

A young girl with long, wavy brown hair, wearing a white, short-sleeved dress, stands in a lush green forest. She is pointing her right index finger upwards and looking off to the side with a curious expression. She is holding a small, round, light-colored object in her left hand. The background is filled with dense foliage and tree branches, creating a soft, natural setting.

# HANSEL AND GRETEL



# WWW.YULENIGHTS.COM

You received this ebook as a gift, and you may forward it to others, but only in its entirety. It is not allowed to resell this ebook.

This ebook is written by Ædith Empress

<https://www.youtube.com/aedith>

This publication has been written with the greatest possible care. However, neither the maker nor the publisher is liable for any damage as a result of any inaccuracies and/or omissions in, or misuse of (the information within) this publication.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or made public by means of print, photocopy, microfilm, the world wide web, the internet, email or any other means, without the prior written permission of the publisher. Commercial use prohibited. You are allowed to forward this ebook to others.

Copyright 2022 © Ædith Hagenaar

Coverimage © iStockPhoto/Valeriia Kuznetsova

Page 3 © iStockPhoto/AnnaTamila

Various images from the Public Domain, mostly via Wikipedia: Richard Scholz, Alexander Zick, Arthur Rackham, Hermann Wilhelm, Otto Ubbelohde, and some unknown illustrators (we have tried to research but couldn't find them, please let us know if you know any).



This is a publication by Palaysia Publishers, Kidderminster, UK.

During Yuletide, people told each other myths and sagas that had passed from generation to generation for centuries. During the Mother Nights, these stories were mainly about the great Goddess (also known as Lady Hulda), the three Norns (goddesses of fate), and other female protagonists.

The deeper purpose of the Yuletide tales is to make people look at their shadow side, and transform it. The Elderberry and Lady Hulda are associated with the number 13 – the number of transformation – and Yuletide is therefore ideally suited to enter into a (major) transformation in your life. Once you've done that, you're ready to marry the prince or princess...

The Yuletide Journal includes two further Midwintertales and their esoteric teachings, decoded so you can access the wisdom of the Goddess.



Receive the *Yuletide Journal* for free (£9.99 value) with your purchase of the book, use code HAGTALE only on [www.yulenights.com](http://www.yulenights.com)

# INTRODUCTION

## ★☆☆ Once upon a time...

Once upon a time there was a Goddess who was revered all over Europe, and people called her, depending on their region, Dana, Hulda, Freya, Berchta, Hludana, Hel, and many other names. This Great Goddess was kind to the people - she rewarded the good, and healed the ones who hadn't gotten that far yet. Both women and men worshipped the Great Goddess. But around 4000 years ago, societies in Europe shifted from matriarchy to patriarchy (learn more about matriarchy here: <https://www.palaysia.com/yulenights/matriarchy.html>). From then on, societies were increasingly dominated by men and male laws. This development was predestined, and the Great Goddess deliberately stepped back to make space for the development of the divine male principle. With the advent of religions, worshiping a Goddess was considered pagan and heretical, and people who continued the Goddess rituals were persecuted and killed. Moreover, the Goddess was defamed and libeled as an evil witch. But the Great Goddess found a way to go underground so that her esoteric messages of enlightenment and ascension would subliminally reach the people – and seekers would still be able to gain access to her wisdom. With the help of her priestesses, she hid herself and her teachings in stories. These stories have survived throughout patriarchy, and we know them now as fairy tales. To complete her hiding, the word Goddess was replaced by words like Lady, Queen, Mother, or Witch.

Once upon a time there were two brothers who wrote down the stories told in Germany. They published their *Fairy Tale Book* in 1812. That was not such a success. In the following years, they adapted their stories to fit the then-current world view, and to include educational lessons. Mothers became mean stepmothers; crones and shamans became witches; and the heroines in the story became victims.

In this e-book, thanks to both research and communication with the Great Goddess, I trace the original Hansel and Gretel story. This story was told by the fire, to adults and children alike, to teach them valuable life lessons and prepare them for their initiation(s).



