

E. R. Koetting



Interview with E. R. Koetting
by
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INTERVIEW WITH E. A. KOETTING
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Salve Master!

Apart from the author of Works of Darkness, Kingdoms of Flame, Baneful Magick, head of Ordo Ascensum Aeternalis and your other books, could you briefly introduce us yourself?

E.A.: Well, I'm actually in the process of writing a spiritual autobiography at the moment... so "briefly" would be the keyword here, because it's looking like this next book is going to be the longest I've written yet! Like I've said before, I'm largely an "ordinary" person with an extraordinary view of things, and a resulting extraordinary set of abilities. To begin with, I'm Picease, so I'm overly emotionally connected with things in my existence, I'm overly analytical, trying to find the deeper meaning in everything, and I am overly creative, not wanting to do things the same boring way that others have done them, but to find new, more exciting, more interesting ways to walk the same dusty path.

As far as my mundane interests, I used to be quite interested in 60's and 70's muscle cars, rebuilding them and making them more powerful, louder, less fuel efficient, and more flashy. These past few years I've transferred this interest into motorcycles, realizing that not only are they much more fun to drive, but that you can do quite a bit more with them than a car. I bought a Yamaha v-twin cruiser, and right away put risers on the handlebars to bring them up a few inches, installing new fuel jets in the carburetors to give it more power, drilling holes in the exhaust and eventually taking a skill-saw and sawing the back end of the exhaust pipes off to give it more power and a more powerful sound. Again, I don't like to leave things the way they are... I've got to do something creative and new with anything I get my hands on. The unfortunate thing is that I don't have any actual mechanical education, so I just teach myself how to put an engine back together as I go, and it's sometimes rather frustrating, but rewarding in the end.

In years past I moved all over the western half of the US, often living out of one small suitcase, throwing any excess possessions away with each move, living in sometimes some horrid places just to have the experience of something new. I've been married for almost five years now, though, so at least for the last five years I've been in one place, and have had plenty of time to gather more possessions than I could fit into a dumpster. It's a happy change, though.

How did you get attracted to the dark side? What was the main goal in the very beginning? What was the first operation you performed?

E.A.: When I was twelve, my step-brother introduced me to the ouija board. I refused to play it at first, but the spirit that was supposedly speaking through the board refused to talk with anyone until I put my hands on the planchette. The experience was mesmerizing, intoxicating. I dabbled with the ouija board off and on over the following years, although my main focus was religion and spirituality of the Right Hand, orthodox sort, but I found consistent disappointment with the power available through that route. On the side, in secret, I began studying traditional witchcraft and demonology after the ouija board experience. The catalyst for actually putting any of the knowledge that I had gathered into use, however, came when I was fifteen or sixteen by means of a girl that I could not possess. Rather than studying the theory and practice of witchcraft used centuries ago, my studies turned to the present, to the practical application of these powers. It's funny, but I learned so much with this shift of focus that I had forgotten about bewitching the girl entirely. I just found myself in another world of

power and possibility, I started playing around with it and noticed that it was playing back, and suddenly there were much more important things to worry about than love and lust.

Concerning actual spiritual darkness and my headlong dive into it, the catalyst for embracing the powers and the servants of darkness was again a girl. She broke my sixteen year old heart, breaking up with me because I refused to give up my study and practice of the occult, to which she was religiously opposed, and so in my heartache I called upon Satan and all of the servants of hell to destroy her, “but not to kill her.” I wanted her to be filled with self-hatred and self-loathing, to desire death, but to have death flee from her. That was the first time that I ever did anything that I would consider without question evil. And evil in many forms manifested around and within me at that moment.

How vast is your experience within the realms of Ceremonial Magic?

E.A.: You know, if I were being completely honest, I’d probably say that my knowledge of by-the-book ceremonial magick is very shallow. I say this because the minutia of the kabbalistic and hermetic traditions, which most forms of “ceremonial magick” would follow, has never really made sense to me. Since I first invited power into my life, I realized that I could move it through me and outside of me, that I could wave my hand in it, turn it into a ball, and throw it across the world with intention. So the formulas and the numbers and the associations are all lost on me. I’m not a mathematician. I can see and feel and touch and taste power around me. I can mould it into any shape I choose and ask it to do for me anything that I desire. This is enough for me.

