

## The Golden Essence: Craft Mythology and the Deep Theology of the Housle

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### **Simple and Perfect: The Sum of All Mysteries**

I have described the Housle in my other essays as the “Basic Rite” of the Old Faith. Such a statement is quite correct, but many people automatically interpret the word “basic” in such a way that they think the Housle to be “simple” or even “shallow” somehow. Nothing could be further from the truth.

The Housle is “simple” in form and practise. This is intentional and important- the hallmark of the true “Old Persuasion” is a kind of simplicity, an earthy simplicity that appeals to the intuitive, feeling function in the soul of the practitioners. The forms of Old Craft rites are intended to be simple and natural feeling; communicating profound wisdom and truth with a few very meaningful words and gestures. The forms are supposed to “fit right in” with trees, fields, and bonfires, as though they were also grown from the land and the hands of the people of the countryside.

The aesthetic simplicity of the Housle hides a veritable ocean of symbolic depth and power. In this definitive and central essay, I wish to make a revelation of the great power of the Housle rite, and to shed light on the immensity of what it conceals and soundlessly communicates. Awareness, after all, is needed to reap the full benefit of the mysteries; as we will soon see, it is Awareness that is the center *and the very point* of the entire system, both the human system of Craft, and the entire divine world and universe itself.

The Housle rite is the very sum of ALL Craft mysteries, and all Western Pagan Mystery religions besides, including primal Christianity. The holy meal, or the sacrament of Bread and Wine was absorbed into the primal Christian stream at a very early date, from the pagan tradition. This does not change the power of this ancient ritual consumption of bread and drink; the flaw in Christianity is that the Christians do not understand the depth of symbolism behind and within the sacred meal. Their lack of awareness, as we shall see, prevents the “loop” from being complete, as it was intended to be; the Mysteries are a matter of deep awareness and realization, not dogma or empty ritual performance.

Awareness, as it is focused through the Housle, is in fact the key to the highest working- the working of Immortality, the Immortalization of the Individual. Modern pagan authors

normally do not discuss such topics, but they were secret doctrines of the Ancient Mysteries. The secret workings of the True Life without beginning or end are summed up in the Housle, perfectly.

Before we begin our conversation, I would like to state that the explanation for the inner meanings of the Housle given here is relatively deep; if you perform the Housle, and have read my other writings about it, this essay can and will transform how you see it, which is a good thing- but don't let what you read here interrupt your experience of the Housle as a "ground level" rite of simplicity. It still is, and will remain so; what you will take away from this essay is a new, deeper understanding of some deeper mysteries embodied in the Housle, which will help you whether or not you decide to consciously access them every time you perform the Housle.

If you wish to utilize these understandings, you will add a level of power to your work. Most Housle participants are eating the Bread and drinking the Drink to consciously, outwardly re-awaken, show, or forge a connection between themselves and otherworldly spirits or powers, making the two worlds into "one" through the absorption of the blessed food and drink. Regardless of the Housle's deeper meanings, the before mentioned reality is still the case with the Housle, still one of its primary realities, if not THE primary reality. No matter what power is called and merged with by the Housle, as we shall see, the theme of Regeneration and Renewal is the central theme of the Housle, on the deepest levels. And Renewal can happen on many levels.

This is important, because even when you aren't accessing that theme at the highest level or awareness, you are still gaining it's power- because just the act of the basic Housle as it is normally done, "regenerates" the participants, into people who are fully aware of their one-ness with the Otherworld and the transformative powers it contains.

Nothing can beat the simple, traditional, and earthy or primal feel of blessing the bread and red drink in the name of the Horned One and his Lady, and drinking and eating, and sharing the remains with the ground, blessing them and offering them to the Hidden People below- the feeling of connection and sharing that emerges from this powerful and simple rite is precisely the blessing, the point of the Housle. That feeling of union and bliss, or of power and shared strength and closeness, which is the heart of so much of the Craft-religion, IS the feeling and presence of the regeneration of which we will be speaking soon. You have been regenerated on so many levels, but chiefly into a level of sharing communion, when you do the Housle.

It just so happens that there is another, deeper level to the Housle, in which that "Regeneration" can be understood and accessed on a higher harmonic or level, if you so choose. You can understand WHY the Housle is an act of regeneration, and then you can understand on what levels you can experience it, and how you can turn the Housle into a more broad expression of other Mysteries.

And, apropos of that being said, we can move on.

## **The Mythology of Regeneration**

There has never been a human religion that has not included a concept of Regeneration or Renewal. From the earliest of times, the first “religions” may have arisen from an animistic sense of duty towards crops or animals, and the necessity of their fertility and renewal after hunts or long winters; and perhaps it was thought that humans too were “reborn” or “renewed” in some manner at the transformation of death.

The basic notion that all things come into being, exist, pass away finally, and experience regeneration or renewal, is the basic and central concept that is behind all Indo-European pagan mythology (the same mythological tradition that is the true ancestor of the Old Faith or Witchcraft). Primal Christianity, influenced mainly by the primal tradition of Ancestral veneration and regeneration of Pagan Europe, likewise embraced (in their own peculiar way) a central theme of life, sacrifice, and regeneration, with their ultimate eschatological concept of resurrection and a “New Heaven and Earth”.

The more ancient and wise Indo-European mythology taught that the universe was generated from the great all-potential-containing void of Chaos, and when the newly born universe found its pristine and golden order, the evolutionary passage of “time” and events, ordained by Fate, began.

These events included the birth and struggles of the Divine beings or Gods, the birth/creation of humankind, the gradual decline, degeneration, and final destruction of the universe, when the forces of Chaos would gain strength again and overwhelm the world-order, and when all would be plunged back into the unformed and original state of Chaos, and from thence, the regeneration would take place, with all things cosmically regenerated and re-emerging back into the perfection of a pristine and new condition.

Humans, and all things, were not exempt from the cosmic drama, from the Fate of cyclical existence, for humans and all things else were not separate from the Cosmos or the World, but part of it, sharing in its Fate.

All Indo-Europeans, and many non-Indo Europeans, believed in the great life, death, and renewal of the Cosmos; the Hindus certainly come to mind, with the Kalpa and regeneration system; the Norse Ragnarok mythology shows the world being destroyed by fire and ice, the very primal elements from which they believed the world was created from, before the new, perfected world was born; the Zoroastrians believed that the forces of light and darkness would destroy each other and the whole world in a cataclysmic battle at the end of time, cleansing the world for a re-emergence and regeneration; the Celtic Druids cited a belief that one day “Water and Fire would overcome the world”, a perfect echo of the common Indo European Wisdom, and a fine parallel to the world-doom Ragnarok of the Germanic neighbors; some Greek traditions spoke of the

Ekpyrosis, the fires that would destroy the world at the “end”, burning away the old to make way for the new, regenerated world.

The idea of human “rebirth” or “reincarnation” seems to stem from an intuitive realization and appreciation of the neverending cycles of life, death, and rebirth or regeneration that can be witnessed in nature- Nature dynamically changes form, through destruction and catastrophe, and through adaptation and modification, and yet, remains the same Nature in essence; crops grow to die and give up their seeds to be birthed anew; and after the long death of winter, a new and green life comes to the earth. The death of stars does not staunch the birth of new ones; life seems to continually issue forth in a renewal without ending, despite death and destruction.

Despite their appearances to the un-initiated, the ancient mysteries were not as interested in the concepts of Life and Death, as they were in the concept of Regeneration or Renewal. To symbolically “die before death” and undergo the experience of regeneration or renewal NOW, and not at the point of actual death, was the central focus of the mysteries. What must be kept in mind, however, is that the experience of death cannot be fully simulated; actual death may be in some aspects similar to ritual or symbolic death, but they are still not the same.

What can be the same, however, is the Renewal that follows- the mysteries allowed a person to experience THE Renewal of the self and even the cosmos, right here and now. This was possible because of the nature of the “Renewal” itself- its true reality was not something that required the body to stop working to reveal itself; all that it required was a true and deep CHANGE IN AWARENESS- a change that symbolic death ordeals helped bring about, by helping people to let go of the grasping of the ego which so often distracted us from recognizing properly who and what we were, and what our true condition was.

This “death before death” that brought about a total regeneration and renewal of being and perspective, also had the power to exempt a person’s self or mindstream from ever having to die a second time. In short, what was “real” and undying became the new center of awareness, and no longer the illusory, which was the true cause of “death”. You may have heard this all before, but let me say- it is not as simple as it sounds; there is still much more to this process than just some ‘new awareness’. But first, back to renewal, and what brought it about:

The “substance” of Renewal and Regeneration was not a “stuff” that was waiting for the end of the universe to reveal itself and do it’s job- it was a “stuff”, a mystical reality, that was present at and within all times and places. Simply put, recognition of this reality, a direct awareness of it, caused the renewal to occur. It was as though the very awareness of this reality, on the part of a conscious being, “completed the loop” somehow, and allowed its mystical renewing reality force to “bridge across” the awareness and to suffuse the consciousness of the one who was aware, and by so doing, bring about a transformation that was, in all ways, the same transformation that was waiting in potential at the heart of all things for the cosmos itself. Humans were not different from

the cosmos, on one level; a human transformation/rebirth through understanding of the divine mysteries WAS a lower harmonic to the cosmic rebirth or regeneration; the same event in essence, if not in magnitude.

In fact, as we shall see, “Regeneration” and “Recognition” have a deep and important relationship in this context.

### **What Happens to a Dream Deferred**

The primal (and later) Christian mysteries had ignored the elder wisdom of regeneration and renewal, in exchange for a very specific form of renewal or regeneration, which they summed up as a belief in “resurrection”.

Their notion was of a very personal experience of regeneration, called resurrection, which was usually seen as being a gift from god specifically to humankind, (as animals and plants had no souls) and they saw their idea of resurrection as not being a natural, normal part of reality, but a divine gift, a divine, supernatural occurrence based on the salvific activity of a single historical savior, to whom it was necessary to bond one’s self, if a person wanted to take part in the resurrection.

This narrow view of the regeneration included an ultimate vision of a new and perfected world, which would emerge after the apocalypse, but not a world that anyone except faithful Christians would get to share in.

This limited view of the universal Truth of regeneration was tainted severely by Christian moralism- again, regeneration was not a certainty, but a special state achieved by performing particularly Christian moral actions and deeds, avoiding thoughts and deeds that the Christians decided were “immoral”, and the firm acceptance of and adherence to Christian doctrines.

These unfortunate facts, coupled with the Christian animosity towards non-christian mysteries, would result in exoteric Christianity losing any ability to induce the spiritual renewal in their following, and replacing what was meant to be a truly universal, world-shaking experience in the Here and Now with a simple ‘faith-based’ guarantee that the “renewal” of the faithful Christian and his loved ones would take place “on the last day” or at some point “after death”. What was meant to be a direct experience of reality became a deferment of reality, a bitter rain check that was miscalled “faith”.

