

E. R. Koetting



Interview with E. R. Koetting

by

Michael Collinsworth

E.A. Koetting: Local boy gone very, very bad

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When I first contacted E.A. Koetting (pronounced "Coe-etting") in January of 2008, I honestly didn't expect a response from him. In late 2007 I'd obtained a copy of his book, "Works of Darkness," from Ixaxaar Occult Literature, a small publisher in Finland. I had only heard of Ixaxaar because of their popularity with the more sinister and genuine Satanic types in Black Metal crowd, both the musicians and the fans, but those for whom the music is more than a dubious distraction. So as I researched different bands and the people who loved them, I'd see links to Ixaxaar on some of their web pages. I ended up scouring the Ixaxaar web site numerous times, eventually succumbing to my curiosity and ordering a few of their books. Why? Because, frankly, it was some of the darkest material I'd ever seen in my life.

At any rate, I thoroughly enjoyed his book and let him know it. I had never read anything that upfront and to-the-point about Black Magick. (Yes, magick is spelled with a "k" in this case in order to differentiate it from, say, anything involving Criss Angel or Lance Burton, though the traditional spelling is also correct.) As far as I could ascertain at the time, this was the real thing and it was very honest and unapologetic as to the motivation, goals and strategies held by a practitioner of the left-hand path. Not only did it get into methods of how to bring destruction to others and glory to self, it encouraged it by any means necessary. It waxed philosophical, even romantic at times, about the Powers of Darkness and the Great Work of the Black Magician, the language being very evocative of the mindset required in such a severe undertaking.

Rather than my "fan mail" being relegated to the Deleted Items folder and the usual ensuing silence, I was greeted by a very enthusiastic reply from someone who was very eager to know more about what one of his readers thought of his work. What followed was even heavier in regard to philosophical and social implications than what anyone in their right mind could imagine. A conversation took place over the span of three months that drew me even deeper into the world of this man, a world of sacrifice of oneself and others for the sole purpose of spiritual ascent, a world of dark, repugnant, and very real conspiracies that made writers like David Icke and radio hosts like Alex Jones seem more like the modern day equivalent of Dr. Seuss and Dr. Demento. It all swept me up so quickly, in such a volatile manner, that my life would never be the same again.

I have to say that back in January, it was Koetting's idea for me to interview him, so I ended up keeping records of all our conversations. I didn't see what good this would do him as I was not connected with any real web site or print publication and my blog had such a small number of readers. He went on to say, "Your [blog] will not 'make' me, but together I am certain the word would reach many." To me, it was basically a message of "I'll scratch your back if you scratch mine."

Half the time, I felt like he was telling me things that were none of my business. It became obvious that he had an innate need to teach. Because this wasn't just a world of metaphors and flowery prose, this was a world of real life criminality: abductions, blood sacrifice, mass manipulation and control. Once again, curiosity got the best of me and I wanted to know more while simultaneously wishing that I didn't know the things I already knew. It all got too real, too fast. On the other hand, if I had a specific question he would *always* answer it. If that answer only brought me more questions, he would answer those as well. He was tirelessly friendly, adept and thorough. Because of that, it was clear that he saw himself as more than just an author. He was a spiritual mentor as well.

At one point, he told me of a particular group of black magicians in the United States that currently uses an unknowing white supremacist group as the "strongarm" of their organization. This was a touchy subject for me as my wife and I are of different races. He assured me that, "They are definitely racist, but the race toward which their rage is directed is the human race." He

went on to say, "A good deal of the rituals of the temple are aimed at killing the self and becoming permanently inhabited by the Undead Gods."

He was very matter-of-fact in this respect, as he had previously been a member of the organization, following their initiatory steps to the highest level of attainment bestowed by the temple. Shortly after reaching the highest initiatory level, he left the temple to pursue other activities, leaving those possessed by the Dark Gods to practice their "humanicidal" activities in a split that, after meeting him in person, could probably be considered downright amicable. He refers to these guys as if he were talking about some old college buddies with whom he still keeps in touch. "The FBI has investigated a few members of the temple," he says, "and it's so far out that they just drop the investigation. Their goals are so unrealistic to most people that the police just concentrate on what they can comprehend. But as a whole, these people are not harmless at all. They're very dangerous."

Despite his wealth of arcane knowledge and his ability to write at a level of someone twice his age of 27 years, when he got out of his car here in Las Vegas the other day, I was struck by an eager and childlike innocence in his smile. The only thing evil in regard to his appearance was a plain black t-shirt that anyone might wear. Upon getting out of his car, he quickly covered the t-shirt with a brown Perry Ellis button-up to get ready for the photo shoot, then gave me a hearty handshake. He and his wife then followed me upstairs to my condo while we exchanged the typical greetings and niceties one would expect when meeting anyone in person for the first time.

