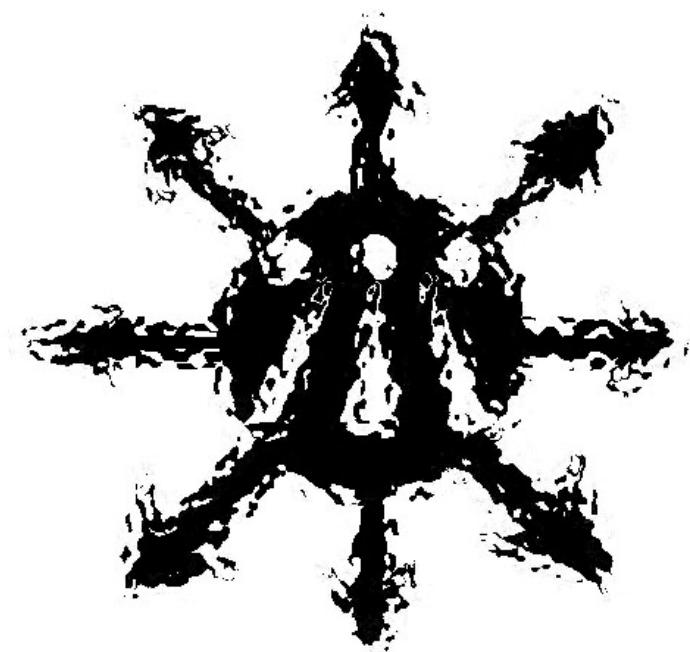


# **Llyfr o Cythrawl a Awen**



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**By**

**Robert Chapman**

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## Dedication...

There are many people I dedicate this to, all those who have inspired me, to family those of this world and those who have stepped onto the next cycle of the journey. But most of all I Dedicate this to my Mrs Rob, Wendy. For encouraging me to write, and for putting up with my self doubt and difficult ways.

To Wendy

With love always

## Preface.

A lot of what you read here has come to me through meditation and ritual. Having sat at the computer typing I have found myself watching the words appear on the screen, not as someone consciously typing, but as someone opening up and letting the Awen flow through me. Freeing that which is inside, letting it manifest upon the page, to only later read for the first time the words I have written. And why write it? Because something has burnt away in my mind, causing my head at times to feel like it would explode, it was only when I stopped and asked it what I had to do the answer became... WRITE. 'This is the first of others, and I hope that it finds you well and leaves you inspired.

Many Blessings

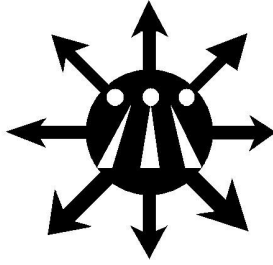
Rob

### Notes to New Edition

The title of the book has been slightly criticized in the past for not meaning The Book of Chaos and Inspiration. The source for this title is the work of Iolo Morganwg, Barddras. In which Cythrawl means Chaos, Awen means Inspiration.

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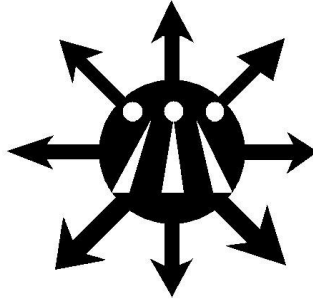


## **Introduction.**

It has always puzzled me as how anyone can truly take steps upon being truly original with Magick. Some of the greatest figures in occult history have warned at the folly of just copying their actions. Do we ever really develop completely our own beliefs or do we become either mimics of another's work or does our own practice become an amalgamation of many other ideas? For me the latter is preferable, there are few who ever create a completely new system. But we can let Inspiration spill upon the methods already in existence and see what happens. So that which follows is an amalgamation of my own personal ideas thoughts and experiences mixed with those that have been taught to me from various sources. Blending Druidry, Magick theories of self taken from Therapeutic ideas, to channelled and inspired concepts. I present to you where I am now in my journey. I will start with the following seed thought, relative to all on what ever path they follow:

**All of This is Necessary,  
None of this is needed...**

R.Chapman Valley of the Cynllaith. June 06



## **Eight Statements.....**

All of this is Necessary, none of it is Needed!

Magick the product of working, delusion the product of the  
armchair!

That which is written destroys freedom!

Inspired Expression, fuelled by Cythrawl becomes Magick!

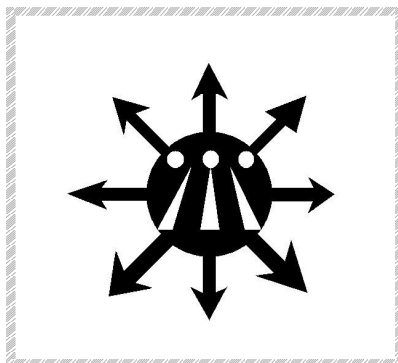
Burn in the fire your books of conformity, trust, dare, desire and it  
will be!

Darkness is the friend of wisdom, light the possession of  
perfection!

Perfection, the fools way of knowing nothing!

In being we cease to be, in living we are chained!

