

Great Interview - E.A. Koetting with a student of the OAA - 7 Jun 2009

One of the Ordo Ascensum Aetyrnalis' fastest rising students took the opportunity to interview me, his spiritual mentor, concerning my writings, my teachings, my methods, and my own personal practices. While the interviews that I've done thus far have been excellent, this one seems to stand out as this is a targeted conversation between a student and his mentor, between good friends who enjoy to challenge one another, and between two souls whose paths have intertwined.

Having read two previous interviews with E.A. Koetting and being a member of the O.A.A. myself I thought I would see if he would entertain me asking a few questions to add a bit of meat to the bones of the two previous attempts. The result as you will see is a very interesting and extremely honest look at the dynamic soil of spiritual Mastery which is E.A. Koetting.

1. Do you consider an all out magical war as an inevitable conclusion of conflicting magical positions in an ever increasingly watered down magical community?

E.A.: In groups that are still progressing in the realization and activation of their own Dharma, I see magickal/ritual/spiritual war as a constant, much in the same way that societies which are still in an infantile state of self-realization will always war with one another. It is not an exaggeration to state that once an organism, whether an individual or society, has broken through a certain spiritual critical mass, all external opposition to them would cease. However, as you approach infinite speed, you will encounter infinite resistance, so getting beyond that is the real trick.

2. Do you recognise any magical groups outside the O.A.A as providing an equal and measurable level of ascent as the O.A.A does?

E.A.: You have to understand (and you, nearing the Twelfth Flame, most likely do) that the OAA is a conduit, an outer representation, a physical materialization of a greater spiritual concept existing on planes beyond form. I am not called the "Grand Magister" or the "Master Wizard" of the OAA, but am the Grand Emissary of the Eighteen Flames – a messenger, a middle man who has gone before and has returned with a very specific knowledge of the means of that Travel into limitlessness.

You will also need to understand that Ascent is a process of continual unfolding. At one point Christianity provided for my Ascent. When I had risen to a certain level, neo-paganism was a wonderful path of growth, and on and on it went and continues to go. I can say for certain, however, that for those who have met me in former times and have joined hands with me to invoke the Flames fully, the next natural step in spiritual evolution lies far beyond these lower planes of form.

3. Do you consider the O.A.A. to be in line with what Joseph Lisiewsk describes as "Old School

Magick" and if not what similarities/differences do you see.

E.A.: No. I think a good deal of the first ten or eleven grades within the Order could somewhat fit into his idea of the "old system" of magick, but the OAA as a whole progresses far beyond occultism. The world of the occult, of ritual, is a preparatory world for the Emissary. It is a tool that is highly useful in attaining higher states of being and gaining active and conscious control over the self and its external manifestations, but it is limited to the physical, astral, and mental planes.

Dr. Lisiewski is professedly quite a bit more academically educated than I, so I honestly don't want to embarrass myself by trying to intellectually argue the finer points of his philosophy, but I've found that his methods of evocation simply do not work for me, that his axioms may be very applicable to himself, but again are outside of the reality that I know, and the aims of his work are far different from mine.

4. If I would call the O.A.A. the melding of Sant Mat, Dark Gnosticism and Renaissance ritual magic where would you say that these three paths clash with the O.A.A.

E.A.: First, I would take the word "dark" out of it altogether. As the Emissary progressed beyond the Twelfth Flame, he leaves the world of duality behind. It is said that without night there can be no day, without sorrow there can be no joy. Well, that is because most people exist at their highest in astral being states where emotions are radical and create the majority of the boundaries in their understanding of reality. When you reach beyond the formative realms and states of being, where you and all of the external manifestations of yourself have not yet been given form (understand that the temporal paradox is intentional), you are filled with such sorrow and joy that you laugh and you sob, and the light is so blindingly dark that you're swallowed into explosion by it. Again, the OAA teaches ritual in the first Twelve grades because it is a supreme tool of power. Eventually, you have to sweep your hand on the ground to erase the Circle, you have to shatter your wand and athame, incinerate the sigils, drown the vestments in acid, and simply become that with which you previously evoked.

There is a strong connection between the teachings of the OAA and those older forms of Shaivism/Shaktism, and you can always go further back to where those came from, although you'd then be getting into pre-history, which can only be proven to the ego-mind of the self.

5. As the head of a group that has as its central goal "ascent" do you consider yourself an autonomous power or a transmitter of power.

E.A.: A bit of it all, really. I mean, I can enter the being-state wherein there is no doubt of the limitlessness of my being, but I still have a suit of flesh with its reactions and

chemistry and issues that will eventually get the better of me. When you get to the heart of it, I am both the transmitter and the transmission, as well as the guy with his ear to the radio trying to make out the sounds.

6. Would you say that eradication of conscience is the first real bridge to overcoming self or that magical success is the first real bridge.