As you might have the same confusions in the beginning, what is your guidance for someone would like to get knowledge/wisdom in the Occult, but don’t know how to commence. Someone said to me that Satanic Bible would be the first book to read. I think that is a fraud. What is your thought or guidance?

E.A.: I’d tell them to get their hands on my books! Seriously though, the greatest impetus that I’ve ever had to write the things that I write is because it seems like nobody else is. If you go into a New Age/Occult store, you can find a million books on “finding your spirit guide,” calling upon angels or faeries, teen witch kits, and yet another interpretation on the Rider-Waite Tarot deck. Nothing of real, practical, concrete value. It was so frustrating trying to get my hands on real information when I was in the process of learning all of this. I must have read a million books since I was twelve and starting actively pursuing occult knowledge, and now in my own personal library I have maybe a dozen or two that I’ve actually considered worth holding on to... and most of those are grimoires. In fact, I got to the point that I would go into these occult shops, go straight to the counter, and ask to have all of the grimoires laid out so I could choose from them, because the rest of the “do-it-yourself sorcery” and “beginner’s guide to...” were useless.

I’ve been fortunate throughout my own spiritual development to have naturally come into contact with Spiritual Masters who have taught me more than books ever could, usually within only a few hours of instruction. I’ve also noticed that people with no occult knowledge or definite spiritual development act as transmitters of golden wisdom, saying things that I am meant to hear when I need to hear them, and thereby teaching me what I could not learn on my own. I read tarot semi-professionally at one point, and one person that I would read for regularly suggested once that I turn the cards face down and read them that way. When I showed my obvious confusion, he said, “Well, you’ve said yourself that the cards don’t do anything... that the ability to see is within the reader, not the cards. So, turn the cards face down, and what will have changed?” I did this, and found that the reading was just as powerful and just as accurate as if I were reading the cards face up. I then did the same by

using a “ghost deck,” pretending to shuffle and lay out the cards when in fact my hands were empty, and then allowing my mind to imagine what cards might be laid out, and reading those. This was a huge developmental leap for me, in putting away the magickal objects and simply utilizing the magick. I’ll still read cards, just like I still have an altar and candles and such, but I can do without them quite well, and I recognize that in the main these are pretty things that are enjoyable to the senses and make this whole experience a bit more fun. But when I have an honest need, I sit in meditation and simply manifest that which I need without the use of sigils or incense or incantations, and the result is much faster and more powerful than by using full ritual. But I still enjoy the pretty things.

My point here is that: 1. if you read a million books, you might come away with 1 percent gold and 99 percent shit. I’ve tried to offset that in my books, leave the shit out as much as possible and provide the gold. However, this isn’t to say that you should quit reading, because if you read a million books and find only 1 percent gold, that’s more gold than you had before, isn’t it? 2. Recognize the learning opportunities everywhere around you. Don’t wait for a Master to show up, but recognize that “The Guru” will manifest himself in all people around you, and will speak from the most unthinkable lips. If you expect with full intent that today, somebody will say something that will absolutely change your perception of things and will allow you to make a spiritual leap, you’ll be amazed at where enlightenment can come from and you will indeed become enlightened.

During the Ceremonial Magic Operations, what was the worst experience you experienced?

E.A.: I’ve had some really bad experiences with evocation. At first, I just couldn’t seem to get it to work. I’d read the conjurations and burn the offerings and just feel and see nothing. It took some ironing out, but once I got it, I really got it. The first time I actually “saw” an entity that I had evoked was King Paimon, from the Goetia. I had been trying to scry into a mirror for quite some time with little success, but I still brought it into evocation with me just in case. I performed the ritual of evocation, the room filled with suffocating power, I looked into the mirror and saw the demonic King as clear as day. A voice like thunder all around and mostly above me shouted, “Who are you to call me and command me?” or something to that effect. I froze for several seconds before I could get the courage up to challenge his challenge and to present myself as, “Not I, but ADONAI and EL SHADDAI,” and brought the ritual back into balance. That was indeed a terrifying experience. I also once had a spirit, again from the Goetia, but not a king, refuse to depart when given the license to do so. I repeated the license to depart, and the spirit stood there. I recited exorcisms given in the Goetia, which had no effect. I finally recited from memory a Sumerian exorcism, at which point the spirit vanished. I sat in the Circle for at least ten minutes, not sure if it was really gone. I then spent the next half an hour sprinkling the ground with consecrated water and reciting the same exorcism that had made it depart. Like anything though, we grow through challenges and confrontation, not from comfort and complacency.