# Llyfr o Cread



**Figure 1 Chaowen**

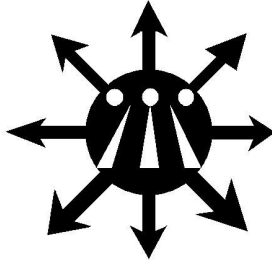
1. Behold the Chaowen Symbol of Creation. From within it's meaning comes all possibility, all magick flows as the wheel turns.
2. In the beginning was Cythrawl, chaos. The elder Gods, primordial and vast, resided within the outer darkness. Deep in Annwn the vast ones dwelt, gods of wild nature, both terrifying and powerful. Awaiting the song. The time of awakening, of creation.
3. Three seeds. Drops of light fell deep into the darkness. And there dissolved into the very fabric of Cythrawl. Light had entered darkness; Inspiration had penetrated chaos.
4. A great swirling vortex formed, and for millennia, Cythrawl and Awen, the flowing spirit swirled. Gods and Spirit, the first part of the trinity. Their combined energies forging space and time, realities and worlds. Eventually such was their power that the Cauldron of Annwn split asunder and light, dark, creation spiralled forth.
5. The cycles of experience had begun!



6. All of creation spilled forth from the cauldron of Annwn and The Gods of Chaos and the Flowing spirit became manifest. Travelling the ever-turning spiral of their union. All things did they become. Theirs was the first journey. The first experiencing. The Trinity was complete, Gods, Spirit and Manifestation. Thus was Abred formed.
7. They became the Dragon, the deep pulse of life that pervades all things. Combined they formed Nwyfre that which is in all things. From there, they became the first waters, deep, empty. Then first life, stepping out of the waters they breathed air, and grew, evolving into experience after experience. They became first man. Theirs was the awakening of awareness, the truth behind Adam and Eve. Cythrawl and Awen have been all things that have existed, they have been all the possibilities of existences to be.
8. Then came a time when the pace of there revolutions fused both chaos and inspiration. Until all experience culminated in the manifestation of Gwynfyd, the White Light. No longer separate they were like the rotating colours of a rainbow disk.
9. And from Gwynfyd they passed on to Ceugant, and became whole. The final manifestation of creation, the circle perfected.
10. Since then from the teaming realm of Cythrawl out towards Gwynfyd have all things passed. Through the realms of Abred, of experiencing. Each a perfect expression of Cythrawl and Awen. Each capable of creation.
11. Awareness of experience bringing each to the gates of Gwynfyd. And Union with Ceugant.
12. The Gods of Cythrawl still dwell in the Darkness, they are known to us. Through the powers manifest in nature, the very nature we feel deep within, they call to us. They have

become the Gods of Man. Though some turn to Ceugant, as divine, the one God. Ceugant is the vastness of the one. Ceugant, being the perfected circle cannot be reached and yet we are all apart of the circle. Searching for Ceugant will not be productive; yet embracing the journey brings us closer to that place.

13. Part Awen, part Cythrawl. The Gods of Annwn and Awen are the fusion of man and beast, the Horned God. The Lady of three: youth and Age, creation and destruction, Wisdom and fear.
14. Ceugant is beyond us, the final perfection where we cease to be and yet exist. It is the Gods of Cythrawl and the flowing spirit that are to be our guides; they are both part of the divine and separate. They are the burning fire of the Dragon, the flames of the sun. There would be no Ceugant were it not for them. They are birth, growth and death, through a myriad of ages have they watched us. Them in us, us in them.
15. We are Cythrawl, we are the Awen. We are Death, we are life. There is not a part of their journey that is not within us, nor a part of ours that they have not been. Within this wisdom lies.

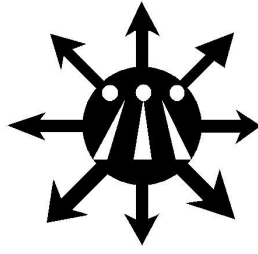


## **Llyfr o Cythrawl.**

1. Annwn. Cythrawl, Chaos. The ungoverned energy of all existence. Manifest within Abred it became Nwyfre, the fire of the Dragon.
2. Cythrawl has no direction; it is in its very nature chaos. It neither creates or destroys. It is in all things that were and to be.
3. Like Awen, Cythrawl can cause no harm in itself. It is only when the flowing spirit connects with Kia that manifestation begins. So as like Awen, only when it is met with awareness and will, can it be used to create or destroy.
4. Nothing ever existed without Cythrawl and Awen. Without Cythrawl Abred, Gwynfyd and Ceugant would not be.
5. All things exist because of Cythrawl. Awen by itself could not have torn open the cauldron of the Elder Gods, were there nothing within it. Only when the two met did existence manifest.
6. All existences stem from Annwn. It is the first cauldron. The original place of death and rebirth. It is a place now of shadow, but once it was a place of darkness absolute.
7. Nwyfre is the energy that sustains all things, it is the energy that flows from the cauldron, the product of the first union,

that of Chaos and Inspiration. Within Magick, we place the seed of our inspiration into the depths of Cythrawl, awaiting it to manifest. That seed combined brings forth the new manifestation.