After the photographer left, our intended conversation began. While we followed up on the topics covered in our emails from early 2008, his wife lazily pulled a mass market paperback from her bag and began reading. Every once in awhile she would laugh knowingly at extraordinary tales he was relaying, a couple times even correcting what was said, then go back to her book. Eventually she had fallen asleep on my couch, her head in his lap.

From appearance alone, you could not imagine a more mundane and normal Saturday afternoon. What was really going on, however, was a verbal confirmation of his dark past and a vivid realization of its usefulness in his own personal process of spiritual ascent and enlightenment. He had reached the bottom depths of the human mind, breaking through all boundaries of morality and sanity, then pulled out of the spiraling self-induced descent into darkness and headed for the stars. The end result of all this was that I had a self-actualized spiritual master on my couch teaching me about the intricacies of spiritual enlightenment, as well as the dangers and responsibilities inherent in becoming a god.

E.A. Koetting lived in Las Vegas from middle school through his first two years of high school. In 1997 he moved to St. George, Utah, where he currently resides, and finished school there. So I asked him, "How do you think people from high school would remember you?" He said, "Very, very LDS" in reference to his adoptive family being members of the Church of Latter Day Saints. "I smoked occasionally, never touched drugs, never touched alcohol, never did anything with girls."

In his book, "Works of Darkness," he recalls his first conscious brush with the powers of the unknown occurring when he was about 12 years old. One day his older brother pulled a homemade Ouija board out of the closet with the austere reverence one would bestow upon any long hidden occult relic. The experience of seeing the triangular piece of wood move from letter to letter was enthralling to Koetting in many ways and would provide the initial spark of his quest for power. The memory of it fanned the flames upon which the rest of his life was based. So I had to wonder, how did he really get into the occult?

"At the age of 17, I contacted the Church of Satan to apply for membership. Herr Vad of the Church eventually replied to my request and said that I had to be 18 to join."

Koetting says Herr Vad then sent along some information about a group known as the Order of Nine Angles (ONA). If you know anything at all about Satanism, this is like going from a barely simmering frying pan into the flames of Hell itself. The Church of Satan is really nothing more than a group of atheists and hedonists, their rituals nothing more than psychological drama, so I found it quite strange that they would lead him to a radical and dangerous system such as the ONA. He agreed that it was a very odd coincidence.

What Herr Vad had given him was a description of the first several initiations of the ONA. Koetting was amazed by what he found. Over the course of time, however, Koetting lost the contact information that was originally given him. So several months later he again emailed the man who had turned him down for membership in the Church of Satan, saying, "Could you send me that information again?" It turned out that, in fact, Herr Vad had absolutely no recollection of sending him the information. So either it was not actually sent by him, or he was putting forth the "use it or lose it mentality." So Koetting began working in a solitary manner, going through the initiations as outlined in the now infamous ONA manuscripts written by Anton Long.

"In every spiritual path," says Koetting, "they recognize a Dark Night of the Soul. Before you can actually ascend, you have to hit rock bottom. In spirituality, the rock bottom is total evil. That's one reason that in the ONA you hit rock bottom immediately. You have to kind of nosedive and come out of it."

The truth, however, is that many hit rock bottom and stay there, or go insane from what they find waiting, either within themselves... or right on the other side of our mundane reality. All too often an aspirant thinks they know what they're getting themselves into, only to find that the experiences these orders offer were not at all what they were looking for. They get in over their heads, frantically searching for what Koetting calls, "Hell's emergency exit."

In "Works of Darkness," Koetting says:

Black magic, then, is the use of powers both within and without the Magician in bringing about specific change in oneself, in the world, and in all of its inhabitants in the most sinister manner possible. Black Magick is also the spiritual and ritual act of working with powers, archetypes, entities and symbols whose nature is malign and iniquitous.

When it comes to working within these paths, the first step is to heighten one's sense of awareness. What Koetting transmits in his books is that the practitioner really needs to be thinking like a practitioner. He needs to feel the forces at work, see them with his own two eyes, smell them, taste them, realize how, whether he likes it or not, he is already forever immersed in them no matter where he is. In fact, in a typical "banishing ritual" you are not actually banishing the forces of darkness from a given area. Rather, you are removing yourself from their conscious awareness. In reality, they haven't actually gone anywhere.

So how does one begin? Koetting says, "Simple meditation is the first step." With his extensive studies of various forms of Yoga and Hinduism and his recent immersion in Ashtanga Yoga, he recommends the Bija mantras. "They are the seed sounds by which everything is created, sustained and destroyed. Vibrated properly, they have an effect regardless of your intentions. Magick and mystery and prophecy automatically fall into place."