Do you celebrate these Operations under traditional magical circumstances or the order of the Master?

E.A.: ?

Are there any fundamentals to becoming a member in Ordo Ascensum Aetyrnalis? What is the main purpose in Ordo Ascensum Aetyrnalis besides the Ascent?

E.A.: The Ordo Ascensum Aetyrnalis is not intended to train people in the occult, to be a “magickal school” of any sort. Unfortunately, most of the applications that I receive are along those lines. Instead, it is an order of spiritual beings who have pushed the envelope of

possibility as far as they are able to alone. Together, learning from one another and bringing our energies and our wisdom together, it is inspiring to see how far we can go. So, for active membership in the Order and study in what I've called the Ascent Institute, I require that the applicant have a good experiential base in spirituality – not necessarily in the occult, but in practical spirituality. I'm not the guy with all of the answers. In fact, I'm sure that most of the students that I've mentored would say that I'm the guy with all the questions... I force them to find their own answers. You can't do this unless you've had some real experience in the spiritual.

What is Ascent in your interpretation?

E.A.: Ascent is the constant and continuous progression of the eternal being, the unfolding of the layers of godhood contained within the self, either through natural means or through direct discipline.

As you are married, and also have a daughter, do you see that love would be your barrier to your Ascent? Do you see love will make you weaker? Some Satanists choose their path in isolation, and disgust children. What is your point of view?

E.A.: The lack of "love" was for the longest time a barrier to my own spiritual Ascent. To be clear, I am not a Satanist, or even a strictly LHP practitioner. I am a spiritual being having a material experience, and utilizing everything in order to better understand on a conscious level my own self and the multilayered existence around me. If my path was one of utter darkness and evil, of some sort of anti-existent, anti-cosmic, anti-anything, then I could see how love, responsibility, and interdependence would indeed be an obstacle. My path is one of gradual godhood, however, of learning the secrets of becoming both creator and destroyer in every sense. It also must be understood that one can only grow spiritually to a certain point when the only focus is the self. After a certain point, you really need to move outside of the self, to Operate with less regard for your own safety and comfort than for that of another. I've experienced this both through my role in the Ordo Ascensum Aeternalis, in the time, energy, and dedication that I give the members and students within the Order, and on a more microcosmic scale in my role as a father. Once your concern for your own self is put aside, it is astounding what you are able to accomplish.

Quote "I see Gilles de Rais like the perfect representation of a human being. That is to say he's in complete possession of his dual character, and so, he's comparable to do goodness as well as evilness. However, all humans have more pleasure to do evil than good. Gilles de Rais, like all the other serial killers and even the main part of human beings-specially the devoted ones-for this kind of feelings. "Man is a wolf for man" What is your point of view towards Gilles de Rais?

E.A.: I haven't studied much about Gilles de Rais specifically, but I have studied quite a bit about serial killers and the act of murder. British serial killer Ian Brady, in his book The Gates of Janus, said something similar: "Beneath the civilized veneer, man remains the supreme predator. Cursed with what he believes is understanding, his true soul blossoms godlike in the heart of the nuclear inferno." I think that it's awful to kill people. At the same time I know, from my own experience, that it is indescribably liberating to know, from experience, that you can... that there is no line that you cannot cross, and so living this life of obedience to the law is out of choice rather than out of fear... with a past and with experiences as witness. Unfortunately, many serial killers – likely all that have been caught – are just as bound to their lawlessness as the average man is bound to his obedience through obsession and addiction.

What do you think about Satanic Organizations in these days? Once you were involved in Order of the Nine Angles, right? What did ONA offer you in the past? What is your thought when Satanic Organizations require money for membership?