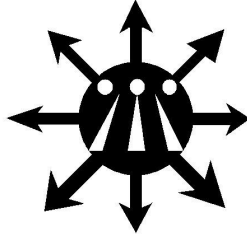
8. Some talk of Ceugant as heaven, Cythrawl as hell. Neither is correct. There is only experience and non-experience. Within the depths of Annwn we cease to be, and become a part of the chaos, devoured by the Elder Gods we are again part of the source. We are no longer aware, or exist. After the journey of experiencing we reach Gwynfyd, and become one with the white light again as an individual we stop experiencing. We merge with Ceugant and become part of the ever-expanding circle of all that is nothing.
9. Therefore Cythrawl is both place and power; it is container and liberator. The Gods of Cythrawl and the flowing spirit, who stay with us in one form or another, set us free upon the circles of creation. We traverse the rings of Experience and hopefully reach Gwynfyd. But we are of the dark places, we are shadow-becoming light and Gwynfyd's shining light illuminates the depths of our darkness allowing us to see ourselves, Whole and complete.
10. Cythrawl is the wild dance of the Sabbat. The unbridled freedom of the Horned Ones gift. It is within the heights of passion and the fire of the tunes played on Pan's pipes. With Awen it becomes the great liberator, breaking the chains of programmed thinking and letting loose the soul of man. It is the fire of revolution, the downfall of establishment. Know it in the Sabbatical Goat, the Lord of Cythrawl, Mendes, Baphomet, Lucifer guardian to the gateways of the Elder Gods.



## **Llyfr o Awen.**

1. Awen fell into the Cauldron of Annwn, three drops of the flowing spirit. And from there hence have all things become.
2. Inspiration, pure, it touches the hearts and minds of men and stirs them to great deeds.
3. Awen is the gift of spirit, which helps us take our knowledge and our experience of life and show our understanding of it by turning it towards acts of creation. Through these acts of creation/ experiencing, knowledge becomes wisdom.
4. Awen is not with us at all times, for were we to be forever open to its presence, we would go mad. Our minds must filter that which spirit offers. For as like the Dragon whom to see whole would cause death. So to would being open to constant inspiration drive us beyond reason.
5. There is no creation without inspiration. There would just be the deeper darkness of Annwn. Wherein all may return, at times, by action or by choice.
6. Awen is neither darkness nor light. It is inspiration. As it can create great beauty, it can create great destruction. Weapons of destruction are just the inspirations of warring men made manifest through Kia.

7. Without Cythrawl. Kia, Awen becomes the fantasy's of dreamers, the empty promise of the untrustworthy. When we plant the seed of our inspirations, into the cauldron of Cythrawl our dreams and desires become manifest within the rings of Abred.
8. Awen is in the solstice sunrise, the rainbow. The beauty of spring holds the very essence of Awen in its bosom. It is the star that shoots across a Lovers sky. Who if not the poet knows the fire that burns in the head? Let all our actions and gestures be poetry in the realms of Abred, and in manifesting creation let our journey's to the white light be blessed.
9. Awen is the tearing of limbs, by the forces of death. It is in the cry of the helpless, the suffering. Awen lies at the heart of all violence, for action exists only because Awen exists. In loss and death. And in the terrifying mushroom cloud, the beauty of Awen has its place.
10. To know Awen, one must know it as a whole. We cannot truly grow if we cannot be comfortable in the knowledge that that which creates the song also lines the battlefields with food for the crow. We do not have to be destruction to accept it within our nature. We are all possible of acts of true love, equally of true hate. Only when we face the reality of existence, can we understand the nature of Awen.
11. Awen is to be feared by those who wish conformity. Awen guides the human soul to freedom. It is the undoing of control and power over. When Awen enflames the mind of the individual, he no longer accepts that which is given to him, handed on the plate of the accepted, but strives to see beyond to realise that there is more. Great are the possibilities of Awen and Cythrawl. They bring transformation from deep within the depths of Annwn.

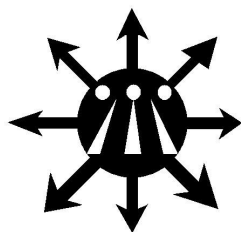


## **Llyfr o yr Draig.**

1. The red and white Dragons are matter and energy, blood and spirit. Neither one is Nwyfre, but they are both one and the same. The Two are One and the one is Nwyfre. They are the breathe of the divine touching the deep seas of chaos. From their place, all creation becomes reality.
2. In all things do they exist, there is nothing in creation that does not come from the Dragons. As they are the foundation of the tower so to are they the foundation of self, shadow and light, passion and hate.
3. Behold! Each is linked, smouldering, burning and there in the ability to create all things.
4. In the Land lies the Dragon, his mighty Coil the rings of Abred. Awoken at Solstice and Equinox. Believe when I say they burn, for they are of rapid transformation.
5. Deny Spirit the body will suffer. Deny the body and spirit has nowhere to dwell. Is this not as the world?
6. The Dragons are the world dishonour and they fight back. Destroy and the life will leave all things, their majesty will burn but none will know of the fire, for there will be no one.

7. Awakening the Dragon within is to invite the energies of Chaos and Awen, inspiration and will into our being.
8. Once stared upon nothing will be the same!
9. With the Dragon as your foundation all is possible, there is nothing that cannot be done. No stone of self left unturned, no aspect that cannot be changed.
10. The Dragons are the journey and the destination, bound within the tower of self; they guard your deepest secrets and give you the power of creation, connecting you inexplicably with the land.
11. For we are all spirit and blood, land and spirit, ours is the time of the Fire of the Dragon.