E.A.: Eradication of conscience, or consciousness? Either is a great idea. But it is entirely erroneous in any real, lasting sense. Conscience and consciousness are eradicated and replaced from one moment to the next. Take someone who "would never hurt a fly," throw them in a situation where the safety of their children is in jeopardy and watch the mother lion roar. It's all really subjective. Again, we're dealing here with a body of flesh and with chemicals and electricity. Your brain is constantly firing through a series of brainwave states, from low beta to high alpha and back, or if you stay in high beta for a while, you'll find your brain crashing momentarily into middle theta and then jumping back. You can't rely on the brain... it's best to leave it behind when you start this whole Work.

Experience is the bridge of which you speak. I was told once by one of my Masters that "Perfection comes not by random acts of benevolence or power or godliness, but by daily contemplation of the things of Eternity." Now, in spiritual jargon, "contemplation" doesn't mean sitting and thinking about something, but contemplation is an active meditation, it is much like Dhyana, which will surely bring about Samadhi. So, how does one become "The Grand Architect"? By acting as the Grand Architect. And then you'll realize when you fall to earth and your life becomes the Tower that you are not the Grand Architect, and so you'll go through the drama for a while, and then you'll pull yourself back up and start acting as the Grand Architect again, and you'll fall again, but your intermittent drama will become much shorter and less severe, and your subsequent rise will be more glorious.

7. As a magician whose own works seem to indicate Evocation and ritual magic as powerful methods of accomplishing material change why do you use Voudon as your own system for worldly change given it is also in stark contrast to your own order.

E.A.: Very astute question, I must say! However, I must also correct in that I don't use Vodoun to affect change in the external manifestations of myself. If I want to create change, I make alterations to my internal self which are nearly immediately reflected in the mirror that this physical plane is. For a while I played with the Siddhi of manifesting objects in my reality, daily finding new things to have delivered to me, making a game of the whole thing. But like all experiences, with repetition the novelty of it dulled. I found out that I just don't want a whole hell of a lot, and everything I do want is right there for me, just an internal adjustment away. At this point, I reserve the use of this ability to

alter my reflection to the accomplishment of my Will, in the Thelemic sense of the word, which I prefer to refer to as Dharma.

Haitian Vodoun is more like a religion to me. It's a set of symbols and archetypes and rituals that engage my being in the wondrous magick that surrounds us in the physical plane. Vodoun really resonates with me. It views all things as being alive, not imbued with life and spirit, but that all things ARE life and spirit. Vodoun is a celebration for me, a celebration of life and of possibility. It is extraordinarily powerful and violent, and I enjoy it for that reason as well, like an unpredictable and aggressive lover. But even while I court her, I still have my faithful wife at home. And so there is a certain dichotomy there... Vodoun as my religion and the OAA as my spirituality.

8: You once told me that Vodoun and the Flames do not mix as the energies are completely different, how then do you integrate your Spirituality and your Religion as the Grand Emissary of the Eighteen Flames.

E.A.: The same way that I separate my Godself or Higher Self, as many New Age occultists like to call it, from my lower self or human self – I simply compartmentalize. When I'm in Vodoun ritual, I'm not thinking about the Flames or the OAA, I'm not putting my attention or energies towards that. When I'm working with my students, when I'm channeling the Flames, when I'm in assembly with the Sworn Knights and Barons, my attention is fully there. It's like saying that eating food or drinking a glass of wine or chatting with friends has nothing to do with the Flames. If you imbue every moment with spiritual purpose, you'll be a much more spiritually attuned person, but you'll lose a good deal of the natural flavor of life. If you take things as they are, ground yourself enough, you can enjoy the taste of the wine or the softness of a kiss without struggling to find some deeper meaning or connection in it. Struggling is the real word here. There is a point when the struggle ceases. All things are spiritual and Ascendant, not because they are seen as such, not because we make them to be, but because in their rawness they are perfect.

9: From the perspective of the Eleventh Flame it would seem that the system of the O.A.A. is one which ultimately brings an unfolding, knowledge and evolution of individual self into the All SELF. Can you define the stages of this evolution and can you tell us the dangers which come from such growth to both the individual and those around him or her.