In short, when the Christians denied and destroyed the elder wisdom from whence they sprang, when they denied the divine feminine, or at best attempted to channel her into a form that they could tame and contain, a form without overt sexuality and independence (so as not to offend their patriarchal sensibilities) and when they locked their understandings of their redeeming ‘Son of Light’ into a linear time mold, and locked this

universal being into the historical limitations of a little-known Jewish prophet/cult leader, they ceased being a true Mystery religion, and became a social control organization, that could do nothing more than inculcate people with their own morbid and extreme sense of morality, restrict people's divine creative expressions, and make promises of happy afterlives for all believers.

Though Christianity still retained many of the necessary metaphorical symbols in their mythology, including the Mother of God, the Divine Child, the Sacrifice and Resurrection, these things, bereft of wisdom and the insights of the Mysteries, had become nothing more than objects and puzzles of faith, still full of a mysterious and indescribable allure for some, but lacking the power to lead people to the direct realizations that they indicated.

What was missing from the Christian equation? Simple: Awareness, and the understanding of the relationship between the recognition of Reality or Truth, and regeneration.

### **Awareness, and the Relationship Between Recognition and Regeneration**

Soon, we will have to come back the Housle, and to true 'Craft Mythology'. Those things are, after all, the heart of this essay, and of this Craft-faith. But before we can dive into those very deep subjects, we have to cover a few other points.

Above, I said:

“The “substance” of Renewal and Regeneration was not a “stuff” that was waiting for the end of the universe to reveal itself and do it's job- it was a “stuff”, a mystical reality, that was present at and within all times and places.”

If you have read any of my other essays regarding what is called “The cunning fire”, you already know a lot about this “substance”, for the Cunning Fire is a craft-name for this very thing. This substance of renewal, this dynamic fire or essence at the heart of reality, the 'eternal stream' of reality, which IS Reality, is the Cunning Fire.

Reality and Truth can be seen as the same concepts; the Divine 'Fire' or substance at the heart of all things was the Reality of reality, the Truth.

This substance was present in the beginning, in the Great Gods, and in the Children of the Great Gods; it is present in all forms that came forth from Chaos and the Fate of the beginning, and it is present in all events, forms, and beings that will come forth in turn from those original forms. At the culmination of Fate, the culmination of all events and consequences, this substance will be distilled out of this chain of forms into its pure state- it will be all that remains, just as it was in the beginning. This goes a long way towards

esoterically explaining why practically all pagan (and many non-pagan) mythologies believed that in the end, Fire would “consume” the universe, leaving behind the purified world of renewal.

This Cunning Fire/substance is the common element that runs through all things, from beginning to end, and which at the end, returns to the source or the beginning, making a great circle, completing the universal cycle, and leading to a new, regenerated and perfected world, ready for a new cycle. This is the Serpent swallowing its own Tail; this fire is the First and the Last, and it brings regeneration and renewal.

A person who became Aware of this force would immediately experience its renewing effect. That person’s body and mind, which can be seen as the world or cosmos reflected as a human form, would be both metaphorically “destroyed” and actually regenerated by this force- all because they became aware of it. As I said above, awareness is part of the key- I said:

“Simply put, recognition of this reality, a direct awareness of it, caused the renewal to occur. It was as though the very awareness of this reality, on the part of a conscious being, “completed the loop” somehow, and allowed its mystical renewing reality force to “bridge across” the awareness and to suffuse the consciousness of the one who was aware, and by so doing, bring about a transformation that was, in all ways, the same transformation that was waiting in potential at the heart of all things for the cosmos itself.”

The factor of Awareness, then, “completes the loop”. When you turn the full force of your awareness onto something, you unite with it, and it with you. When you turn your awareness on to the ultimate reality of things, (as the Cunning Fire is the ultimate reality of things) your being becomes merged with the whole process of creation, destruction, and renewal, RIGHT AT THAT MOMENT. You recognize the Truth of the world-condition; you recognize the essence of the Mythological and metaphorical stories that attempted to express the truth, and you recognize the Truth of what “you” “are”.

Subduing people’s awareness, telling them that they must wait until after death or until the end of the world to be renewed, cuts them off from even using their basic senses or awareness, here and now. It is a miracle deferred, so that the powerful can control them with promises of golden heavens later on.

But there is no ‘later on’, when it comes to the realization that transforms. If the golden light of regeneration, which transforms the limited, sorrowful, and painful world into a ‘perfected place’ is not experienced in life, it will not be waiting for the soul in death. Without the conscious will, effort, and awareness on the part of the individual to actively discover this reality Here and Now, ‘later’ will never come. The people who defer their spiritual initiative, and wait through their whole lives, will find a lot of time to continue to wait in death, because “now” is the only “time” there is, or will ever be, and “now” will retain its basic character (which for most people is a series of precarious and strange journeys through many life-conditions, alternating with dark periods of rest, fear, and

forgetfulness in the underworld) until Awareness and Realizations of Truth transform it. The Gnostic teacher in the *Gospel of Thomas* states the reality of the issue best when he says, “The Kingdom of Heaven has already come, spread out upon the earth, only men do not see it...”

You see, the entire universal process is not happening on a linear timeline. The Cunning Fire, and all the forms and events it flows through, from what we call “first” and “last”, and even what we call “eventual renewal” or “regeneration”, is already a circle. All of these events have “occurred” in a timeless way, at the heart of reality. By becoming AWARE of this fact, our awareness acts as a bridge by which we bring the ongoing reality of Regeneration into the HERE and NOW, and experience it as our state. There will be a time in the universe’s life, when it ends, and this “renewal reality” at its heart will regenerate it; but we mortals can experience that event NOW, because it is as much a part of now as it will be a part of that distant future.

Pagan faiths, from the “ground level” of community rites, to the highest and most secret mysteries, were all based around this very idea and this practice. In most historical and well-known cases, it was usually expressed in “lower Harmonics”- crop renewal festivals and rites, for instance. These were local “harmonics” of the greater reality, as were the local “dying and resurrected sacrificial king” cults. These smaller, localized practices were ways of bringing forth, through awareness, a greater and eternal reality that sanctified and transformed the participants. Through them, their entire world, their lives, and Time itself, was “regenerated”.

As we will see, the Housle Rite is our Craft’s way of doing this very thing, for us, right here and now. The Housle, when properly performed, and when properly understood and recognized with clear awareness, is nothing more and nothing less than the ritual vehicle that “completes the loop” of the entire cosmos as expressed in ancient mythology, and regenerates the participant, their mind and body, and through them, their entire world. It is the “regeneration of time” that was the center of ancient faith and mysteries.

Another important key is found in the word “recognition”. Many people use this word without being aware of its true meaning. “Re” means “again”, and “cognition” means to “be cognizant” or “be aware” of something. To “Re-cognize” meant to “Become aware of again”. The key word there is “again”. The Divine Truth that people in the mysteries were helped to “Re-cognize” was not a truth that was “new” to them; in non-linear time, nothing is “new”. The Truth that you “became aware of AGAIN” was a truth that you always had, and were a part of.

The human descent into the illusion of serial time, and the narrowed focus of common egoistic existence, had caused a kind of “forgetting”, but every motion of Fate, every waving leaf, every event and every sound, had the essence of an eternal, timeless reality moving at its heart, and every single sensory thing- if we had true and full Awareness of it- could return it (and us) to the source, and complete the loop, allowing us to “Re-

Cognize” the Truth, thus “renewing” us from a limited state and “re-generating” us into to an unlimited one.

## **Craft Mythology**

Now, we must begin to study Craft Mythology, which will in turn lead into a deep dissection of the Housle, and show how the Housle completely sums up the central message of all ancient pagan mysteries, and even the originally intended message of the primal Christian mysteries- that of the World-Renewal, and the Rege neration of Time and all things, including us.

“Craft Mythology” is by no means a cohesive subject; it is a composite subject, drawn from many places and locales- some from the actual pagan mythologies of the past, and others (the larger portion) from the local legends and folklore which seem to tell a wide variety of stories about many characters and beings, some of which begin to resemble the others, even over large distances and times. Local Faery Queens and Land Spirits, Horned Hunters, Guardians, Tree-Spirits, Spirit Lovers, and all the rest can be clearly seen as the remnants and fragments of the animistic inhabitants of the old Pagan worldview. What is even more exciting is that these beings of post-christian folklore often still fulfill the functions, (when it comes to their relationships to humans who meet them), that they had in the older, more intact pagan wisdom traditions and worldviews.

“Craft Mythology” also stems from the personal and ongoing experiences of people alive today, which only makes sense, because the otherworldly realities are ongoing and eternal, and not limited to distant ancestral times or experiences.

In the Craft as I have come to understand it and experience it, five major figures emerge as “central figures”. Each of these mythological beings is of course a real being; they are attested to in all pagan mythologies from Europe, as well as from the records of folklorists, and other historical sources. Some are attested to even more widely, in the western mystery traditions of Alchemy and in the annals of Occult societies of Britain and Western Europe, and Italy.

They are also beings that I have personally experienced or had traffic with in my own journey through the Craft. When I discuss their “two levels” of existence, both as beings in their own right, who have mythology describing and communicating something of their essence, and as metaphorical realities describing the unfolding Fate of the human soul, I will offer as many well known mythological corollaries as I am able, to help build a basis for understanding. Please bear with me; talking about deep strands of universal mythologies in such a short work is not easy. I shall be as clear and concise as I am able, for my sake, and for the sake of my readers.

## The Dame

The first of these beings from Craft Mythology is arguably the most important- the Dame herself. This is the Hyldor Queen; the Great Feminine Spirit of Nature, which is the dark, divine living soul of the Body of Nature. This being is the being whose own soul or essential being is the dark, interior places of the Earth, and the same “interior places” which contain and conceal all potentials at the heart of all things, places, and beings.

Even the Earth itself can be said to be her “Gown”; meaning, poetically, that the outward manifestations of Nature’s power, the Trees, the ground, the waters, and the like, are her Garment. In that capacity, she can be called an “Earth Mother”, but in many places, the physical Earth itself is seen as a more passive, secondary and encompassing force, with the Dame being it’s Goddess, the true and mysterious source of what grows out of the earth, and the ultimate source of all things that come from it, such as animal life and humans, and, on other levels, even the source of the Gods and all beings.

But a distinction is made, usually, between the Dark reality of the Dame’s being, and the physical body of Nature that expresses her potentials. She is seen in many mythologies as Darkness, the darkness of Old Night, (And Dame Dark, or Night are also names for her) and in this capacity, she is the figure Old Fate, the Ultimate, Supreme, and first being, from whom all things come. She was an Underworld Goddess, the dark and first Queen of the Underworld, because the darkness of the Underworld, which is also the darkness of Fate’s womb, is the same primal darkness that existed at the beginning, and from which the Cunning Fire and Light flowed.

