

St. Francis Hermitage Montelucio di Spoleto, Italy 18 Maggio 2008 h. 11.30 am



PREPARATION TO ITALIAN NATIONAL WESAK 2008

based on a Wesak at home of Roberto Assagioli (FCD of DNA) on 1 May 1969 in Florence.

We shall be following a meditation format based on the one celebrated by Roberto Assagioli, disciple of K.H and my beloved teacher of esoterism. This format has been partially readapted and new information has been added. *Stefano Martorano*.

In A.A. Bailey's book *Incomplete Autobiography* (pag. 177) and in Frank A. Vanderlip's *What Next in Europe* (pag. 153), he is described as a modern Saint Francis of Assisi, since the pure fire of love, justice and humanity burned within him. This statement was made by a man who possessed a rare ability to judge, who was sent from America to analyse each European country's economic situation.

As I remember my guide with a love and regard which time cannot alter, I like to repeat to him, in this place where he lived in other times, his simple words from *Cantico a Frate Sole*:

"Most high, all powerful, all good Lord! All praise is yours, all glory, all honor, and all blessing". Yes, glory to the guru, messenger of the divine on Earth!

Truly "With whom may one fortify one's thoughts? Only with the Guru. He is as a rock, near which it is possible to be sheltered from the storm. Reverence for the Guru is the path to the Higher World." *Aum Sutra* 74

All who have met him can testify to his infinite goodness and wisdom.

In May 1943 the Tibetan, Assagioli fellow disciple, said:

“Realise that within the churches men of God and disciples of the Christ have ever worked, laboured and suffered. They have seen and agonised over the distortions and the misrepresentations. They have been hindered by the organisation, oft despised by the theologians, and have remained simple in the midst of learning. They have been loving and universal in their individual consciousness, among the separative and fanatical. They are the glory of the church—oft hated when alive and oft canonised after death...

I speak as one who believes in and loves the Christ and who knows Him to be the Master of all the Masters and the Teacher alike of angels and of men. I am one who looks to the Christ as the supreme expression of divinity upon Earth...

The new world religion must be based upon those truths which have stood the test of the ages.

1. The Fact of God
2. Man's Relationship to God
3. The Fact of Immortality and Eternal Persistence
4. The Continuity of Revelation and the Divine Approaches.
5. The fact of *our relationship with each other*, the brotherhood.
6. The fact of *the Path to God*.

A. Bailey *The Externalisation of the Hierarchy* pag. 403-405

“I would suggest that the theme of the coming religion will be that of the great Approaches themselves; that it will emphasise anew God's love for man as evidenced in these divine Approaches, and also man's response to God as the word goes forth: "Draw near to God and He will draw near to you"; that it will—in its rites and ceremonies—be concerned with the invocative and evocative side of spiritual appeal.

Man invokes the divine Approach in two ways: by means of the inchoate, voiceless appeal or invocative cry of the masses, and also by the planned, defined invocation of the spiritually oriented aspirants, the intelligently convinced worker, disciple and initiate—by all, in fact, who form the New Group of World Servers.

The science of invocation and evocation will take the place of what we now call prayer and worship. Be not disturbed by the use of the word "science." It is not the cold and heartless intellectual thing so oft depicted. It is in reality the intelligent organisation of spiritual energy and of the forces of love, and when effective, will evoke the response of spiritual Beings Who can again walk openly among men and thus establish a close relation and a constant communication between humanity and the spiritual Hierarchy.

It will be obvious to you that as humanity, through its most advanced units, prepares for this next great Approach it must accept with faith and conviction (faith for the masses, and conviction for the knowers and the New Group of World Servers) the premises stated above:

1. The fact of God (God Transcendent)
2. Man's relationship to the divine (God Immanent)
3. The fact of immortality
4. The Brotherhood of man (God in expression)
5. The existence of the Way to God
6. The historicity of the two great Approaches and the possibility of a third and imminent Approach.

It is here that the churches, if regenerated, can concentrate their efforts, cease perpetuating the outer and visible form, and begin to deal with the reality underlying all dogmas and doctrines.

Upon these inner assurances man must take his stand, and a study of them will reveal that the majority of the unthinking masses (an immense majority) do accept them hopefully and with desire, though without any definite understanding, and that a steadily increasing minority also accept them with a full convinced awareness—an awareness that is the result of the transformation of hope into self-proven fact. In between these two extremes is a large group of questioning people; they are not part of the unintelligent mass, nor are they yet either occultists, mystics or even aspirants. They question and seek conviction; they repudiate faith as unintelligent, but long for a substitute; they are constantly emerging out of the mass of men and constantly moving forward in consciousness through the following of spiritual techniques, eventually taking their stand among those who can say with St. Paul: "I *know* Whom I have believed." It is with these techniques that the true religious teaching should primarily concern itself.

As we look ahead into the world of tomorrow and begin to question what structure the faith of humanity should assume and what building the skill of the knowers will erect to house the religious spirit of man, three more fundamental truths appear to be emerging as necessary adjuncts to the revealed body of truth:

1. The *demonstrated* existence of a Spiritual Hierarchy, the life-purpose of which is the good of humanity. The Members of the Hierarchy are seen to be the Custodians of the divine Plan and expressions of the Love of God.
2. The development of the Science of Invocation and Evocation as a means and method of approach to divinity. This will grow out of the ancient habits of prayer as used by the masses, and the practice of meditation as developed by the mystics and occultists. Prayer and meditation are the preliminary steps to this emerging science, and what is vaguely called "worship" is the group effort to establish some form of united approach to the spiritual Hierarchy, functioning under the guidance and control of the Christ and related to the highest spiritual centre, Shamballa, through its most advanced individuals, just as humanity is related to the Hierarchy by its spiritually minded people.
3. The realisation that the starry heavens, the solar system and the planetary spheres are all of them the manifestations of great spiritual Lives and that the interrelation between these embodied Lives is as real and effectual as is the relation between members of the human family.

The spiritual Hierarchy of the planet, the ability of mankind to contact its Members and to work in cooperation with Them, and the existence of the greater Hierarchy of spiritual energies of which our tiny planetary sphere is a part—these are the three truths upon which the coming world religion may be based.