So I asked him how one makes the leap from simple conscious awareness of supernatural forces to actually working with demons. Is there some sort of altered state involved or does it just feel normal? "A little of both," he says, "It's a process of transfiguration. The spirits don't always necessarily come to you or you come to them. You meet at a crossroads. So when you come out of it, you really have to shake it off. You have to come down from that level of transfiguration. In addition, the power and energy evoked doesn't necessarily stay within the temple walls unless you intentionally put up barriers."

From what I, the writer, can determine as a non-practitioner, one of the key facets of Black Magick is that you're not just calling upon these forces to enact your will, you're allowing them into this plane of existence, into this reality, so that they may infect everything with their presence.

So why would these immortal beings, such as demons and spirits, even want to work with us? It sounds like, from reading certain passages in "Works of Darkness," that they don't even like the smell of us. "It's one of the occult mysteries," he says, "but if you go beyond the occult into true spirituality, you find that the angels, demons and spirits were put into this 'machine of reality' for us to work with them. They're here, basically, to help us. They're here so we can call on them. People and human beings and all life on this plane are sparks of divinity. As such, all things respond to us in that manner. If you call on an entity with the full recognition that you are omnipotent, they will do whatever you ask."

He goes on to say, "Medieval occultists would have their wand out, their dagger pointed, and go on for hours threatening this spirit, even cursing it in the name of Jesus Christ before telling it step-by-step *exactly* what they wanted it to do. They'll eventually get partial results. But the better way to go about it is to tell them what your issue is and ask them for advice. They are so much more intelligent than we could ever be in this incarnation. They have so much more knowledge than our brains could ever hold. So why wouldn't you want their advice? If you're going to call on them, which is dangerous and scary in the first place, if you're going to take that leap anyway, go ahead and ask."

Where is the line between metaphor and actualization, then, in regard to Black Magick? I had to know if this was metaphorical. I could see destroying one's psyche and rebuilding it from scratch. That is the goal of many spiritual paths, in that you destroy your personal universe, your own world view, and build one that is more spiritually aware. Even Aleister Crowley said that you have to die on a daily basis, but he didn't mean it literally. So do these sinister groups literally want to destroy the physical universe?

"Yes." says Koetting. "I actually had a large hand in helping a few such sinister order develop and sort this out and work out a procedure for it. What you do in the group is destroy your humanity and become unattached. You weaken your body through starvation, physical ordeals, things of that nature, and reach death, then come back to life. So you're no longer necessarily a human. So when the world is destroyed, you will live on because you're no longer a part of it. You are also going into the world and performing acts that can only be considered terrorism. Actual acts of mass destruction, or planting the seeds of such."

I said how this sounded like a dangerous and far out version of a doomsday/afterlife scenario, similar to what one might call Judgment Day, to which he replied, "I wouldn't necessarily use the word 'afterlife.' In my own group, the Ordo Ascensum Aeternalis (OAA), you reach a state where all the time, at any point, you can enter into the spiritual plane. It's not an afterlife. You don't have to die. As a matter of fact, I could go there right now."

So this world doesn't really matter? "This world is kind of a place for coming to learn and to grow. Once you reach a state of mastery, it's a fun place to hang out, a fun place to come back to. Our bodies are here. We take care of our bodies and our lives. This is a part of our lives for sure, but this isn't our home."

Knowing the stories from his past and seeing the way he is today, I had to ask if having a daughter has changed him at all. "It stabilized me. My wife and daughter have definitely mellowed me. Before she was born, I was looking at moving somewhere in the Midwest. I'm not going to say exactly where it was, but I was going to be getting into some extremely illegal activities. That would have been the end, the rest of my life... probably the rest of my *short* life when you think about the various enterprises I was going to be getting into. I had the choice where I could lead this life underground or I could come out and have a real life, a long life. I

chose the latter and it worked out really well for me, much better than I'm sure the other way would have."

After discussing some additional details which cannot be mentioned here, we got into a forthcoming book of his entitled, "The Spider and the Green Butterfly." Koetting says, "It was mentored and cowritten by Baron DePrince who is an actual Haitian and Master Houngan in the Vodoun system, not the popular Voodoo that everyone knows but another lesser known type coming directly from the few remaining jungles of Haiti, and he brought me into that. My whole concept of Vodoun was really prejudiced, like it was just a stupid, simple system of folk medicine and it can't possibly work with any effectiveness. Now that I've gotten into it and been initiated into it, it's actually one of the most powerful forms of ritual that I've come across – far more powerful than any Western system."

Talking about Vodoun and considering my own preconceived notions from Hollywood's portrayal of that particular culture reminded me of the Bwiti Shamen of Africa and the Ayahuasqueros of South America. So I asked what the drug-dependent states of those entheogenic rituals were like in relation to the sensations realized in the occult.

"What drugs do is let you experience things for a brief second. Ayahuasca, datura, some of the others, you should always do it with a guide, of course. What you see, what you experience while you're on these drugs, you cannot accept it as truth. You have to accept it for what it is. Carlos Castaneda had some issues with that, not knowing if he was actually flying and Don Juan was very vague when he asked for clarification."