But as she is the origin and source of all, she is the end of all, that to which all returns, before regeneration. The nine worlds of Indo-European mythology were all born from her womb, and at the world-doom, they were withdrawn back into her darkness, to await regeneration, and only she remained, as she was in the beginning. She was the spinning Goddess, who spun the threads of Fate, and the stars and moon floated in the darkness of her immense being.

As the source of life and the place of death, she was depicted as half-fair and half dark and decaying; the outward life of the earth can also be seen as her fair face and the darkness below as her dark face. The original darkness that she embodies, which is the Darkness of the Mystery of Fate, also links her to the figures of Sophia or Dame Wisdom, which as we will see, is an important element in Her theology, as her presence acts as a kind of ‘final and necessary factor’ in the regeneration and realization of the cunning people, just as the ancient Gnostics saw Sophia as being the source of the Wisdom that liberated the soul. We will discuss more of her “Liberating Wisdom” function later on.

She is of a power and a time older than Gods. She was the First Being. She is the mirror in which all things are seen; she is the pit of the Underworld in which the living die and the dead live. She is the True Source of the Craft. She is the true Queen of Life and of the Land. And She is Secret, for many men and women have forgotten Her, because Her

Name was veiled in shadow and infamy by dark forces many years ago. But the world remembers Her in the deepest places. She still holds court and greets those who have the desire and the cunning to seek Her.

In her role as Earth Mother, or source of the physical bodies of life and of generation, and the deep awareness of the earth and waters, she can be seen as a Rhea/Demeter-like figure. But beyond that earth is the darkness of her ultimate nature, Old Fate. This ultimate nature of Hers has a mysterious relationship to the ultimate natures that are reflected into her children, whether they be the Gods, spirits, plants, animals, or human beings. It is a poetic way of describing the truth of the deepest layer of the nature of anything- the mysterious motions of Fate ARE the deepest reality of any place or being. This is why no one and nothing is separate from Fate, nor can they be separate from Her.

### **The Daughter, Tara De Rosilea**

It must be remembered that the Dark Mother-Source of all did produce “offspring”- as we shall see in the short section below on the Father; she birthed a great masculine force or being, who was and is the active presence of Nature’s life and activity, the All Father who would be responsible for her aiding her Fertility and generative powers from that time onward. Some people see this great being, this “Father Nature”, as another side of Herself, a hidden, active side, brought into expression from within her dark mystery. This is only a point of speculation, for the Father is a real and individual force, insofar as any of the Mother’s children can be said to be individuals- for all of her children’s mysterious ultimate natures are parts of Her being.

But the Dame also has children by the Father: all life, from gods, plants, animals, and humans, are her children by her consort. However, this section focuses on mythology- and the divine/mythological figure of the ‘Daughter of the Mother’ is central to this discussion.

The Mother’s Daughter is called by the Clan of Orvendale “Tara De Rosilea”, but the concept of the Goddess of All having a Daughter is as old as the hills- Demeter’s daughter Kore or Persephone springs to mind here, and this example is particularly apt in this case, because Persephone was seen, in the Classical world, as the Queen of the Dead, or the Queen of the Underworld- the Queen of Elfhame.

Before we continue this short discussion on the Daughter, something has to be clarified: the title “Queen of Elfhame” can be confusing, as it is given to the Mother and her Daughter- but do not be disarranged by this. To begin with, there is a deeper relationship between the Mother and her Daughter than is readily apparent- while they are not the same being, they are also not different; the classic paradox. In much the same way that

the light thrown by a candle cannot be seen as “separate” from the flame, and yet, not the same thing as the flame, so we see the inner relationship of the Mother to the daughter. This exact same paradox and comparison can be (and will be) applied when we discuss the relationship of the Lightbringer to the Horned Father, below.

The point here is to point out that the Mother and her Daughter are overlapping figures; The Children of the Gods are bearers of their Parent’s power and presence, just like human children bear their parents’ essence and blood. There is a mystery here, in the relationship between the Witch Gods, and their Godly children, just as there is a similar mystery between the relationship of the Witch Gods and their human children. All of the wise must strive to understand this relationship.

The Dame’s Daughter went on to become the Queen of Elfhome, or of the Underworld; she gained that Crown through her journey and deeds. The mythology will demonstrate this. It was the Dark one, her mother, that was the original Queen of Elfhome, but in a strictly non-linear sense of reality (and in the sense that the Mother and Daughter can be seen as one figure) there was no “passing of the torch”.

It is important to realize that the Daughter overlaps so much with her Mother that it is difficult to separate them at times. Cats are sacred to both of them, for instance; and the “half light and half dark” face motif that I discussed above can be applied to the daughter and the mother as one being- the daughter being the bright half, and the mother being the Dark half.

The inner core and soul of the Dark Mother was Fire; the Cunning Fire or essence of Reality. Just as her Son the Lightbringer embodies this active Cunning Fire and its power to shape and sanctify, so does the Daughter embody the Fire, and its power to enchant and seduce. Both of these “fiery children” represent the activity of the Cunning Fire in the children of the Great Parents- and this means ALL children, humans included. In the mythology, the Son and Daughter also metaphorically represent all human souls who are endowed with conscious awareness of the Fire. The Fire’s activity is different in character when wielded by the Son or the Daughter, but the end result is the same- the Fire brings about recognition of wisdom and truth, which leads to immortalization and apotheosis.

What must be borne in mind here, as well as below in the discussion of the Lightbringer, is that the Son and Daughter of the Mother and Father are not just divine beings- they are metaphors for the Human Soul. The events of their mythology are symbolic of each and every person’s experience on their journey through the tides of Fate, Life, and Death, led by Love.

The Daughter, who is sometimes called the “Fair Queen of Elfhome”, to set her apart from the Dark Queen of Elfhome (a name that usually refers to her Mother) is the sexual force of the Mother, the haunting, seductive and lovely, but dangerous daughter of the Earth. She is the living force of the countryside, the Heath- and her name ‘Horn’ conceals a secret that unlocks immortality. Lady Horn is the spirit that teaches the Wise; she is the

Mistress of the Craft and all families and covens of the hidden craft. Her cats are forever present. When she rode up above, on the serpent-tracks, Her name was Lady Tara De Rosilea. She was the Queen of the Heath, and the spirits of the Land, (the Wanes) and the Hidden Folk within and below it.

Her primary attributes are Fire, Cunning, and Sexuality. She is the “Dame Venus” of legends and lore, as well as the Queen of the Underworld, or the Kore. Dr. Peter Kingsley has recently proven the connection in the classical world between Venus and the Queen of the Underworld. As one of the Daughter’s signs is the Rose, she is also connected to the Rose Queen of the Afterlife. It is very, very important to realize that this Daughter is a mythological “re-emergence” of her Mother into a very active Hypostasis.

Tara De Rosilea is very much seen as a survival of the figure of Freyja or Freya, from Northern paganism. If you read the myths, you will see that Freya was also a child of the Earth Mother, and bore all the attributes of the Daughter, up to and including a shared rulership over half the dead, along with Queen Hel (a figure that is cognate with Dame Hyldor) and Freya was the Queen of Wanahame- the home/spiritual dimension of the Wans, the Land Spirits or elder Gods of the Land and Nature. Freya was likewise the Goddess of Witchcraft.

As the Dame represents the Darker and more passive mysteries and realities, this Daughter shows the active and fiery essence that acts in tandem with them. When “The Mother” is encountered, it is normally the Daughter that is met, though by meeting the Daughter, one is meeting the Mother after another manner of speaking.

As we will see below, in our analysis of the Housle, the children of the Great Parents being the bearers of the Being and Essential Fire that comes from their parents (the Dame and the Horned One are the original beings and bearers of the Cunning Fire, and their children likewise acts as bearers of it, and channels for it) is very important to understanding the deep significance of the bread and wine in the meal sharing rite.

### **The Father, or The Horned One and The Son, Earendil, or the Lightbringer**

Here we come to the figure of the great “Father Nature”, the Horned God, who is the primal and all-pervasive Divine Masculine force of Nature. Even though he is referred to as the “Earth Father” or the “Earth God”, for he is the Masculine Spirit of the Land, it is important to remember that he is the God of Nature as a whole- the waters and the sky as well. This is the root of the ‘All Father’ conception. He is the Father of all life, all plants, animals, humans, and the other Gods, all of whom he sired with the Dame.

This particular figure appears in all mythologies worldwide, particularly in European mythologies, and is a central figure to the modern craft, just as he was to older faiths.

This being appeared to the mythology of Witchcraft as the Horned One, with a torch or light between his horns, and was venerated as the source of the Cunning light or fire that was embedded within the essential being of humans, and which made Craft possible. What is important to realize here is that he is the SOURCE of the light- the light itself, and the Being who shared it with mankind, was the “Son” of this being.

Harmonics to this can be seen in Christianity- Lucifer was the Son of God, his firstborn archangel who then led a rebellion, and in so doing, underwent a “fall” into the world, where he brought the Serpent’s Gift to the primal parents of humankind- granting them cunning, the power to recognize good and evil, and to shape the world in accordance with their own desires and wishes, on their own power.

Just as the Fire-Bearing Daughter and the Earth/All Mother overlap, so do the Firebringer/Lightbringer Son and the Earth or Primal All Father. As the Primal Father represents the Source, so does the Son represent the Child of the Source, a child which still embodies his Source and bears its power, the Fire, which is the essential stream of reality that flows through them all.

The Son of the All Father in fact represents an “evolution” of the All-Father’s force, a refined “child” who shows forth the primal divine Fire in a more subtle and pure manner than his Father, a Father who manifests it in a much more hoary and primal way, mostly focused around fertility and savage, deep power or impulses, and deep, intuitive layers of wisdom and reality. The son is his father “come again” in a new form, and yet, still a different being; the old paradox.

The Horned God, this most ancient of all conceptions of divinity, was the fertilizing force of the Ground, the Mother, and the sky. The light between his horns showed his power as source of Fire and Light. He was always venerated in pagan faiths, for these source-functions, and for his countless other gifts and powers. He was the Lord of Beasts, the fertilizing force.

Most importantly for our discussion, he was the Lord of Life and Death- a being who represented, mediated, and controlled the forces of sexuality; he was Eros or Love’s channel into biology, which led to involvement in life’s many changes, and death, and what lay beyond death- in his brighter forms, he was the Puck of the Forest Green, ravishing and rutting; the sheer physical and instinctive joy of life and sexuality; in his darker form, the Dark God of the Dead in the Underworld, the necessary other face of ever-changing life.

His son, the Master- the Lightbringer, the True God of Craft, was responsible for endowing Awareness of the Divine Fire onto a certain group of animals who were children of the All Father and Mother- those animals called humans. What we were after the endowment of the Fire was not what we were before, as the presence of this Fire, or

the Awareness of it, pushed us into a “between” state, no longer **just** animals, but also not yet fully realized divine beings. The Lightbringing Son, the “Master”, was the teacher of Craft to man, the culture-inventor, who also bestowed the capacity for the Word- or language- on man.