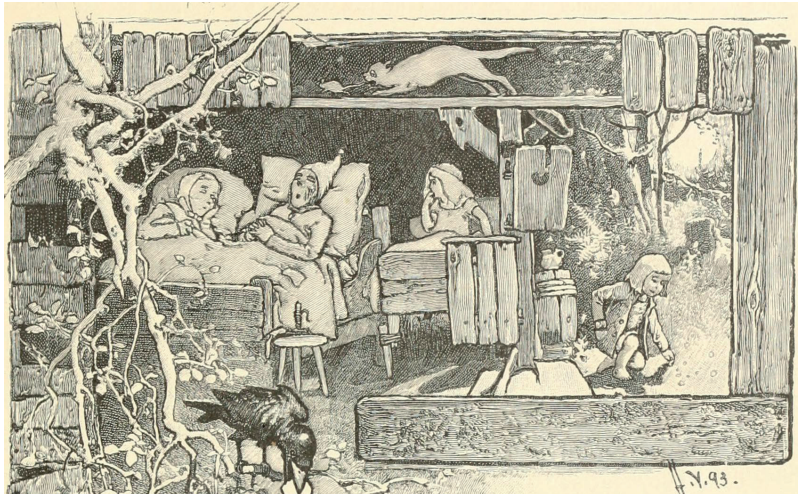
# HANSEL AND GRETEL

## ★☆☆ The fairy tale

Once upon a time there was a family with a father, a mother, a son, Hansel, and a daughter, Gretel. There was great poverty in the country, and no matter how hard Hansel and Gretel's parents, who were lumberjacks, worked, they didn't have enough to eat. One day it was so bad that Hansel and Gretel went to bed with an empty stomach. When the parents thought the children were asleep, they discussed their sad situation. They were sure they would die of poverty. "If you and I don't eat and die, there will be no one to take care of the children," said the mother, "and they will die too. Better to lead them deep into the forest and leave them there. Who knows how they end up? And that way you and I can survive with what little we have." The father was hesitant at first, but the mother convinced him that it was the only chance for everyone to survive. In the end, he reluctantly agreed.

Hansel and Gretel, however, had not been able to sleep because they were so hungry, and had heard everything their parents said. Gretel sobbed quietly while Hansel held her in his arms, until he said: "Hush Gretel, I have a plan!"

While the parents were asleep, he snuck out of the house and collected as many white pebbles as the pockets of his jacket could hold. The next morning the family set out early, and the mother gave the last bit of bread to the children. Hansel stayed a bit behind and, unnoticed by his parents, kept dropping white pebbles on the ground. They walked



deep, deep into the forest, and once there the mother said, "Sit yourselves down children. We'll make a campfire for you, and we'll get to work." Hansel and Gretel hungrily munched on the last bits of bread and fell asleep from fatigue. When they awoke, the fire had burned out and the sun had set. Gretel started to cry, but Hansel said: "Hush Gretel, wait for the moon to rise!"

And when the moon came up, it lit up the white pebbles, and so Hansel and Gretel could find

their way back home. When the children came home in the morning, the parents were happy to see them, and that day the father managed to earn some money to buy flour.

But some time later disaster struck again, and they had been without food for a few days. When Hansel and Gretel were put to bed, the parents again discussed their sad situation. Again the mother pleaded for leaving the children deep in the forest, and again the father finally agreed. Hansel and Gre-



tel had heard everything just like the last time, but when Hansel wanted to sneak out, the mother had locked the door and he couldn't get out. "Hush Gretel," he comforted his sister, "I have a plan."

The next morning the family set out early, and the mother divided the last bit of bread between the children. Hansel stayed a little behind and, unnoticed by his parents, kept dropping breadcrumbs on the ground. They went even deeper into the forest than the last time, and once there the mother said, "Sit yourselves down children. We'll make a campfire for you, and we'll get to work."

Gretel shared the leftover bread she had with Hansel, and the exhausted children fell asleep. When they awoke, the fire had burned out and the sun had set. Gretel started to cry, but Hansel said: "Hush Gretel, wait for the moon to rise!"

But when the moon came up, there were no breadcrumbs left: the birds had eaten them all. For three days Hansel and Gretel walked through the woods, desperately hoping to find their home. All they had to eat was some berries and nuts they found in the forest. But suddenly they saw a little white bird, sitting on a twig and singing sweetly. The bird flew away, but it seemed to beckon the children, and they followed it until it landed on the roof of a lovely little cottage. When Hansel and Gretel arrived at the cottage, they saw that it was



HANSEL AND GRETTEL.

made of bread, pancakes, nuts, dried fruit and biscuits. Hansel took a pancake from the roof and started eating, Gretel munched on the fruity window frames. Suddenly a crackling voice came from inside:

Nibble, nibble, little mouse,  
Who is nibbling at my house?

