

The Heretic's Guide



to

Thelema

Vol. 2 & 3

New Aeon English Qaballa
and The Ethics of Thelema

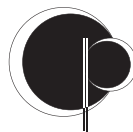
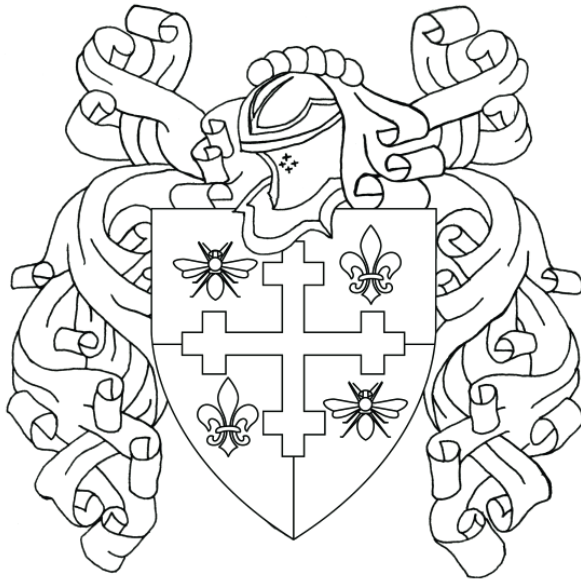
Gerald Del Campo

The Heretic's Guide to Thelema

Volume 2 & 3

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 Volume 2 & 3 by Gerald Del Campo

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ISBN: 978-0-9843729-7-3

Library of Congress Control Number: 2012941899

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 soul-mate 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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More Thelemas

the publishers preface

As religions develop, the implications left incomplete by the progenitor are expounded by the followers, who rarely agree with one another. Exhortations to “leave well enough alone” or “the master did not say that” are answered by “you’re doing it wrong” or at least, “can’t you see the problem?” As religions become entwined with power, especially state power, power is then used to enforce the orthodoxy of the empowered clique. The danger is that what was originally a spiritual or moral injunction becomes a law to which obedience is compelled by the state. Authoritarianism and oligarchy can corrupt any good thing. But it can only do so if the voices of diversity remain silent.

Therefore it is profoundly important that Thelema develop in a rich ecology of ideas, exploring all of the implications of the source material and sharing out the possibilities inherent this spiritual path. The book you hold sets out two major areas of development. One is a solution to the issue of using the English language in our Qabalah based on a cypher in the *Book of the Law* and set out in the first volume in this book, the second in the series, *New Aeon English Qaballa*. It builds a new gematria and does some fantastic analysis of Thelema’s core holy book, as well as develop a new take on kameas or magical squares.

Perhaps even more important is the second half of this book, Volume Three of the *Heretic’s Guide to Thelema, The Ethics of Thelema*. With welcome sincerity and plain speaking, our author explores the ethical questions inherent in the antinomian maxims of Thelemic scriptures. Is the Law of Thelema the law of the jungle or an exhortation to deep cooperation? Every religion has its specific focus, the existential question it is trying resolve. For Thelema, the question is ethical: What am I to do? Here is the effort of a deeply committed Thelemite engaging with that deeply rooted challenge.

This book concludes our *Heretic’s Guide* series, at least for now. Hopefully it will keep these fresh ideas before the eyes of inquiring souls as they ask: What is Thelema? What am I to do today? What is my will? Here are some new tools, some thoughts crafted by one who has pondered them at length. Learn, experiment, test, try. Only in the doing is the knowing.

Forward

author's preface to the 2012 joint edition

What you are now about to read are Volumes 2 and 3 of *The Heretic's Guide to Thelema*.