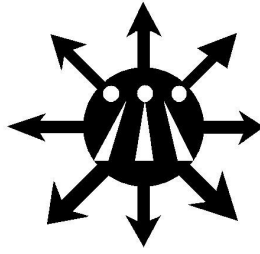


## Llyfr o Mynegiant

1. Be free in your expression, no intent became truly manifest within another's framework.
2. Throw down your books and grimoires, and step outside. Words that are written cannot set you free.
3. Transformation, desire, wisdom, power cast your will into Cythrawl; await the rising of Awen and in that moment surrender.
4. True expression is both beautiful and fearful, we open to that which we may not know yet that which has within us, always been.
5. Travel to the dark places, where heightened in your reality, you fear the very place itself. Stay there and within your fear no all things are possible.
6. Chaowen, Chaowen, Chaowen, the Elder Gods will rise with your call. Bringing all things from Annwn to aid in your desire. Nothing that did not exist can be withheld. No secret too vast, no wisdom too old.
7. Step into the insanity of being and as every gurgle, grunt and groan spills from your mouth, let go of your intent, whirling it into the belly of all creation. Naked, running, writhing

buried in the land, bathed in cold waters. Be free and let the Awen guide your actions.

8. And at the height of it all, die to the world of man, join the Elder Gods in the heart of Cythrawl, and then rise, reborn into Abred.



## **Llyfr o Amlygiad**

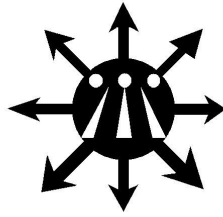
Three things that manifest will:  
Cythrawl, Awen and Free Expression

1. The above triad gives us all that we need to work magickally in ritual. Be it to gain greater wisdom and power, or to add strength to our chances of getting that new Job.
2. Awen. The flowing spirit, this is the idea that initially hits us, that which inspires us to go forward and create or transform. This can be an idea to embark upon a wisdom quest, the hint of a feeling that there may be some lesson to be gained from certain experiences or just a feeling that we need to be doing something magickally/spiritually but yet we cannot quite put our fingers on what that is, which can then cause frustration.
3. Then there are thoughts that are more mundane, a better job, success, a new partner. These ideas are not necessarily inspired but the Awen still has a place in the magickal process involved with their attainment.
4. As we develop the idea, we need to build in specifics, what it is we want, we need to do a magickal health and safety check to see if there will be others effected by our working. If this becomes apparent then we have to see if we are prepared to take the responsibility for our action.

Cythrawl and Awen are not judges; they are not about to cast us into hell. We are our own guides and our own conscience is that which we need to be clear with. There are many who have tripped into insanity for not being able to deal with the outcomes of their Magickal workings, plague by demons, they are haunted by their own sense of guilt, and when that gets cast into Cythrawl, It manifests.

5. So Awen can bring us the ideas, it can help us shape the ideas and it is also an important part of the ritual process, Inspiration, the Awen when channelled in the ritual space becomes the manifestation of free expression.
6. Free Expression is the stepping out of boundaries and acting upon the impulse of the moment, trusting that what ever comes forth at that moment in time is the right action for your working. Gone is the restrictive following of set ritual guidelines, we surrender to the Awen, and in that moment we become the expressive medium of our intent, the flow and ebb of seasons, the reflection of the original experience. Within this comes a point when we cease to exist in normal space and time, we step into being, in the moment is creation, our awareness of self dissolves and transformation and Magick are both possible.
7. Within creation all things have stemmed from Annwn/Cythrawl. To bring about those desires and changes we seek we need to open up the gate between Abred and Annwn so as our will can be spilt forth into the realms of the Elder Gods. If we do not open this then we are wasting our time with our attempts. In opening the gateway and letting the drops of our inspiration fall into the cauldron we are re-creating that which created all things.

8. In our workings, we open the gate to Cythrawl; within we stand upon the circle of creation, the Chaowen. It becomes the image of our temple. We stand within the temple at mouth of Annwn. From here we can journey to the realm of the Elder Gods or we can rise up to Gwynfyd through Abred. This is the platform of our workings, it is the cycle of the year, it is the colour of magic, it is both creation and destruction.
9. Hence we become the action, the catalyst for transformation we give ourselves to the Awen, the spirit flows through us, and we shout, scream, cry run jump. There is no conscious thought, we let go to the presence and blessings of Annwn and Awen. And with a final cry to the Elder Gods we launch our will into the abyss. And await as the transformation/ desire manifests within the worlds of Abred.
10. In the freedom of the moment we become all and we become nothing, the light flows within and without, Nwyfre surges through us from the very foundation of the manifest worlds. Out of the vessel of the Goddess, pours all things, enflamed, the Dragon rides the circles and within and about, we are alive. The Sun in its splendour, radiates the light, we have opened the darkness to the womb and reality becomes ours to shape.



## Llyfr o Defod

1. It is within our ritual that we open up to the flowing stream of creation. Be it to give homage and worship, or to manifest our desire or transformation in every occasion we step out of the world of governed actions and become vessels for Awen, acting upon moment, with free expression.
2. If we are to work purely from that source then there is no guideline for ritual. No set way of doing it, there is just the intention, the Awen and Cythrawl.
3. With this in mind there are still certain things that have to happen, and in the nature of learning we must present these so as we can start to experience the aspects of ritual and free expression.
4. The basic tenants of the ritual form are as follows:

Opening....

- a. Statement of Intent.
- b. The honouring of the eight directions and those spirits that there at dwell.
- c. The invoking of the Chaowen.
- d. The formation of the Chaowen Temple
- e. The opening up of the gate to Cythrawl honouring of Elder Gods.