E.A.: I was never involved with the original ONA in Britain, but I did get my hands on some of their works shortly before they were splattered all over the internet, and then was able to sort through what was put out publicly to come up with a very usable system. I progressed through several of their grades, formed a Sinister Temple, progressed a little further, and then moved on to other pursuits.

It's hard to say what I think about "Satanic Organizations today." As we're doing this interview, I'm coming up on my 28th birthday in March, so I really don't have decades upon decades to look back on and say, "Ah, the good old days of Satanism are but a memory." I will say that there is an interesting dichotomy in play right now: in western society, there is little that is forbidden. People are very very weird specifically about sex and drugs right now, and the US government is getting quite draconian with those two facets of experience, but those aside, people are able to experience and do what they wish with their lives. In this, books like those I write are allowed to prosper, occult seminars and workshops and public ritual meetings are acceptable. While this is wonderful for the masses, and for people like me who would be burned alive for my teachings otherwise, I think it has at the same time become a detriment to the very nature of the "occult" experience. It's not "occult" anymore... it's not hidden knowledge, it's just knowledge. The psychological impact of performing a ritual of evocation of a demonic entity, or of a simple candle-magick spell to conjure or constrain a lover, has waned tremendously because it's no longer forbidden. I silently smile when I recognize that I am in the presence of a person who is living a double life, who is a businessman, a church-goer, a family man, who unknown to his friends, his family, his church, his associates, and even his spouse, sneaks out into the night to call upon the powers of darkness. It's rare now that this secrecy is even a necessity, but it is guaranteed that the abilities of that man dwarf even mine, because I for certain am not abiding by the Law of Silence.

As I read you healed the sick and the dying, made other people get sick and die, cast demons out of people, put demons in other people, etc. The victim to get sick and die would be enemy, Did it effect to all of your enemy in your practices?

E.A.: ?

What kind of visualization of the suffering-to-be you always would like to see they're in?

E.A.: It's different depending on the situation. When I was in high school I played around with auras a lot, realizing that they reacted very instantly to my willed intention, and so I would infuse the aura of an ill person with bright, vibrant, green energy channeled from my own Anahata Chakra and would watch them before my eyes be healed. Or I would draw their own healing energies from them, watching their auras turn a pasty green, then brown, then muddy, then grey, and finally black. If I am performing a ritual of destruction, of baneful magick, I would visualize the end result, which would be the death of the person... not the manner in which they were to die, but the corpse being lowered into the ground, or the family grieving at the funeral, something that I could emotionally lock on to as a future reality of the victim's death, and would feed that with the ritual.

Can you reveal us how long do you develop your ability until you get such power?

E.A.: Well, I've been actively involved in my own practical spirituality for 28 years, give or take, and I'm still developing my abilities and powers... so I'd have to say it'll take at least 28 years, from my experience.

As you are always interested in learning, do you consider yourself an adept in the occult?

E.A.: Yes, but I'm not really operating within the realm of the occult so much anymore. I'm involved quite heavily in Haitian Vodoun, which is less a mystery school than what I'd consider as "the occult." There's something very pure and simple about this type of power that I love and that I'm drawn to. Aside from Vodoun, though, I don't practice ritual anymore at all. Again, if I need something I simply manifest it in my life... I just put the call out that I'm in need, and within minutes or days my need is fulfilled. If I want to learn something, some special skill or ability or theory, I either move deep within myself to find the answer, or I go outside of myself, to Higher levels of being, and communicate with those who have all knowledge. So, I don't pore over grimoires or conduct hours of ceremony daily like you might imagine an "adept" doing. Power is just something that is, and I am, and together we are.

Which hidden knowledge is your next focus?

E.A.: Well, I've written a book called The Spider and the Green Butterfly with a Haitian Master Houngan, Baron DePrince, covering the basics of the Vodoun system. DePrince has taken it to a publisher of his choice, and it should be released shortly. We've spoken of writing more books, uncovering more secrets of Vodoun, but that is just conversation at this point. Either way, Vodoun is my main ritual focus right now, and the OAA is my main spiritual focus (I separate the two, to an extent).

Are you into the rite of chod? Have you ever heard or read the magic and mystery in Tibet or Cambodia? What is your knowledge about the Cambodian malign black magic?

