



# The Clarion



October 1, 2020

Normally we meet at 332 Harbour Way in Richmond, close to 880; just 4 blocks from Bart. Parking in back. We look forward to seeing you there when the pandemic is over.

## RUTH BADER GINSBERG

By Odette Lardé, LLC , TS

Ruth Bader Ginsburg,  
Justice of SCOTUS,  
Liberal giant,  
Diminutive lotus.

Ruth Bader Ginsburg,  
Turns to the Lord,  
Her travails are finished,  
She meets her reward.

Ruth Bader Ginsburg,  
Supreme Court Justice,  
Icon notorious,  
*Honor augustus.*

Gift to our nation,  
Let us embrace her,  
Ruth Bader Ginsburg,  
None can replace her.

## AFTER THE FIRES

By Odette Lardé, LLC, TS

I went out in the smoky night,  
The sky was darkened from the fires,  
Shrouding the ground with ashes white,  
Like prayers embracing woodland pyres.

Where did they go with frightened eyes,  
Who once banked nuts in hollow trees,  
They will look down from starlit skies,  
When once the smoky fires desist.

Let rain assuage the smoldering pines,  
Let rain erase our lengthened droughts,  
Where towered the darkened woodland shrines,  
Now stands a field of pine nut sprouts.

## SCHEDULE OF CLASSES

October CLASSES ON ZOOM.US:

Member ID: 397993561.

For the Secret Password, please call  
Peggy Heubel at (510) 926-2869

1st Sunday, October 4, 1:00-2:30 TS : The  
Secret Doctrine Dialogues (facilitator  
Henry Rutgers)

2nd Sunday, October 11 1:00-2:30 TS:  
Fundamental Theosophy (facilitator Peggy  
Heubel)

3rd Sunday, October 18, 1:00-2:15 LCC:  
Hidden Side of Christian Festivals  
(facilitator Deaconess Imelda Brown)

4th Sunday, October 25, 1:00-3:00 TS  
Hermeticism: The Golden Thread  
(facilitator Barbara Penninton)

-and-

4th Sunday, October 25, 6:00-7:30 PM TS:  
Evolution of Higher Consciousness  
(facilitator Peggy Heubel)

# Nativity of Our Lady 2020

By The Most Reverend William S.H. Downey  
Presiding Archbishop  
The Liberal Catholic Church

*Hail Mary, full of grace, the Lord is with thee.  
Blessed art thou among women.  
And Mary said Behold the handmaid of the Lord:  
be it unto me according to thy word.  
My Soul doth magnify the Lord : and my Spirit  
bath rejoiced in God my Savior.*

So reads the Gradual for the Feast of the  
Nativity of Our Lady always celebrated on  
September 8<sup>th</sup>.

The Blessed Virgin Mary has appeared in every  
age and at various places on earth ever since the  
foundation of the Church.

It is as if to show us that she is the mother of all  
humanity, and that as the Mother of Hope she is  
here to inspire us in the virtues and draw us ever  
onward toward her Divine Son.

Our Blessed Mother whom we often refer to in  
the Liberal Catholic Church as the World  
Mother is often spoken of as Queen of Heaven  
and Queen of the Angels.

In many works of Art and certainly in the  
iconography of the Orthodox Church she is  
always directing our attention to her Blessed  
Son as our Savior. Always she is our pattern of  
humility and purity.

Mary, exalted Mother of Our Lord is our  
constant reminder of Gods constant, continuing  
Love for His Creation. In addition to the  
historical personage as the mother of Jesus,  
Mary also represents and typifies :

1. The Feminine Aspect of God
2. The Mother Principle in the Universe
3. The Virgin Matter, the Water upon which  
the Spirit moved in the Creation account.  
(Star of the Sea)
4. The Deep, the Pleroma, Primordial  
Matter, the potential of all that is.

All of these topics which can be seen as  
reflections of the Blessed Mother can be  
investigated and studied and meditated upon  
resulting in a deeper understanding and  
discovery. In each and every one of these facets  
is held deep and mystical treasures for the  
spiritual aspirant to encounter.