Relationship to God, through Christ, has ever been the teaching of the spiritual leaders of the world, no matter by what name they called Him. In the future we shall draw closer and more intelligently to the living substance of Reality and be more definite in our apprehension of this hitherto vaguely sensed relationship. We shall know and see and understand. We shall not just believe, have hope and try to comprehend. We shall speak openly of the Hierarchy and of its Members and Their work. The hierarchical nature of all spiritual Lives, and the fact of the great "chain of hierarchies" stretching all the way up from the mineral kingdom through the human and the kingdom of God to apparently remote spiritual groups, will be emphasised. Then there will open for the spiritual Lives what has been called "the Way of the Higher Evolution." Much along these lines has been given out during the past two centuries. The fact

of the existence of the Hierarchy is consciously recognised by hundreds of thousands today, though still denied by the orthodox; the general public are familiar with the idea of the existence of the Masters, and either gullibly accept the mass of futile and idiotic information handed out by many today or fight furiously against the spread of this teaching. Others are open-minded enough to investigate whether the teaching is true and to follow the techniques suggested, in the hope that hypothesis may turn to fact. This last group is steadily increasing in number and upon their accumulating evidence belief can be translated into knowledge. So many *know* the truth today; so many people of integrity and worth are cooperating *consciously* with Members of this Hierarchy that the very foundations of the ecclesiastical antagonisms and the belittling comments of the concrete minded are of no avail. What the orthodox theologian and the narrow doctrinaire have to offer no longer satisfies the intelligent seeker or suffices to answer his questions; he is shifting his allegiances into wider and more spiritual areas. He is moving out from under doctrinal authority into direct personal, spiritual experience and coming under the direct authority which contact with Christ and His disciples, the Masters, gives.

In considering our second point, the Science of Invocation and Evocation, we are also moving forward into the area of mental understanding. The grasping nature of many of the prayers of men, based as they are upon desire for something, has long disturbed the intelligent; the vagueness of the meditation taught and practised in the East and in the West, and its emphatically selfish note (personal liberation and personal knowledge) are likewise causing a revolt. The demand today is for group work, group good, group knowledge, group contact with the divine, group salvation, group understanding and group relationship to God and the Spiritual Hierarchy. All this indicates progress.

At this point it should be useful to repeat part of what I said elsewhere concerning future developments along this line. A. Bailey *The Reappearance of the Christ*, p. 152-159.

This new invocative work will be the keynote of the coming world religion and will fall into two parts. There will be the invocative work of the masses of the people, trained by the spiritually minded people of the world (working in the churches, whenever possible, under an enlightened clergy) to accept the fact of the approaching spiritual energies, focussed through the spiritual Hierarchy, and to voice their spiritual demand for light, liberation and understanding. There will also be the trained, scientific work of appeal and invocation as practised by those who have trained their minds through right meditation, who know the uses of sound, of formulas and of invocation, and who can work consciously, focussing the invocative cry of the masses and at the same time using certain great formulas of words which will later be given to the race, as *The Lord's Prayer* was given by the Christ and *The Great Invocation* has been given in this day and age.

At present, the Christian religion has its great festivals, the Buddhist keeps his different set of spiritual events, and the Hindu has still another list of holy days. In the future world, when organised, all men of spiritual inclination and intention everywhere will keep the same holy days. This will bring about a pooling of spiritual resources and a united spiritual effort, plus a simultaneous spiritual invocation. The potency of this will be apparent.

Let me indicate the possibilities of such spiritual events, and prophesy the nature of the coming world-wide Festivals. There will be three such major Festivals each year, concentrated in three consecutive months, and leading therefore to a prolonged spiritual effort which will affect the remainder of the year. These will be:

1. *The Festival of Easter*. This is the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the Love of God. On this day the Spiritual Hierarchy which He guides and directs will be recognised, and the nature of God's love will be emphasised. This festival is determined always by the date of the first Full Moon of spring, and is the great Western and Christian festival.

2. *The Festival of Wesak*. This is the festival of the Buddha, the spiritual Intermediary between the highest spiritual centre, Shamballa, and the Hierarchy. The Buddha is the Expression of the Wisdom of God, the Embodiment of Light, and the Indicator of the divine Purpose. This will be fixed annually in relation to the Full Moon of May, as is at present the case. It is the great Eastern festival.

3. *The Festival of Goodwill*. This will be the festival of the spirit of humanity—aspiring towards God, seeking conformity with the Will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the Full Moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognised. On this festival, for two thousand years, the Christ has represented humanity and has stood before the Hierarchy and in the sight of Shamballa as the God-Man, the Leader of His people and "the Eldest in a great family of brothers" (Romans VIII:29). Each year at that time He has preached the last sermon of the Buddha before the assembled Hierarchy. This will therefore be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

These three festivals are already being kept throughout the world, though they are not as yet related to each other, and as part of the unified spiritual Approach of humanity. The time is coming when all three festivals will be kept *simultaneously* throughout the world, and by their means a great spiritual unity will be achieved and the effects of the great Approach so close to us at this time will be stabilised by the united invocation of humanity throughout the planet.

The remaining full moons will constitute lesser festivals, but will be recognised to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects. These aspects and qualities will be arrived at and determined by a close study of the nature of a particular constellation or constellations influencing those months. For instance, Capricorn (December) will call attention to the first initiation, the birth of the Christ in the cave of the heart, and indicate the training needed to bring about that great spiritual event in the life of the individual man. I give this one instance to you in order to indicate the possibilities for spiritual unfoldment that could be given through an understanding of these influences, and in order to revivify the ancient faiths by expanding them into their larger undying relationships.

We have, therefore, the following:

Shamballa ---- the Will aspect of God --- Wesak ----- May Full Moon (Taurus)
Hierarchy ----- the Love aspect of God -- Easter ----- April Full Moon (Aries)
Humanity ----- divine Intelligence----- Goodwill ----- June Full Moon (Gemini)

The remaining nine Full Moons will be concerned with the divine characteristics and their development in mankind.

Thus the twelve festivals will constitute a revelation of divinity. They will present a means of bringing about relationship, first of all during three months with the three great spiritual centres, the three expressions of the divine Trinity. The minor festivals will emphasise the

inter-relation of the Whole, thus lifting the divine presentation out of the individual and the personal into that of the universal divine Purpose; the relationship of the Whole to the part and of the part to that Whole will be thereby fully expressed.

