

The  
Heretic's  
Guide  
to  
Thelema



Vol. 1 New Aeon Magick

Gerald Del Campo



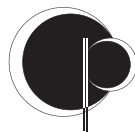
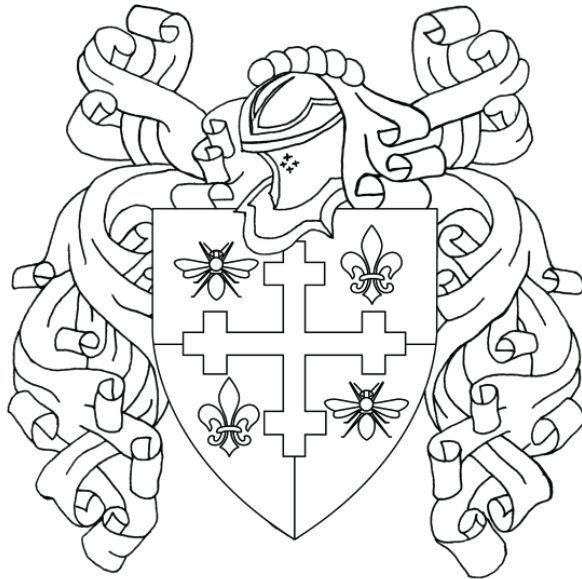
# The Heretic's Guide to Thelema

Volume One:

## New Aeon Magick Thelema Without Tears

by  
Gerald del Campo

Issued by order of  
The Grand Triumvirate  
of the Order of Thelemic Knights



Conrescent Press

# The Heretic's Guide to Thelema Gerald Del Campo

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## Dedication

First Concescent Press Edition

I dedicate his book to my loving wife, April, as well as Bonnie, Twayn, Liv, Jeff, Kim, Matthew and all other artists who labor at great personal cost to bring Beauty to a world drunk on misery. May your work continue to inspire others to do something better. We need you now more than ever before.

This book is dedicated to YOU.



# Dedication & Thanks

## 2008 Edition

Dedicated to all the Children of Thelema, who are quickly becoming a formidable army and hold the seeds for a Thelemic Utopia in their hands. Learn from your parents, and plant them in fertile soil (The seeds, not the parents).

To Esperanza, for showing me that one can never be too old to be a dad and for reminding me of what is important. And to my soulmate April...who is still walks with me after all of this. For the life of me I have no idea what I might have done to deserve her. I love you.

And a very special thanks to the Secret Chiefs: Thanks...again. For everything.

This book is dedicated to you.

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## Other Thelemas

*the publishers preface*

It is a truism in the history of religions that they fracture on the death of their founder. Some even raise the question if a founder can even be a member of their own religion.

It is unsurprising therefore, that over one hundred years after the founding of Thelema by Aleister Crowley in 1904, we see a rich plurality of interpretations of the current. Some institutions attach deep importance to the founder and strive to follow his word so literally that they even forbid discussion of the scriptures. Some see it as a manifestation of the tantric wisdom of the Buddhadharmā. Others, like the Chaos Magicians, interpret Thelemic antinomianism as a call to wild and wonderful experimentation. And these are hardly the only positions available in the extant range of practice.

In your hands is a work from a long-time practitioner of Thelema. It is an expression of his experience in a variety of forms of Thelema and a number of Thelemic institutions. As such it is uniquely his perspective, and for that reason it is being published. Not because it is right, or orthodox, or for any other reason but that is IS. The importance of this is that Thelema needs every form itself to be manifest in order for its full potential to be realized.

This presentation has a fairly martial character, yet has a strong sense of compassion. There is a certain sweetness in this first volume, as it was first written for the author's young children. Forthcoming will be work on the New Aeon English Qabalah and on the Ethics of Thelema.

Some will object, and thelemically, they are welcome to do so. But the Magi have always learned from Nature and so we must note that although Nature abhors a vacuum, She hates monocultures: She always and only destroys them. Variety and diversity only will strengthen the current of Thelema.