And the children replied:

The wind, the wind,  
that heavenly child.

The old woman didn't trust it and came outside. When she saw the emaciated children, she felt pity. She invited the children in and gave them milk and freshly baked pancakes. Then she made two beds, and the children went to sleep, wonderfully satisfied.

The next morning she asked the children if they wanted to stay a little longer, because, being an old woman, she could really use their help, and Hansel and Gretel could recover. The children really wanted that. The woman pointed Hansel to a corner where he could sit, she gave him a twig and a knife, and instructed him to make a figurine out of the twig. She made sure that Hansel always had plenty to eat. Gretel, however, was given only lobster shells to eat, and the woman ordered Gretel to help her in all her tasks.

Gretel felt homesick, and every day, when she had a break, she would cry. The old woman would then catch her tears and throw them into the cauldron that was always over the fire. Every evening the old woman asked Hansel about his carvings, and because her eyes were no longer good, she felt it with her fingers. She kept saying, “No, this isn’t right,” and tossed the figurine into the oven. And every morning she fed Hansel well, and asked him to make a new figurine, even more precise than the day before.

And each day Gretel had to perform a new task: scrub the floors, comb the hay, clean the windows, muck out the stables. And every evening she fed Gretel lobster shells, and asked Gretel if the wind had told her anything. And every night Gretel shook her head. Until one day Gretel heard the wind whisper, “Three.” When she told the old woman, the woman nodded with satisfaction. She took the figurine Hansel had made that day and put it on the table. The second day passed, and she also put the figurine Hansel had made that day on the table. The third day passed, and she also put the figurine that Hansel had made that day on the table. That evening she stoked the fire under the boiler in the cottage, so that all the water evaporated, and they were in the middle of the steam. Then the old woman said:

Nibble, nibble, chafe, chafe,  
Who is filling up the safe?

And the children replied:



The wind, the wind,  
That heavenly child.

And the wind came in and blew all the steam out of the room. “It is time,” the old woman said, “I will prepare the oven in the morning. This is your last night in my cottage.”

When the children woke up the next day, the old woman was already busy heating up the oven. She took the dough she had made, wrapped it around the three wooden figurines Hansel had carved, and handed it to Hans. Then she took the empty cauldron from the hearth and gave it to Gretel. When the oven was hot enough, she opened the door. Hansel thought he would put the figurines in the oven, but the old woman took Hansel and Gretel and put them on the bread peel. Hansel began to wail, but Gretel comforted him and said, “Hush Hansel, we are going home.”

Then the old woman shoved the children into the oven.

There, the dough-covered wooden figurines in Hansel’s hands turned into big gold nuggets, and when Gretel looked into the cauldron, she saw that her tears had turned into big white pearls. The failed wooden figurines that were in the oven also transformed into gold nuggets, and Hansel and Gretel collected them all in the pockets of their clothes.



The wind blew the oven open and when Hansel and Gretel climbed out, they were standing in light forest. Gretel followed the directions of the wind, leading them home. Once there, they found their starved, sad parents, who were overjoyed to see their children again. With the children’s treasures they never had to suffer from hunger or poverty again, and they lived happily ever after.

## ★☆☆ The meaning

In the very first draft of the fairy tale book by the Brothers Grimm, it is invariably mothers, not stepmothers, who send their children away for whatever reason. The bourgeoisie did not react positively to this: after all, a mother has to sacrifice all for her children. In later editions, mothers were replaced by evil stepmothers. Yet it is the *mother* who feels that the time has come for her child to stand on its own two feet, and to undergo an initiation and transformation. The mother also knows that she should not play a role in this process: the child has to experience it on its own.

You can also see it this way: the mother represents the Goddess who sends her children from heaven to earth to live an earthly life, to return to her again with the richness of new experiences. Hunger and poverty in the family are also a sign of this: in the non-physical world, growth is not possible, but stagnation equals decline. Growth is only possible by experiencing unwanted things like fear, deprivation, sadness, pain, and so on, and emerging from them more powerful, more loving, and with a more positive mind: a richer person.