Humanity will therefore invoke the spiritual power of the Kingdom of God, the Hierarchy; the Hierarchy will respond, and God's plans will then be worked out on Earth. The Hierarchy, on a higher turn of the spiral, will invoke the centre of God's Will, Shamballa or Shangri-Lha, thus invoking the Purpose of God. Thus will the Will of God be implemented by Love and manifested intelligently; for this mankind is ready, and for this the Earth waits."

Alice Bailey *The Externalisation of the Hierarchy* pag. 414-422

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Thank you for having come in such great number and for having accepted the invitation to be here today, as it has been requested that the full moon meetings possibly take place in their precise moment, or at least within the twelve preceding hours. These group meetings have, and will have, more and more a particular spiritual meaning. Group and group activity will be one of the many characteristics of the New Age, and this is another reason to fully understand the value of the Group. The Wisdom Teachers' teachings include fourteen rules for group Activity on three different levels:

1. For Aspiring Disciples, *Human and Solar Initiation*, pp 192-213 (english).
2. For Disciples, *A Treatise on White Magic*, pp. 53-640.
3. For Initiates, *Rays and Initiations*, pp. 17-319.

It has been said that during a group meeting and, more generally, during a group activity, the energies and qualities of the single members do not add up, but become multiplied. The group is more than the sum of its parts or of each single energy. A fusion takes place, an integration of abilities... something new, which in a well blended group could accurately be defined as a group identity on a psychological level, and even more on a spiritual level. The Great Beings, the initiates who work in groups headed by Hierarchies of initiates, the teachers who form a whole, an entity, give us a good example of this. There is much talk of dialogue nowadays, and this is interesting. The exchange of ideas, of proposals, of group decisions, what can happen is something which could never happen freely or through an authoritarian order from above.

According to received teachings, the Great Beings get together in big meetings called Conclaves. Periodically they meet, they consult and finally they take decisions. These meetings take place periodically, the most important ones take place once every hundred years, more precisely at the end of the first quarter of each century. They have taken place in 1825, in 1925 and the next one will take place in 2025. There are also other periodic meetings every nine years, which take place during the three main full moons of April, May and June. The most important event, as you already know, is the May full moon. I'll come back to this, but first we should talk about group actions, which is independent from perfect simultaneousness and above all from physical presence. I would say that we need to have a vaster and more interior concept of what a group could be, and is. This concept is based on the great principle of unanimity, which can be translated in technical terms with the word: syntony.

Just as many radios in different places can be tuned in to simultaneously pick up the same message from a transmitter, wherever one may be, the same thing happens in a more subtle and existential way in spiritual work. At this time we therefore have thousands of people in the world gathered together as we are gathered here, who are tuning in with what happens and

what is being done, which is being transmitted by the Great Beings. By full right, so to speak, we have to include in the group all those who are not physically incarnated, but who nevertheless belong to the group and are active in it on subtler levels. What we really do does not only take place on the physical level. We have our physical bodies here, but we are also operating on higher levels, so that we are in harmony and we sympathise with all those who do the same despite not being in a physical body. To be more precise, the Hierarchy of Teachers is not only made up of incarnate Teachers who operate through personality and physical body. Part of the Hierarchy, perhaps the greatest part, is made up of Initiates and Teachers without a physical body, but just as alive and active, and in some ways even more powerfully so. We therefore take their presence into account. Those we erroneously call “alive” and “dead” could be defined instead as souls with or without a physical body. I’d like to say again that when we talk about humanity we should not just refer to the six billion incarnate human beings, but to all the souls who belong to the human realm, the majority of which is not incarnate at present, but they have been and will be again.

According to esoteric teachings, the human realm is made up of sixty billion souls, therefore, at this time of overpopulation, fifty-four billion are not incarnate and six billion are incarnate. At other times fewer souls were incarnate, we therefore have to always include this fourth realm of nature array of entities of human realm.

Coming back to group action, I said that our single energies not only add up, but they multiply. I would say...in a quantitative sense, but there is also another, much deeper qualitative sense, which has been expressed in a simple but profound way by Christ with the words: “Where two or three are united in my Name, I shall be among them” (Mt.18,20).

“Wherever two or three are gathered together in the name of the Master of the Hierarchy energy will flow.”

A. Bailey *The Externalisation of the Hierarchy* pag. 556

Group unanimity and group activity therefore creates sintony and attracts the spiritual presence, the help and the energy flow of much higher beings than the members of the group itself. More specifically, what happens at full moons is a great communion, sharing and exchange between the three great planetary centres, one consisting of the human hierarchy of which I have just spoken, another of humanity, and the other made up by the spiritual Hierarchy - initiates who range from the first up to and including the fifth initiation. The third centre, the highest one, is the one which in the East is called Shamballa.

These teachings are interesting and seem plausible, but says they are true? Where is the evidence? Well, someone might have direct proof, but generally there is no such evidence. In any case we are not talking about having blind faith or saying that these teachings have come from Great Beings and we therefore have to believe in them. No. There is an indirect but convincing verification, it can be found in the confirmations which have already taken place in the teachings of the series of books inspired by the Tibetan teacher, D.K.

In his book *Prophecy on Trial* James Stephenson gathered hundred of prophecies from A. Bailey’s texts, which many of you have already read and know well. Many of them have fully come true, like the one which told of the falling of the Russian dictatorship. One particular prophecy dates back to 1930. At a time when it was not even contemplated amongst physicists, the splitting of the atom for the production of atomic energy was predicted. The same thing happened in the case of other kinds of predictions, many of which have already been fulfilled, and this must be specified in order to give a guarantee that other prophecies will also come true.

An even more detailed and precise proof is that the Tibetan teacher had formed some esoteric groups made up of about forty-five people, to whom he telepathically sent a series of instructions through A. Bailey. But the greater part of these disciples was not known to Alice Bailey, nevertheless she gave directions to send instructions to this or that person even though she did not know them. Moreover, the instructions demonstrated a psychological and spiritual knowledge of these disciples which she could not possibly possess, and this is further proof of the authenticity and value of these teachings. The same thing happened fifty years previously to H.P. Blavatsky with her group of disciples.

