both firmness and detachment.
- * The multiplication of absurdities and aberrations in the present civilization should not lead the good-willing citizens to despondency, for it is only a tidal wave of Karma, full of useful lessons to be understood. Once the teachings of life are learned, the concrete and objective problems are easily overcome.
- * The healing process of social regeneration depends on the positive thoughts and feelings which a community must have for itself, and for the higher ideals inspiring it. The self-esteem of a community is connected with the self-respect of every individual. As long as citizens respect themselves and one another, there will be ethics enough in their country.

The Writings of an Eastern Master - 13

A Compilation of the Letters of Blavatsky's Teacher



Henry S. Olcott (1832-1907) and Mohini Chatterjee (1858-1936)

Editorial Note:

This is number thirteen in the series of articles reproducing letters written by the master of Helena Blavatsky. The text is addressed to A. P. Sinnett and corresponds to the Letter LXI, or 61, in “The Mahatma Letters” (non-chronological editions).

A note in the Chronological edition of the Letters (TPH, Philippines), says the letter was received on April 15, 1884, and adds:

“By this time, the election of officers of the London Lodge had taken place; H.P.B. had come and gone. Col. Olcott and Mohini were staying in the Sinnetts’ home. The Mahatma M. has undertaken to let Sinnett know what is to be done about Mohini.”

This is one of the several sentences in the letter which deserve deep consideration: “...**Whatever K.H. may or may not do for [Mohini is] something he is prohibited counting upon as every other chela.**” The rule is that every aspirant to wisdom must be self-responsible and should not count on help from “above”. (CCA)

Letter No. LXI (61)

Sinnett Sahib is, my respectful salams - informed that his “guardian” [1] is so occupied upon official business that he cannot give even a moment’s consideration to the L.L.[2] or its members; nor to write him individually whether by pen or precipitation - the more difficult, not to say costly, method of the two - to our reputations in the west anyhow.

Mohini cannot stop in London indefinitely nor for any greater length of time as he has duties to perform elsewhere - duties to his family as well as others to the Theosophical Society. Besides being a chela and so not a free man - in the ordinary acceptation of the term, he has numerous mouths to feed at Calcutta and moreover must earn enough more to repay the friend who advanced him £125 money toward the expenses of his present mission, whatever K.H. may or may not do for him something he is prohibited counting upon as every other chela. At the same time let it be known to you that he needs temporary change of climate. He suffered greatly from cold in that high room where there is no fireplace in your house and K.H. had to surround him with a double shell against a death cold that threatened him. Remember Hindus are exotic plants in your inclement pays and cold, and those who need them have to take care of them. (If when annoying Olcott on Sunday last to tell you this information, I did not make him tell you, and add this it is, because I wanted to spare him in your mind already prejudiced against him and inclining towards a belief that he spoke out of his head.)

Again if you need Mohini’s help at London the Theosophists at Paris require it even more since their occult education is inferior to yours. It is planned that he should divide his time equally among all the European “centres of spiritual activity” and if he is now required at Paris on the 11th inst. he will also be allowed to come back to London when the Continental movement is fairly inaugurated. In any event you will have Olcott the better part of the time. But fear not: if Henry is allowed to prolong his stay in London he will not “worry” either of you by coming down in his extravagant Asiatic undresses - for he will not stop with you but with the Arundales ladies - as ordered before now, the order being reiterated by me when Madame Sahib remarked it was better he should stop where he was after Upasika had left. Nor is Olcott worse than many others, and though some persons may not concede it there are worse wranglers than he. I must not close without letting you know that in the Kingsford row justice is no longer on your side. Though unwilling to confess - you show *spite* Sahib, personal spite. You have defeated her and you now would mortify and punish her. This is *not* right. You ought to learn to dissociate your consciousness from your external self more than you do if ye *would not lose K.H.* For he is much annoyed at what goes on. Excuse my remarks but it is for your own benefit. So begging pardon.

M.

NOTES:

[1] “Guardian” - *id est*, Master K.H. (CCA)

[2] L.L. - London Lodge of the theosophical movement. (CCA)

[The above text transcribes Letter LXI in “The Mahatma Letters”, A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages: see pp. 349-350. The whole book is available in PDF [at our websites](#). The pages are the same in the TUP edition. In the Chronological edition of the Letters, this is letter 125.]

A Masterpiece of Editorial Forgery

The False Letter Which John Algeo And His “Experts” Published As Letter Seven



“In each instance the individual traitor and enemy was given his chance, and but for his moral obliquity might have derived incalculable good from it to his personal Karma.”

(A Master of the Wisdom, in “The Mahatma Letters”, Letter XCI-b, T.U.P. edition, p. 416)

It has been shown already that in the book “The Letters of H.P. Blavatsky - Volume I”, some 20 per cent of the letters are not only fake, but libelous.