Closing....

- a. Thanking/prayers to the elder Gods
  - b. Closing the gate
  - c. Dissolving of the temple
  - d. Thanking of eight 8 Directions
  - e. Banishing.
5. Given time and practice these things can be integrated into our being and therefore we no longer have to follow a set ritual pattern for these acts. Initially we need the guidelines there, once accustomed to them our opening and closings can also be given over to free expression.
  6. That which follows is a suggestion for the opening and closing. As with all things we only truly understand when we work with them. So try it out, use it to start with but as you get more familiar with the inner magical process that goes on, slowly discard the format of it and just allow what needs to happen come forth. No opening and closing will ever be the same, each will be a magickal expression of the moment.

Agoriadol.....

Statement of Intent.

“To all things manifest, all creation, to the stone and tree, to star and galaxy, I speak. Here me O Gods of Cythrawl, hear me O flowing Spirit. I am/we are gathered here to \_ \_ \_ \_ \_ .  
Let no disturbances, or distractions befall us this day/night.”

When starting with the statement it is probably a good idea to use one similar to that which is written. As you become more

accustomed to the statement you can try jumbling the words up and making new words by dropping out letters. Once you are fully comfortable forget the words, and as you start your ritual open up to the moment and the purpose, and let what ever noise sound words or gesture that are with you to come forward. Do not be inhibited let them flow until you feel that you have stated you Intent satisfactorily. The Key Word in all this is Intent. If we hold our intent and make it the soul focus of our being, then by letting conscious thought step aside we allow the seed to be planted in the deeper recess of the mind. The Cauldron within. This level of focus is helped if we take up a regular practice of meditation. This trains our minds to be able concentrate upon one thing, whilst all other things are excluded from our awareness.

An example of an opening maybe as follows:

Stepping into the space I had chosen, I took a few moments to put behind me all thoughts of my day and just focused upon the task in hand. I allowed my intent to consume me and slip deeper in to my being. I found myself making humming and clicking noises, which progressively became louder, my arms started to rise and fall at random intervals and before I knew what was happening I was hopping sporadically in this direction and that, uttering words that can only be written as

“aaaaaaaaaaaaaaaaaaaaadfgtrreeeeesd

Gattterqwerdf, peeorta fogda yak I nmeta”

Faster, faster, louder and louder until I fell on my backside, in silence. I stood up and found that the air and the atmosphere in my space ad shifted my intent had been sent.....

Honouring the Eight Directions.....



The eight directions have a number of associations. They are representative of the wheel of the year, the Celtic festivals. They are the Points of the Chaowen and thus the paths of magic. They can be connected with the Quarters and Watchtowers. But mostly I use them because it works for me, in my expressions through ritual I have found that the Four directions are ok, but when opening up to Cythrawl we need a little more than just the quarters. The names I use in this section are quite re-occurrent in my practice. Although with free expression they change. But they are energies/ spirits that have let their names be known on to me through meditation and ritual, this is a practice well worth investing time in because you will not get a closer connection to those energies than that which you have strived for. Again, use this guideline to start with, and then mess around with it creating words from the sentences or your own sentences. Finally shedding all organised format and just letting the moment arise within you and call from Awen.

We start with the North, the darkness of Winter, from within the dark depths of Cythrawl did all things have their beginning.

Eight Directions:

( Call to the North, then bow at the end. After each call and bow, let that spirit appear to you in your mind or the physical world.*repeat to each direction*)

North:	Hear me O Baki-lo-nu-sem, Guardian of the Dark sea, dweller in the pit of the moonless night. Holder of the key to winter's chest. Lend your presence, your power and your protection upon this rite.
--------	---

N.East	Hear me O Maph-o-nila-bet, Gaurdian of the quickening, keeper of the seeds of fecundity. You who dwell in the wild woods. Lend now your presence your power and your protection upon this rite.
East	Hear me O Rid-en-gst-hua, Guardian of the vernal equinox. Dweller at the foot of the mountains, watcher of the spring of Life. Lend now your presence your power and your protection upon this rite.
S.East	Hear me O Sufit-Mergl-Kabp, Gaurdian of passion, dweller in ecstasy, keeper of the enflamed sword. Lend now your presence your power and your protection upon this rite.
South	Hear me O Gea-ob-I-nu, guardian of the summer solstice, instigator of transformation, arouser of lovers. Lend now your presence your power and your protection upon this rite.
S.West	Hear me O Luk-nud-aeb, guardian of the sacrifice, Spirit in the corn, merriment of Ale. Lend now your presence your power and your protection upon this rite.
West	Hear me Masjt-niru-ghol, Guardian of the western gate, keeper of the wise waters, watcher of the setting sun. Lend now your presence your power and your protection upon this rite.
N.West	Hear me O Acien-rwn-goll, guardian of the place of death, guide of the dead, keeper of souls. Lend now your presence your power and your protection upon this rite.

As stated once you are familiar with spirit/energy of each direction, forget the given format and allow the moment to take you. Let the spirit give you the name it wishes to be known as. Let the Awen guide your actions.

An Example:

I had followed the written words to the calling of the directions, I had got as far as the west and found I could proceed no further. I new not what to do so I chanted the Chaowen intermingled with the spirits name. Before to long I found myself, naked and thrashing about in a near by puddle screaming the name of the spirit. The direction was called.