E.A.: You know, I've come across the Rite of Chod, as well as Tibetan Black Magick and Cambodian Sorcery, but none of it has really grabbed me. I'm not really out there looking for new methods of achieving the same result, you know? Again, I can move power, usually more efficiently outside of ritual than within it, and so now I'm looking for new experiences altogether.

Scientists have been cloning animals for many years, and the possibility of human cloning would be happened some day. Do you think that there will be a spirit existing in cloning animals?

E.A.: Just as much as there is a "spirit" or eternal essence existing in anything. The eternal essence that I have is the same that is possessed by a rock or a tree or a stream that flows over the rocks or the fish that swims in it. Everything is God. The only difference is the conscious awareness of such. So, the physical matter composing a clone would be by nature imbued with the same eternal essence as all things are, and possessing a human intellect, would be capable of consciously acknowledging this and utilizing it for his own Ascent. If you want to get a bit more mystical than this, you could say that as individuated aspects of the eternal essence, or "spirits," previous to our present incarnation we were able to manifest the circumstances with which we would be confronted upon our birth, thus summoning forth our parents for the act of conception so that we would be born to them and experience in this life what we wished to experience. This would also not be any different than a clone... a certain set of challenges innate to being a clone would be accepted and embraced by the "spirit," and at the moment of embryonic quickening, the eternal essence would consciously enter the physical body.

“Every person is omnipotent, omnipresent, omniscient... every person is God”, Do you think that everyone is able to come to a state of self-godhood? There are too many people who still act like Satan’s Servants instead of acting like Satan. How can you enlighten them? How would you guide them to bring forth their power within?

E.A.: I can’t enlighten anybody. What I can say is that everything out there is already God. There’s no question of that. It’s not a matter of “becoming God,” but a matter of consciously realizing it. This process of realization is different for everyone. Sometimes only through slavery do we recognize our potential for liberation.

You deny to consider yourself as a Satanist, Occultist or even Black Magician. You have more powerful among the others who may claim themselves a Satanist. Is the ego not important for you or it is not your character even you are appropriate with. How would you define yourself besides normal person?

E.A.: Ego is very important to me. I want recognition, I want people to see how important I really am, I want to keep my body in good shape so that I’m attractive, I want to be seen in my Perry Ellis clothing and be complimented on it, I want to drive my nice cars and motorcycles and have people look over and say “wow, that’s a nice machine.” But when I sit in silence and bring myself to the awareness of my Eternal nature, all of that is obliterated. It is from this state that my writing flows; it is from this state that I am drawn into Ashtanga Yoga which does indeed improve my body; it is from this Eternal state that I am able to manifest money, objects, vehicles, nice clothing, and anything else I desire. It is from the egoless state of nonattachment that the godself can provide for the lower self all of the things necessary for ego to thrive. It’s quite a paradox, indeed.

It’s interesting to me as I conduct workshops and seminars, give lectures, sign books, or just interact in some professional or social way with those who benefit from my writing, and who thereby contribute to my ability to continue writing, that I am always hearing how, “down to earth” I am. People expect something quite different than what they find when they meet me. I’m not permanently fixed in a state of godhood, and I wouldn’t want to be. I can enter it at will within a fraction of a second, I can descend into myself and return as God, but that’s not what this incarnation is. Just as I cannot take my physical body into the Eternal realms in any permanent way, it would be just as counterproductive to bring the fullness of my Eternal self into the physical plane in any permanent way. The two can cross over, momentarily, but our being is layered for good reason. And I guarantee that if I was this God in human form, if I was permanently the Godself that I can become at times, nobody would like me at all. In fact, I’d probably be crucified, that’s how much folks dislike those sorts of people.

How long did it take for your books? I suppose you have a full time job, correct? But how did you find a spare time to write a book? All the texts flowing from your brain and through your fingers? Please tell us your writing process, it is interesting to acknowledge before we can read them, Isn’t it?