At present there is synthesis and revelation, through the triangulation in the three centres of Hierarchy, Shamballa and Humanity, of the fourth divine quality.

I have told you this because it can add value and make more believable certain teachings for which we can have no direct evidence, and this is applicable specifically to what I am about to say on the great centre called Shamballa. My aim is to make it a little more understandable, even though there is very little we can really grasp. It corresponds to certain expressions used in the Old and New Testaments.

Christ referred to it as The Home of the Father. The Home of the Father corresponds precisely to Shamballa and must be understood not as a place on higher planes, but as an extremely high state of conscience of sublime Beings who are just as higher than the Initiates and the Teachers of the Hierarchy, as the Initiates are to common people. As you can see, we refer to various levels. Communion and communication is present also within the groups of great Beings. In fact, these great Beings also work as a group, consider themselves a group, operate as a group, in what is called the Shamballa Chambers. Their Leader is known as the Lord of the World, or He who governs the planet's destiny, and who in the East is called Sanat Kumara or Babaji of Yogananda teachings.

This Being is referred to in the Bible as Melchisedec. St Paul also mentions him. Melchisedec is a Hebrew derived word which means "Lord of Justice". Melch means great, lord, and Sedec means justice. It is interesting to note that justice is a characteristic of the first ray of will and power, as the three planetary centres each correspond to the three great rays or qualified energies. Humanity corresponds to the first ray of Intelligent Activity, the spiritual Hierarchy corresponds to the second ray of Love-Wisdom and Shamballa to the Home of the Father, which is the first ray of Will or Power. This is also present in the Christian Trinity, the Father corresponds to Power, the Son - that is, the Christ - corresponds to Love, and the Holy Spirit to active and orderly intelligence. In all times of full moon, but especially in the May full moon, greater communication and circulation of energies amongst these three great Planetary Centres takes place.

Until recently, humanity did not consciously take part, and the relationship existed mainly between the Hierarchy, Shamballa, and the flow of forces generated by these two centres. Humanity was unaware. But now humanity's participation is growing rapidly. It is what we are doing at this moment, together with all the other gathered groups and also all those people who singularly participate to these activities and this group transport. More specifically, according to what we have been told, a meeting takes place in a valley of the Himalaya to which the Christ and at least a part of the incarnate and non-incarnate Hierarchy participate. At a certain time, especially at the moment of the full moon, for more than five minutes, a figure appears in the sky, the great shape of the Buddha, who obviously exists and operates in Shamballa, is part of the Chambers of Shamballa, but who has also taken vow and made a commitment to attend every year at the May full moon. This is His full moon, the Taurus full moon, and He expresses its fundamental note, Wisdom, which becomes the focus of the

transmission of a powerful wave of energy of Will and Power which from Shamballa is projected onto the Hierarchy group gathered in that valley.

The Hierarchy's task is to support and receive this wave of energy and absorb it. The task of the Christ and of the higher Teachers is to infuse it with the energy of Love-Wisdom, to retain it and then gradually release it and transmit it to humanity, especially during the June full moon. Humanity is not yet fully ready to receive, support and, above all, make a correct and constructive direct use of the energy of Will or Power. But a wave of this energy gets transmitted directly from Shamballa to Humanity, especially at this time of transition from one era to the next, in order to speed up in all ways the disintegration of old forms which hinder renewal and obstruct the beginning of the New Age.

It seems necessary that this takes place, but it is also dangerous, and in this phase of destruction the will can operate in two ways, positive and negative, and it seems that this is exactly what has happened lately. In the wider sense, a wave of energy from Shamballa has descended, thus greatly speeding up the evolution process, but part of this energy has been also picked up by negative forces, and this would explain the two world wars and the present situation. I shall not elaborate on this, as there would be too much to say.

Having given the general outlines, we can now put into practice with greater awareness what has always been required of us, especially during full moons, and specifically during the three main ones. What we have been asked is the use of the Invocation method. There is something which is rarely considered, it is the use of invocation by the Great Beings, especially by the Hierarchy and Shamballa. It has a twofold use: one is the use we make of it, the other is the use simultaneously put into practice by the Hierarchy who always invokes the Great Beings of Shamballa, who themselves invoke ever-greater extra-planetary entities even up to the Solar Logos and other big constellations. This background does not concern us, but it is good to know that, however humbly, we take place in a huge group activity which has its origins at cosmic levels.

However, there is another kind of invocation by the Great Beings which directly concerns us, it is the one through which They invoke humanity. There is a call on their part, an invocation, a call to humanity. Few people realize this, but this is nothing more than the call, the high and deep aspect of what the soul does within each of us with respect to our personalities. Its more elementary aspect could be referred to as call or plea, but in time it becomes so important that it becomes attuned to the voice of our conscience, which is its higher level. It is the call of the soul, the influence of the soul on the personality. In modern terms it can be referred to as superconscious or spiritual self.

A distinctive testimony of this can be found in Socrates, who talked about daimon, which means demon the positive sense, an invisible higher being whom he felt mainly as a stopping power who prevented him from doing or saying certain things. He used to say that at times he remained in a state of suspension, which we could define ecstatic, for hours, in communication with this daimon. Mystics have often talked about the call of God, of God's plea. As it is well known, all this confirms that the Great Beings continually try to call, or rather to recall, humanity, which is generally deaf, blind and rebellious. We should know that this invocation on their part exists, and for us it is encouraging and demanding. In one instruction, it is said that the Great Beings invoke humanity with more intensity than humanity invokes Them. I say this as an incentive to use the invocation method. I'd like to remind you that this includes, and it is also the synthesis of, mental meditation, prayer of the heart, and affirmation of will. As I have often said, each one of us should say this invocation with all his mind, in the fullest possible awareness and with fervent transport of the heart, with a firm act of will. All this in communion with our soul or, better, as souls, therefore with all our souls. In this way the invocation is really effective, we could say magical. We have been given three invocations, which in truth are, according to the Great Beings, three parts of

one invocation called “Invocation of Power and Light”. The first was given in 1936, the second in 1940, and the third in 1945. The third one is the one which gets used at present in a general way, which begins with: From the point of Light...