Time will not allow me, here, to explore and  
highlight all of the wonderful Mysteries that may  
be unfolded to the seeker who diligently pursues  
these avenues..

But I would like to offer a few thoughts about  
how Our Blessed Mother, in addition to these  
archetypical aspects , can also show forth and  
symbolize within the constitution of every  
human being that aspect we call SOUL. Or at  
least she symbolizes the enlightened SOUL in  
which Christ can be born.

The soul is the field of our psychological  
activity (thinking, emotions, memory,  
desires, will, and so on) as well as of the so-  
called paranormal or psychic phenomena.

However, the soul is not the highest, but a middle dimension of human beings. Higher than the soul is the spirit, which is considered to be the real self; the source of everything we call “good”—happiness, wisdom, love, compassion, harmony, peace, UNITY, ONENESS, The Spirit or what we may call the Christ within, is largely unknown by most of us in our normal waking consciousness.

While the spirit is eternal and incorruptible, the soul is not. The soul acts as a link between the material body and the spiritual self, and therefore shares some characteristics of both. The soul can be attracted either towards the spiritual or towards the material realm, being thus the “battlefield” of good and evil. It is only when the soul is attracted towards the spiritual and merges with the Self that it becomes eternal and divine.”

For the Christ to be born within He must be born of the Virgin. Virginitly implies purity, and in a cognitive sense this means that for something truly NEW to be born the waters of the MIND must be still; they must not be agitated nor can they have been defiled by being shaped into any other form. This is one of the chief aims of most meditative practices. The oscillations of the mind must cease if the spirit is to light on them, just as the waters of the Flood had to recede before the Dove sent out by Noah could land.

This stillness is “virginitly” in the esoteric sense. It suggests why creative flashes so often come in reverie, when ordinary preoccupations have come to rest, however briefly; the mind is at rest and ready for inspiration to settle upon it. BE STILL AND KNOW THAT I AM GOD. Ps 46:10

In Roman Catholic theology they sometimes refer to Mary as co-mediatrix. And what that means is that had it not been for Mary Christ might not have been born to become Savior of the World. But we esoteric Christians see the truth behind this theory as the development of the Soul aspect. This is the means whereby the Christ Nature is born and it is through the Christ Nature within every person that all shall find their way to the Father in heaven.

We find in some writings of the teachers of profound Wisdom a term taken from the Sanskrit language Antakarana . Occultists explain the word as the bridge between the higher and lower Manas (Mind) or the spiritual ego or personal Soul of man.

So it is the Soul in which we can access The Spirit. It is through the Soul, the Mary part of ourselves, and in the Soul that the Christ is Born. It is through the Christ Self that we ultimately find access to the Father in Heaven. Sometimes referred to as the Atman, Divine Spark , or True Self So then indeed, the Soul quality leads us to and directs us to the Christ who is to be found within. She is a co-mediator and co-director of our freedom and salvation. She is not that Light but she leads us to the Light.

We have a body which has all of it’s needs and wants and demands, hunger, thirst fatigue etc. and YET we are not the body. It calls for our attention but we are not the body. We have emotions with daily rounds of likes and dislikes, desires passions, anger, disappointment s happiness, sadness and again the emotional part of us cries for our attention BUT we are not the emotions. We have a mind with thoughts and ideas and concepts both from within and surrounding us in the mental atmosphere AND STILL we are not the mind.

At the Highest level we ARE Spirit we do not have a Spirit. We are Spirit at that level we are one with all that IS.

The Feast of the Nativity or Our Lady points the way to a realization of the Truth of the Christ within. The Virgin Soul is the means whereby we may come to the manger within. Our Epistle this morning is taken from the Book of Wisdom and instructs us that “ By means of her I shall obtain immortality for she is the mother of fair Love and patience and perseverance and of Holy Hope.” Let us therefore say with Mary in the words of our Gospel “My Soul doth magnify the Lord and my Spirit rejoices in God my Saviour.