Volume 2: New Aeon English Qaballa first appeared in 2000 as a private edition of only 100 copies and was entitled *Liber 59 and Other Qabalistic Writings*. Since then I am quite delighted to report that it has opened up the way to serious research into the mysteries of *The Book of the Law*, as prophesied in 1904. Upon releasing this work publicly, the only request I made of my readers was that they examine these new experimental methods with an open mind, and to actually put it to the test before drawing any conclusions. I warned the reader that it would seem difficult “switching gears” from the conventional wisdom known as the Hermetic Qabalah, but that the mental resistance to learning something new would eventually give way to ones magical training. After all, the beauty of the Hermetic Qabalah is that it behaves as a filing system for abstract ideas and symbols, and what is the English Qabalah if not a new set of symbols?

In spite of the tremendous blow-back I received from daring to suggest a non-Crowleyan solution to one of the most profound mysteries in one of the most profound books of our age, many readers began to email the results of their own work using this system. My work was done. It was all I ever asked for: that magicians judge the system based solely on results. Or to put it another way: Success is your proof. It's the least any of us can do to show respect to the people who labored to bring us this work in the face of tremendous opposition, peer pressure and organizational bias. We really do stand on the shoulders of giants, and the names of the heroes in our little story have not been excluded from this work. Look them up. They are remarkable people.

Volume 3: The Ethics of Thelema was also penned in the year 2000 and privately printed in as little as 50 copies. I refrained from making it publicly available for a few years. The idea that some one might confuse my desire to share my ethical values as a Thelemite with some sort of dogmatic or orthodoxy inspired agenda filled me with trepidation. And that is exactly what occurred in spite of the usual disclaimer that I make in very single version of every single book that I have ever written: These are MY ideas, and this is how

Thelema is working through me as a Thelemite. Apparently that disclaimer is written in invisible ink only I can see.

The reason that I finally decided to released *The Ethics of Thelema* to a greater audience was that I could see something dark coming our way, and that I might be able to use Thelema to explain not only what was wrong with our values, but what values we should consider to prevent a catastrophe. After the banking collapse and other completely avoidable disasters, I received many letters and emails from readers who referred to that work as “prophetic.” I claim no such ability. One only need pay attention to one’s heart. Generally speaking, I think humans are losing that ability. Trust me when I say that reading this little work won’t change anything about you. That’s not what it is for. It is only humbly presented to you to provide you with the excuse to explore your values as I did, so that you may decide for yourself whether or not they enhance your life and the lives those you love. Lastly, my intention was to open up the debate to see whether or not Crowley was right about Thelema: That it possesses the solution to all of our problems. I believe the time is ripe to answer that question.

Don’t you?

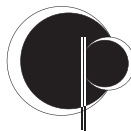
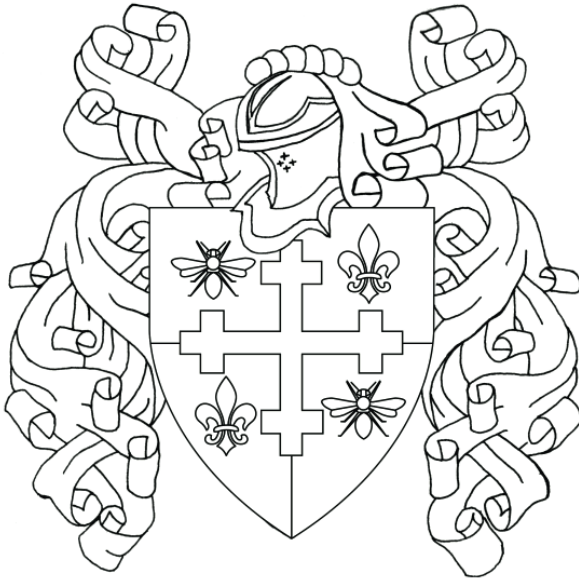
The Heretic's Guide to Thelema

Volume Two:

New Aeon English Qaballa

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Introduction

The area we are about to cover in this little manual is relatively new, as far as magical or Qabalistic technology is concerned. It is indeed a New Aeon Technology, one with the potential to help us create a *true* Western Mystery Tradition. I sincerely hope that you will enjoy this brief introduction to the New Aeon English Qabalah. I have, up until this point, used the term “Qabalah” to describe the nature of the Work. I have done this to avoid confusion. From this point forward we will refer to it as “Qaballa.” This deviation in the spelling is not an aberration. The difference is intentional, as its gematria is significantly important, and this spelling always refers to New Aeon English Qaballa.