E.A.: This is quite the subject to try to summarize. I can't really define the stages of development as such, as each person will experience them differently. I might have to come back to that. The dangers are much more clearly defined. I've had my spiritual mentors tell me that in consciously accessing the highest aspects of yourself, you are speeding up your lower vibrational rate. As this "vibrational rate" (which in itself is a rather vague idea) is brought to "speeds" much higher or greater than anything with

which this physical plane is accustomed, all of the physical matter that it comes into direct contact with is "sped up" as well, i.e. the physical body and its organs, those physical bodies who co-exist in your immediate environment, the materials that you handle regularly, etc. All of these mundane things need to readjust to the higher vibrations, and in the process of adjustment, all that is not able to rise to the occasion is shed, separating the chaff from the wheat. This will often make the body ill for a short time, will make those who are negative to your Ascent sever their relationships with you, and will even work on an ideological level, where those immaterial things which are blockages to Ascent will be removed. I, myself, experienced this with drug abuse. I refused to permanently give up my favorite illicit drugs at the peak of my own Ascent, and so instead I found myself incarcerated for them. I had a good few months to cleanse my body of the chemicals and to decide whether the short term high was worth the risk. In some offshoot Hindu practices, it is recognized that as the Yogi reaches a certain stage of development, he will experience "instant Karma," where his wrongdoings will immediately compound upon him, rather than waiting years or even lifetimes to return. This is very similar to what I'm talking about here. Your physical being and environment responds sometimes chaotically to the increased vibrations in an attempt to adapt to them. It is a natural "culling" of yourself and everything around you.

10: Many magicians and spiritual seekers seek to supplement their practices with drugs of various kinds from the familiar pot smokers to the newer Ormus users. What is your opinion on the use of substances in ritual and more importantly on a ongoing daily basis when mixed with spiritual practice.

E.A.: I tried to walk this line myself, and it only brings spiritual atrophy. Trying to merge continual drug use with spirituality is only an excuse to not have to face being an addict and ridding yourself of addiction. Certain chemicals and plants can be used as guides, but their use is to be restricted to a single experience. After the initial experience, it should be your goal to recreate that experience spontaneously, or to take what you learned and merge it with your spiritual practices without the drug. I took some mushrooms once, they were actually mushroom spores cooked into a chocolate bar, and I was sincerely afraid that I would see hallucinations so vivid and realistic that I would have to question the objective reality of the spiritual visions that I was receiving while sober. I did indeed experience hallucinations, but they were severely distorted, and the understanding that they were mere hallucinations was very present. So I emerged from the experience with a greater appreciation for the real, spiritual experiences I had had, because in the spiritual state, there is no doubt as to its reality, and the vision is much more clear and meaningful. And I think a large part of the benefit of the spiritual vision is that it also creates a change in yourself and in your world. Circumstances just start to align in coordination with the visions, and the veil opens just a bit more to allow the two-way travel of light and power. Drugs tend to close the veil increasingly and trap the traveler in a dependence on them rather than freeing him from the necessity of physical implements.

11: You seem to have had many masters and been a member of various orders during your path so far. Can you tell us the ones that stick out as being the most formative in your own spiritual ascent and why.

E.A.: The Sacred Order of the Son of God, a fringe order within a specific Christian sect, was by far one of the more formative in my spiritual growth. It's not one that you can find, that you can ask for membership in, or even become aware of without having been invited in. In the Sacred Order of the Son of God, you learn to act as Christ acted, with the power and authority of the Son of God, healing the sick, blessing the needy, and creating literal miracles through at-one-ment with the Spirit of Christ. I was invited into the Sacred Order after I had left the Left Hand Path for a while, and so I approached the whole matter through the vantage of the ritualist. It was while in this Order that I learned to leave my body and travel to planes beyond the astral, to facilitate the full materialization of angels and spirits, and to spontaneously lay powerful blessings upon others, and to create miracles around me for the benefit of others. This was a perfect bridge on which I met, face to face, the spiritual Masters who fully brought me into the OAA. Up until that moment, they had merely been working in my life invisibly, behind the scenes, adjusting circumstances to lead me to them.

12: Knowing a little of your own spiritual path so far and having moved to the Twelfth Flame the lessons most definitely seem to reflect your own individual journey. To what degree is the O.A.A. a lineage from Master to Master and how much is a creation of your own psyche.

E.A.: Well, you'd have to define, "what is my psyche?" and "Is my 'psyche' separate from the spiritual states induced by the Masters?" To be honest, I initially thought that the OAA was all my own creation. I thought that I was the genius behind its creation. I quickly discovered that I was just the transmitter, as we discussed before. And then, as it formed, I realized that I was also the transmission. And then, as the Masters worked through the OAA even more, I put my ear closer to the radio, because even I was trying to make sense of the transmission. How much of anything that you do is the creation of a bio-electrical organ of the brain and the dying meat that encapsulates it? We think that we are thinking when in fact we are merely dreaming. So, the idea is to lucidly dream, to actively take part in the play that we are in, so that perhaps we can begin to help to write the script.

13: Your first three books have a definite black magical tone to them, and evoking eternity seems to continue this stream with some movement into various other areas. Will future books cover the whole of the progression of the 18 flames its lighter aspects included.