“Be it unto me according to thy Will”

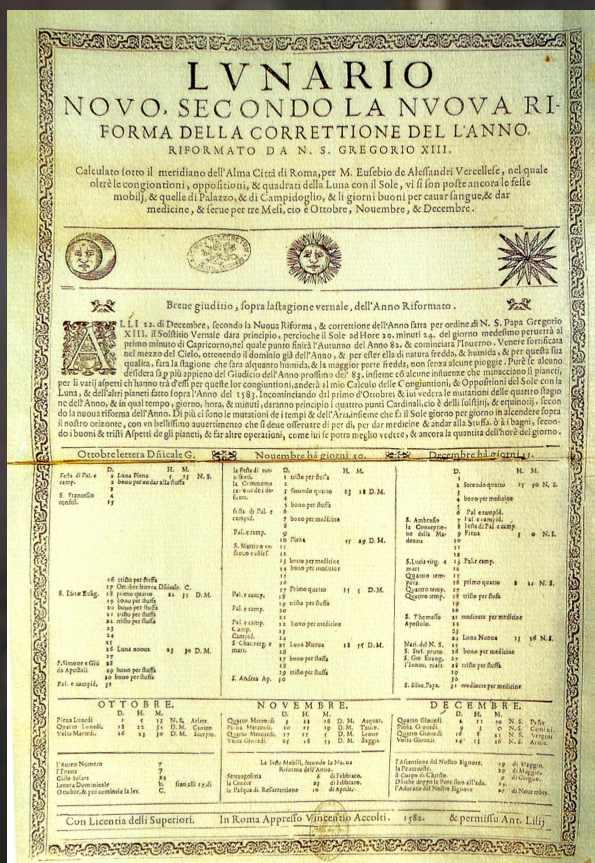
# Halloween & Samhain

By Nicole C. Scott, TS

The Gregorian calendar is a solar calendar used in most of the world. It was introduced by Pope Gregory XIII (the Thirteenth) in the late 1500's as a revision of the Julian calendar. It was a way to shorten the calendar year so that there was no drift of the equinoxes.

Although it was a great way to ensure the dates were more accurate for the seasons and for Easter Sunday, this calendar has normalized a way of looking at the world that is not as our ancestors based their calendars.

each apex are the beginning of each season, therefore, the seasonal times to honor grows from a quadrant, to an octenary if we incorporate their pagan observances with modern day observances.



Here is a breakdown of all the seasons from the Celtic perspective in the Northern Hemisphere:

The midpoint between the apex of the Winter solstice and the Vernal / Spring equinox is Imbolc (Feb 1st), the midpoint between the Spring equinox and Summer solstice is Beltane (May 1st), which you might be familiar with as being called "May Day", the midpoint between the apex of Summer, the summer Solstice and the apex of the Autumnal Equinox is Lughnasadh (August 1st), and the midpoint between the Autumn equinox and the Winter Solstice is Samhain (November 1st).

It was the midpoint days that were the days for Festivals, with Beltane and Samhain being the biggest. Beltane being a festival for the living as the first day of Summer and Samhain the festival for the dead, (which makes sense, considering the abundant bounty of summer, and how everything dies and returns to the earth in winter).

This calendar has adjusted modern cultures to view life on earth as merely having four seasons. Often times, people mistake the equinoxes and solstices as the first day of summer or the first day of winter, but actually, the days where the equinoxes and solstices fall is at the apex of the season - meaning the height of that season, so the first day of the season is actually the midpoint between seasons.

Celtic holidays honor times in the season beyond just the absolute height of the seasons such as the equinoxes and solstices. The midpoint between

We find an interesting correlation with the Celtic tradition in a completely different part of the world - Mexico, this day is also viewed as a day to honor the dead, as November 1st is also the Day of the Dead, or Dia De Los Muertos.



The last day of October is the eve of Samhain, or "All Hallows Day". October 31st, is known to most as Halloween, But hallowe'en is a Scottish term for, "All Hallows Eve". Samhain has been erroneously mispronounced by most as "Somm" "hayne," but the Celtic pronunciation is actually pronounced "Sah" "When".

