Psyche, Magical Journeys of the Goddess
By: Olivia Robertson

Introduction

Journeys of the psyche are the life giving joy of those who dream of perfection. The harder everyday existence becomes, the more we draw away from it and, denied peaceful sleep crowned with beautiful dreams, may create images of loveliness through creative imagination. We learn to escape from the unreal world of transient time and place into immortal reality: from boredom, pain and fear of death into realisation of our divinity.

To imagine is to co-create with the Deities. It is to give birth to manifold forms. The inner planes are more pliable to the interaction of thought-feeling than is the physical world. What are planets but dream playgrounds of Goddesses and Gods? We are beginners in the art of creation. The spider weaves a perfect logarithmic curve and the bee, exquisite hexagrams for their honey stores: and when mothers give birth they also create. But this is unconscious activity. Through divine inspiration we are learning to choose the patterns needed for our lives. We shall know the future, for we shall have formed it.

We cannot think, feel or imagine anything, however unwillingly, without the result becoming manifest in some sphere. If we identify with stories of crime and violence, these habits will increase in our neighbourhood. The dreams, friendly or hostile, of a pregnant woman will affect her child’s behaviour in later life. When we create clear images, these manifest forcefully, whether these be good or evil: when our dreams form part of the divine plan, they help to form a nobler world. For the World, as distinguished from the Earth, is the garment which we weave about this planet. For those with etheric clairvoyance the dream-web is seen as a heavy cloud over great cities, and as a glow of many coloured lights over holy places. We intertwine our ideas, fears, hopes with those of those about us: the cat intent on catching a bird; the love of the bird warming her eggs in a nest: the growing aspiration of the tree, and the peace of the adder asleep within its roots.

Humanity has reached a crisis. Through ambition and greed acting through swift scientific progress, mankind has twisted the World Dream into a nightmare. All other life forms are endangered through humanity’s pollution of air, water and earth. Fire, not to be polluted, may yet destroy us. The antidote is not for mankind to cease from creativity and to sink into inertia. Past civilisations have done this and have grown degenerate. And the earth Goddess Gaea abhors decadence. Such races die out. But she has a use for the vigour of present-day humanity, which has the latent ability to act as mediator between discarnate Beings and animals. Humans who recover their atrophied psychic sense learn to commune with Angels and birds, Deities and plant life. Thus the new humanity will cooperate to bring the divine plan for evolution upon our earth. We shall re-create the World Garment with glorious presentations, heralding the New Aeon.

The Magi create images in time and place, transforming the World Fabric into a mirror for the reflection of Divinity. This mirror has its own character and limitations. The Fates do not require that our physical earth should deny its nature and become "spiritual". Rather our earth should be her true self: a man, a true man; a woman, a true woman. Every creature is unique and shows forth its divine birth through its originality. My sister Pamela, once a Shepherd, told me that to her each sheep was different, with its own special personality. She loved each one. The symphony of Gaea is composed of the harmony of divergence: discords are resolved into beauty.

Usually we cannot remember out-of-the-body experiences during sleep. Our limited physical brains have drunk of the waters of Lethe and only present us with a garbled phantasmagoria. The way of the Sages to break this barrier between spirit and body is through meditation, through discipline of the mind: and
contemplation which brings divine communion. These paths have brought many to enlightenment. However, The Goddess, feminine part of Divine Essence, does not demand total submersion of personality, soul and spirit into the Sea of Bliss, "as a dewdrop glides into the shining sea." The Goddess brings us honour of our bodies, personalities and souls. As individuals we are an essential part of Her starry body, not to be dissolved, but enjoyed by Her. The Spirit leaves the Sea of Bliss in order to win individuality through successive incarnations. Through each interesting adventure the Spirit becomes stone, plant, fish, reptile, bird, animal, human, angel, Deity. Each experience is treasured, for without it the voyager is incomplete. The man does not grandly shed his reptilian skin, but keeps it for occasional use: the woman keeps her cat's whiskers. A Great God reverts occasionally to being a leprechaun: a Goddess, a faery.

The aim of these magical journeys is to bring the voyager as wide a range of experience as possible, through the spiral of Tiamat: but also to offer a guiding light of truth through the straight paths of Ishtar.

The spiral path of the Dragon Goddess Tiamat brings "Omnipresence" and relates to love. The way brings gradual expansion of consciousness through planetary to stellar consciousness, symbolised by Earth, Moon, Sun and Galaxy. The voyager begins with the limitations of earth and enjoys an ever widening range of experience, until the final diffusion of starry matter is attained, set in the holy darkness of the matriarchal Abyss. Those who habitually walk this way are friendly and tolerant, but moved by the emotions into many side paths. They have diversity of gifts. Presiding over their destiny are the laughter-loving Aphrodite and Jove Himself.