SUCCESS IS YOUR PROOF



## A New Foreword to the Heretic's Guide to Thelema

*Greetings and Peace:*

*Do what thou wilt shall be the whole of the Law*

Long ago, when I first wrote this book you are now reading, my aim was to bring Thelema out of the darkness that held it captive for so long. I wanted everyone to understand Thelema in their own terms, rather than being interpreted by the popular culture of the 90's, which appeared to cling on to Thelema only in protest of the Christianity that had been forced upon them by their parents, or the assumptions made about Thelema by the heavy metal songs written by artists who did not invest the time to get a good understanding of Crowley. I hope I am not misunderstood. I am a musician, and grew up with heavy metal. But those songs did little to portrait the factual life and times of Aleister Crowley, and were often based on writings by people who neither knew or understood him. All the musical movement did for Thelema was to create a following of angsty teenagers which viewed it as little more than a sort of mindless, disorganized Satanism. A sort of satanism that gave the real thing a bad name.

When the first edition of this work was published in 1994, it was one of the first books to deal with the subject of Thelema which did not exhaustively quote Crowley. It was the first book of its kind, and continues today largely due to fear of unkind criticism. In my mind, it is shameful that by and large, the loudest and most visible Thelemites would discourage any exploration into Thelema that did not regurgitate the material accepted and approved by the Crowleyan marketing machine. Anyone that has ever studied Thelema, already knows what Crowley thought of it, and how he interpreted it in his own time. It is time that each of us, individually, understood what it means to us. One of the greatest dangers that confronts Thelema, and by extension our own world, is that very few people will see it being relevant in their own time.

To address these issues, I wrote this little book. That was my contribution as an individual. The well established Thelemic collectives, however, approached these problems by trying to fit into the status

quo and trying desperately to fit into our quickly decaying culture and putting on a professional corporate facade in an attempt to attract doctors, lawyers and other business types into their organizations. This meant securing semi-public venues so that meetings would take place in separate stand-alone buildings as opposed to having meetings and events in people's houses. This was a good move, in my opinion, if for no other reason that there is a certain liability incurred by inviting some stranger into ones home.

The problem no one could have foreseen is that to accomplish this task, it meant squeezing members for cash to pay for those semi-public venues. The blow-back<sup>1</sup> was that people were no longer valued or appreciated for being artists and bohemians. Instead, those that could help pay for those spaces became the new heroes, while the painter, musician, ritualist, and craftspersons that had advanced Thelema up to that point, became zeros. One can see the obvious error here. Religion is revolutionary. When its ambassadors stop using it to show an alternative world beyond the normal, it has lost its purpose. It becomes a cult by becoming one with the status quo.

In a work entitled "The Ethics of Thelema," I foresaw what would occur to American culture as a result of the mean-spirited Randian brand of libertarianism which would spread like a disease affecting every aspect of social-political life. It brought with it corporatism and fascism. The middle class blamed the poor for the recession and unemployment that would be created by the banks, the CEO's and the stockholders (which are implicit in the fiasco), until the middle class itself became the new "working poor."

Not surprisingly, in a rush to fit in and be all things to people with cash-flow, many Thelemic collectives have rushed to become EXACTLY like the society they wish so desperately to fit into.

In my mind, there is only one solution to deal with these problems head on. We must be more careful, this time, in choosing our heroes. I have said it again and again: Thelema holds the solutions to the problems we face today. The quoting of Liber AL or Nietzsche out of context isn't hard – in fact, in a way, those activities are mirrored in our overall culture today. The noble path, the way of the warrior is to tilt the scales of Justice to restore balance. Bring the artists, the musicians, craftspersons and Bohemians back to Thelema. What they

1 A military term used to describe the unintended reaction to ones action. In short, a kind of karma.

do, the social currency they bring and beauty that they create is what we need to take us forward to the days when Thelema will be a life-enhancing world force.

This little book has a surprising way of doing that. May it continue to do so long after I am gone.

