

Sight, Vision, and the Dissipation of Glamour

Triangles Meditation Group Webinar

August 28, 2023

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Each of the five senses exist to direct the thinker towards discovery of some aspect of not-self whether the personality (the mind, body, or emotional nature), or the various objects in one's environment. Through the means of the senses, one discovers and develops a relationship with the material world. Knowledge of that which is not the self leads eventually to the opening of the Way and the first conscious steps upon the Path. Through dissatisfaction with the world of form, of unreality, and of material existence, the inner spiritual man awakens, and the journey home begins.

The sense of sight is perhaps one of the most fundamental to acquiring the knowledge necessary to free oneself from the prison house of form. Through clear sight and the attainment of the vision, one acquires the power to dispel the glamour which veils and hides the real, the beautiful, and the true.

Sight in the most basic and physical sense, has to do with movement and space. It grants the ability to relate oneself to others spatially and through movement. It therefore also has to do with place, and through the development of the higher correspondences of sight, one comes to know their place in the whole order of things. Through sight, a whole network of unseen and invisible relationships become known. It is perhaps for this reason that sight is also considered to be in many ways the synthesis of the other five senses, specifically it is "the correlating sense of the Solar System". It lies, in many ways, at the center of the whole mystery of relationship, of attraction, and of that which binds the many parts into one whole.

All senses have their higher and subtle counterparts. Physical sight becomes clairvoyance on the astral and mental planes. On the Buddhic plane it is Divine Vision, the registering of Pure Truth and Reason directly and free of all veils and distortions. On the Atmic, the faculty of sight is referred to as Realisation wherein the seer or adept quite literally "sees within the heart of the system macrocosmic and microcosmic, the one SELF in many forms".

Throughout the early and intermediate stages of the path, the aspirant and disciple are concerned with the development of sight on the mental plane. This is not so much the psychic faculty of clairvoyance, rather the ability to utilize the mind as an organ of vision, to discern the real from the unreal, and to discriminate between the many lines of energy and force which pour through soul and personality in order to utilize them in creative service to the Plan. The knowledge which the employment of the higher senses grant is key to perfecting the relationship between the self and not self, between the Thinker and his environment. This clarity of sight and the right proportion that it brings are the first steps towards the at-onement of soul and personality, and this is foundational to the elevation and redemption of human civilization.

Specifically, the clear perception of the trained mind is key to identifying and eventually overcoming the deceptive and illusive nature of the astral plane. The energy of the astral plane is primarily an expression of the sentient desire life of the human race. It is composed primarily of the past; it is the result of wrong thinking, selfish desires, and the many misinterpretations of the purposes of life throughout aeons.

The various forms and glammers which exist on the astral plane are substantial, and in fact are more dense and material than thoughtforms, which the Ageless Wisdom teaches are definite and clearcut forms which the human being creates to embody some meaning or idea. Whereas thoughtforms are geometric and clearly defined, glammers are said to be vague and enveloping and therefore more difficult to distinguish. They are likened to a dense fog through which the light of the sun or soul only barely or partly shines through.

Glamour can only be dissipated by the bringing in of the energy of the mind, motivated and directed by the soul. Doing so releases the full potency of the mind and enables the work of the soul to go forward to fuller degree. The specific process is called the Technique of Light, and it is through the employment of this technique that illumination flows forth from the soul and irradiates ideals, circumstances, events, and experiences. It reveals cause and meaning, and it clarifies the vagueness and distortions of the astral plane by granting knowledge of the real. This clarification leads to the dissipation and eventual destruction of the astral plane entirely, leaving the geometric forms of the mental no longer obscured.

The Technique of Light is performed by the soul (whose nature is light) and is clearly laid down in the Raja Yoga system of Patanjali, composed as it is of five stages: concentration, meditation, contemplation, illumination, and inspiration.

But to properly wield the light of the soul requires moving from the stage of mystical vision to a practical understanding of fusion and at-onement characteristic of the occult or esoteric path. The mystic experience culminates in the at-onement, and in many ways it is here that the path of occultism truly begins. The power to use the light of the soul as a dissipating agent of world glamour comes only when the many symbols of soul and personality are transcended, and one identifies with this center of light, becoming oneself that irradiating center. When the esotericist learns to fuse the material light (inherent in the atomic substance of his body) with the light of the soul he "shines forth as a Light bearer" with the purified light of matter and the irradiating light of the soul becoming blended and focused. The use of this light rapidly dispels personal glamour and in time also group glamour and world glamour once he is initiate.

This technique of light is distinct from but closely allied with the Triangles network, for the Triangles network definitely does aid the dissolution of world glamour. The work of the Triangles Network is purely mental, and therefore a powerful means of dispelling glamour when rightly focused. The work is fundamentally based on the occult axiom that "Energy follows thought," and thus Triangles members definitely direct thought as a group. It is their task to invoke divine aid and then to direct the invoked energies of light and love to a needy world. The energy is intended to be directed towards the minds of men and to impress their minds with ideas that are fundamental to the spiritual evolution of human consciousness. The Triangles work is therefore not a primarily mystical, but rather an occult endeavor, though members at all stages of ability can contribute, whether through prayer, meditation, or formal invocation and evocation.

It is worthwhile therefore for all members to take some time to rededicate and recommit themselves to this work. Especially for those who have engaged in this practice over many years, it is easy for the work to become rote or automatic. It takes tremendous focus, profound concentration, and a total dedication of mind, heart, and soul during and throughout the whole process of invocation and evocation for it to reach its fullest potential.

It is useful also to recall that the Great Invocation is itself a great Word of Power, and like all such words is ineffective if not uttered by the soul, but when correctly sounded both invokes and evokes simultaneously. Through the focusing and fusing of one's very being comes the at-onement of soul and matter. Through proper invocation and evocation, one extends that identification even higher and recognizes that there is but One Self manifesting on every plane and through every life. We, the many linking agents within the network, through the full dedication of our little wills, can provide the means whereby the life principle at last can begin to govern all facets of human thinking and activity—guiding humanity towards a great spiritual awakening—a renaissance, a rebirth, a renewal, a resurrection, and a new beginning.