The Invoking of the Chaowen...

This section is possibly the simplest, standing within the centre of the eight directions, we chant the Chaowen, over and over. Letting it guide us. Allowing our bodies to move, to stir and letting the Chaowen flow into us. Sometimes it may remain as just a cant, other times we can spend ages just being with the flowing spirit. Allowing us to call on that deep eternal well spring of inspiration. At a certain point there will be a sift in what feels real, at this point slowly raise the tone of the Chaowen up, at the same time picturing the spiralling vortex of Cythrawl and Awen, rising up through your being, as it gets higher so the tone of your chant gets higher. You may shout and scream but there will come a time when you know to stop, then it is done. This is a great time for free expression, let go of any conscious control and see where the chant takes you. I once found myself up a tree with no knowledge of how I got there. Such is free expression in ritual.

## Formation of the Chaowen temple!

The Chaowen temple hovers above the entrance to Annwn, its floor is the shape of the Chaowen, its walls are the coils of the Dragon and its roof is the outer reaches of space and reality, the roof is the circle complete, it is Ceugant. This is the imagery to build upon with your inner eye. As you say the words of the consecration allow the image of yourself within the Chaowen temple form. Again Use Free Expression to guide this part of the ritual.

### The Consecration:

If you wish to use incense then that is an individual's choice. If outdoors a central fire should be lit, if inside a candle (or as many candles as you like).

Spoken:

At the Dragons tail I stand, within the temple of all light and all dark.

Beneath me Cythrawl,

Above me Gwynfyd

Around me the coils of Abred

Within and without Nwyfre, the dragon dwells.

( At this point you should let yourself melt into the imagery of the temple, allow any spontaneous reactions and movements to happen giving into the flowing spirit when the moment has passed continue)

Hear me Tia-hredol-inus, Great keeper of the gates to Annwn. I stand within the temple, the Chaowen upon me. I call to thee,

CHAOWEN, CHAOWEN, CHAOWEN Key to creation, open now the lid to the cauldron. Let Awen and Cythrawl be united in the heart of the temple.

Gods of Chaos, Elder Gods of Cythrawl, I am in you and you in me, I am part of the creation of the flowing spirit, Awen is in us both. I honour you in your majesty, from the realms of beforetime, be now with me in this my ritual. Join with the flowing spirit and again journey the coiled serpent to be with me here, in the temple at the dawn of creation. As Baphomet, the wildness of nature, Cernunus the horned goat, be with me in this time and place. As the great mother, Anu, Ceridwen, Kali be with me, life in death, death in life the fertile maid the dormant womb.

Hear me:

Ancti Serom Vabse Ceph Intyl Yapshbd

Uref Vn Cyrt Riutvg Vusha Tiem

Lhys Dctog Mlidnuk Ndab Egromnc O

Let this be known, outside of time I stand, where all reality begins. Let Cythrawl and Chaowen be as one.....

After we have opened, we do our working, initially it will probably be a good idea to plan this, how it will work, what props will be needed, but the aim is to get to the point where we connect with the Awen, allowing it to guide our actions in free expression, this then will plant our intent into the depths of Annwn's cauldron and allow that we seek to manifest within Abred.

The Closing.....

There will come a time, especially if working with free expression that you will come to the end of your working. This is usually recognisable by noticing our energy levels dropping. As if completing a running race, there will be a shift and we will again become conscious of self. It is at this point we need to do one of a couple of things. The first is to sit, in silence. Do not process what has gone on, when working with free expression it very often will not make sense if you did. Just be, think not of the outcome, or your intent, but again visualize yourself situated within the Chaowen temple. The coils of the serpent all around you, Cythrawl beneath you, Gwynfyd above. Let the residue of the ritual settle, before going into the closing:

(spoken)

Elder Gods Of Cythrawl, I honour you and give thanks for your being. I in you, you in me. Flowing Spirit I thank you for the touch of your existence, the blessing of your kiss. Let now my will be carried into the heart of Cythrawl, the depths of the cauldron, let the drops of my inspiration become manifest within Abred. Let the Elder Gods return to shadow, and the touch of Awen recede, for this Ritual is now at an end.

Hear me Tia-hredol-inus, this time is at an end, creation has begun, I stand within the sacred temple, let now the doors to Cythrawl be again closed, that the Elder Gods may rest within the shadow. CHAOWEN, CAOWEN, CHAOWEN, The lid to the cauldron closes.

*At this point allow any free expressions forward for the closing of doorway. Noises, movements etc.*

I return now from the Chaowen Temple, back to the world manifest, I dissolve the temple and return it to nothing. May the protection of the great Coiled Serpent, The light of Gwynfyd and the Darkness of Cythrawl forever guide my path, opening my eyes to all that is.

N.West        Hear me O Acien-rwn-goll, guardian of the place of death, guide of the dead, keeper of souls. This rite is at an end, depart in peace and may your blessings remain.

West            Hear me Masjt-niru-ghol, Guardian of the western gate, keeper of the wise waters, watcher of the setting sun. This rite is at an end, depart in peace and may your blessings remain.

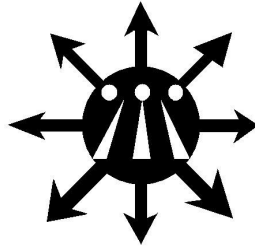
S.West        Hear me O Luk-nud-aeb, guardian of the sacrifice, Spirit in the corn, merriment of Ale. This rite is at an end, depart in peace and may your blessings remain.

