



### **The O9A Dark Art Of Shrenching**

Those curious about the Order of Nine Angles (ONA, O9A) who turn toward the four fictional stories that make up The Deofel Quartet hoping to find 'horror' stories or stories of bloody satanic sacrifice, or graphically described sexual or fetishistic satanic rituals, or de Sade like violence, sadism, and dominance, may well be disappointed.

For the four stories - Falcifer, Temple of Satan, The Giving, and The Greyling Owl -

"present much of the diverse aural traditions as AL received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people. In The Deofel Quartet he simply reworked the factual material - as writers of fiction are wont to do - in order to make an interesting story, in the process obscuring the identities of those involved and sometimes their place of residence or work; added some entertaining details (as in the 'astral battles' between goodies and baddies in Falcifer, of a kind now familiar - decades later - from the Harry Potter stories) and concatenated certain events in order to provide 'action' in a limited time-frame.

Thus, the fictional stories not only compliment other O9A material but provide a 'different way into' the complex O9A mythos; a way that many will find more interesting (and certainly more entertaining) than thousands of pages of sometimes polemical and sometimes ponderous O9A factual texts, and a way that especially places the O9A's satanism into perspective, Aeonically and otherwise." {1}

Nowhere is the dissonance between such expectations - of stories of horror, blood, sacrifice, sex, fetishism, satanic rituals, and sadism - and the Occult reality of The Deofel Quartet greater than in the story titled The Greyling Owl.

## **The Greyling Owl**

This fictional story - of some 130 pages - was published in 1986 ev and is set in and around the English city of York in the year 1976, with the story revealing "how the O9A often operates, and has operated, in the real world" for decades.

For as noted in the text *O9A Occult Fiction And The Sinister-Numinous Aesthetic* published in March 2018 ev,

"The Greyling Owl deals with a type of 'hidden sinister sorcery' that owes little or nothing to what has become accepted as 'the Western occult tradition', satanic or otherwise, with its demons, its invocations and evocations, its rituals, and people dressing up in robes. Instead, it concerns someone being manipulated, brought into a position of influence, without even knowing or suspecting there is an occult aspect; someone - in modern parlance - being 'groomed' to at some future time use that influence for a sinister purpose as directed by the person or persons to whom he is now indebted.

That is, there is a revealing of how the O9A often operates, and has operated, in the real world; and how O9A people are often secretive, with their occult connections, and their interest in the sinister, unknown to colleagues and friends. The title itself gives a clue, for the word greyling is used in reference to *Hipparchia Semele* (commonly referred to as the Grayling), a type of butterfly found in Britain and one which is 'a master of disguise and can mysteriously disappear as soon as it lands, perfectly camouflaged'. Hence the title seems to, esoterically, suggest the pairing of the 'mistress of disguise' (Fiona) with 'the owl' (Mickleman) and which working together will enable sinister deeds to be done, most possibly by Mickleman (under the guidance of Fiona) influencing or recruiting people from within his natural academic environment."

What is described is The Dark Art Of Shrenching, otherwise known as Sinister Cloaking. {2} A difficult Dark, Occult, Art to master involving as it can deceiving others about one's intentions, and/or entrapping others for some sinister purpose.

In the O9A the most obvious use of The Dark Art Of Shrenching is in Insight Roles, where the O9A initiate gains real-life experience by living a specific and practical and challenging role for around a year. The role challenges the initiate to experience a way of life very different from their current life and is intended to enhance their personal experience.

By means of Insight Roles, the Order of Nine Angles

"advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in the sinister dialectics." {3}

For the Insight Role involves deceiving others about one's intentions and developing another persona and acting-out, in real life, what such a persona implies. For some initiates this is difficult while, for some others, it can be - in terms of their "mental health" - dangerous. Which is why such Insight Roles form a necessary part of the O9A Seven Fold Way.

Yet The Greyling Owl describes a somewhat hitherto neglected part of O9A tradition. Which is that Shrenching may also be a necessary part of those who, via the Seven Fold Way, have progressed beyond The Abyss and who thus have attained the Occult grade of Master of Temple, or Mistress of Earth. Who thus are, who choose to be, "sinister cloaked" with their connection to The Sinister Tradition/The Sinisterly-Numinous Tradition, to the O9A, concealed from outsiders and even to their friends or professional colleagues and concealed to those who may have an interest in the O9A or an interest in the Occult in general.

A basic analysis, written some decades ago for O9A initiates, of The Greyling Owl, is as follows:

"This is the most esoteric and therefore the most difficult MS to understand - at first reading - and when viewed by conventional/accepted ideas of Satanism/Black Magick. This shows real magick in action on several levels: manipulation, empathic, forms (e.g. music), images, and via opening psychic nexions within individuals.

Essentially, the MS deals with the changes wrought in the lives of Mickleman and Allison, and how these are made to aid the sinister dialectic - i.e. sinister aeonic strategy, to aid the presencing of sinister energies in the causal and so bring/provoke change to the benefit of the sinister, aiding evolution.

The magick here is that appropriate to an Internal Adept and beyond, while the energies described (the outer form) are symbolic of a particular sphere on the Tree of Wyrð (Mercury), although other energies are sometimes involved/intrude.