## Foreword to the 2008 Edition

*Greetings and Peace:*

*Do what thou wilt shall be the whole of the Law*

This edition you now hold in your hands is actually a compilation of three books. *New Aeon Magick: Thelema Without Tears*, which was published originally by Llewellyn in 1994, and then by Luxor Press in 2000, and *The New Aeon English Qabalah Revealed*, which was also published originally by Luxor Press and went through three printings in a period of two short years. The third book was first published by Immanion Press. It is called "Personal Thoughts on The Ethics of Thelema." So you might be wondering about the history behind the title of this compilation. I shall endeavor to explain it by going over some of the history of each book.

The first book, *New Aeon Magick*, was written upon my taking my third degree in the OTO, which is symbolic of death. This initiation left me thinking about what I would want my children (the oldest of whom was 6 at the time) to know about me if I were to pass on suddenly. I wondered what could be the best gift that I could leave them with, and decided that I would attempt to explain Thelema to them, so that when they were old enough to understand they would know why their father spent so much time with his head buried in those old dusty books, wearing a black dress, golden crowns, and strolling about with strange looking scepters while chanting strange words. Originally, the book was not to have any other audience than my kids. It was at the advice of my initiating officer that the decision was made to publish this book for the masses.

In the introduction I made sure to point out that this book had been written for my children, and that the information contained in those pages was composed to give people with no other exposure to Thelema a positive view of a philosophy and religion that I still consider today to hold the key to human evolution. In spite of the great effort I took to explain the intended audience for this book, *New Aeon Magick* received much unkind and unwarranted criticism by a small minority of intolerant Crowleyites who felt *New Aeon Magick* was not Crowleysque enough to stimulate their supra-intellectual uber-



minds. I had to wonder how the obvious fact that the book was written for my children could have escaped their intellectual prowess, but I simply accepted the criticism and moved on.

Concurrent with the negative opinion from the intolerant group mentioned above, *New Aeon Magick* enjoyed huge success from readers all over the world. My mailbox began to fill up with e-mail from readers (many of them Thelemites and OTO members) thankful of finally being able to grasp Thelema. I even received a few letters from readers who had adopted Thelema as a way of life, but dropped it after having joined a Thelemic group and found nothing worth emulating from the supposed Thelemic adherents and then came back to embracing it after reading this book.

From the time Luxor Press picked up the second printing until the day I left the OTO, *New Aeon Magick* was on the recommended reading list issued by the OTO's Public Information Officer. In 1997 it was adopted by the Pagan Student Alliance at the University of Texas. In 1996, the chapter on the Qabalah became recommended reading for a class on Jungian Psychology at the University of Cape Town, South Africa. *New Aeon Magick* contains something for everyone. Non-Thelemites have found the information on the Qabalah and comparative mythology to be an invaluable source of information they can use to make their way through their comparative religion studies.

*New Aeon English Qabalah Revealed* was published in 2001 in small quantities. I expected that this book would only be of interest to a small percentage of Thelemic occultists, since the method described within the book was bleeding edge technology. Most magicians like to stick to the classics and never seem to move on into uncharted territory. Imagine my surprise when this book went through its third printing.

This work received the same attention from the Thelemic community as *New Aeon Magick*. Up until the time that I left the OTO these books were proudly displayed on the US Grand Lodge web site, in a section dedicated to members who were also published authors. I believe that the bias against this book began as it became clear that the system exposed in this work originated with a note made by Charles Stansfeld Jones, (or Frater Achad as he was known in Crowley's magical order the A.'A.'.) It did not begin or end with Crowley. In fact, the discoveries made while working this system often contradicted Crowley's comments on the text. People using the NAEQ on the Class A

material were finding that in spite of Crowley's attempt to force Thelema to fit his world view, much of it got through unhampered by his personal prejudices in the form of a code or cipher.

If you understand the potential revenue for those who can control the Crowley legacy, you can begin to see why something like this would not only be unwelcome but actually perceived as a threat or competition to the Crowley marketing machine, not to mention the aforementioned Crowleyites who cannot fathom a Thelema which extends beyond what Crowley might have known.