So can you really consider something like an evocation ritual to be any more real? "When you take a hallucinogen or any drug, your senses and awareness are distorted. On the other hand, when you enter into a spiritual state and you actually become transfigured into a spiritual being, everything is heightened. Your awareness is heightened. You're not seeing the visible world, you're seeing beyond it. If I performed an evocation and the spirit came, I spoke with it, had a clear vision of it, held a half-hour conversation with the spirit, I could dismiss that as all being just fantasy, as all being an induced hallucination. That is, until the end result comes. Then the reality hits you. It all becomes very real."

"One of the requirements of the OAA," he says, "is that I have to see verifiable results." This is outlined on the order's web page (www.aetyrnalis.org), where Koetting will pick a target that he either knows or can observe, and has the initiate work a ritual on their behalf. It has to have specific observable effects in this world, or it is not considered a success and the student has not properly learned the material.

For instance, as Koetting outlines in "Works of Darkness," when you do a death ritual, the victim has to physically die for you to know it worked. For some practitioners, it may be enough that the victim goes through certain changes and circumstances, gets a new life and moves away, never bothering the occultist again. So in effect they become "dead" to the practitioner because they no longer have any apparent effect on their everyday life, but they are not actually deceased. This is not enough for people like Koetting. In Black Magick, the victim of a death ritual operation must actually die a physical death or the ritual is considered a failure.

In summation of all this he says, "You can fly to heaven all you want, but until you bring heaven to earth it's not really doing anything on the physical level or in spiritual life. If it didn't have a profound, substantial effect on you and your life, then whatever principle was supposed to be in play didn't actually manifest."

In my perception, Koetting is ultimately someone who has been through electrifying and destructive psychological and amoral depths, but now carries the knowledge of attainment while still holding on to his original interests and the lessons bestowed by them. He'll teach anyone anything, from how to cause heinous disasters and disease to how to achieve the godhead. "The

deeper you go into the occult," he says, "the more difficult it is to differentiate between good and evil, insofar as the behaviors, actions and the alignment of certain things."

In the end, I had to know what he found most "laughable" about the general population. Most occult adepts take their elitism to heart, looking at the screams of the masses as a pathetic cacophony of bleating sheep. "It's laughable, but at the same time sad," says Koetting, "that I look out on a crowd of people and think about how if everyone one of those people were spiritually developed *at all*, how much power the Earth could generate."

So for non-practitioners who are scared of black magicians, what might they do to protect themselves from it? "It's extraordinarily arrogant," he says, "for anyone to think that a black magician wants to do them harm. Whenever you do anything that affects another person, whether it's a priest or a black magician, it doesn't matter. When a healer heals someone, they take on the illness of that person. In the same way, the black magician will take on a part of the suffering they have caused. The amount it takes out of you to do any kind of ritual where you affect another person is tremendous." He then admitted, "I have never done a successful death ritual without literally crying at the end. You either get it out then, or it comes out later in a much more destructive way."

He then refrains from that line of thought, saying, "If for some reason there really is someone hell bent on getting you, you need to find someone who knows about the occult. No amount of crosses, prayers or priests is going to be able to help you. You need someone who knows these systems."

In fall of 2008, Ixaxaar is releasing the third printing of "Kingdoms of Flame," which Koetting released under the pseudonym of Archaelus Baron. In addition, "Works of Darkness," the first book he penned under his birth name (which he has been advised many times not to use in public) is going into its second printing. "Baneful Magick" was just released in 2008 and two more books, "Evoking Eternity," and "The Spider and the Green Butterfly" should be in print sometime in mid to late 2009. These books are published in relatively small numbers and thanks to word of mouth, copies of these books disappear relatively quickly. Previously owned copies of "Works of Darkness" have been known to sell on eBay for as much as \$500. Other websites that had copies remaining after the initial pressing went out-of-print were selling them for around \$150-200 earlier this year.

The publisher's representative wanted no part of this interview. Koetting says he has already helped the company grow beyond what its founder and sole operator had ever envisioned. It's obvious that she doesn't need any more publicity and I imagine that if she's a practitioner, the last thing she wants to do is come out of the shadows and verify all this information. In addition, there are no acquaintances willing to come forward and talk about Koetting for the purposes of this interview. The silence I expected when contacting Koetting in the first place didn't come from him. It came from everyone else who's ever been involved with him. These topics are not up for polite discussion. There is still much work to be done by the sinister adversaries of True Darkness.

"It's not necessarily the case that Black Magick controls everything bad that happens in the world," says Koetting, "but it certainly could be."

That said, you can find his books online at www.ixaxaar.com.

--Michael Collinsworth

--Monday, November 24, 2008 – 12:05 PM PST

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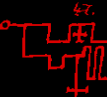
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