In many fairy tales, the female protagonist is alone, on her way to a symbiosis with the male part. This symbiosis already exists in Hansel and Gretel, but it is not in harmony: the mind (Hansel) suppresses feeling or intuition (“Hush Gretel”).

The mother and Gretel are the emotional elements, the father and Hansel are the intellectual elements, the mind. The mind resists – but the intellect of the father cannot compete with the intuition of the mother. Hansel succeeds in first instance, by using stones: a sign that he wants to stick to the status quo and is rigid in his thinking.

You can also see it this way: Hansel and Gretel (in fact one child, but with male/mind aspect and female/feeling aspect) incarnate for the first time on earth, but this is so hard for them that they soon return to the non-physical world. However, this first experience gives them the idea that they can function in the physical world. So it’s just a practice round.

Incidentally, the reason the mother “wins” stems from matriarchy, where the matriarch (clanmother) was the one who had the last word.

When they are finally left behind, three days of hardship follow, during which they must find their own way. It’s the challenge of life, and shows us that life isn’t always easy, especially if you’re just relying on your mind (Gretel is still suppressed).

Birds always represent heavenly helpers. So, the fact that the birds are eating their breadcrumbs is a positive sign: the Universe wants them to continue their journey, rather than return home. The friendly, whistling bird that leads them to the old woman’s house also shows that this is their path.

The little cottage from which they snack so greedily, stands for the foundation of (esoteric) knowledge – and not for the temptations of earthly life, from which the Christian patriarchy wanted to protect us (“whoever gives in to the temptations of sweets, sex, money and the like, awaits a miserable fate”).



Hansel nibbles from the roof (head – wisdom) and Gretel from the window (eyes – insight). When the woman asks who is eating her house, the children answer that it is the wind: the wind represents their soul, that hungrily wants to feed itself with all those (spiritual) riches.



The old woman, or crone, is of course Goddess Hulda, who had to “hide” in her fairy tales during patriarchy. The Goddess is threefold: virgin, mother and crone, and in the latter function she is destructive and transformative. But destructive is not bad or evil: everything physical on Earth must change form and eventually die. Her destructive aspect was labeled negative, bad and evil during patriarchy, and thus the word *witch* took on a horrific, heinous meaning. That is why I have avoided using the word *witch* in this fairy tale – although *witch* has recently become a badge or honour, we are not yet at the point where everyone warms and lights up to the word *witch*.

Hansel and Gretel are apprenticed to Goddess Hulda, who separates the children: the intellect or the mind is trained in one way, and the intuition and inner senses in the other. Hansel, the mind, is fattened: he gets all the nourishment of

knowledge there is and is allowed to absorb it all. In addition, he is given a task, namely, to learn to shape his life. With the figurines he carves out of wood, he learns to focus his mind on a desired form, and he learns to manifest in matter. He is maturing intellectually.

Gretel is fed lobster shells, and that has a very specific esoteric meaning: her intuition and her telepathic gifts are fed. She has to clean – in other words, she undergoes a spiritual cleansing, a detox as it were, in which her telepathic channel is cleansed. She learns to control and shed her emotions; she matures emotionally. She learns to listen to the wind: to the voice of her soul. It will eventually indicate when her training has been completed and she can be initiated.

This initiation is based on an age-old European tradition, which was carried out after the birth of a child even until the 20th century in Russia, Belarus and Ukraine: the baby is ritually steamed in a steam house by the female shaman, to prepare it for life. In some languages, that initiation is remembered through verbs like the Dutch “klaarstomen” (which means preparing, but is literally translated as “steaming (to be) ready”).

Goddess Hulda asks the children who will ensure that the safe is filled with riches, and they answer correctly that it is the soul that rewards the human being (intellect and intuition). When you are guided by your soul, you will find your treasure trove.

The second and final part of the initiation is the transformation. The children (intellect and intuition) are joined. In the ancient ritual, when the baby is six days old, it is completely swaddled in dough (except for the head) and then placed on a bread peel. Then the baby is 'baked' by sliding her in and out of a hot oven three times. (The ritual continues the 8th day, in which the child is bathed, and the ears are opened. Only then the child is given a name and is considered a full human being.)

The oven is therefore not something dangerous, but represents the womb of the Goddess, for transformation. The oven is therefore associated with reincarnation. Both were a major threat to the Christian patriarchy, and the fairy tale of Hansel and Gretel was transformed in such a way that its original meaning was completely lost – and moreover, that it legitimized witch hunts.