Since you will see variations of spelling used throughout this work, perhaps a brief explanation of the etymology of these terms is in order:

Kabbalah is an arrangement of numerical correspondences that has its roots in Judaism, and has greatly predisposed the teachings of the Western Mystery Tradition. It is used to extract secret meaning from the Torah.

Caballa refers to the Christian adaptation of the Hebrew system that occurred during the Renaissance. This adaptation is a tool by which to decode the Christian writings

Qabalah stands for what is known as the “Hermetic Qabalah.” This reorganization evolved out of the Caballa when it was infused with an intricate system of correspondences during the occult revival of the late nineteenth century. Unlike the previous two systems, this scheme has no relation to any particular holy book and is used mainly as a system of correspondences and as a rather effective sort of magical decoder ring that facilitates ritual composition.

Qaballa stands for New Aeon English Qabalah, or NAEQ. It is an alphanumerical arrangement of correspondences that focuses on *Liber AL vel Legis* and other Thelemic Holy Books.

The brevity of this manual is deliberate. The author should not be blamed for a lack of things to say, but as a group we feel that recording the results of this research in this manual will only discourage experimentation and self-development. It is my intention to excite you about the system and encourage you to use it.

The first thing to consider when approaching any sophisticated magical methodology is that it does not convey the Truth-with-a-capital-T, regardless of how complex and thorough it appears to answer our questions. If any of this were truth in the spiritual sense (with a capital T), it would cease to be so the moment it was communicated to you. The big T would turn into a little t, preventing the proverbial choir of angels that so often accompany these epiphanies. NAEQ is a system by which a practitioner may *arrive* at the Truth: nothing more, nothing less. It is a means to an end, not the end itself.

Furthermore, since the truth is incommunicable, nothing written down in this manual will accomplish anything other than to explain a theory and tell a wonderful story. Since this is so, the author is relatively sure that he is in little danger of becoming a “Center of Pestilence.” I will endeavor, however, to tread dangerously close, and so that is why we must emphasize that what you will read are *theories*. We are about to explore a different paradigm than many of us are used to. The topic of this discussion is controversial, and has been met with tremendous resistance and hostility from fundamental Thelemic circles. Crowley said that secrecy was the enemy of truth. I think he only got it half right. Politics, Sectarianism and personal agendas have no place in legitimate magical or philosophical research, either.

And this brings us to the subject of secrecy. It has been suggested that the keys to such a powerful system should be guarded from the profane. This is an unnecessary concern for the following reasons:

These techniques are new. There is no immediate benefit to be gained by withholding it from the magical community. By developing a Qaballistic system using the English alphabet, we can enhance our own spoken language, so that we can use it to divulge subtle spiritual ideas, where presently any attempt to do so is encountered with failure. The emphasis should be on discovery and development. If one person can discover much using this system, then imagine how much could be revealed if a thousand people worked to develop it. It is simply too important to limit its use.

Qaballa is a Gnostic* system. The experience will come to the

* Gnostic: An adherent of, or pertaining to Gnosticism. A religious tradition promoting spiritual knowledge & experience rather than Faith.

individual who works the routine in a specific way. Understanding will not be open to anyone else in the same manner. The secrets are already guarded against the profane because unless one works the system, they cannot hope to reap any benefit. And most importantly, it is impossible. It is folly to think that one can hide the Truth. It is usually in plain view for everyone to see. Even if it could be hidden, why would anyone resort to that sort of evil? My hope is simply to bring it to you in an easy-to-digest form, and allow you to make up your own mind based on your own discoveries. As in all things, success can be the only proof.

Ironically, much of the criticism about the New Aeon English Qaballa (or NAEQ) is that the outcome is ambiguous, or that sophisticated mathematics must be applied in order to see results. It is true that one can make a word mean anything by employing enough mathematical gymnastics, but the same could be said of Hebrew or Greek Qabalah.