But it would be appropriate to resume the use of also the first and second stanzas. As well as the Lords of Liberation, the second verse invokes the Rider of the Secret Place. This refers to a great being who could be distinct from the Christ, but who, still according to received teachings, is an assignment which the Christ himself has taken on, therefore upon saying “the Rider of the Secret Place”, we can think about the Christ and at the beginning of his coming, a coming which is gradual, that is, he does not appear suddenly one day as a physical presence, His arrival is, rather, gradual and not only as an individual physical form, as one can certainly imagine, but as a projection and flow of energy from plane to plane, from level to level. In the third stanza, the Christ is referred to as a point of Love, whilst God’s Heart is the esoteric name of the spiritual Hierarchy which represents Love, the mark of Love-Wisdom. I have mentioned this in order to say the invocation more consciously, and therefore more effectively.

Now we shall say the first and second stanzas of the Invocation, followed by a few minutes’ silence, then we shall say the third one with a final silent pause. It would be good to practice ever longer silences. It is better not to have excessive tension and, in case of marginal thoughts of other things, not to fight them directly, but to take no notice of them keeping interest and attention focussed, always patiently going back to the subject of the invocation, like a driver who keeps the direction of his car on the motorway. Small digressions are not important, as they are inevitable, the only important thing is to go back to the centre of the lane, so to speak. We shall then do ten minutes’ silence. It is better to say the invocations slowly, with short breaks.

THE GREAT INVOCATION

STANZA I

**Let the Forces of Light bring illumination to all mankind.
Let the Spirit of Peace be spread abroad.
May men of goodwill everywhere meet in a spirit of cooperation.
May forgiveness on the part of all men be the keynote at this time.
Let power attend the efforts of the Great Ones.
So let it be and help us to do our part.**

A. Bailey *The Externalisation of the Hierarchy* pag. 144

STANZA II

**Let the Forces of Light bring illumination to all mankind.
Let the Spirit of Peace be spread abroad.
May men of goodwill everywhere meet in a spirit of cooperation.
May forgiveness on the part of all men be the keynote at this time.
Let power attend the efforts of the Great Ones.
So let it be and help us to do our part.**

**Let the Lords of Liberation issue forth.
Let Them bring succour to the sons of men.
Let the Rider from the secret Place come forth,
And coming, save.
Come forth, O Mighty One.
Let the souls of men awaken to the Light,
And may they stand with massed intent.
Let the fiat of the Lord go forth:
The end of woe has come!
Come forth, O Mighty One.
The hour of service of the Saving Force has now arrived.
Let it be spread abroad, O Mighty One.**

**Let Light and Love and Power and Death
Fulfil the purpose of the Coming One.
The Will to save is here,
The Love to carry forth the work is widely spread abroad.
The Active Aid of all who know the truth is also here.
Come forth, O Mighty One and blend these three.
Construct a great defending wall.
The rule of evil *now* must end.**

A. Bailey *The Externalisation of the Hierarchy* pag. 249

Five minutes silence.

In order to keep one's concentration, it would be appropriate to observe a few minutes' silence before the invocation, whilst imagining to enter what could symbolically be called the Temple of Silence on a mountain, in half-light, in perfect quiet and meditation.

Now we can say the third Invocation in a soft voice chorus. This also increases its effectiveness, provided it is said slowly and with pauses.

STANZA III

**From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.**

**From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.**

**From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.**

**From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.**

A. Bailey *The Externalisation of the Hierarchy* pag. 488

This positive note may seem to be in contrast with what is happening in the world. Well, there is no contradiction, we are in the climax of the fight between white and black forces, and yet the white forces have had to allow, even promote, a work of destruction of old forms in all fields - and by fields I do not only mean external, manifest, structured ones, but also domains of an emotional-mental nature, ideologies and feelings which are tied to the past and to all that composes the personal and individual human life.

There was a need to make room for the new, in the same way that in order to build a house on a field it is necessary to knock down the previous one and remove the ruins and scraps. But all this could be a prelude, and we have faith that it will be, to a new kind of education, a new civilization, a new higher human life. Cycles also indicate that a millenary era dominated by the Lord of Pisces is about to end and that in some measure the era of Aquarius has already started. But in order for this to happen, it is necessary that humanity collaborates consciously and unconsciously, and we do our part for the conscious cooperation that many make an effort to give. By what it is happening now, it is evident that humanity cannot get over the crisis by itself and therefore, like so many other times in history, it is necessary for higher energies, generally embodied by Great Beings, to intervene. This intervention is put into action by an individual who then becomes the focus of reception and distribution - not just an individual, therefore, but ever-widening groups of beings who work around one of these individuals. But because of the law - or fundamental principle - of human freedom, in order for them to intervene it is necessary that humanity requests it, creating a channel for descent and advent through prayers, requests, invocations.

If humanity was not free to make mistakes, rebel, withdraw, we would act like puppets, and the whole course of evolution would have no sense. This is why freedom is a necessary and wonderful gift, but it is also terrible, because humanity can rebel, and it abundantly does - but there is a part of it which is receptive and supportive, which instead of just asking, invokes and claims this higher intervention, and the Great Beings only wait for this. According to Divine Law, this request allows them to intervene. This is an essential point, a key, both to understand what is happening and to underline the value, the necessity, of the internal action of **Invocation**. In esoteric terms, this invocation is a **meditation synthesis** when practiced with awareness and intelligence and an illuminated mind, it is **prayer**, that is transport of the heart, feeling driven by compassion, love and faith, it is **will**, that is willing affirmation, request, almost demand - all this coming from the highest level we can reach as souls as well as personalities. Let us therefore work in this way, full of invocation, of synthesis of all our faculties and psychological and spiritual functions as humans, as groups.

Most of the effectiveness of the invocations depends on the preparation we can do as individuals and as groups before invoking. This preparation includes on one hand eliminating all conditions as well as physical and mental activities which could represent obstacles, and on the other allowing our centre of consciousness to rise as much as possible to the highest levels, thus trying to reach the level of the soul, the world of souls and of reality. So we shall give a little more time, however limited, to this preparation work. It is not necessary for me to describe it, because it will become clear as we put it into practice. Afterwards, possibly as souls, we shall say the three invocations. The last one has been given to us in 1945 and it is the one which will represent the Invocation, or general prayer of humanity during the whole of the Aquarian Age. The three invocations represent three stanzas of one single invocation, known as Invocation of Power and Light.