This magick is far removed from external magick and thus rituals/robes. This magick means a working with individuals as those individuals are - a subtle re-orientation of their consciousness/lives.

Mickleman is gradually changed, and brought into an influential position - the Professorship - without him realizing this is occurring, in the magickal sense at least. He believes he is still in control of his own Destiny - and it is important not to undermine this belief, except insofar as a certain self-insight is obtained. He must have assurances of his abilities, this confidence to fulfill what is his "hidden" wyrd. He becomes aware, on terms he can cope with/is familiar with (and this is important), of certain archetypal aspects which will be important for his future professional development/standing. These aspects, by which he will influence others in a non-magickal way by "seeding their minds", will aid the sinister dialectic. Part of this would be through academic work (aided by insights attained during his "manipulation") and part by his own life style: his "decadent" past and his future deriving from the past - both would influence others, providing inspiration and thus changing others in certain ways. Also, it is hinted that he may be useful in other ways.

Alison also is changed - realizing that power of music to transform. Again, her aims, dreams, hopes, etc. are described from her own perspective, from her own "moral" view of the world. However, her fundamental insights are "provoked" via the subtle magick/influence of Edmund. Further, the future forms she creates/uses, while having the appearance of conventional forms (and perhaps a moral content), will achieve and aid the sinister (or at least most/some of them will). She herself will see her aims in terms of her own perspective: often "morally", without fully realizing what she and her work are achieving - opening nexions, and presencing dark energies to influence/infect others.

This arises because she has been influenced/directed by magick in a specific way: to access a nexion within her own psyche. (All this is a very important notion to understand - and marks the insight appropriate to those who aspire to go beyond the stage of novice. It reflects genuine magick in action). Her thoughts/actions etc. (as others) are often "morally" described.

The dark interior life of both Edmund and Fiona (and thus their real aims) are hidden - i.e. not overt, as generally befits a Master and Mistress. Such Adepts generally work esoterically - they do not fit conventional Satanic role-models. In their different ways, Edmund and Fiona live in the ordinary world in an "ordinary" way - they are real shape-changers who blend into their surroundings. This enables them to work sinister magick effectively. Further, Edmund possesses no trappings normally assumed to be part of his station - he has no wealth, no power, no obvious influence. His Satanic power is internal, hidden - it is insight, wisdom, and magickal skill of a rare kind. This

skill allows him to work magick on - to manipulate - others (and thus the world) as those others are - in the confines of their own roles/image for the most part. Fiona's magickal work is often more overt - e.g. using her sexuality to advantage, but her real magick is still hidden. Thus the MS describes real Adepts at work, using genuine magickal skills, and thus moving toward the next stage of their esoteric development." {4}

TWS Nexion  
September 2018 ev

{1} *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text, 2013.

The novels of the Deofel Quartet are available, as of September 2018 ev, at <https://omega9alpha.wordpress.com/deofel-quartet/>

{2} The English word shrenching is derived from the Old English *shrench*, and dates from the 9th century CE, and means "to put a stumbling-block in the way of; to entrap; to deceive."

{3} Faxneld, Per & Petersen, Jesper Aagaard, *The Devil's Party: Satanism in Modernity*. 2013. Oxford University Press, p.15

{4} *The Magickal Art of The Deofel Quartet: A Basic Introduction*. First issued 1992 e.n., revised (v.1.01) 119 Year of Fyæn.

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## Appendix

### Notes on Esoteric Calenders

(v 1.03)

Over the decades, the Order of Nine Angles has used a variety of means of dating their MSS. The following are among the abbreviations which are/have been used, placed after the numerical date. With the exception of JD and YF, the numerical date given is the year according to the common Gregorian calender. Thus, 1991 e.v. is equivalent to 1991 e.n. which is equivalent to 1991 CE and 102 YF.

It should be noted that, according to aural tradition, the 'ONA year' does not

begin on January 1st, nor on December 21st, but rather - for those in northern climes such as England - at the beginning of the 'alchemical season' marked by the first rising of Arcturus in the night sky, which is, according to Nature's calender in such climes, in the season known as Autumn.

**e.v.** - era vulgaris. On old term, often used in traditional ONA nexions, and by some other esoteric groups.

The term era vulgaris came into English use centuries ago following the publication, in 1655 CE, of an English translation of a book by Johannes Kepler.

**e.n.** - era nazrani. On old term - often used in traditional ONA nexions - implying the Era of the Nazarenes.

**YF (yf)** - Year of Fire / Year of Fayen / Year of The Fuhrer

Note that each of these has a different meaning. For instance, Year of Fayen refers to the ethos of the New Aeon, where restrictive patriarchal/magian-inspired forms of living (such as nations and States, and the way of Homo Hubris) are replaced by the new ways based upon the clans and tribes of *Homo Galacticus* for whom the only law is that of personal honour.

Year of The Fuhrer is predominantly used by Reichsfolk-inspired groups (esoteric and otherwise) but also by some other esoteric groups/nexions/clans in heretical defiance of the magian *status quo*.

**CE** - Common (or Current) Era. English version of e.n.

**JD** - Julian Date.

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