This, perhaps somewhat ironically, led to the thoughts which would eventually become the material for the third work called "Personal Thoughts on The Ethics of Thelema." It should be made clear from the very beginning that work this is not an attempt for me to impose my ethical ideas upon Thelema, but rather how I have formed my own personal ethics based on my qabalistic discoveries, and magical work. In short, Personal Thoughts on The Ethics of Thelema is how Thelema speaks to me, and I must warn you in advanced that once again you will see that many of my ideas contradict the accepted "wisdom" of Thelema being a philosophy for the uber-thug that goes around stomping the weak and mocking the works of other religious paradigms without thought. If a Holy Book were to be taken literally, there would be no point to studying magick or the Qabalah – no mystery... no excitement of the chase, and not much of a holy book, either. Thelema is not a religion for the intellectually lazy. To quote from Personal Thoughts on The Ethics of Thelema:

*All interpretative work must begin with a predetermined set of presumptions: mine has always been that the Liber Al holds an lucid message, and that Law of Thelema contains within it the key to the survival of the human species; a noble warrior code; and a benevolent religion which is applicable to all who are willing to accept responsibility for their existence.*

Perhaps now you can see why *The Heretic's Guide To the Magick and Ethics of Thelema* was chosen as the title of this work. Being a Thelemite in my own time, by using my own mind, and basing my opinions on my own work has made me a heretic in certain circles. I sincerely hope that it makes a heretic out of you, because trust me, The Prophet would have expected that from you, knowing full well that that nothing useful could come from adopting the prejudices of his own time,

and that if Thelema is ever going to evolve beyond the point where he brought it, then it needs to be just as relevant today as it was in his own time. Unfortunately, in my experience, freedom from organizational bias appears to be the only way to see things as they are.

*Love is the law, love under will*

## Foreword to the 2000 Edition

*Greetings and Peace:*

*Do what thou wilt shall be the whole of the Law*

Much has occurred since *New Aeon Magick* first hit the bookstores in 1994. The response has been overwhelming. Never in my wildest dreams did I believe that this work was going to touch the heart of so many individuals. The fact that the response has been so positive simply points to a need in the Thelemic community, and within those of us who call ourselves “Thelemites.”

I believe that individuals want Thelema to be in the hands of the masses, as Crowley clearly indicated. The Law is for all. It is not a tool to be used by a few for the purposes of intimidating, impressing, or otherwise controlling others. Everyone that accepts this Law has the responsibility to remove it from the darkness so that it may shine as a beacon for those to whom it is intended.

Should we strive to define Thelema for others? No, that is wisely forbidden to us. In an infinite universe, there are no absolutes; so far as Truth is concerned, there are only paradigms. Thelema will manifest itself within each of us in our own ways, according to our own psycho-spiritual development, and our ability to live our lives accordingly. Does this little book explain Thelema in its entirety? No. These are my ideas, or rather, were the ideas I wanted to convey to my three children when I wrote this book in 1993.

Think about this: What if everyone wrote a little book about how Thelema has manifested in his or her own life? There would be millions of books on the subject – each and every one as different as each of us. We cannot interpret Thelema for others, but we can be the living examples. Before you can live it, you must understand it in the Gnostic sense – you must know it so intimately that it defies the use of words. Read the writings of the Prophet. Perhaps we can be students by experience, teachers by example, as we ever expand our consciousness as Brothers and Sisters, Princes and Princesses raised under the roof of the same castle.

I have observed that in all things magical, there is a time for learning, followed by a many years of testing and proving, which ultimately

leads to a period of reflection. It is almost like the cycle of birth, life, and death, itself. Except in a magician's case, the real life appears to begin with the period of reflection, the best time to write down experiences and share them with others of like mind.

But we must share information intelligently. How could we grow, otherwise? Since Thelema is differently manifested in each of us, how could we begin to understand what it is (or is not) without the input of other Thelemites? We could say that we should only concern ourselves with the way it illumines our own lives... but this is not acceptable for the philosopher, the Watcher. He wants to know it in its entirety.

The same can be said of magick. Oh, how many individuals labor under the assumption that only Crowley is entitled to write with any authority on the subject of magick, thereby overlooking the pearls thrown before them by the new magicians, philosophers, Thelemites.