I'd like to remind you that the energy of Shamballa or of the Will always produces a crisis in our personal lives and forces us to make specific choices which could be personal or of the

soul. We can choose to be or not be involved at this time as a unit within the Plan in order to serve the spirit of synthesis and the Hierarchical purpose.

Here are some quotes on the importance from "The Wesak Festival" of A. Bailey.
"The Reappearance of the Christ will begin from a Wesak Festival when the Great Invocation will be pronounced by the Buddha" A. Bailey.

"At stated periods in the year the Lodge meets, and at the Wesak Festival gathers under His jurisdiction for three purposes:

1. To contact planetary force through the medium of the Buddha.
2. To hold the principal of the quarterly conferences.
3. To admit to the ceremony of initiation those who are ready in all grades."

A. Bailey *Initiation Human and Solar* pag. 686-688

"One item of esoteric information is of interest here. The period of the Wesak Festival on the inner planes in 1936 and 1937 was extended to cover five days,—two preceding the Festival itself, and two succeeding the Festival. The Wesak hour is of momentous import. The two days of preparation are to be known as "days of renunciation and detachment".

The day of the Festival is to be known as the "day of safe guarding" whilst the two succeeding days are called the "days of distribution". These words mean something different to the Hierarchy of Masters than they do to us and it is fruitless (as well as forbidden) to elucidate them in their deepest meaning. They mean, however, five days of a most intensive effort in service, leading to the renunciation of all which could hinder our usefulness as channels of spiritual force. It means that after due preparation, dedication and upward striving for the first two days, on the day of the Festival itself we simply regard ourselves as the recipients of, or the custodians of, as much of that inflowing spiritual force as we can possibly hold. As channels, we must be prepared to forget ourselves in the service of touching, containing and holding force for the rest of humanity. We must regard the Festival itself as a day of silence (I refer to an inner peace and silent solemnity that can be preserved unbroken though the outer man may be serving with his speech and spoken interest), a day of service carried forward entirely on esoteric levels, and of complete self-forgetfulness in the remembrance of humanity and its need. During that period, two thoughts only will hold our constant attention,—the need of our fellow men and the necessity of providing a group channel whereby the spiritual forces can be poured through the body of humanity under the expert guidance of the chosen members of the Hierarchy. Remember, no matter who we are or where we may be placed or what is the nature of our environment, no matter how isolated we may feel or apart from those who may share our spiritual vision, each of us can that day and for the period immediately following and preceding it, work and think and act in group formation, and function as a silent distributor of force.

For two days prior to the full moon, we will hold the attitude of dedication and service and seek to assume that attitude of receptivity to that which our soul will impart which will make us of use to the Hierarchy. The Hierarchy works through groups of souls, and the potency of this group work is to be tested out. These groups in their turn contact and feed the waiting dedicated attentive personalities. On the day of the full moon, we attempt to hold ourselves steadily in the light. We will not formulate to ourselves what will happen nor will we look for results or for tangible effects.

On the two succeeding days, the focus of our attention will be steadily turned away from ourselves but also from the inner subjective planes to the outer world, and our efforts will be to pass on, or to pass through, that measure of spiritual energy that may have been contacted. Our work then in this particular and peculiar field of cooperation will then be ended.

A. Bailey *Treatise on Seven Rays Esoteric Psychology* pag. 686-688

WESAK 2008 MEDITATION - 18 MAY, 4.12 am

Let us imagine that we are in the Wesak valley, which is near Kailash, on a small plain, positioned around the very high Tarboche pole which indicates the meeting place. A multitude of people occupies this space, all sitting in deep silence, solemnity and prayer. We sit beside them.

Towards the North, on a flat spur of rock above the valley, the Great Beings begin to appear in their etheric bodies, they start to chant and form an initial series of geometric figures, and finally form a five-point star whose summit points towards the Kailash dome.

The rhythm of the chant more and more materializes the glorious shape of the Christ or Maitreya, who goes to occupy the point of the star, placing itself at the centre between Manu and Mahachohan. In front of him, on a boulder, are a crystal cup filled with water, adorned with golden friezes and wreaths of lotus flowers, and a sceptre from whose point a diamond emanates a blue and orange aura. The Teachers chanting Mantrams create a great spiritual tension amongst those present.

We also get ready to participate. We prepare to meditate starting with muscular and nervous relaxation.

We make our bodies comfortable, relaxing from our head to our feet to get rid of tension, as we are tense without realizing. Some deep breaths will make relaxation easier. It is one yoga method called *asana* or position and it is an external application of what the real position is, which could also be called attitude. Threefold attitude: physical, emotional and mental, which in our language is referred to as feeling all right. We try to feel alright on the three levels, first of all on a physical level. We inhale deeply, we create physical harmony in order to then forget the body. Let us now go to the right emotional position, which is of calm, peace, harmony. We put firmly aside all personal worries, symbolically leaving them out of the door. We can help this repeating slowly three times: calm, peace, harmony, serenity; calm, peace, harmony, serenity; calm, peace, harmony, serenity. Let us now raise our conscience on the mental level and here also we put our mind in order through concentration, mental silence. Let us try to quiet down or at least slow down the continuous, petulant voices of the mind, let us take no interest in all mental activities except those needed for our present purpose.

We can help this by affirming: Silence, Concentration, aiding it with a short imaginative representation, such as entering a temple in the quiet half-light where Silence reigns, where every external sound or voice is excluded. Silence, mental Silence. We can also invoke the spirit of silence to pervade us. After this, we can project all the strength of our feelings, the heart's aspiration, our love and our mental interest, look up with our internal eye, trying to reach that shining level we inhabit as souls. Let us try to affirm and realize that we are not personalities with a soul, but souls who use a personality. Let each one of us affirm: "I am a living soul who loves and wills". As souls, let us celebrate the glorious communion between all existing souls, which is based on one single origin of nature, let us participate as souls, particles of one single life, sparks of one great flame. This reality is the universal spirit, however we may call it, conceive it or refrain from mentally conceiving it, which is the wisest thing to do. Only through symbols and symbolic expression may we have an intuition of it, so let us use that beautiful Eastern mantram:

**More radiant than the Sun
Purer than the snow
Subtler than the ether is the Self,
The Spirit within us.
We are that Self, That Self is us.**

Let us try to realize this Self which is individual and universal at one time, great spiritual paradox and at the same time liberating realization, and let us chant the Gayatri given by Rishi Visvamitra in the Rig Veda (III, 62, 10).