The Christian idea was that this endowment was against the will of the Father God- and some Pagan mythologies present a similar portrait; the best example is how Prometheus had to steal fire from Zeus and the Gods to give it to mankind, and how he suffered for that, much in the manner that the Serpent/Enlightener of the Eden story suffered.

What most people don’t realize is that the “suffering” element comes not purely from the divine reality, but from a mixture of the human experience of the Fire along with what the “Son” represented.

To begin with, the Cunning Fire is dangerous, just like physical fire. With it, mankind was capable of great wonders, and great horrors. “Innocence” was gone once mankind began the “awakening” process, that is, once he had command of a new and abstract Awareness brought by the Awareness of the Fire, because after that point, mankind was no longer held bound and balanced purely by the forces of instinctual nature. Call it growing pains, if you will- but there is another element, which will be expanded upon.

As I said above, these “Sons and Daughters” of the Parents refer not only to the Daughter of Fire and the Light Bringing Son; all humans are also “sons and daughters” of the Parents. In mythology, the Light Bringer becomes an image of the Human Soul, which has undergone its own “fall” into mortal experience, complete with its vicissitudes and sufferings.

We will also see how the Fire-bearing Daughter likewise underwent her own sufferings and ordeals, and how she too, can be seen as emblematic of the Human soul and condition. Of course, do recall that the mythology of these beings is meant to be metaphorically related to the condition of humankind, but that does not mean that these beings are nothing **BUT** metaphors- they are also fully aware and real beings. That there are two levels to understand them is important, however, because Mythological realities **HAVE** to overlap with everyday human realities, or they are useless to us.

The truth of the matter is that when the Lightbringer endowed mankind with the Awareness of the Cunning Fire, he entered into our experience; he merged with us. Our own stories and His stories became one story. The same can be said for the Daughter- our relationship to the Fire within (for all things, god or human, plant or animal, are related directly by sharing in the essential reality of the Divine Fire) makes us part of her story, and She part of ours. Her ordeals also became emblematic of the Human souls’ ordeals.

The Son of the Horned God also wears horns- his overlaps with his father are immense, and again, see the discussion on the relationship between the Mother and Her daughter to understand this. It is a mystery, and a very important one- one that can easily be realized if you think it through.

If the Primal Father was seen as a candle flame, his Son would be the light cast by the flame. light and flame are not the same, and yet, it is hard to separate them- one could say that they are not truly different; The Lightbringer draws his great power FROM Nature, from his origins, from his father, and he bears this power, carries it forth- and he shows this by wearing the Horns as well. If you have seen the Son, you have seen the Father, but the son is a mediator of the primal forces- he is the “go between” that brought about the possibility of the connection between humans and the primal forces from which we were born, and the possibility of a new relationship via new awareness with them. This was part and parcel of becoming Like them, in a greater way- a step on the way to our own divinity, which was growing in us from the Seed of the Cunning Fire.

There is no notion in Craft mythology that the All Father resented his son for bestowing the Fire of Cunning on humankind. It was a Fated event; it had to come to pass. Of course it would cause pain and mayhem, as well as wonder and beauty- but keep in mind that this endowment was not only a necessary step in the development of humankind, but a part of the unfolding of the World-Fate. Because of it, Gods, Spirits, AND Humans stood to gain from regeneration and realization.

### **The Child, The Horn Child, The Son of Light, or The Master**

This figure is a very universal figure, and key to the entire Housle mythology and ritual complex. In short, the “Child” is what comes of the entire Mythology- any western mythology. The Child is the culmination of entire mythologies; He is the child of the Daughter who bears him after all of her ordeals, the Daughter who, when taken as a metaphor of the human soul, shows us that the Child is the fated outcome or the divine being/reality that will emerge from each of us when our own many involvements in life, death, and Fate comes to a culmination.

In the masculine mysteries, we have the story of the Lightbringer’s “fall” or descent into the world or into matter, which is a metaphorical way of describing the entry of the divine fire into the clay of the mortal world, or into us. His fall into involvement with matter would culminate, after the Eons, with his “second birth” as the Child, the perfection or distillation of the divine essence that became part of the mortal world.

If you consider it for a moment, the Lightbringer’s mythology is the entire Underworld Experience as seen from a divine perspective; while humans must journey “down” into the underworld, to undergo its tests and initiations, resulting in a transformed or perfected psychic being, so the Lightbringer, from a “higher sphere”, likewise journeyed “down” to the same experience here, in our world.

The transformed and perfected being of pure light that is born from the soul of man, and simultaneously from the soul of the world, IS the Lightbringer come again- after his

many initiatory experiences of life and death and all in-between. When this Child comes from the Soul of the World, that is, when we read of it in mythology, we are speaking of the Son of Light himself- but when we experience it coming forth from our own souls, our own essential beings, the “God” that is being born, the transformed psychic being, is us. The final outcome to us, of the Fire-seed being planted in us, is transformation into the undying Daimonic state of immortality.

The “Child” most directly shows the final product of the evolution and distillation of the eternal Stream of cunning fire, which began in the primal parents, was passed on and through their children into fate’s vicissitudes, and which then was born as THEIR child, born “purified” and perfect- the Child shows the Fire and Light of Cunning in its perfect form, and so must be seen as the “Lightbringer perfected” after his Fall. Remember that time is not linear; this event, this perfection, has already “occurred” in the non-linear Otherworlds, which act as the eternal and internal basis for this world.

When the Lightbringer (whom we call Orvendale) is met, he is already surrounded by the culminating light of his perfection, the light of the True Fire, the Hidden Fire, clear light of the deepest reality, which he embodies. This is why both the Child and the Lightbringer are both called “Master”. Orvendale and the Child are also likewise also both called the “Son of Light”, but for different reasons- Orvendale is the Son who Bears Light, who grants it, who is the channel of it from its source to others, and the Child is the Son who IS Light, what the light has become once it has completed its descent or involvement.

Once again, when you examine the chain from Father to Son to the culminating Child, you will see the pattern in the Father, Son, and Child- Source of Fire, The Activity of the Light it casts, and the perfected Light itself, evolved from a line of Spiritual and Godly descent, and evolved through Fated entry and involvement with the Human/Mortal Sphere, into the perfection of the Mystery itself that lies beyond Fate or Life and Death, that Greatest Mystery that lies beyond the beginning, that infinity which Old Night and Fate concealed all along, and expressed in Her unfathomable and irresistible motions.

A human who has achieved the final culmination of their being, who has “overcome” Fate by experiencing the timeless divine reality that lies at the heart of Fate’s inescapable and eternal threads of life, wonder, forgetfulness, and death, and had been “renewed” or reborn into this spiritual and psychic state symbolized by the Child, is also rightly called “Master” or “Mistress”.

Even though, as has been mentioned, the Lightbringer Orvendale’s re-emergence and perfection (symbolized by the divine Child) is timelessly complete, when the Master Orvendale is met as his “other face”, that of the Dark Guardian, he does not appear to mediate the Fire’s perfected grace, but instead he seems to spread fear and limitation- but, once again, man and myth merge in strange ways, and the mind of a being who is lacking understanding or not ready for the Touch of the Fire will, through his own ignorance or actions, meet not the Bright One, but the Dark Guardian, a reflection of his own lack of sight and limitations. It’s not such a condemnation, for ALL people must face the

guardian, eventually, because all people have conditions in themselves that need to be “tested out” and transformed and purified before they can apprehend Truth and the Light directly and permanently. But it is lack of insight and understanding that can lead people, for example Christians, to see a dark devil where there is really a bright savior.

Bringing forth the Secret Child from the Otherworld, into our own experience, “seeing the Child”, that is, becoming Aware of his eternal presence, IS the key to the regeneration, or the Renewal of the Mysteries. It is also the key to the mysteries of psychic ascension. “Seeing the Child of the Mystery Night” was the subject of many ancient Mystery cults in Antiquity.

If the Child represents the Stage at which mankind will “awaken” or evolve to a new perfection or understanding, it is very interesting to point out the obvious: that it is not Mankind, as we normally think of him/her that will actually achieve this spiritual triumph and overcoming, but it is the *Son of Man* that will. Humans, at their current stage, are only capable of awaiting the coming of the Divine Child, before they can achieve the ultimate. The Lightbringer/Child perfected figure can be rightly called “The Son of Man”. Of course, before you consider man “doomed” or incapable of achieving anything except a long wait for a redeeming force, remember the timeless nature at the Heart of Reality; the regenerating Child will “come” at any moment, to anyone who attains true Awareness and recognition of the Mysteries and their Truth.

In Alchemy, the Child was also mentioned- as the key to the entire system. The Child was the transformed and perfected divine psychic being of the Alchemist, born during the “conjunction”, that is, when the alchemist underwent the internal marriage of their mortal self to their otherworldly self. But it wasn’t done at that point; the Child so produced was lost and forced into a dark phase of fermentation, the victim of dark forces- and the Alchemist had to find a way to discover, rescue, or raise the child from that state.

Again, mythology resoundingly backs this pattern- The forces of Chaos always threaten the divine Child, killing, stealing, or imprisoning him outside of time; through some means, the child is plunged into the unformed world, as was the Baby Dionysos plunged into dark Chaos and Hades when the Titans attacked him, and as was the Young Son or Child from Celtic Myths, the Mabon or Oengus, kidnapped or stolen away to imprisonment in the Otherworld, before heroes could release him.

This whole pattern was of the Child being taken before being rescued from its timeless state, or of the child being found and rising again into perfection and bringing completion to the entire cycle of Serial Time and Fate, by regenerating all things- and most importantly- by raising his Mother, the Earth, into an immortal state. This is how the Child produced from your own soul’s many experiences and wisdom-understandings will immortalize your own being and consciousness. This is the pattern laid down by the strange language of mythology.

## **The Feminine Mysteries**

We will take a moment now to examine the specifically feminine elements of the Craft Mythology. The Feminine Elements, of course, involve the Dame and her Daughter; and many of their stories can be found in the canon of folklore from all European countries- from Faery Queens to Faery Godmothers, to Woodwives, Princesses and Maidens, and Otherworldly wives and lovers. Genuine Pagan Mythology again provides us with older and more stable patterns from which we can seek an older, deeper, and more “European pagan universal” understanding of where some of the post-Christian folklore was coming from.

As has been mentioned before, the “children” of the Great Parents, whether that child be the Son or Lightbringer, or the Daughter, are not only spiritual beings in their own right, but also symbolic of the Human Soul. The stories and myths of the Children are the stories and myths of our human condition. The Daughter is a metaphor or a symbol of the Human soul or being; and in most folklore and mythology, she is subjected to ordeals that usually end with her rescue or restoration by a hero, and her bearing of a child.