South	Hear me O Gea-ob-I-nu, guardian of the summer solstice, instigator of transformation, arouser of lovers. This rite is at an end, depart in peace and may your blessings remain.
S.East	Hear me O Sufit-Mergl-Kabp, Gaurdian of passion, dweller in ecstasy, keeper of the enflamed sword. This rite is at an end, depart in peace and may your blessings remain.
East	Hear me O Rid-en-gst-hua, Guardian of the vernal equinox. Dweller at the foot of the mountains, watcher of the spring of life This rite is at an end, depart in peace and may your blessings remain.
N.East	Hear me O Maph-o-nila-bet, Guardian of the quickening, keeper of the seeds of fecundity. You who dwell in the wild woods. This rite is at an end, depart in peace and may your blessings remain.
North:	Hear me O Baki-lo-nu-sem, Guardian of the Dark sea, dweller in the pit of the moonless night. Holder of to the key to Winter's chest. This rite is at an end, depart in peace and may your blessings remain.

(From deep below visualise a surge of light, flow up from Cythrawl. All colours of the rainbow, as it reaches you start to chant the Chaowen, let it rise up through your chakra points until it reaches the top chakra. As it rises let the level of your Chaowen chants grow, higher and louder, at the time the rainbow light reaches the top chakra visualise a bolt of lightening striking the chakra and the light splattering out all over you sacred space, banishing, at the same time scream out as loud as you can CHAOWEN. The area is now cleansed)



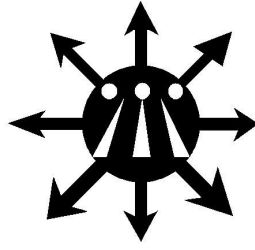
Here ends the basic opening and closing ritual of The  
Chaowen!



## **Llyfer Ofer**

1. In searching for inner peace and “The Answer” we search for the impossible. Lives have been wasted in such pursuits.
2. Inner Peace, an end to all inner conflict and chaos. We are of nature; Cythrawl and Awen flow within our veins. I have never known a year that has been peaceful.
3. Storm follows the calm; autumn and winter follow the peace of summer, Dormant for centuries the volcano erupts. This is the way of things, we are of nature, and within us we have that which is without.
4. The way of Abred is not peace, but experience, waste not a second longer on attaining peace, but accepting that both chaos and peace are within and without.
5. In accepting the chaos of existence we can embrace the experience of life and delight in its highs and lows. Riding the wave and resting eventually on the beach of Gwynfyd.
6. The greatest peace for the seekers soul is to stop running, stop looking for the answer, for after a days work, we find time to relax.

7. In stopping to search we can take responsibility for our actions and experience all things. The reality of Abred gives us the platform for ultimate pain, ultimate pleasure.
8. Those who seek shall grow old, frustrated with what they have missed, those who accept their true nature shall die content...



## Free Expression.

There has been a lot of mention of free expression, the following is meant to clarify a little more about the term.

In our modern world we are governed by the laws of doing things the right way, worrying about what others may think of our actions. AS Children this is not an issue, we run chase and play, as we will. We do not care about what others think. It is only as we grow older and we are told that we should not do this or that, being told that we are too old to be behaving in such a manner, that we loose our ability to react to the moment. No longer do we feel free to sing whenever we choose, stamp in puddles, jump in the river with our new shoes on. We have all seen on television programs like *You've Been Framed* when a child opens his Christmas presents and launches into a mad vibrating, jumping up and down, running around like a cartoon character fit. This is the child's reaction to the moment, he does not go through the process of thinking, this is a nice present, I am very grateful, I must politely go and thank my parents, no he goes berserk!

Unfortunately this process carries on throughout our lives, we learn to take ourselves too seriously. You only have to look at the family wedding to see this, you're at the reception and there in front of you is a group of adults, at a party dancing. Dancing that is with as little movement as possible, or like everyone else, stepping from foot to foot, looking around to make sure they are not showing themselves up. Comments afterwards of wasn't that a lovely party. It is a sad thing that the majority of us have lost the ability to be free in our expression, this drifts into our relationships as well as our social circles. Let us imagine that the wedding reception was

full of people who were able to freely express themselves. Half the guests are wearing the food as it just seemed like a good idea at the time to cover each other with food. One man is standing in the corner, his head tipping, left to right, then every now and again he jumps up, the dance floor is a sea of writhing bodies, people stepping over people as some crawl, some slide some jump up and down. Then individuals decide that when in the jungle comes on to run outside and hang from trees. Each person leaves, revelled in laughter, cover in food, exhausted, having had a truly unique experience. Free Expression makes the moment.

If we then think of our rituals, the idea is to leave the conformity of the books that say that druids do it this way, witches that and Magicians do it with the lights off. And create a space where the necessary shifts, openings and summonings occur, but not through a regimented restrictive ritual. In the opening and closing we have a typical set of instructions, and these help us to learn the feelings sensations and magickal shifts that occur within the process. Once we are familiar with these we need to throw away the instructions, knowing that we need to define our space, call on the directions, call on the Gods and open the gateways. But that is all we need, the rest we give up to a mixture of the moment, intent and Awen. The Following is an example of such a possible ritual.