*Aum bhur bhuvah svah
Tat savitur varenyam bhargo devasya dhimahi
dhiyo yo nah prachodayat. Om.*

**May we in all three worlds - earthly, of the soul and celestial,
reach the splendour of Savitri, divine sun that enlightens everything.
May its golden light aid our understanding of the truth,
and let us do all our full duty as we proceed towards its sacred fire. OM**

And now, realizing what has been mentioned earlier, which is that humanity needs help from above, let us join the great invocative choir which consciously rises from an array of aware souls and from the unconscious invocation of the suffering humanity by reciting the three stanzas:

STANZA I

**Let the Forces of Light bring illumination to all mankind.
Let the Spirit of Peace be spread abroad.
May men of goodwill everywhere meet in a spirit of cooperation.
May forgiveness on the part of all men be the keynote at this time.
Let power attend the efforts of the Great Ones.
So let it be and help us to do our part.**

We observe one minute of silence.

STANZA II

**Let the Forces of Light bring illumination to all mankind.
Let the Spirit of Peace be spread abroad.
May men of goodwill everywhere meet in a spirit of cooperation.
May forgiveness on the part of all men be the keynote at this time.
Let power attend the efforts of the Great Ones.
So let it be and help us to do our part.**

**Let the Lords of Liberation issue forth.
Let Them bring succour to the sons of men.
Let the Rider from the secret Place come forth,
And coming, save.
Come forth, O Mighty One.
Let the souls of men awaken to the Light,
And may they stand with massed intent.
Let the fiat of the Lord go forth:
The end of woe has come!
Come forth, O Mighty One.
The hour of service of the Saving Force has now arrived.
Let it be spread abroad, O Mighty One.**

**Let Light and Love and Power and Death
Fulfil the purpose of the Coming One.
The Will to save is here,
The Love to carry forth the work is widely spread abroad.
The Active Aid of all who know the truth is also here.
Come forth, O Mighty One and blend these three.
Construct a great defending wall.
The rule of evil *now* must end.**

We observe one minute of silence.

STANZA III

**From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.**

**From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.**

I shall remind you of the three ways of the advent as we have been told about them. First of all, as a power wave of love which unites and regenerates, which is what at present we need the most in order to neutralize the flows of hate and violence. May Christ come back on earth overshadowing, inspiring initiates, disciples and the NGSM which today is made up of tens of millions of people. May finally Christ come back in visible and audible form to promulgate the teachings of the New Age, to establish the new world religion and restore the mysteries of initiation.

**From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.**

**From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.**

This is the specific task which I mentioned earlier, the necessary, active cooperation of humanity for the execution of the Divine Plan on Earth. Then the final affirmation

Let Light and Love and Power restore the Plan on Earth.

We observe one minute of silence and after we go back to the visualization of the valley.

At this precise moment of invocation by the united humanity, Christ concentrates within himself this inspiration, picks up his sceptre and, chanting a great Mantram only used once a year for the celebration, he says:

“All is ready, Lord, come!”.

It is a five minutes to full moon and all eyes look up.

In the blue sky there slowly appears the radiant figure of the Buddha, sitting in the lotus position, with his yellow gown and his right hand raised in blessing. He reaches the point above the rock, he is above the Three who are now close to it. The Teachers bow with joint palms, whilst we and all present bow for a moment with our forehead to the ground. It is at this moment that He transmits to the Christ the energy of Will which comes from Him, received and transformed in Will for Good. The Christ picks up the cup of water from the altar and raises it for a few minutes above his head.

We enter into a silence, in receptive meditation, for five minutes, getting ready to receive in faith, joy and gratitude the flow of energy invoked in order for them to pour onto us and on all humanity. Ringing of bell at the end of the silence.

The Christ puts the cup down on the rock and the Englighted one, with a smile of indescribable love, raises his right hand once again in blessing and slowly disappears in space, while we all bow again. The entire apparition and blessing has lasted exactly eight minutes.

The holy water is distributed amongst the initiates and the disciples, who then move away with their precious gift, coming back with renewed strength to carry out another year of service.

We have finished, now comes the phase of the use of the energies which have flowed. This has to be done in two ways: one with another internal action and the other with an external action. It has to be done for two reasons, first of all because the accumulation of spiritual energies can be difficult to bear, or even dangerous, and especially for the good of humanity, with spiritual service. This internal action of distribution can be summed up with two words: irradiation and blessing. Irradiation indicates the process in an almost dynamic, scientific sense, a telepathic spread of energies just as real as that of a transmitter. The quality and intention which animates this irradiation is blessing. To pray for good is an action encouraged by the Will for Good and for this universal irradiation we can use the beautiful blessing of the world given to us by the East. We visualize the terrestrial globe and about six billion incarnate souls which populate it and we also imagine the great array of souls which are not incarnate at present, but who are an integral part of the human realm in its realest sense, the sense referred to as Fourth Hierarchy, made up of sixty billion souls, of which only one tenth is incarnate at present. We therefore keep in mind this vaster array, but we limit our attention to the souls at present incarnated on the terrestrial globe, who are at the centre of the present toil, which will last until 2025. We shall do this irradiating in the six directions some spiritual qualities, two of which concern the non incarnate beings:

Love to all beings to the North (we visualize the northern part of the globe), to the South, to the East, to the West, above, below. Love to all beings (let us try to irradiate it whilst blessing for one minute).

Compassion to all beings: to the North, to the South, to the East, to the West, above, below. Compassion to all beings. (Pause)

Joy to all beings: to the North, to the South, to the East, to the West, above, below. Joy to all beings. (Pause)

Serenity to all beings: to the North, to the South, to the East, to the West, above, below. Serenity to all beings. (Pause)

I finally propose that each one of us manifests with external action in the world these spiritual qualities, to be a witness of it, living in the world as souls, with harmlessness, becoming vegetarian and not foster ill thoughts towards others. It would be useless for me to suggest other ways, which could be different for each person and which everyone can easily find. Above all silent example, which is the most powerful, then spoken and written words, humanitarian actions, participation and activity in groups which act and do the same thing in different ways and under different names. This is everyone's opportunity and responsibility. In this way a great circulation of energy will be produced, from the highest point with which we have put ourselves in harmony, through a descending channel, and then with irradiation and external action around us. Let us strongly affirm:

So be it and help us do our part.