The Child, as described above, represents a kind of “culmination” to any linear story, just as it is the culmination of a line of divine or mortal descent. It can also be seen as a harmonic to the culmination of the entire cosmos, leading to destruction or purification and regeneration. The fact that so many folk and faery tales (see the Grimm’s canon, for instance) end with the princess or maiden bearing a child, is interesting to say the least.

What is very important about the Mysteries of the Daughter is that she (and the feminine mysteries in general) are more representative of the Craft worldview, as well as those of the ancient mysteries, all the way up to Gnosticism, in which the soul was seen as a feminine power. The Kore or Persephone of Hellenic paganism likewise was a symbol of the Human Soul- this was part of the key to understanding the hallowed Eleusinian mysteries.

A myth-pattern for the Daughter goes like this: the Father, in his rather “Sky based” form of worldly fertility mates with the Mother, and the Daughter is born. The Daughter is then abducted or otherwise seduced/taken down into the Underworld by a darker “brother” of her Father, (who can esoterically be seen as the darker face of her father, the King of the Underworld and Death) where she passes through the various terrors of the underworld (and her own fear of being taken from the world above) before She bears a divine child, who is later responsible for lifting her (and through her, all of the souls of the underworld and this world) to the blessed, realized state.

Such is the pattern that we observe in the Greek myths of Demeter, Kore, Hades, and Brimos or Dionysos-Iakkos, the glorious child that Kore bore to Hades, and who was part of the revelations of the Mysteries of Eleusis.

This pattern is deep and important- it can be stated in more succinct terms: The “Soul” or Being is born of the Great Mother and Father, and due to the attracting and fated power of love and desire, “falls” into the great entrapment of life and death- and has to go into the Underworld of mortal existence, fear, cyclic change, and limitation, until the penultimate result of that “marriage”, the “marriage” of the soul to the cycles of life and death, is shown- the blessed child. The Blessed child is then taken by the forces of death and chaos, before arising again, and being sheltered to where he can grow up, and then, returning triumphantly to his source, he brings about the regeneration of all.

This mystery pattern is very deep and important- no matter how tragic life can seem, no matter how immense loss can seem, or death, there IS a final and ultimate resolution, a final and ultimate point. From suffering and joy will come the Child- the presence of divinity and the cunning fire deep within all things and events will emerge one day, to sanctify and regenerate all things. All things will be made whole, all things made new.

The Daughter’s fear of descending into the Underworld, or into her ordeals, mirrors our own natural fear of death and the unknown; her fear of “intrusion” or of “ravishing” or even of the normal sexual encounter that awaits beyond seduction is likewise a natural fear of many women before their first sexual encounters. Fate, Life, and Death can be said to “ravish” each and every one of us, and to force us towards our own fears, regardless of what they may be- stripping everything from us, pushing us to and fro, against our will, to we know not where, all from one perspective. These ordeals, as have been mentioned, are not without a point. Fate is not all bad; pleasure and bliss have as much a part to play in the destiny of any soul or being- but it is usually the fearful that occupies our minds.

“Lady De Rosilea” is often seen and described as “riding the fields and tracks”- these tracks, of course, representing the Ghost Roads, to and from the Underworld or the Otherworld; it is a symbol of the soul moving from one reality to the next, from one phase of life to the next, through birth, life, and death.

I mentioned the Alchemical Child briefly above- and the myth-pattern of the Daughter helps us to understand something of the Child’s origins. As was mentioned, the Alchemist who “wed” their innerworldly or otherworldly mate brought about the birth of the child, and what is important to note here is that the child is born of a union of two worlds- this world, represented by the alchemist, and the Otherworld, represented by the Spiritual Bride or Groom.

In the Daughter’s mythology, she represents the human being of this world, and her seducer/mate, the Lord of the Underworld, represents the “otherworldly partner” that she is joined to in a conjunction. When male humans attempt to recreate this mythological pattern in their own mind/world, the whole process is “moved out” one step, and the male seeker of the Mysteries becomes the “worldly being” and he seeks the Daughter, who becomes the “Fetch Wife” or the Otherworldly mate, who, in conjunction with him, brings forth the Child. Feminine initiates actually engage this myth on a more immediate level, taking on the role of the Daughter themselves, and seeking the spiritual union with

the Dark Lord below, who becomes the Fetch Husband, (and in time, reveals himself to them as the Lord of Light). It is in this way that the Child is born of their union.

The Rest of the Feminine mysteries involve the secret, inner basis of the feminine- the power of motherhood and generation, which is embodied in every woman; the powers of slow, steady creation of life, and the ongoing continuity of life. The stable and firm basis of the feminine strength is the backbone of human societies; it is linked to the stability of the tribe, hearth, or home. Women, who naturally embody the Dame/Daughter, and therefore the source of All, and Fate, are seen as being naturally more in touch with the deeper mysteries of the Craft and the things that symbolize them, such as the act of spinning, the earth, and the moon.

Only females pass mitochondrial DNA to their children; mothers therefore have a special and unique connection to their children, which gives them the hallowed status in tradition of being the members of the “Distaff Line”, or the means by which Ancestral Spirits return to incarnation. It was the “red line”, the “blood” or “womb line” of the Mother’s family that the dead used to re-enter serial time in the form of reborn humans; this is a deep mystery that is central to the importance of the deep feminine.

### **The Masculine Mysteries**

The Masculine mysteries have been mostly discussed in the preceding sections; only a touch up is required here. The Masculine mysteries revolve around the Fire, and the descent of the Fire-bringer into the realm of mortality, its (His) merging, incarnation, trials and ordeals, and finally death, rebirth, and triumph. The lord of Fire and Light, the Son of the Father, cannot and does not triumph without the force of the Feminine to act as his firm basis, his ultimate source, as well as the perfect objects of his love, and finally, as his healer and redeemer, as we shall see.

Of course, the Masculine mysteries have their origin in the primal figure of the Horned God, the Father; and Fatherhood, in its most deep and basic sense, is an important theme. Fertility mysteries, linked to the sign of the phallus and even to lightning, rain, and thunder. But these mysteries, that of organic survival and propagation, are only the first layer; the emergence, evolution and entry of fire and light, and therefore cunning and crafting, into mankind and the human world, is the central focus.

Blacksmithing, a traditionally masculine task and art, was the best overall Metaphor and representation for Masculine craft, for using creativity, will, skill, and Fire to shape the raw ores of the earth into precious metals and treasures. This is a great metaphor for Man’s ability to use the Fire and the Word to shape the world, to be a creator himself, and not just a created or birthed being.

The Son of the Father, or the Lightbringer's "fall" into matter, the descent of his sanctifying and awakening flame into the common clay of mortality, is also the "point" at which he enters into the human experience, and has to undergo, not unlike the Daughter, all of the vicissitudes of Fate, and all of the terrors and wonders of the entire Fate of humankind.

He sacrifices himself to this, that a greater emergence may follow, a greater regeneration, that he may rise in greater glory, purified and glorified by his ordeal. His sacrifice into matter and into the fate of Life and Death is a higher harmonic to the sacrifice of the Ego or lesser self to the greater, darker and unknown Self in the Underworld Initiation, and like the Underworld Initiation, it is not fully over until the "circle is completed" and the glorified essence returns to its source.

Sacrifice in this sense is the true heart of the Male Mysteries, and its many mythological harmonics are easy to see, especially, as I said before, in local "sacrificial king cults", wherein the localized focus was on the regeneration of crops and animal life. These things should be seen as just miniature expressions of the regeneration of time and the whole world, and all its inhabitants.

When the Child, or the Son of Light, first emerges, He is often mythologically stolen, killed, or threatened, in such a manner that he disappears and is plunged into the chaos, the unformed darkness of the underworld/Otherworld, or is simply hidden away. His rescue or rebirth, and subsequent preservation, only happens when the Dame, in the form of Dame Wisdom, takes action to preserve him and assure his return- in Greek Mythology, the Child Dionysos, after being dismembered by the forces of Chaos in the form of the Titans, has his heart taken by Athena, (Wisdom) and from her, the Heart is given to safekeeping, where it is used to regenerate the Baby boy, that he may grow up and return triumphantly to redeem and regenerate all.

In this manner, the Divine Feminine acts as the assurance of the survival of the Child, just as, in earlier times, only women could assure the survival of any child.

### **The Housle, Mystery In Substance**

Now that I have laid down the necessary notes for a deeper understanding of the Housle, we can begin the heart of our discussion.

The Housle is the ritual or sacrament that embodies all of the ideas and mythology that I have spoken of so far. In doing so, it is also the symbolic, (and more timelessly speaking) the actual culmination of the universal pattern.

The reason why this is so is deceptively simple- because in the Housle, the mythology, and all its symbols and metaphors, *And the essence of the beings behind them*, **becomes transferred to the world of substance.**

The substances of the Housle all have perfect parallels with all of the mythology we have been describing. The chemical interactions of those substances, from plant to chemical, all tell the same story, as though the universal pattern was written onto the pages of Nature herself, which of course it is- because Nature is the SOURCE of the pattern, the source of it all.

The Housle, like any ritual, can be taken on many levels- on one very crucial level, the Housle acts as a “combining” sacrament, in which the otherworldly forces and the human participants are united; this is its primary religious function, and another echo of the “marriage of the Otherworld and this world” spoken of above, which can, by practise and Fate, lead to the birth of the Child of Regeneration and Renewal.

Most usually, the “union” brought about leads to a mystical identification of the human participants with the beings to whom the Housle is dedicated, which has its own vital use, for “magical” reasons as well as worshipful ones. No matter how you take or understand the Housle, it is a very transformative rite.

But there is a deeper level to the whole process- and that is, of course, the point of this essay. Understanding the deepest layers of the Housle can *\*also\** bring about the deepest transformations. Another reason to understand the true depth of the Housle is to add a deeper sense of reverence to it, for it does contain and embody all of the deepest mysteries of our pagan forebears.

Let us begin by looking at some parallels between the substances of the Housle and the deep Mythology that lies at its heart.

## **Bread and Wine**

Bread and Wine are used in the standard Housle, though mead is also sometimes used as a replacement for the wine, for reasons that we will discuss. The bread and drink are supposed to be “dark” or “red”, mostly because the “food” of the dead, or the food of the underworld was traditionally held to be red; the pomegranate seeds, always a fruit associated with the underworld and the feminine mysteries, were red- the Daughter herself ate pomegranate seeds while in the Underworld in the Greek Myth.

The color red was traditionally associated with not only blood and life, but with the primal givers of life; some traditions referred to the Dame as the “Bloodmother”. The ancients in the British Isles were sometimes buried with their bones or bodies smeared

with red ochre or some other coloring, as well as the bones of killed animals, like deer, that the community consumed, to ensure that the dead would return to life.