As November 1st is the first day of Winter, the time leading up to this day was also important. Both October 31st and November 1st are celebrated from sunset to sunset, with all number of Pagan rituals, due to the view that this time frame had the most liminality between the material world and the spiritual world. But during the medieval times, according to the medieval text, "Serglige Con Culainn", The northeast territory of Scotland historically celebrated this festival for a whole week - 3 days leading up to the 1st, the 1st and three days after. Rituals included the elemental fire. When lighting the bonfires, each person from each household took a part of that flame back to their homes to re-ignite their doused hearth fires. Other activities included divination related to marriage, family, and wealth. But the primary importance of this time was to appease the spirits, or Aos si. Food was set out for the spirits and the superstitious carried salt to keep spirits away. Also, the origins of wearing costumes (guising) and going door to door originated in the customs of the peoples of Ireland, Scotland, Wales, etc. It is said that people

would act as the spirits or aos si, and receive the offerings on their behalf. Carving out vegetables like turnips to resemble faces and light them was a way to ward off the spirits. Now, we all know them as "jack-o-lanterns"



Unlike the tradition of basing the new year on January 1st, Samhain is the first day of the Celtic New Year. According to Sir John Rhys, October 31st was "New Years Night" or Hog-unnaa. You can see on the calendar of the Celtic League, that the calendar begins and ends at Samhain.

The Roman Catholic apostasy against Paganism sought to occlude this holiday by naming November 1st, "All Saints' Day" instead of All Hallows Day or Halloween. This day is dedicated to thinking of and honoring all the saints. And the following day after the November 1st feast day is known as "All Souls' Day" which is a time to commemorate those who've passed on. In the eight century, Pope Gregory III made the festival of All Saints and All Souls universal throughout the church. Regardless of how you choose to celebrate this time, our modern celebration can be a mix of all the evolving traditions.



ALL SAINTS DAY - NOVEMBER, 1<sup>ST</sup>  
ALL SOULS DAY - NOVEMBER, 2<sup>ND</sup>

# The Tetractys and the Tree of Life: Powerful Expressions of the Soul

## by. Barbara Penninton, TS

*To see a world in a Grain of Sand and a Heaven in a Wildflower...*

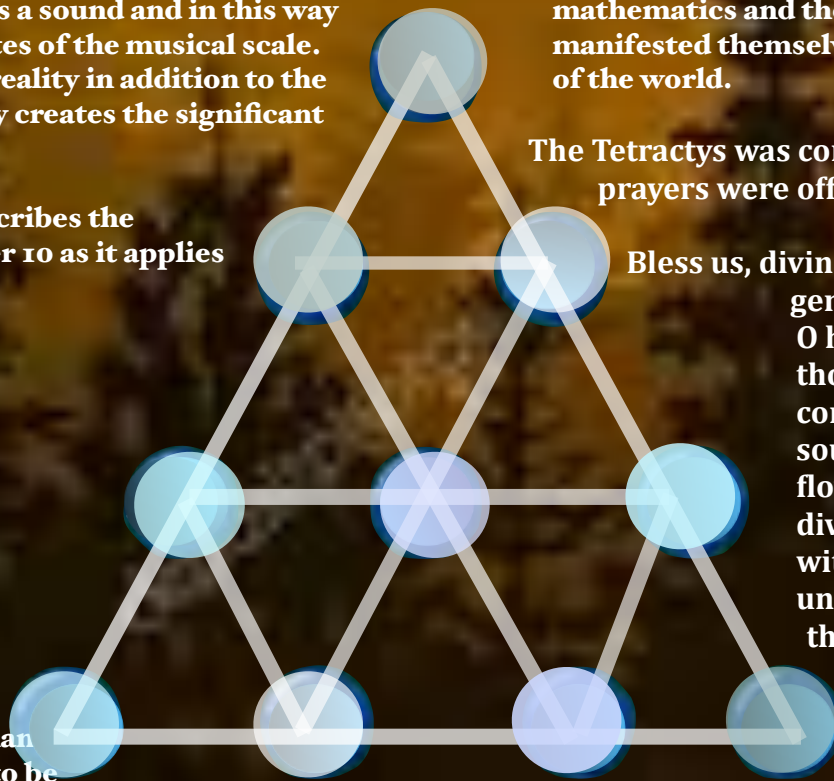
William Blake

The World Soul, that mysteriously seeds our human souls, converses in the eloquent, multi-dimensional language of numbers, geometry, color, sound frequencies, and energy patterns. While we consider English to be international, it's unfortunately limited to the finite dimension of human mind. In our evolutionary journey of increasing soul fusion and greater resonance with World Soul, we learn to speak the esoteric language with grace, precision and creativity.