After having endured their hardships in the forest, after having successfully completed their education, and after Gretel (intuition) has become so powerful that she guides Hansel (the mind), they may be reborn and receive their reward. The oven transforms their pain and hard work into pearls and gold.

In some versions, the fairy tale ends with the children finding their way home, where they live happily ever after (in many versions the mother has died, after which Grietje, the youngest daughter, becomes her successor as clanmother).

In other versions, the children, on their way home, encounter a body of water that they cannot cross. Gretel, who also developed the gift of talking to animals when she was with the crone, talks to a white duck:



Duckling, duckling,  
here stand Hansel and Gretel,  
there's neither a bridge, a road nor a track,  
take us onto your white little back!

Finally they reach their childhood home, and live happily ever after. You can interpret this version as that they have reached the end of their lives at the water, and have to be transferred to the non-physical world.

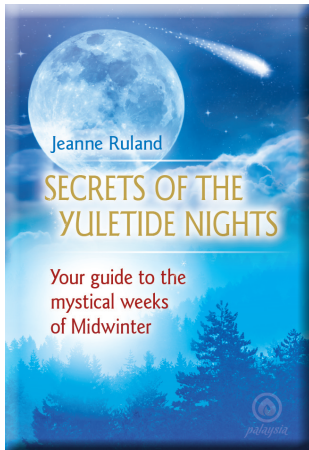
The fact that Hansel and Gretel is a true Yuletide tale is proven by the use of baking gingerbread houses (Lebkuchen Häuser) in Germanic countries during Yuletide.

Get 2 more Yuletide tales in their original form with decoding of the esoteric teachings that is contained within them, with your purchase of the Yuletide Journal, see the next page for a special offer.



The twelve Midwinter nights are traditionally a magical and sacred time dedicated to the Great Goddess, in which people fast and celebrate, look back and foretell.

It is a time to release, to clear the ballast of the old year and to relax. In the waxing light and growing power of the reborn sun, it is also a time to illuminate and affirm your intentions for the new year.



In this remarkable book you'll discover old, matriarchal traditions, customs, stories and spells, that in this modern age especially, make you feel awake, meaningful and fulfilled.

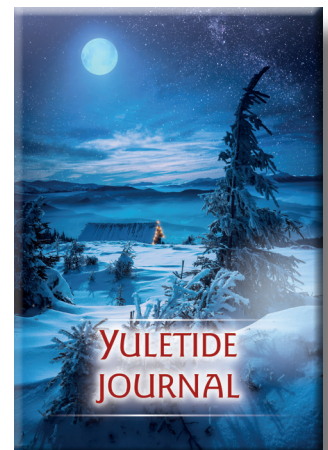
This is complemented by practical tips and exercises to help you make each Yule night enchanting and sacred, and prepare vibrationally for the New Year.

**A valuable companion for the most beautiful time of the year, to be used year after year.**

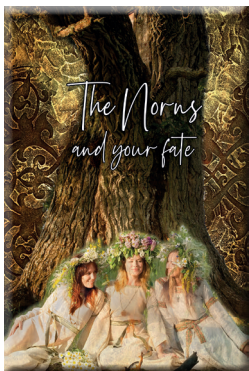
With the exercises, introspection and rituals in this journal/workbook you receive the tools to invite and use the enchantment of Yuletide in your own life.

This journal gives you a powerful framework to close off the old, and shape the new year. You create an energetic grid, and every practice and every ritual adds pure, intentional energy to it. Each Yule night builds on the previous one, allowing you to charge your personal blueprint for the coming year.

**The Yuletide Journal offers a beautiful process of transformation for the mystical weeks of midwinter.**



Receive the *Yuletide Journal* for free (£9.99 value) with your purchase of the book, use code HAGTALE only on [www.yulenights.com](http://www.yulenights.com)



In addition to Goddess Hulda, three other female Goddesses were revered throughout Northern Europe, and as far as the Balkans: the Norns. They spun the thread of life and determined the fate of every man, and every Goddess and God.

They carved this fate in Runes on Yggdrasil –the tree of life– and so the magic language of the runes was used to communicate with the Norns to obtain information about what lies ahead.

**The Norns and your fate reveals how you can communicate with these Goddesses of Fate.**