E.A.: My books have acted thus far as a type of road map of my own spiritual progress, Works of Darkness being my initial stage of spiritual development, moving into the Dark

Night of the Soul that is experienced in Baneful Magick, graduating into the realization of my own power over the spiritual currents in Evoking Eternity. The next book that will be released, The Spider and the Green Butterfly, is a bit of a tangent, being an opening thesis on the Haitian Vodoun system, something that I've always wanted to discipline myself in. The path picks back up, though, with Questing After Visions, which I'm currently writing, which teaches the methods through which the individual can make substantial contact with the spiritual. This is definitely the stage in my own development that followed my Dark Night, as my spiritual vision completely opened up, the veil being incinerated as I emerged from spiritual entropy. None of these books were necessarily meant to outline the grades of the OAA, although that is the obvious side-effect, as the Eighteen Flames has been my invisible guide down every path I've walked. Hopefully, by the book that follows, which is outlined but for which I cannot release the title at this time, will bring my readership up to the present time, to where I am at in my progress right now, and from there we can continue this journey hand-in-hand.

14: Much of the system of the O.A.A. could be labeled astral or causal initiation which is in stark contrast to other systems which require physical initiation what are your thoughts and feelings on these diametrically positioned paths.

E.A.: Well, we're not really dealing with the physical plane, right? I mean, when you start consciously accessing the most spiritual aspects of your being, space and time just dissolve. What then does it matter if you and I sit across a table from one another, or if we're across the world, as you and I actually are? There's no difference, no separation. A good deal of the organizations out there are playing to the need for ceremony and dogma with these initiations. I don't really have time to play in that way. You can get your ritual and dogma elsewhere, through your studies, through the lessons, through the rituals you perform to receive the Initiations, whatever.

15: If you had to build the perfect initiate from scratch utilizing not only your own orders teachings but that of various systems of magic and meditation, what 6 distinct disciplines would you seek for him or her to master to bring them to the most complete level of mastery over all levels of existence, and why.

E.A.: First and foremost, the student would come from an extremist Christian sect, such as the Church of Jesus Christ of Latter-Day Saints or Pentecostals, or Adventists as a child. This instills enough fantasy in the mind to not be so locked into what is perpetuated as reality. It also allows for the possibility of the miraculous, which indeed is what is cultivated through spiritual Ascent. Leaving Christianity early on (preteen or teenage years), I would want them to immediately enter into a diabolic sort of Satanism, an exact opposite of their upbringing, as to purge them of their faith and at the same time exorcise their personal demons through confrontation. Once the need for such catharsis had worn off, embracing Hinduism and Yoga would be excellent, to rebalance the being,

to find that middle path. Yoga ought to be devoted to until Siddhis are cultivated, at which point they would return to the western world and to the occult, using what they have gained to become truly powerful metaphysicians. If this were merged with a scientific background, which is its own religion, there would be a firm balance between the ethereal and the concrete (I'm thinking Jack Parsons type here). This is a fun exercise, but really, the preparation needed to excel in the OAA comes not from years of discipline, but from lifetimes.

16: Finally, what do think it is that makes so many people search for the answers to the "why" questions of life through so many different paths of spiritual attainment.

E.A.: Just their personal level of spiritual progress. I mean, some people are completely spiritually fulfilled by day-to-day life, sports teams, etc.; others are fulfilled by going to church for an hour each week; and then there are those literally search the world for truth and for conscious contact with the spiritual. So, the obvious question that that leads into is, "What determines a person's level of spiritual development, or their need to experience spirituality in a more concrete way than others?" And honestly, I don't have a solid answer for that one. In my case, I always had a drive towards the spiritual. It was just who I was. I grew up in the Church of Jesus Christ of Latter-Day Saints, and we would read the scriptures every night as a family before bed. I remember at four or five years old wondering what the difference between the prophets of old who could call fire down from the heavens, part great seas, make the sun stand still in the sky, and those supposed spiritual leaders of today who rely on emotional reactions to masquerade as spiritual connection. I knew that somewhere, embedded in the stories and the "begatitudes" of the Old Testament or the teachings of the Christ in the New, the answers had to be buried. I also had found myself in a series of traumatic events as a child that robbed me of personal power, and so it became my obsession for most of my life to restore my lost personal power, and then to overcompensate ten-fold to ensure it was never lost again. So, just in my own case, there was a collusion of dozens of factors that set me on various paths, but where that original understanding that this world is just one layer of many... I recognize that this understand came to me from life experiences previous to this one. I'm sure that there are many others who recognize the same thing. I'm not going to get on the creaking limb by saying that everyone who is spiritually motivated above the norm has experienced previous incarnations, or that they have attained a degree of spiritual progress in those previous lives that have brought them here. It's a personal assessment. Some people might believe in a spirit world pre-existence in which they acquired some of this knowledge. Whatever, it's all a personal experience and assessment.