The Paths of the Goddess Ishtar are centred on "Omniscience." There is one-pointed focus, a concentration on the goal ahead. The goal is seen, not as the Holy Abyss, but as the peak of a mountain. Each ray represents a different philosophy and culture. Spirits who follow this way share a determination to attain the Light of Truth. Theirs is the Right Hand Path. Practitioners of this way have ruled the world with determination and intellectual precision. Apollo of Light and Pallas Athena of Wisdom are the Rulers.

These magical journeys begin with the spiral of Tiamat in four stages, followed by eight Paths of Ishtar. Each voyage in itself induces the psyche through these planes of consciousness: Physical-Etheric, Psycho-emotional, Spiritual and Divine. Of course the number four is for convenience, as is the illustrative diagram: our minds require definition. We need to experience both Tiamat and Ishtar paths that we may attain totality of being. All ways culminate at the Matrix.

The first plane of earth helps us to gain the lost gift of humanity's childhood, our own latent psychism: ethereal awareness. We develop open-eyed clairvoyance, the ability to see auras and spirit presences. We can hear spirit voices and enjoy the electric-like Kundalini power travelling through our bodies. To open up to this finer part of the physical realm, it is helpful to create a psychic circle around one, or to be in a consecrated shrine or temple.

The second stage demands a wider leap, from sphere to sphere. To reach the psycho-astral realm and those beyond, we need to create a time-space vehicle. Thus we bring our own home with us, as a snail does. From this haven we may travel through the galaxy, making occasional sorties into new places. We are like a Professor in a diving bell in the ocean depths, peering at strange globe fish and sometimes venturing forth in a diving suit. This magical ship, usually a sphere, represents our aura.

As in earthly journeys into the unknown, we require a Guide. Each of us has at least one Guardian Angel or Helper, but in most cases these long-suffering and over-worked friends are not acknowledged, and this hampers their work. In these voyages I have described the usual appearance of Spirit Guides. Because they direct us through time and space, they have wings or feathered head-dresses. We may also invoke the help of our own particular Spirit Helpers.

Earth, Moon, Sun and Galaxy symbolise the four spiral loops of Tiamat, winding their way to the Matrix. To symbolise the eight Rays of Ishtar, reaching the Centre, I have chosen constellations not as much honoured as are those of the Zodiac. Yet the Great Bear, Cassiopeia, the Southern Cross, Canis Major,
have influenced the imagination of humanity for thousands of years. Those who are involved with U.F.O.s are particularly attracted to such constellations, because these may be a possible source of extra-terrestrial life-forms. Astronomy deals with physical planets and stars: astrology, with their subtler influence in relation to the sun; however, psychics become aware of the influence of any constellation through concentration. Lie down on a summer’s night and choose a constellation that attracts you. Concentrate on it. A panorama of stories, teachings and mystical visions will be triggered off, waiting for you to make yourself receptive.

I myself found the Chinese legend concerning Vega and Altair the most potent. Usually the Chinese are comically banal in their choice of star names. The florid Assyrians and Greeks may term a constellation: “the beautiful hair of the Queen,” whereas the Chinese will call it “the kitchen baking-pan”. But the legend of the Weaver Maid and the Herdsman conceals a mystical reality, the Union of Twin souls. Maybe Lao-Tse imbued it with associative magic. To appreciate the myths of the stars wrought by our fellow planetary dwellers is to become attuned to a greater sphere of being. To the Time-Space Traveller, barriers of dogma, language and prejudice disappear. Love, wisdom, beauty, laughter, though expressed differently are enjoyed by us all. The stars are our future spheres of being.

I had helpful experiences from listening to tapes I had made of these starry voyages. Like all of us, I was deeply disturbed by the gulf war. The only way I could enliven myself was to go on these voyages, guided by my own voice! Ritual involved too much activity, emotional and spiritual. I found it was wonderful to lie flat, shut my eyes and allow a happier self in a happier time to take me to the Moon, Sirius, the Southern Cross! Although it was my own voice, it was somewhat different, for it came from another time and space. Our personality is composed of myriad phases we call "me", varying from hour to hour, day to day. I found the Oracles particularly helpful. With a shock I realised that this was not myself speaking. Yet I had not been unconscious, but more than usually aware when receiving inspiration from the Goddesses.

Trance state should retain some consciousness of one’s physical being: memory should be retained. Otherwise one might as well be asleep. The virtue of waking trance is that it involves the whole of oneself; spirit and soul; mind, emotions and body. Healing may take place during such a trance voyage, through the etheric double which channels "Kundalini" power. After the journey one is renewed. During the night following, one may have vivid dreams and remember them. Everyday life becomes more magical. One enjoys the dancing shadows of clothes drying on a washing-line - tiny socks, waving tights and fluttering dresses in a sunny garden! The loveliest gift of magic is that which transforms the commonplace into wonder. A backyard with dustbins is made heavenly by the rays of Ishtar, brightening it with sparkling snow: they illumine a snail’s shell and we see an iridescent spiral of Tiamat.