As he was including the slanders in this volume, Mr. John Algeo decided for some reason that it was better not to consult with the international president of the Adyar Society, Radha Burnier. At the time he was still the international vice-president of the Society, and Mrs. Burnier could have helped him make better decisions.

It is possible that in the future John Algeo’s volume will be remembered as a relatively clever attempt to include in the works of HPB the letters clumsily forged by Vsevolod Solovyof and Eleanor Sidgwick.

[Click to see the complete Chapter Nineteen of the book “The Fire and Light of Theosophical Literature”](#)

Seven Chapters from The Book of Tao, by Laotse



Taoism was founded in China by legendary Master Lao Tzu, or Laotse

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Helena Blavatsky wrote that Taoism is “a religion based upon pure reason and spirituality” (Collected Writings, TPH, vol. III, p. 419).

We reproduce here chapters one through seven of the “Tao Teh Ching”, translated by Lin Yutang, published under the title of “**Laotse, the Book of Tao**”, and included in the volume “**The Wisdom of China and India**”, edited by Lin Yutang, The Modern Library, Random House, New York, USA, 1955, 1104 pages, see pp. 583-587. We have added a few footnotes. (CCA)

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Chapter One: **ON THE ABSOLUTE TAO**

The Tao that can be told of
Is not the Absolute Tao;
The Names that can be given
Are not Absolute Names.

The Nameless is the origin of Heaven and Earth;
The Named is the Mother of All Things.

Therefore:

Oftentimes, one strips oneself of passion
 In order to see the Secret of Life;
 Oftentimes, one regards life with passion,
 In order to see its manifest results.[1]

These two (the Secret and its manifestations)
 Are (in their nature) the same;
 They are given different names
 When they become manifest.

They may both be called the Cosmic Mystery: [2]
 Reaching from the Mystery into the Deeper Mystery
 Is the Gate to the Secret [3] of All Life.

NOTES:

[1] Hua-Ching Ni has it in these words: “From the perspective of Nothingness, one may perceive the gentle operation of the universe. From the perspective of Beingness, one may distinguish individual things”. (From the book “The Complete Works of Lao Tzu”, translation and elucidation by Hua-Ching Ni, SevenStar Communications Group, Santa Monica, CA, Eighth Printing, 1993, 214 pp., page 01.) (Carlos Cardoso Aveline)

[2] *Hsuän* - This word is the equivalent of “mystic” and “mysticism”. Taoism is also known as the *Hsüanchiao*, or “Mystic Religion”. (Lin Yutang)

[3] *Miao* may also be translated as “Essence”; it means “the wonderful”, the “ultimate”, the “logically unknowable”, the “quintessence”, or “esoteric truth”. (Lin Yutang)

Chapter Two: **THE RISE OF RELATIVE OPPOSITES**

When the people of the Earth all know beauty as beauty,
 There arises (the recognition of) ugliness.
 When the people of the Earth all know the good as good,
 There arises (the recognition of) evil.

Therefore:
 Being and non-being interdepend in growth;
 Difficult and easy interdepend in completion;
 Long and short interdepend in contrast;
 High and low interdepend in position;
 Tones and voice interdepend in harmony;
 Front and behind interdepend in company.

Therefore the Sage:
 Manages the affairs without action;
 Preaches the doctrine without words;
 All things take their rise, but he does not turn away from them;
 He gives them life, but does not take possession of them;
 He acts, but does not appropriate;

Accomplishes, but claims no credit.
 It is because he lays claim to no credit
 That the credit cannot be taken away from him.

Chapter Three: **ACTION WITHOUT DEEDS**

Exalt not the wise [1],
 So that the people shall not scheme and contend;
 Prize not rare objects,
 So that the people shall not steal;
 Shut out from sight the things of desire,
 So that the people's hearts shall not be disturbed.

Therefore in the government of the Sage:
 He keeps empty their hearts [2]
 Makes full their bellies,
 Discourages their ambitions,
 Strengthens their frames;
 So that the people may be purified of their thoughts and desires.
 And the cunning ones shall not presume to interfere. [3]
 By action without deeds [4]
 May all live in peace.