You would be surprised at how many independent magicians come together in secrecy to discuss modern Qabalistic studies based on the logical hierarchy of numbers designated in our holy books. This system has been appropriately dubbed — NAEQ or —New Aeon English Qabalah, and it is worth a serious look by those of you who would like something new and refreshing. An Internet search for NAEQ will reveal much for interested parties.

Also know this: The minute you claim to be a Thelemite, you invoke a tremendous responsibility. You have just enrolled as an ambassador, and everyone will interpret what you say and do as something Thelemic. Big responsibility... and yet, in my mind, there is no greater privilege.

But what about the aspect of War that is so prevalent in the Thelemic Holy Books? You will have to interpret this in your own way. A person I am fortunate to call my Brother and friend once said:

*“Someone read ‘As Brothers fight ye!’ and can you believe that some people took that to mean that we ought to fight amongst ourselves?”*

About the subject of war, I will just say this: There is no right in battle, for we all compromise some part of the thing that makes us human. Righteousness quickly flees the side of the idealist once the first human perishes in an effort to establish order. And despite this, war is a necessary part of the human experience. Doesn't make sense? That

is the whole point. If we must fight, then let's fight for freedom, and let us fight like honor bound warrior-monks, not cowards that strike at the defeated and defenseless. Altruism is a necessary component in battle. It must, therefore, please Ra-Hoor-Khuit. Is Thelema a religion? Crowley appears to have thought so:

*Do what thou wilt shall be the whole of the Law!*

*Refuse this, and fall under the curse of destiny. Divide will against itself, the result is impotence and strife, strife-in-vain. The Law condemns no man. Accept the Law, and everything is lawful. Refuse the Law, you put yourself beyond its pale. It is the Law that Jesus Christ, or rather the Gnostic tradition of which the Christian-legend is a degradation, attempted to teach; but nearly every word he said was misinterpreted and garbled by his enemies, particularly by those who called themselves his disciples. In any case the Aeon was not ready for a Law of Freedom. Of all his followers' only St. Augustine appears to have got even a glimmer of what he meant.*

*A further attempt to teach to his law was made through Sir Edward Kelly at the end of the sixteenth century. The bondage of orthodoxy prevented his words from being heard, or understood. In many other ways has the spirit of truth striven with man, and partial shadows of this truth have been the greatest allies of science and philosophy. Only now has success been attained. A perfect vehicle was found, in the message enshrined in a jeweled casket; that is to say, in a book with the injunction 'Change not as much as a style of a letter.' This book is reproduced in facsimile, in order that there shall be no possibility of corrupting it. Here, then, we have an absolutely fixed and definite standpoint for the foundation of an universal religion.*

*We have the Key to the resolution of all human problems, both philosophical and practical. If we have seemed to labor at proof, our love must be the excuse for our infirmity; for we know well that which is written in the Book:*

*'Success is your proof.'*

*We ask no more than one witness; and we call upon Time to take an Oath, and testify to the Truth of our plea.*

—Equinox of The Gods

## Introduction

*Do what thou wilt shall be the whole of the Law.*

Magick may be described as a system of communication, a language used exclusively between the conscious (the logical mind) and the subconscious (the thinking mind). During dialogue, the magician's objective is to use his logical mind to convince the thinking mind to reveal a method by which to directly access the superconscious, the higher mind...the Holy Guardian Angel.

Every 2,000 years or so we enter into a new age. At this time, the subconscious changes, and so does the language to which it responds. Once this shift has occurred, the magician must make the necessary adjustments if he wants to keep the dialogue open. Should you fall into the rut called tradition (as many magicians do), you will no longer be able to affect those subtle forces that you are trying to stimulate, because you will no longer understand them.

In 1904, we entered such an age. The angel Aiwass<sup>1</sup> announced that Horus, the hawk-headed god, had taken his seat at the Throne of the Gods. The Aeon of the Child was upon us. As with most children, this one naturally had a rebellious attitude towards the old ways, and it insisted on creating new ways of doing things. The New Aeon brought with it a new law: "Do what thou wilt shall be the whole of the Law," and "Love is the law, love under will" (Crowley 2004). This unprecedented law demands the utmost discipline. It suggests that we each have a purpose, a will, and that we have a responsibility to follow that will, to live in harmony with the rest of the universe, and to be who we truly are.