May all things and all beings with which I come into contact be blessed now and ever.

If we do it with good will, we shall be helped. Distribution of magnetized water to everyone.

Light from the Heart of Hierarchy!

See you again at our meetings and at next year's Wesak.



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Caro amico,

siamo lieti di comunicarLe che già dal 1984 è stato costituito l'Istituto Cintamani, associazione culturale che, ispirandosi ai principi della Nuova Era, vuole invitare a collaborare, in compartecipazione di gruppo, tutti coloro che sentono il fuoco del servizio e quello slancio di amore per l'umanità che nasce da un preciso senso di responsabilità spirituale.

PROPOSITO

L'Istituto si propone di aiutare coloro i quali sentono la necessità di migliorare se stessi e l'umanità e vogliono avvicinarsi in modo sistematico all'esoterismo, ovvero a quelle realtà del mondo soggettivo su cui si basano tutte le espressioni religiose e spirituali.

Esso si propone quindi, in modo preminente, un fine divulgativo ed educativo e cerca di soddisfare soprattutto le necessità di coloro che iniziano ad interessarsi all'argomento o che hanno le idee confuse. Occorre tener presente che molti, pur alla ricerca di nuovi valori e pur approfondendo l'esoterismo, scelgono di rimanere e di operare all'interno della propria organizzazione particolare poiché riconoscono che per il Cristo o Maitreya, capo della Gerarchia, non vi sono barriere religiose e che per la sua coscienza non ha alcuna importanza la fede che un uomo professa.

SIMBOLO

In un'antica leggenda orientale, Cintamani (*sanscrito*, Gioiello del Mondo) sta per la realtà centrale dell'uomo e corrisponde alla pietra filosofale degli alchimisti. Quest'ultima trasmuta il piombo in oro, ossia produce la trasmutazione della natura personale dell'uomo in quella divina.

Il Gioiello, tra l'altro, è anche simbolo di quella Saggezza Eterna di cui nessun ricercatore serio è mai rimasto privo. Ma essa non è altro che uno strumento, un insieme d'indicazioni che mostrano la Via e propongono l'esperienza diretta. Sta a noi intuirne la bellezza, la capacità inerente di eliminare tutte le problematiche e le sofferenze umane, non sminuirne l'importanza e soprattutto applicarla alla vita. Fatto questo avremo trasformato, tramite la conoscenza, il piombo dell'ignoranza nel prezioso oro dell'illuminazione, ed avremo eliminato quelle incrostazioni che ci impedivano di vedere nella giusta luce quel tesoro che è sempre esistito in noi e negli altri.

INSEGNAMENTO

La verità è simile ad un diamante sfaccettato, quindi l'Insegnamento, malgrado emani da quell'unica sorgente che è la Gerarchia dei Maestri, assume varie coloriture a seconda del particolare raggio su cui è dato e del tipo di mente o canale che viene usato, quindi si distingue per delle caratteristiche precise. A questo scopo basti confrontare,

per quel che riguarda l'occidente e l'ultimo secolo, l'Insegnamento dato da H.P. Blavatsky (1875-1891), quello del Tempio dato dal Maestro Hilarion (1900-1918), quello dell'Agni Yoga dato dal Maestro Morya (1924-1937), e quello di A.A. Bailey dato dal Maestro Tibetano (1919-1949).

L'Istituto quindi non possiede un determinato credo dogmatico perché sa che la conoscenza viene diffusa in varie forme congeniali ai vari tipi di mente, e che si basa su quei Principi immutabili della Saggezza Eterna esistenti in tutti i paesi ed in tutti i tempi. Questi, lungi dall'essere vuote teorie mentali, rappresentano il Sentiero tracciato dalla Gerarchia, l'insieme di quegli Esseri che, avendo trascorso lo stato umano ed avendo avuto l'esperienza diretta o rivelazione del Divino nell'uomo e nell'universo, hanno scelto di rimanere sulla terra ad insegnare all'umanità.

Va ricordato soprattutto che l'insegnamento non deve essere accettato su pinamente per autorità, solo perché vien dato da un Maestro, ma solo se soddisfa la nostra ragione e la nostra coscienza. In caso contrario migliaia di scritti sciocchi, ma che si pretende siano ispirati da fonti autorevoli, dovrebbero essere accettati come validi. Si dimostra qui utile all'aspirante la preziosa qualità della discriminazione.

Il vero insegnamento non si arroga quindi alcuna autorità, e va valutato per il suo valore intrinseco. Limitato come è dalle parole, deve essere offerto senza spirito dogmatico e fare appello soltanto al maestro che risiede nel cuore di ogni uomo.

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Esistono e vanno formandosi vari servizi a disposizione dei soci e chiunque può usufruirne o collaborare alla loro attuazione. Tra questi:

1. Servizio d'informazione, biblioteca e richieste di chiarimento sull'insegnamento.
2. Servizio di traduzione e stampa di opuscoli e libri.
3. Servizio di formazione, con corsi introduttivi in sede ed in altre città, con ferie.
4. Meditazioni di gruppo ed incontri estivi.

Gli opuscoli ed il materiale informativo di introduzione all'esoterismo vengono dati gratuitamente. I libri sono inviati a pagamento ma a prezzo di favore.

Vi è posto per molti tipi di iniziative portate avanti dagli stessi soci, i quali approvano un piano annuale e lo realizzano con la loro libera collaborazione attiva allo scopo di pervenire ad un efficace servizio di gruppo.

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Per l'iscrizione dei soci simpatizzanti basta una semplice adesione verbale o scritta o tramite e-mail. Per informazioni scrivere o telefonare nelle ore pomeridiane. In attesa di una cortese risposta Le inviamo i nostri più cordiali e sinceri saluti.

Il Presidente

Stefano Martorano