E.A.: If I’m focused, it takes about six months to write a book. Right now, my books are being released much more slowly than they’re being written, which is about one book published each year, so I’m overproducing by double the capacity of the current system that I’m working within. So, I have two books I’m working on, The Master’s Path, which is my spiritual autobiography, which I’m nearing the halfway mark, and Questing After Visions, which I wrote half of, and then stopped to write The Spider and the Green Butterfly, and then started on The Master’s Path before finishing Questing After Visions. My wife and I joke about Questing After Visions becoming the unfinished book by E.A. Koetting, always being put off for another project. In reality, though, I’m going to finish it before moving on to any new

projects. It is a very important book, it needs to be published, so everything else is just going to have to wait. Anyways, because of the realization of my overproduction, I've slowed down my writing, relaxed my standards a bit, hopefully to let the system catch up with me before moving full-speed ahead.

With my first four books, I set the goal of writing 4,000 words a week. For a writer, that's not a whole lot. I do work a full-time job – I'm a color stylist for a cabinet and furniture manufacturer, designing all of their stains, paints, and finishes to match either a specific client's color request or theme, or to try to beat the competition to what's hot on the market. So, when I'm focused, I'll write a bit when I come home from work, usually right after work, still wearing my stain and paint covered clothes, and I'll write Saturday and Sunday mornings. I usually wake up early, while my wife and daughter sleep in, so I get a couple of hours to myself. If I'm really rolling with the words by the time my daughter is up, I'll make her some breakfast, put on some cartoons, and keep writing until my wife is up. Now, you also have to understand that I don't watch television, I'm not interested in sports, and I've never enjoyed constant socializing or felt the need to be around other people engaging in trivial activities to be "part of the group," or to feel like I belong. That's just not me. I love having guests for dinner and getting into some good discussions, or just sitting around my living room or theirs talking. I do love communicating, I love language, but I don't need to fill my time with anything social. This really makes me a terrible friend, as I rarely initiate any sort of activity, but most of my friends know that about me and accept it, and those who don't are offended enough that they just leave, and that's okay too. This frees up quite a bit of time, though, as I don't really engage in the consuming activities that most people might engage in. I don't know what other people might do on Saturday and Sunday mornings, or right after they get home from work, but I write.

My writing process itself is actually very interesting. I'll finish writing a book, read it for errors, rewrite it as needed, read through it one more time, burn it onto a CD, turn the computer off, and tell my wife, "I'm done with that book. I'm going to take a month or two off from writing... just relax and not worry about it." Within 48 hours, I'll have my next book pouring into my head. It'll just come to me. Usually within two or three days after telling my wife and myself that I'm not going to write for a bit, I'll have my entire next book outlined, usually with a paragraph or two of the first chapter or introduction. For some reason, it is integral that I swear off writing for a time for this to happen. After I finished Baneful Magick, I was ready to write another book. I sat and thought about what kind of book I'd like to write, which was a book on Sinister Vampirism, and I started outlining it, but I really couldn't get further than a couple chapters outlined. So instead, I started writing it. I got about a chapter into it, and realized that it was going nowhere. I gave up, told my wife, "This book's not working out. I'm just going to take some time off," and the next day I had Questing After Visions outlined. It just comes to me. I don't get to write what I want, I get to write what needs to be written.

Talking about your next books, Evoking Eternity and Questing After Visions. Are they near to complete? What can the readers expect this the forthcoming books, still in the same hardcover like Works of Darkness and Baneful Magick?

E.A.: Evoking Eternity is being worked through by Ixaxaar, as we've agreed to the terms of publication, and it will likely be in the same format as the previous books, although that is entirely up to the publisher and not a lot up to the author. The full manuscript is in their hands, and they're doing what they do with it.

The Spider and the Green Butterfly: Vodoun Crossroads of Power is complete and is being arranged for printing right now, by a publisher of my co-author's choice.

The Master's Path will likely be finished by this fall, and Questing After Visions shortly after. Both of these books, as well as most that will follow, however, deviate from all those that I have previously written, in that they are not books about the occult, but are books on practical spirituality. Anyone who has read my previous works will indeed find these future books interesting and very useful, as well as engaging to the Eternal essence, but a good number of people outside of the occult entirely will have the same reaction and will benefit equally from them. For this reason, it is unlikely that they will be published through Ixaxaar, and so the design of these new books will be in the hands of that future publisher.

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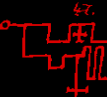


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