By virtue of this law, not only are we freed from the bonds of ignorance the previous aeon brought, but it is emphasized that we protect our originality. The magical formula for the New Aeon must be structured in such a way that it can be distinguished from the old formulae, yet it must be capable of an overwhelming tolerance in order to allow great diversity.

The purpose of this book is to help you to discover the new language by which to communicate with your Self. This will help you to further understand the books already on your shelves, and most importantly, it will give you a foundation for creating your own unique

<sup>1</sup> The discarnate being that dictated The Book of the Law.

methods. These methods will work better than anything learned from any book, because you will have created them for yourself. Although you will find ritual and instruction in this book, it is presented solely for the purpose of presenting the reader with some effective procedures. It is my hope that you will familiarize yourself with the mechanics involved in ceremonial magick, thereby becoming fit to design your own rituals.

Originally, I wrote this book for my three children, and for that reason you will find that I have written it in the second person; I hope this informality does not offend anyone. The purpose of this little work is not to show great literary skill, but rather to shed light on a difficult subject further obscured by authors looking for scholarly recognition. This limited volume does not contain all there is. No one could boast about having written such a book. You should simply view this as a primer.

The only thing that I ask is that you keep a diary. This will serve you by creating a book of spells and a reference that you can review to chart your progress along the Path. It will also serve those that come after you, by providing them with insight about an otherwise unknown approach. No matter how swiftly you have progressed, if you have left nothing to the next generation of magicians, then your contribution to the Great Work will have been limited to its evolutionary representation.

The magical path is a great road to travel; it has been frequented by many great names: Aleister Crowley, MacGregor Mathers, Dion Fortune, Helena Petrovna Blavatsky, Eliphas Levi, to name but a few. You will see their footprints along the way. It is my hope that this volume will encourage you to find your own path, so that you may open up a road not previously charted.

*Love is the law, love under will*

Gerald Del Campo

March 21, 1993

Ashland, Oregon



## About Concescent Press

Concescent Press is dedicated to publishing advanced magickal practice and Pagan scholarship. It takes advantage of the recent revolution in publishing technology and economics to bring forth works that, previously, might only have been circulated privately. Now, we are growing the future together.

## Colophon

This book is made of ITC New Baskerville and Baskerville Old Face using Adobe InDesign, Illustrator and Photoshop. The cover was designed and the body was set by Sam Webster. The illustrations were drawn by the author.

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# *The Heretic's Guide to Thelema*

## *Volume 1: New Aeon Magick*

In your hands is a new edition of a now classic work from a long-time practitioner of Thelema. It is a expression of his experience in a variety of forms of Thelema and a number of Thelemic institutions. First written as an explanation for the author's young children, this recently corrected and improved version is a unique presentation of Thelema as it is actually lived. It is valuable to us all not because it is right, or orthodox, or for any other reason but that is IS. Thelema needs every form itself to be manifest in order for its full potential to be realized.

Some will object, and thelemically, they are welcome to do so. But the Magi have always learned from Nature and so we must note that although Nature abhors a vacuum, She hates monocultures: She always and only destroys them. Variety and diversity only will strengthen the current of Thelema. As it is said: Success is your proof.

### *Who Is Gerald Del Campo?*

Gerald Enrique del Campo is a poet, musician, songwriter, photographer, magician, philosopher, author, and lecturer on occult and religious topics.

He was a member of the O.T.O. for 20 years and served as Master of RPSTOVAL Oaisis and as the Order's Quartermaster. He was also a member of the College of Thelema, Fraternitas Lux Occulta, and The Hermetic Order of QBLH, and was a founding member of the Temple of Thelema. In 1999 he founded the The Order of Thelemic Knights, a Thelemic charitable organization based on the virtues soldiering and chivalry as exemplified by Templarism.

Besides *New Aeon Magick*, Del Campo also wrote *New Aeon English Qabalah Revealed* and the *Ethics of Thelema*, forthcoming as separate volumes by Conrescent Press as part of *The Heretic's Guide to Thelema* collection.

Non-Fiction / Esoteric



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