The “Red Meal” is another name for the Housle, and this is easily explainable. The living eat the food of the dead, becoming “like dead” themselves, so that the dead can eat the food of the living. A two-way sharing and regeneration occurs, on one level.

But all of this talk is only a very old “necromantic” strain to the Housle; these mysteries exist in the Housle alongside the ones we are discussing here.

Before we go into the symbolism of bread and wine, we have to discuss the origins of bread and wine- and the answer to this question or origins is known to everyone: wine comes from grapes, and bread from wheat.

And here we begin to build parallels:

The Earth itself represents both the Mother of All, and the Earth Father, the impregnating force of Nature; The Earth and Waters are the “Primal Parents”.

The Grape vines and Wheat plants are “Children” of the Primal Parents. Like in the Greek Mysteries, if Demeter was the Earth, Persephone was the Grain or wheat that grew out of it.

The Grape vines and Wheat/Barley are the Children. They occupy the same place in the Housle as the Daughter or the Son/Lightbringer occupy in the mythology.

We have seen how both the Son and the Daughter (and all human souls) have to undergo many tribulations, pains, births, deaths, and journeys throughout their fated involvement with the World. We have also seen how the mythology shows that a divine reality, a brilliant, radiant Child or perfection arises from the sum of that experience, a child which is the total and perfect embodiment of the divine Fire or essence of reality, which is passed in various degrees of force and manifestation from the First Parents to their Children, and then to the Perfected Child.

The Grape is associated with Masculinity and the Son (think of Dionysos from Greek mythology, and his traditional association with the vine) because of the fact that the grape is a seed-pod, full of seeds, not unlike a testicle with sperm inside it. The grape is taken and smashed and pulverized and put through a great ordeal, before the “culmination” of that process results in Wine.

The Wheat and Grain is associated with the Feminine, for mythological reasons, mostly- and because when the grain is reaped and taken and put through its own ordeal, the crushing, milling, grinding and baking, the “culmination” of that process results in Bread. Round dark loaves, like the Earth itself.

The Wheat/Daughter and the Grape/Son both undergo their ordeals, and just as the Son emerges as the Child of Light, so does the Wine emerge from the grape; just as the Daughter gives birth to the Child of Light, so does the Bread come from the grain.

The Bread and Wine both represent the Child. We will discuss this more in the section below, but first, let us look once more at the paradoxical and yet organically simple relationships between these beings:

Just as the Grain and the Grape is not the same as the earth that it grew out of, and yet, cannot be truly separated from the earth, for it relies on the earth as its ultimate source and bears the life of the earth within it, so the Son and the Daughter are not the same as the Great Mother or Father, and yet, they cannot be truly separated from them, as they rely on them as their ultimate source, and bear the being and life of their parents within them.

The Child has the same relationship to the Children that precede him: The child is not the same as his mother, and yet, he cannot be separated from her, for he relies on her (and the ordeals she went through) for his ultimate source, and bears her life within him on some level; and the Child is not the same as the Lightbringer who fell, but yet, he IS the Lightbringer, in a new perfected state, a second coming or resurrection/re-emergence as it were. The Child could not be without the Lightbringer's fall and ordeals, and yet, they are still not the same.

Bread and Wine are not wheat and grapes; they are something else; and yet, they aren't truly separate, nor can they be separated chemically, from Wheat and Grapes. Different, and yet the same; a paradox whose eternal reality and resolution should be easy to see and accept now.

The alchemical child born of the human soul during its ordeals (ordeals that are expressed in Fate, in the Underworld Initiation, and also symbolized on the whole by its "marriage" to its otherworldly mate) is NOT the human that helped give birth to it- but as the human soul purifies itself, and finally overcomes the limitations that remain on it, (thus symbolically defeating the forces of chaos that "threaten" the Child) it realizes that the Child is in fact its deepest self, and the process is complete.

## **The Chemical Transcendent**

There is where we come back to a very central theme- that of the Fire. As has been stated before, the "central" reality behind and within all these beings and motions of Fate is the Cunning Fire, or the Fire at the heart of reality. This fire is not only the "wishfire", the miracle-creating substance of what we (and all other things) are, the divine essence, the True Life, but the substance that, when awareness of it has increased even a little, allows for Craft and Art. Full awareness of it will indeed lead to full apotheosis, full awareness

of and merging with the divine reality which is the only true and real reality of everything, including us.

This “Fire” begins in the infinite and the unknowable which is beyond or “hidden” by the Old Night of the very “beginning”- so the ultimate and infinite source of the Fire is nothing that anyone can even conceive of or debate about. But, it comes forth THROUGH Fate, like everything else, eventually emerging in many intelligible forms, always moving down and outward through the cycles of Fate, through its many ordeals and transformations, finally emerging in its perfect form- and at this point, its return to the source is the “end” of the cosmic cycle and its regeneration.

The Offerings of Bread and Wine speak a strange language of Transcendence, for they are perfect images of the equally-as-perfect Child. The reasons why are many.

Part of the Mystery has to do with fermentation. Fermentation and Transcendence have a relationship, as follows: we begin with the Source, or the Dame/Earth herself, and all that those sources entail: the ultimate dark origins, and the green earth itself. Entwined within these origins is the raw and primal Fire. A child is born, in this case, the grape vine, which is the “Son” of the origin, and likewise, a bearer of the Fire, an expression of it, containing it, however the Son’s fire is of a more specific, less “raw” or primal character. That Son undergoes its ordeal of destruction and transformation, and from the ordeal, a Child comes- Wine.

The Child, or Wine in this case, is the third and final part of the chain, and the final, perfect expression, the most “e volved” expression of the Fire, which it too now bears and shows. When the wine is placed on the tongue, the Fire can even be “tasted” and felt. If enough of it is consumed, an alteration of mind and body takes place, a dreamy trance state of types; the passionate fires of the body are aroused by it; a certain wantonness and pleasure.

The Wine, or any of the “children”- such as bread, ale, or mead, is the “third” thing; are not the Wheat or grape or honey that acted as their source, and yet, they cannot be separated from their sources, anymore than THEIR sources could be separated from the original source. The wine, the bread, the ale, the mead, all these final products, which represent the “Child” in substance, are the Transcendental elements.

They are called “Transcendental” because when you look at it, they alone rise out of and beyond the duality from whence they came: If the Dark origins, the Great Parents, are the negative reality, and from the negative reality, comes forth the Son and Daughter, the positive expressions or realities, the final products, or the “Child” substances, come from both the positive and the negative forces before them, but are indeed different from either. They are the transcendental, “in-between”, not positive or negative, but both and neither; and something else besides- they are otherworldly; the fulfillment and resolution of all dualities and forces that have come before.

Honey and Mead deserve special mention here, because Mead is a very special drink. It was considered the drink of the Gods for many European pagan cultures, for some very special reasons. No substance more than mead shows more “between-ness” or natural transcendental reality than mead; this is because it is made from honey, which is created not on earth, nor in the air, but in beehives which are suspended between the sky and the earth. The Earth acts as the “Mother source” of the pollen that makes honey, but the “Daughter” is the honey itself, which springs from the Hive- and the Hive itself is ruled over by a great Queen, a Queen Bee, who has always been taken by pagan cultures to symbolize the Dame herself. From that daughter Honey, after it has been put through its ordeal, comes the Sweet, pure and golden fiery child of Mead.

Mead’s true sweetness, its golden color, and its origins in a symbolically powerful “in-between” place between earth and sky, at the hands of a Great Queen and her servants, has given meads the reputation for being the food or drink of the Gods since time out of mind. The Horn Child representing immortality and perfection of divinity was described as Golden, as were the apples of the Western Isles, described as Golden, and they too granted immortality and renewal. Iduna’s Apples from which the Northern Gods renewed their youth were likewise golden.

Where the Earth’s children that we call Grapes and Wheat grow from the earth, the Daughter Honey comes from “neither ground nor sky”. Mead was, for this reason, seen as especially potent as far as chemical symbols of immortality, divinity, and the Transcendent. There is a great mystery here.

Now, before we begin to wind this discussion down to our final points, we can make these observations: We have firmly established the many deep levels of the symbolic relationships of the Housle components and the key spiritual icons of the Old Craft, and even to key ancient mythological patterns. How do we “bring it all together”? What is the final element? How does this all tie smoothly into to the actual, ground level performance of the Housle itself?

This brings us all back to where we started: in the notion of the “culmination” of the world-cycle, and of the universe, and its purification by fire and re-birth. The Housle Sacrament is doing nothing less than showing the pattern of the Universe reach its culmination and renewal.

An elemental scheme can be applied to the entire evolution of the Fire of Reality, from the grossest to the most subtle: the “Sources” or Great Parents can be represented by Earth and Water; the Son or Daughter by Air, and the Child by Fire; At the culmination, the Fire returns to its source, to purify and renew it- the Last returns to the First, the Omega to the Alpha, the Fire returns to Earth and Water. The merging of the Source with the Child, the Mortal with the Immortal, sanctifies and “lifts up” the mortal to the rebirth it as an immortal. The Last becomes the First again, and the First becomes the Last.

The Body is a creature of Earth and Water. The words you use in the Housle are of air; the fiery substances of Wine or Ale or Mead, or Bread, are themselves the Child. By returning the Housle bread and wine, by your consumption and absorption, “to” your body, to the Earth and Water, you are “completing the loop”, which purifies and renews you.

The Renewed Earth and Waters, the Regenerated Mortal, have become Earths and Waters and Mortals OF FIRE- they have had their mortal appearances and elements burned away in the Fire of the Transcendent, leaving only the pure essence, leaving only what the Child represents. All that is left is the perfection that was before Fate began a new world system; the Golden Age is restored, the world made anew.

In the Ballad of Thomas the Rhymer, The Fruit on the Trees of Elfhome are considered to be poisonous in their natural state. They had to be transformed by the Queen of Elfhome into Wine and Bread, to make them safe for Thomas to eat. The primal force of the Fruit was deadly, until it was transformed, by Thomas’ devotion to the redeeming feminine, into the Bread and Wine of the Housle.

Symbolically, this is saying something that should be quite easy to comprehend now- the Fruit (Grapes, Wheat, or any fruit growing from the ground) is of the “positive” polarity, and the Ground itself is of the Negative; to eat the raw fruits in their natural state, while in the Innerworld of Elfhome, is to choose death, because in Elfhome, everything that appears is symbolic for an outer force, and the forces that the raw fruits represent are the “positive poles” of any organic duality. To choose to live in a world, or to be involved with a Fated chain of experiences wherein distinctions like “Mortal and Immortal” and “Good and Bad” and “Life and Death” and “Right and Wrong” are dominant, is to choose to be mortal, trapped by the common mortal dualistic perceptions, and to choose to eventually die one day.