NOTES:

[1] Exalting the wise in government is a typically Confucianist idea. (Lin Yutang)

[2] "Empty-heart" in the Chinese language means "open-mindedness", or "humility", a sign of the cultured gentleman. Throughout this book, "empty" and "full" are used as meaning "humility" and "pride" respectively. (Lin Yutang)

[3] *Wei*, "to act", frequently used in this book to denote "interfere". *Wu-wei*, or "inaction" practically means non-interference, for it is the exact equivalent of "*laissez-faire*". (Lin Yutang)

[4] In her well-known article "Practical Occultism", Helena Blavatsky writes about the path to wisdom as "the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger." This principle of esoteric wisdom is the same as *wu-wei*. (Carlos Cardoso Aveline)

Chapter Four **THE CHARACTER OF TAO**

Tao is all-pervading [1],
 And its use is inexhaustible!
 Fathomless!
 Like the fountain head of all things.
 Its sharp edges rounded off,
 Its tangles untied,

Its light tempered,
 Its turmoil submerged,
 Yet crystal clear like still water it seems to remain.
 I do not know whose Son it is,
 An image of what existed before any divinity. [2]

NOTES:

[1] *Ch'ung*, “empty”, “mild”, “formless”, “filling all space”. Another reading, *chung*, “Tao is an empty vessel”. (Lin Yutang)

[2] We here follow Hua-Ching Ni, “any divinity”, instead of Lin Yutang’s wrong choice, “God”. (See “The Complete Works of Lao Tzu”, Hua-Ching Ni, SevenStar Communications Group, Santa Monica, CA, 1993, 214 pp., page 05.) In another well-documented version of the Tao Teh Ching, Wing-Tsit Chan has it “the Lord”, which is more acceptable since it clearly indicates a poetical and mystical symbolism. Wing-Tsit Chan says in a footnote: “All commentators agree that ‘The Lord’ means the Lord of Heaven”. (“The Way of Lao Tzu”, translated with notes by Wing-Tsit Chan, Prentice Hall, New Jersey, copyright 1963, 285 pp., pages 105-106.) French thinker Stanislas Julien (“Le Tao Te King”, 1842, Kessinger Books), has it “le maître du ciel”, the lord of Heaven. There is no God in Taoism, but the poetical personification of cosmic intelligences is part of the wisdom tradition in every nation. (Carlos Cardoso Aveline)

Chapter Five: **NATURE**

Nature is unkind:
 It treats the creation like sacrificial straw-dogs.
 The Sage is unkind:
 He treats the people like sacrificial straw-dogs.[1]

How the universe is like a bellows!
 Empty, yet it gives a supply that never fails;
 The more it is worked, the more it brings forth.
 By many words is wit exhausted.
 Rather, therefore, hold to the core. [2]

NOTES:

[1] The doctrine of naturalism, the Sage reaching the impartiality and often the stolid indifference of Nature. (Lin Yutang)

[2] Center, the original nature of man. “Hold to the core” is an important Taoist tenet. (Lin Yutang)

Chapter Six: **THE SPIRIT OF THE VALLEY**

The Spirit of the Valley [1] never dies.
 It is called Mystic Female. [2]
 The Door of the Mystic Female
 Is the root of Heaven and Earth.

Continuously, continuously,
It seems to remain.
Draw upon it
And it serves you with ease. [3]

NOTES:

[1] The Valley, like the bellows, is a symbol of Taoistic “emptiness”. (Lin Yutang)

[2] The principle of *yin*, the negative, the receptive, the quiescent. (Lin Yutang)

[3] He who makes use of Nature’s laws accomplishes results “without labor”. (Lin Yutang)

Chapter Seven: **LIVING FOR OTHERS**

The universe is everlasting.
The reason the universe is everlasting
Is that it does not live for Self. [1]
Therefore it can long endure.

Therefore the Sage puts himself last,
And finds himself in the foremost place;
Regards his body as accidental,
And his body is thereby preserved.
Is it not because he does not live for Self
That his Self achieves perfection?

NOTE:

[1] Gives life to others through its transformations. (Lin Yutang)

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Regarding the Chinese tradition, see in our associated websites the article “[The Mahatmas Through the Ages](#)”, by Amaravella.

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The Theosophy of Material Life

Along the journey of existence, an important part of the soul’s duty consists in learning to improve the relation to one’s physical body.

The material vehicle of human beings is a sort of temple, inhabited by a divine spark and a universal Spirit. The sacred side of the various organs in the human body was examined by Helena Blavatsky in her esoteric writings and elsewhere.

It is unwise to despise physical life, therefore. A human being is only complete and able to fulfil the mission of his present incarnation as long as he is active on the material side of existence.

As the decades pass by, however, one is gradually forced by life to get wiser in the use of his physical vehicle. The more one learns about that, the better, for a healthy body is a valuable tool for the pilgrim who aims at understanding the cosmos and fulfilling the purpose of spiritual evolution.

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Forever Will Find You

Collie Ryan



Roll along river and roll along easy,
I left my heart under
Your ocean for keeping.

No mountain can hide thee,
Nor desert divide thee,
With love all around thee,
Forever will find thee.

Time, I got plenty,
And nothing to keep me,
And all of the miles,
That I've wandered, behind me.