In *Esoteric Instructions* (edited by Michael Gomes), Madame Blavatsky points to the significance of soul language. In describing an ancient creation story and explains that in this allegory, "the potency of SOUND, COLOUR and NUMBER is so ingeniously introduced as to veil the true esoteric meaning. She continues to explain how out of "no colour or the white glory," the seven differentiated colours of the prism are born. Each colour emits a sound and in this way generates the seven notes of the musical scale. The seven of manifest reality in addition to the three of ultimate reality creates the significant number 10.

Madame Blavatsky describes the geometry of the number 10 as it applies to cosmogony and introduces the Pythagorean Symbol system based on 10.

"The ten Yods of the Pythagorean Tetrad or Tetractys, being made to symbolize the Macrocosm, the Microcosm or man image, had also to be divided into ten points.



The Pythagorean Tetractys, formed a basis of soul language more than two thousand years ago. For the pythagoreans, the tetractys represented the whole of creation, a form for creating sacred geometry, a basis for representing the elements and the seasons and provided the ratios for music. Since that time, it has been used as a pattern for tarot, poetry, dance and other fine arts.

In a literal sense, the Tetractys looks like a series of dots in four tiers; to one who speaks soul language, it will activate capacities of the Higher Mind for synergistic, realization of the whole universe. The Tetractys conveys the power of soul forces and, therefore, was not shared with the uninitiated.

The geometrician Michael Snyder states:

The Pythagoreans realized the Tetractys represented an ensemble, a unity, a summing up of the whole, that comprehended the completeness of mathematics and the archetypes that manifested themselves as the visible forms of the world.

The Tetractys was considered sacred and prayers were offered to its essence.

Bless us, divine number, thou who generated gods and men! O holy, holy Tetractys, thou that thou that contained the root and source of the eternally flowing creation! For the divine number begins with the profound, pure unity until it comes to the holy four; then it begets the mother of all, the all-encompassing.

The tetractys, an equilateral triangular figure consisting of ten points arranged in four rows of 1, 2, 3, and 4, was both a mathematical idea and a metaphysical symbol for the Pythagoreans.

The Tetractys represents all states of being with the top tier representing divine unity, the second tier, duality of energies, the third tier, contained space, and the fourth tier is form. Depending on our fluency with esoteric languages, it's possible to see a literal collection of dots or the whole of reality in one multi-faceted view.

The Tektractys as a symbol system based on number ten, is similar to the Kabalistic Tree of Life. S. M. Phillips has made a careful correspondence of the Tetractys and the Tree of Life. He includes the Egyptian symbol system as well.

John Michel, who was a remarkable, sacred geometricians, states:

The Tetractys, the triangular form of the number 10 had the same significance the Pythagoreans as the Tree of Life diagram had in Jewish mysticism, both being accounted symbols of the universe, and the numbers 1 to 4 of which it is composed were said to be at the root of creation.

Both the Tetractys and the Tree of Life begin with an apex representing divine unity. Each provides a symbolic map of creation and an evolutionary journey to divine unity. The platonic solids can be derived from either of the symbol systems.

As the geometrician Michael Schneider states:

We can only know the unknowable God by the ten lights in the world, ten vari-colored emanations of divine qualities. Through deep study and meditation, students can grow to know both the world

and our deeper self, finding then at one with the divine source.

The Tetractys and the Tree of Life were likely reiterations of geometries that were developed much earlier in ancient Egypt or India. Both can be constructed from the star tetrahedron, the seed of life pattern as well as the flower of life geometries. The platonic solids can be derived from each system. Each one can be converted to modern tetrahedral geometries and have significance for current attempts to create theories of everything.

Speaking the language of the soul through number, sound and colors, opens lines of communication to devas, angels, archangels, masters and one's own soul. If one speaks Tetractys one might be able to understand Tree of Life, Flower of Life and Yanta. Speaking only a literal human language of dots and lines restricts the realms of relationships.