But when the Queen transforms the primal forces of life, embodied by the Fruit, into their transcendent forms- bread and wine, they are no longer “of the dual forces of life and death”- they now represent the TRUE immortal state- which is not “either this nor that”- it is a mysterious third state that is separate from all dualities, and yet, somehow mysteriously related to them.

It is (as Thomas then saw, after he ate the Housle with the Queen) the mysterious “Third Road” between the Road that leads to Life and the Road that leads to Death. The Third Road is the way that the Hidden Company follow, the way of the Master-Men and Master-Women. It is the Hidden Road that the Witch-Way reveals to those who understand.

To truly exist, to be aware of what you REALLY “are”, is not to be an individual, nor is it to be “one with all”. Those are just dualities, neither of which truly sums up what we “are”. We are both of those things, yet fully neither, because we are something still greater, a third mysterious thing, which the Child represents. And the Housle is the Key to it all.

## **The True Relationship of Fire to Man: What the Master Did**

And now, we come to our first final point: what the relationship is between the Fire and Mankind, and what the Master really did for us.

Many Crafters think of mankind alone as “possessing the Fire”. However, this soundly cannot be; the Fire exists in everyone, every creature, and in everything, from stones to wind to spirits. What is it that the Master “really” did then? Quite simple.

The Master’s Gift to mankind was an expanded AWARENESS of the presence of the Fire. This is a very, very subtle but important point.

Fate is happening, and Fate cannot be stopped. Fate cannot be “changed” as we normally think of the word. None of us are just “participating” in Fate; Fate is not a series of things that are “happening to us”; the reality is that we ARE Fate. We cannot be separated from Fate on any level, and our deepest reality is, as we have said before, a deep strand of Fate, a dark Mystery that the rational mind cannot touch or comprehend.

When a being with a mind, an animal, for instance, is experiencing life and the flow of Fate from which they are not exempt, (for nothing is exempt), the animal can only experience their awareness of the objects and forces around them AS those objects and forces- the animal may have a rudimentary ability for abstraction, (some animals more than others) but no animal has the ability higher than humans, for no animal is as directly, wordlessly aware of the Cunning Fire within as the human animal.

An animal has no choice but to view and experience the forces of the world and Fate as absolutes in their awareness; to have only AWARENESS OF sensory object, and to instinctively react according to them.

But a human, on the other hand, has a special gift, a special way of experiencing the same sensory objects- humans have “another level” of awareness added in to the basic animalistic awareness- humans can be AWARE of the fact that they are AWARE OF things. That’s the key. When an animal is aware of trees around it, it experiences its awareness AS the trees. Humans can be Aware of the fact that they are aware of the trees; in short, Humans can be aware of their awareness as the trees, where animals simply experience their awareness “as” trees.

Objects of awareness have a deep and unified relationship to the perceiving awareness itself; awareness is like a mirror for the objects of awareness. Where the animal lives it’s life staring at the mirror, never wondering for once about it, humans can be aware of the mirror; they can abstract their deepest perceptions away from it, and *realize that they are realizing*.

This strange gift leads to a host of other powers, such as language and imagination. It also has a unique property that we must speak of now- the power to make contact with deeper realities. This quality is also what gives human awareness the ability it has to act as a conduit for the forces that the symbols of the Mysteries conceal and represent to our conscious minds.

Before we plunge into that discussion, let us say one more thing, and use our “elemental scheme” example that we used above to make our point: The Earth and Waters represent the basic awareness that all things share. The Fire represents a transcendent drop of a new or evolved awareness. When the humans of the clay were given the drop of Fire by the Master in the first mornings of the world, an added level of ‘awareness abstraction potential’ became a part of mankind’s mindstream. This potential, as we shall see, is a gateway to the transcendent, a slumbering seed of divinity, waiting for awareness and understanding to make it blossom through Fate's unstoppable processes.

### **The Myth Pattern is the Door; Awareness and Understanding the Keys**

Awareness, as I have said, has a deep relationship to the objects of awareness. If you have a lot of room to abstract and manipulate your own awareness, you have a lot of room to experience the unchangeable forces of Fate and Life in many different ways, and, it seems, an ability to throw the weight of your own will around a bit and make your stay in Fate and in the world a lot more comfortable or safe. You can build houses and make weapons, as opposed to just sleeping in the forest on the ground, where predators can find you; the list goes on. This doesn’t necessarily mean that you have “changed Fate”; it was Fated that humans have this strange awareness and that we do these amazing things with it.

But Awareness, or Understanding of our special Awareness, and its relationship to the processes of Reality, gives the perceiver a special new choice, when he faces Fate’s threads, and the great show of forces and ever-changing currents that we call our world: it gives a person the privilege of making a conscious decision to choose to be aware of Fate, to “participate consciously” in Fate, with full awareness. This means to turn the force of awareness upon the entirety of your condition, whether perceptually "inner" or "outer" without reservation, and without trying to focus on just one aspect or locus. You must rest in this gently willed effort and allow it to be, for it is the way of your deepest being, a strand of Fate itself; just awareness without conscious manipulation of awareness or narrowed focus; just awareness allowed to flow freely and embrace all things.

When a person does this, their fire-expanded Awareness, which always “touches” and “is one” with the objects and forces it perceives “in the world around it”, can then be aware of something else: It can be perfectly, unaffectedly aware of the motion of forces, and it can take them in WITHOUT BEING TAKEN IN by them.

The awareness can, on one level, participate in Fate, with full absorption, while at the same time, on another level, not being absorbed at all; it can be fully involved without being involved; it can do, without ever doing a thing. We can be aware that we are aware, and discover a new 'seat of self' that is everywhere and nowhere, and which is not vulnerable to our attempts to classify it. The paradox of what we “truly are” suddenly becomes a new way of experiencing everything.

We are the eternal stillness in the midst of motion, and we can recognize that AND experience it, right now. In this state, we can fully experience our own lives and deaths, without ever living or dying. And a state of reality, of existence, where one does not live or die, sounds a good deal like the mythological descriptions of the ‘Golden Age’ at the beginning of the cosmos, when humans lived happily and free with no old age or death.

In this manner, using our special fire-endowed understanding and awareness, we can “re-experience” all things in our life, see them again for the first time, from a new perspective, which is very much like the old one, but with an added ‘transcendental twist’ of Cunning.

How can we achieve the promise of the mythologies? Awareness is the key again, along with understanding. Allow me to repeat something I said at the beginning of this essay:

“...Simply put, recognition of this reality, a direct awareness of it, caused the renewal to occur. It was as though the very awareness of this reality, on the part of a conscious being, “completed the loop” somehow, and allowed the renewing ‘reality force’ to “bridge across” the awareness and to suffuse the consciousness of the one who was aware...”

The Universal Myth Pattern is your door, your map. You know that the Cosmos is born, lives, and dies to be re-born and renewed cyclically. You also know that this “timeline” is far from linear, that these living and dying and renewing forces all actually “exist at the same time” in a timeless way at the heart of all things, including you and your awareness.

Your VERY AWARENESS of these truths is already your mind making contact with them; the realities behind these mythical truths are already merged with you on the level of awareness, because you have made them a part of your mind WITH your awareness of them.

However, simply being aware of them is not enough, because just the basic mechanical awareness of these ideas does not cause any profound transformation of your psyche.

However, if you understand what I have been saying here, and if you understand how your awareness works, you can “re-experience” mythical Truths, on the level of understanding, just as you can “re-experience” everyday events on the level of awareness. And “re-experiencing” mythical Truths always means seeing something new in them-

something you missed the first time, and this “something” you missed was their relationship to YOU, on the deepest and most fundamental levels.

You can have this re-experience mostly just by being *aware that you are aware* of these Truths. Instead of just being aware that something is true, you can be aware that the truth is part of your awareness, and that the truth IS you.

When you “re-experience” a mythical theme or Truth, no longer seeing it as just an object of perception, but accepting it through understanding as a deep part of your own reality, indeed, a feature of the very core of your being- your now more deeply understood and broadly applied awareness suddenly acts as a “bridge”, which allows the very ultimate power of the Truth behind the words, the power of the reality, to flow into you and suffuse you, to transform you.

In short, truly Understanding something while simultaneously being Aware of it allows you to engage it on a deeper level; this allows it to “enter” you on a deeper level and transform you.

On the cunning, subtle, and eternal level, on the mysterious level, this reality becomes you, and you it, and for the first time, you are aware of it doing so- or is it the first time? This Re-Cognition of Truth is actually something that *was* you all along. What you had to do was use conscious awareness to inaugurate the transformative realization in yourself, and the “lessons of Fate”, the “Cradle of Fate that rocked your infant spirit to maturity” has done its job.

By choosing to be conscious and fully aware of Fate and the reality at the heart of all things, you merged with it. Fate was meaningful after all; the participating consciousness realized something one day (a day after the Fire was given to mankind by the Master): it realized that it was participating in nothing less than Apotheosis.

Where does the Apotheosis come from? It comes from the FACT that the cosmos, as well as the phenomenon of “You”, has an ever-renewing Fire of reality at its heart, which overcomes death and destruction.

Understanding the function of the Fire, and being aware of it with your newly expanded sense of awareness, which allows for a new, more proper focus, allows the reality of the Fire to “bridge into” all phases of your self, in a way that you can now experience it, where you could not see it before, because you weren’t aware that you were aware- in jest, it seems as though you were sitting “too close” to the screen to really see the big picture. But from “further back” and “wider” abstract perspective, you can see and feel the presence of the power and the transformations that it is always making at the heart of you.

At this point, you release yourself “into” the myth, into a wordless, thoughtless freedom, and allow the power of reality to work, in mystery, on your transformation. This is where

you let go, (and where I stop trying so hard to describe this ultimately indescribable process). You just let go, and stay in awareness.

The all-renewing fire of reality comes into your being, your consciousness, and transforms you, the only way it knows how- through purifying and renewing you, through burning away the moral blinders that made you fail to realize that what you “truly are” is not subject to life or death. From your perspective, it will feel as though you have “become immortal”. But this too, is simply a Re-Cognition of Truth.

You will have died in the flames and been renewed, and since you have “died”, and gotten it out of the way, Fate’s hard death, which is only a termination of limited perspectives, only terrifying to the confused ego, can never again harm you, nor can the forces of Love force you to wander from life to death to life again, without your consent, for now, you can consciously see where you are going, and, ironically, Fate allows for more room to move, once you realize that you never really “moved” at all.

### **A Mystery Enacted and Absorbed**

And now, for some final crucial words about the Housle, and how it aids in this process we have been discussing. Why a Housle, at all? How does the ritual act of eating and drinking, even if the contents of the meal are harmonically linked to all these beings and forces, help us to achieve the realization of these mythological realities within ourselves?

Simply put, the Housle brings in an added level of “reinforcement” for the mind and understanding. The Housle removes the confusion of just trying to “meditate” on all this and gives us something meaningful and concrete to link our efforts to.

But there is still more than that.