Intent: To gain insight into why we do not get the promotion we want.

Stepping out into the clearing in the woods, I stand for a moment thinking of that which I seek. I allow the thought of the ritual to go deep inside, first I must state my Intent.

I start clapping my hands, and jibbering, mshhhh, mshhhh ,mshhhh. Spinning until I feel giddy.

Now I need to call the directions, Running around and around I stop at each of the eight points, at one I sing a tune, at another I slap the soil at another I make a pile of sticks. I travel to each one doing something different and random at each point.

Now for the Chaowen, I start to chant it and in doing so have the urge to undress, so I do. Naked I roll on the ground chanting the Chaowen,

To build my temple, I find myself collecting stones and piling them in the middle.

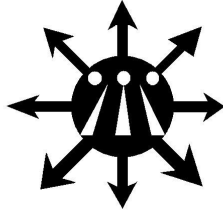
To open the gates, I lie on my front on the ground and start opening and closing my arms like a star. In my mind I see the gateway to Cythrawl open and feel myself descend into its depths. To call on the elder gods I scream and shout, nonsense comes from my mouth but my intent and purpose is there in my mind.

This gives an example of how things can go, we need to focus upon the intent within, and then allow the Chaowen to carry us in the moment. Sometimes we may get the desire to run shout and cry, other times we may just sit perfectly still. The key thing is have no preconceived ideas about what you are going to do, just let the moment happen. Keep the intent strongly focused in your mind, let your free expression come out and you will find that your magickal workings take on new and dynamic meaning.

Obviously I hear people say, this is fine by yourself, but what if you want to work with a group. Well the process is the same but it takes time to just let go and express in a group, although once the process starts you find the energy of the group fuels the fire, It is not work to be undertaken with groups you do not trust, but in a secure working group again it can be very powerful.

It may be that each person has a role within the ritual and you all let free expression come forth for your part, on the other hand you may just open a space up and let the chaos of the moment unfold, but as long as the group is working on a common intent you will find that the results of your working are not disappointing. It will at first feel awkward and you will be self conscious, but ask yourself why. The things that make us uncomfortable are usually those that have something to teach us. Push yourself, step into that place where you feel uncomfortable and learn, and grow. Free

Expression allows for an immediate and direct channelling of the Awen, inspiration pours into the well of your being and great things are possible. There are other benefits with this way of working, as you explore deeper with it you will find that in your mundane life you become more dynamic, you have greater energy, your ideas are the ones that please the boss. You find it easier to speak up and push yourself. Also understanding and empathy seem to develop stronger, your ability to work as a people person increases and you become a real team person. These are just some of the benefits. When we start to seriously work with free expression in our magickal working, be it solitary or in groups, the world is never the same again. It becomes a new reality of experience and possibilities, we develop a new kind of quiet knowing, not arrogance or ego, but we know that we have stepped into the place of being and that we can deal with all that life throws at us. A lot of this book is written by opening the hands up to free expression, planting a seed of inspiration and then sitting back and letting whatever comes out to come out. Like Automatic Writing, we are trying to develop automatic ritual.



## After Thoughts

These writings have taken time to be created, then as with all projects have been left on the shelf for what seems an age. Reading back through I find I still feel the connection and excitement flow through me as I read them. For me there is nothing more beautiful than being able to work purely in the moment, letting spontaneity be the only Grimoire that you need. And although only a short work, I hope the ideas push you to step forward into your own magical reality. Letting the true self come forth and guide your actions within your Spiritual and Magical work.

If you are fortunate enough to have others to explore the ideas with then you will find not just that you create magickal experiences but that you create a deep bond with those who tread the way with you.

When working with a group there are a few things to remember:

None of you are right, none of you are wrong. There can be only the moment and in that moment what is, is right.

Ego is the home of the bold voice and small action, keep in other in check, find ways of approaching ego surges and problems that come from a place of truth and respect.

Laugh ... there is no thing like it that can work such wonders. Taking oneself too seriously is the path to delusion. One who is truly connected to what he/ she does will easily laugh and tear to pieces their own beliefs because they truly are comfortable with where they are at.



And finally, Play...

There are no right ways and wrong ways, there is only experience and at the heart of experience lies true wisdom. Do not be scared to look into the deepest darkest recess of your being. For the shadow makes us confront what we really are.

Enough from me...

Please feel free to contact me and share your ideas and your adventures.

May your path be just that....YOURS

And remember

**All of This is Necessary,  
None of this is needed...**

## Glossary of Welsh Words.

Llyfr o	Book of
Cythrawl	Chaos
Awen	Inspiration
Cread	Creation
yr Draig	the Dragon
Mynegiant	Expression
Amlygiad	Manifestation
Defod	Ritual
Ofer	Waste.

## About the Author

A poet, a songwriter, a Druid, a magician. Madman?...

Rob Chapman has spent the last twenty years of his life practicing and studying esoterica in many forms. A journey that led from the darkness of Satanism, to Shamanism, Wicca, various ceremonial approaches through to where he finds himself now, feet happily embedded within his native Druidry as an active member of the Order of Bards, Ovates and Druids.

Trained as a Person Centred Therapist, Rob also runs a number of workshops, experiential camps, Open ceremonies, discussion group, rituals and workshops for the Order of Bards, Ovates and Druids as well as teaching meditation.

Watch out for Robs next work:

At the Table of the Druid...

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