Madame Blavatsky, as well as many other theosophists, presented ways of learning the language of soul. She offered intricate patterns in extraordinary charts and diagrams. Michael Gomes, the editor of Madame Blavatsky's Esoteric Instructions declares that the various diagrams and charts she supplied and the correlations between color and sound and states of consciousness have had a lasting influence on modern esotericism, even impacting the arts.

We have significant opportunities to learn the language of soul, to converse in Tetractys, and to speak Tree of Life. Extraordinary realms will open to us and we'll journey to dimensions of reality where the international language is not English but is color, number, geometry and the flow of energies.



# CELEBRATING 122 YEARS

## OCTOBER 1st – Annie Besant, Our Patron Theosophist

By Peggy Heubel, President of the TSEB

**A**nnie Besant, the daughter of William Wood and Emily Morris, was born on October 1, 1847 in Clapham, London, England. Annie's father, a doctor, died when she was five years old. Without any savings, Annie's mother found work looking after boarders at Harrow School. Mrs. Wood was unable to care for Annie and she persuaded a friend, Ellen Marryat, to take responsibility for her upbringing.

In 1866, Annie met the Rev. Frank Besant. Although only nineteen, Annie agreed to marry the young clergyman. By the time she was twenty-three Annie had two children. However, Annie was deeply unhappy because her independent spirit clashed with the traditional views of her husband. Annie also began to question her religious beliefs. When Annie refused to attend communion, Frank Besant ordered her to leave the family home. A legal separation was arranged and Digby, the son, stayed with his father, and Mabel went to live with Annie in London.

After leaving her husband, Annie Besant



**Charles Bradlaugh**

completely rejected Christianity and in 1874 joined the Secular Society. Annie soon developed



**Annie Besant**

close relationship with Charles Bradlaugh, editor of the radical National Reformer and leader of the secular movement in Britain. Bradlaugh gave Annie a job working for the National Reformer and during the next few years wrote many articles on issues such as marriage and women's rights. In 1877, Annie Besant and Charles Bradlaugh decided to publish *The Fruits of Philosophy*, Charles Knowlton's book advocating birth control. Besant and Bradlaugh were charged with publishing material that was "likely to deprave or corrupt those whose minds are open to immoral influences". In court they argued that "we think it more moral to prevent conception of children than, after they are born, to murder them by want of food, air, and clothing." Besant and Bradlaugh were both found guilty of publishing an "obscene libel" and sentenced to six months in prison. At the Court of Appeal the sentence was quashed.

After the court case, Besant wrote and published her own book advocating birth control entitled *The Laws of Population*. The idea of a woman advocating birth control received wide publicity. Newspapers like *The Times* accused Besant of writing "an indecent, lewd, filthy, bawdy and obscene book". Rev. Frank Besant used the publicity of the case to persuade the courts that he, rather than Annie Besant, should have custody of their daughter, Mabel.



In 1880, Charles Bradlaugh was elected MP for Northampton, but as he was not a Christian he refused to take the oath and was expelled from the House of Commons. As well as working with Bradlaugh, Besant also became friends with socialists such as Walter Crane, Edward Aveling and George Bernard Shaw.

After joining the Social Democratic Federation, Annie started her own campaigning newspaper called *The Link*. Like Catherine Booth of the Salvation Army, Annie was concerned about the health of young women workers at the Bryant & May match factory. On 23rd June, 1888, Annie published the article "White Slavery in London" where she drew attention to the dangers of phosphorus fumes and complained about the low wages paid to the women who worked at Bryant & May. Three women, who provided information for Annie's article, were sacked. Annie responded by helping the women at Bryant & May to form a Match Girls Union. After a three-week strike, the company was forced to make significant concessions including re-employing the three victimized women.



**Olcott, Besant and Leadbeater**

Besant also joined the socialist group, the Fabian Society and, in 1889, contributed to the influential book "Fabian

Essays". As well as Besant, the book included articles by George Bernard Shaw, Sydney Webb, Sydney Olivier, Graham Wallas, William Clarke, and Hubert Bland. Edited by Shaw, the book sold 27,000 copies in two years.