The Housle’s symbolism has a lot of innate power, as a result of it’s deep relationship to the central forces of the cosmos; as we have seen, the Housle can be engaged on many levels.

Every detail of the Housle is volumes deep, and speaks of perfection. We have analyzed what it’s various ingredients represent, and to what they are linked; we have shown how the body that consumes the ‘Child’ in the form of bread or wine is showing the renewal of the Source, the Earth, the Cosmos, and even the Consciousness by the presence of the renewing power at the heart of reality, represented by the Horn Child.

We have seen how the same Child is in reality the transformed psychic realized being of the Housle participant, and like in the myths, the Child “raises up” the “Earth” the Mother, or the Source, which is another way of saying the consciousness and mind and being of the person who followed the universal myth pattern and completed the loop, by

eating and drinking, returning the Child to the source, so that it CAN immortalize the source and renew it.

To this, we have pointed out that our special awareness can allow us to experience this symbolic mystery drama/rite on not just the basic level, but by consciously participating in it, with FULL Understanding and Awareness, we can “merge” with the reality behind it directly, forever altering our Fate, our destiny, renewing and transforming our minds and beings, and overcoming the Fate of death by so doing. By eating and drinking, you are symbolically “completing the loop”, symbolically showing the culmination of mythology, the re-absorption and renewal; and this very act, and the mythological principle behind it, makes the *awareness that is aware, by mystery*, a part of the ongoing and timeless Regeneration.

The Dame will collect the “hearts” of those who have truly merged with the Mythical Truths behind this rite, and see that they are restored after “Death”, no matter what kind of death we are talking about- and in the light of the ever-renewing Truth at the heart of all things, even the sky falling and the seas drowning us, even the fires of the end of the cosmos, cannot “destroy” us, for by truly being aware of it, we BECOME the indestructible, ever-renewing heart of life and existence, which is the only reality. The Housle Rite is our way of declaring that fact and showing it to all levels, from the subtlest, to the most material, in the form of a meal around an altar or a table.

### **Female Redeemer, Male Consecrator**

And now for the last: some people have looked at the Housle rite and asked a very good question, one that deserves answering.

They have seen that the Wine is symbolically a Masculine Substance, and the Bread a Feminine one, but noticed that the Dame or the Daughter is called upon to consecrate the wine, and the Father or the Master is called upon to consecrate the bread. Why is this?

Simple. In the mythology, it was the role of the Dame, in her final function of “Dame Wisdome”, to “redeem” the Horn Child, to renew him when he was in need, and to this end, he returned to her to receive her saving power, to receive his grounding.

The Dame or the Daughter is called upon to grant blessings to the Horn Child, who is the Wine, and see that it finds the stability and wisdom that He needs to complete his task of renewal, which he does. Without her, he could not have done it. And by the power he gave to each human being, we can bring forth his completion, through this sacrament, regenerating ourselves, and our own world.

The Father or the Master is called upon to consecrate the bread, because it is the masculine force that consecrates the female, and the earth, with the fertilizing power of

life that allows the feminine to complete the task of procreation; the sky fertilizes the Ground, and the Earth Father mates with the Earth Mother to co-create her plenty.

But more than that, the blessing of the Father/Master of the bread shows the mythological pattern of the Horn Child, the glorified essence of reality or Fire, returning at last to raise up the Earth, and all beings and things, into immortality, filling them with awareness of ultimate truth and purifying all illusions. It is the best possible ending, and the best possible beginning, all rolled into one; the true resolution and renewal.

### **The Housle of the Green Stone, or the True Housle**

Any of the Housle or Red Meal rites that I have written can be understood, on many levels, through the words in this essay, but it was the Feast of Wren Hill that was and is the “basic Housle” that was used as the “explanation model” for this work.

As I have striven to communicate, the Housle is a “substance corollary”, a physical harmonic to pagan mythology. That mythology is itself a harmonic, a reflection of the deep patterns of Fate, or the World/Universe, the nature of Reality; and the Housle is how you can form a connection between your being, and that reality. Doing the Housle with Awareness of this is the key to making the union and transformation happen.

I have included another Housle here, which is a higher harmonic of the Feast of Wren Hill, and which shows, in one short rite, the entire message of this essay, with the exception of one element- the element that only you can engage- Awareness coupled with Understanding. Through awareness, go “beyond” the words and motions, and yet, do not try to separate yourself from the words and motions, and really experience a mystery-miracle in this Rite.

Remember that your awareness coupled with understanding merges you with the mythological truth-reality at the heart of all things, and through this merging, if you let go, you can change your own Fate or destiny, to a greater, more infinite one. Your awareness coupled with understanding of the meanings of the actions you do makes them take on a new feel and appreciation in your mind and being on a deeper level, and that causes deeper transformations. These transformations, when channeled through a mystery-rite like the Housle, can bring about a renewal that can even overcome death and Fate.

Such is the ultimate message of the myths and the goals of the deepest mysteries. Even the dead can be transformed by this Housle given below- it has the potential to renew the dead, more so than the others, because of its “high spiritual” focus.

The most ideal time to perform this version of the Standard Housle is in the Roodmas season, when Nature shows a glorious vision of Life Triumphant and Renewed.

However, this Housle is intended for deep spiritual practise at any time, and it is especially appropriate for rites performed in the name of the dead, or the recently deceased. If it is done for the deceased, or a dead loved one or ancestor, then in the “trance” portion of the rite, at least one person who is participating will take on the identity of the deceased, by gently ‘opening’ themselves in the all-encompassing reality-experience of the true trance to the essence of the dead person about or below, and allowing the “boundary lines” between themselves and the deceased to become blurred and overlapping. In this manner, the dead person can participate, on a very real level, in this Housle, which itself is the occurrence of a real and ongoing miracle.

Some people worry about the dangers of this minor spiritualist/necromantic practise, and to this, I say there is none; this Housle is done in the name of the Son of Light, which protectively seals the rite and ensures that the dead who are called to or by the Rite (or its participants) emerge as the holy ones, purified in his light already.

A cup of red wine and a plate or bowl of wheat or rye bread is needed for the Housle.

The Housle participants and altar-space is prepared with the Housle Leader invoking the waking dream, or a working trance state, and then kindling a flame at the area, hallowing it with these words:

*“Come forth, creature of Fire,  
Your light only a shadow  
Of the glory of the True Light,  
The Light that will come from the East  
With The Son of the Mother.  
Shine forth here with hallowing peace.”*

A Bell is then rung to announce the official beginning of the Housle.

The Rite Leader can either use an Arthame to consecrate the wine and bread (by dipping its tip in the wine, and laying its blade on the bread) or, alternatively, he or she may simply lift the cup and plate above his or her head while saying the invocations of blessing on the bread and drink. The wine is blessed first, followed by the bread.

### **The Blessing of the Wine:**

Dame Wisdom  
Redeemer of Man,  
Preserver of the Heart,  
Clothed in Fate's night-woven raiment,  
Rise, descend, and appear,  
And be pleased to bless this wine-  
For no glory stands without Wisdom;  
The Exalted One must seek the Source:  
For Power is only perfected when returned to Earth,  
Resolved to the true and lasting well-spring  
From which all things flow.

### **The Blessing of the Bread:**

Son of Light,  
Consecrate this bread  
As you consecrate the Land  
And all who dwell upon and within it:  
Lift up the Soul of the World  
And place the Crown of Heaven upon Her.  
Lord of the True Light,  
Hear the Housle Prayer  
That we may stand with you.  
Though the seas break their boundaries,  
And the stars fall into water,  
By awareness of the Mystery  
We may yet stand in our own Light.

After each blessing, the arms should be crossed on the chest, and the Housle should be bowed to; put down the Arthame (if you are using one) before you do this.

Then, standing before the blessed Bread and Drink, pick up both of the containers holding them, and hold them above the head, declaring:

**I am the Alpha and the Omega**  
**I am the First and the Last**  
**I am Fate and Love**  
**I am the True Life**

**That comes of them All.**

At this point, a horn can be blown, or a bell rung again, or, in silence, the participants can meditate on the image of a blinding light coming from the east, and shining on the offerings as they fill with radiance and life. However, if this image is meditated upon, the radiance and life should be seen as “welling up” from *within* the offerings, and it should be known and accepted in the mind, that this life is coming from some mysterious place, “outside” the world, a place ‘not here nor there’, and yet a place which is not apart from the world- a paradoxical and hidden, yet co-existent, real, and eternal “third” place, which is the resolving seat of all mysteries and the heart of true “life”.

After these moments of silence have passed, following the horn or the bell, or the meditation, the Rite leader holds his or her hands over the cup, and says:

**I saw the Master come forth in a Great Light from the East,  
And He was the Light.  
I saw Time, Sorrow, and Death pass away.  
Only Truth remained.  
Gathered around Him were Blessed Souls of the Realized Ones,  
They of the Hidden Company,  
The Holy Grand Array.  
From the Master’s radiant tongue came words,  
And He became the words, as they were spoken.  
He said:  
“Behold, I make all things new.”**

The rite leader offers a sip of the wine to each member of the Gathering, with the words “Behold: I make all things new”, to which the person responds, “From Earth, come Fire”, and then takes a sip. The Rite leader drinks last, saying: “From Earth, come Fire” before he or she does.

The cup is then placed down, and the Rite leader holds his or her hands over the bread, and says:

**Hail unto thee, Earth, Mother of Gods and Men!  
Be fruitful in the embrace of the All Father,  
And be filled with nourishment for men and beasts.  
Beautiful one, darkly tressed, draped in your Green Gown,**

**The winds and waters impart your blessed words, throughout the ages-  
Says the Mother:  
“I give Fullness and Increase always, though my Truth is Change.”**

The rite leader offers a small portion of bread to each member of the Gathering, with the words “My Truth is Change”, to which the person responds, “Fire, come to Earth”, and then eats. The Rite leader eats last, saying: “Fire, come to Earth”, before he or she does.

The final meditation happens at this point, on the reality of the Divine Child or Ultimate Essence returning to its source to sanctify it.

The Housle Bread and Wine are then carried to some natural place where they can be returned to the Ground itself; if this rite is being done for a deceased person or persons, the remains of the Housle are to be left at or upon the graves of said persons, or at their monument, or some place appropriate, if they have no grave. As the offerings are placed for them, the Rite leader should say:

**“Behold, I make all things new.”**

And a bell is rung, at the area of the sacred flame, to conclude the rite.

If this Housle was not for the deceased, then the offerings are left, in reverence and silence, at an appropriate place, on the ground, in natural bodies of water, at the roots of trees, etc. As they are being left, the leader says:

“As some is taken, so is this given,  
By the sons and daughters of Dame Wisdom:  
For what is taken is truly given  
And what is given is truly taken  
The first and last are wed  
As the Serpent’s tail and head.  
Renewal is always.  
Here is shown a mystery.”

A bell is rung as above to conclude the rite.