Additionally, in 1889, Annie Besant was elected to the London School Board. After heading the

poll with a fifteen thousand majority over the next candidate, Besant argued that she had been given a mandate for large-scale reform of local schools. Some of her many achievements included a program of free meals for undernourished children and free medical examinations for all those in elementary schools.

In the 1880s, Annie Besant became a supporter of Theosophy, a philosophical movement founded by Madame Blavatsky in 1875. Theosophy was based on Hindu ideas of karma and reincarnation with "liberation" as the eventual aim. Annie Besant went to live in India but she remained interested in the subject of women's rights even there.



**Annie Besant**

While in India, Annie joined the struggle for Indian Home Rule, and in 1916 established the Indian Home Rule League and became its president. She was president of the Indian National Congress in 1917, but later split with Gandhi and was, at times during the First World War, interned by the British authorities.

President of the Theosophical Society from 1907, she wrote an enormous number of books and pamphlets on theosophy. She traveled (1926-27) in England and the United States with her protégé Jiddu Krishnamurti, whom she announced as the new Messiah. However, by 1929, the young man himself denounced all claims about himself as the World Teacher.

At the age of 86, Annie Besant died on September 20, 1933 at Adyar, Madras Presidency, India.

### THE FOUNDING OF THE THEOSOPHICAL SOCIETY IN OAKLAND

After H. P. Blavatsky's death on May 8, 1891, the question of the future leadership of the Theosophical Society arose that resulted in an irreparable clash between Annie and William Q. Judge over who was to become the head of the Esoteric Section of the Theosophical Society. Judge had been solely responsible for the spread of Theosophy throughout the United States and, as a direct result of the extraordinary conflict between these two great leaders, the American Section led by Judge voted for autonomy during the contentious Ninth Annual Convention of the American Section in 1895 taking eighty-three lodges from the parent Theosophical Society (Adyar, Madras, India). President-Founder, Colonel Henry Steele Olcott, interpreted this action as secession, and revoked the charters of those lodges.



**Besant and Olcott**



**Besant and Krishnamurti**

Five American lodges that had opposed the 1895 secession retained their affiliation with Adyar. They formed a new American Section known as the American Theosophical Society under the leadership of Alexander Fullerton. Extensive lecture tours by Annie Besant and Constance Wachtmeister elicited much new interest in the American Theosophical Society, so that by 1900 the organization claimed 1286 members and 71 branches. One of those branches was ours—the Theosophical Society in Oakland.

As a direct result of Annie Besant's West Coast tours, hundreds of people were present at each stop along the way; all wanting to hear the "great orator". Out of her tours through the Bay Area in 1897, specifically, fourteen men and women banded together, held meetings, discussed the tenets of Theosophy and in early 1898, sent a request to the president of the Society, Col. H. S. Olcott, to found a theosophical lodge in Oakland.

On October 1, 1898, Col. Olcott signed Oakland's Charter, which is on display in the Lodge's meeting room in Richmond. All fourteen original members also signed the Charter and, to this day, we hope to find the descendants of our branch's founders.

On Founder's Day, November 17<sup>th</sup>, we will publish the fourteen names with an invitation for relatives or friends to contact us with any information that might be available. We pay homage to each, the Branch Founders and Annie Besant, on our one hundred twenty-second (122) anniversary of our founding on October 1<sup>st</sup>. May Annie's legacy and our Branch continue on into the future as beacons of light for those who seek inner Wisdom and Peace.

# In Thoughtful Jest

Cartoons Chosen and Arranged by Odette Lardé

## Covid

By Odette Lardé

No locks can keep out Covid,  
He enters through the air,  
Just when you think he's beaten,  
He settles on your hair.

True ladies keep him distant,  
Like a gentleman at bay,  
We wear our needed half-masks  
Lest Covid's here to stay.

If Covid comes a knocking,  
'Cause he wants a little kiss,  
This lady's going to pummel him,  
With a well-protected fist.

I never speak to Covid,  
Who's gotten very grouchy,  
I always keep my mask on,  
Heeding only Dr. Fauci.