Isn't it better to use a system of correspondences based on the original language, than to debase those words by transliterating them into a foreign one? More importantly, how can we expect our research to include the subtleties of the racial consciousness of English speaking cultures by taking these words and changing them into Hebrew or Greek words that mean nothing? Transliteration serves no other purpose than spelling a familiar word in a foreign alphabet while trying to retain its phonetic qualities so that the magician can look up its correspondences. Many magicians don't see the problem with this; Crowley obviously didn't. The Hebrew Qabalah is for use with the Hebrew language. The Greek Qabalah, for the Greek language, on Greek texts. The English Qaballa, for holy or inspired books written in English. And shouldn't a new Qabalah have its own unique methodology? I suspect that the resistance from established Qabalists may come from their repulsion toward new things.*

* Recently, the Xth Degree Supreme and Holy King of the caliphate OTO in his speech at the national OTO conference, called the NAEQ an "imposture." The reason for such an unkind comment about the only group of people who have done any worthwhile research into the Holy Books worth mentioning is that this system began with Frater Achad and not Crowley. Therefore they are unable to exploit it, sell it, or use it to support their own ideas like they can with Crowley's work. By defining what Thelema isn't they can monopolize it and control it.

This resistance is understandable, since most of us have spent our entire adult lives memorizing correspondences and learning how to write in Hebrew. But if we cannot or will not make the transition, even for the sake of experimentation or research, then let us refrain from criticizing the new systems so that the discovery of this wonderful gift will be accessible to new and younger researchers.

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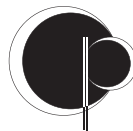
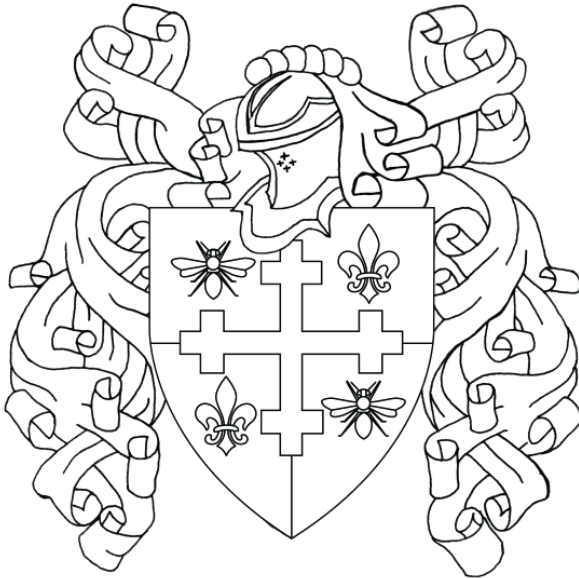
Volume Three:

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Introduction

*The task of the excellent teacher is to stimulate “apparently ordinary” people to unusual effort. The tough problem is not in identifying winners: it is in making winners out of ordinary people.**

—K. Patricia Cross

It was hard to do this work. I haven’t been compelled to sit on the sidelines to castigate others for their views on Thelema since I was a teen, and I decided I wouldn’t do it now. Instead, I would simply show an opposing point of view collected from various writings which first appeared in *The Templar Cross* (The official communiqué for members of The Order of Thelemic Knights). This alternative point of view, in my opinion, is every bit as valid as the so-called accepted wisdom. I have always made my opinions known, regardless of how unpopular they might be within my own peer group, always keeping in mind that for Thelema to become a living tradition it must be lived like it matters to me. Eventually, one is going to have to put those beautiful leather-bound, first edition tomes down and get up from that comfy armchair and apply what they have learned in the real world. Test all things; hold fast to that which is good.

Many of today’s magicians appear to have forgotten that they can use magick to change the world in which they live. This takes a lot of physical work, and so they many have learned to hide behind a lot of theory, philosophical argument, and critique of those very few magicians that have the vision and gumption to see the world they can have as opposed to settling for the world they have today.

Crowley may have unintentionally done the art of magick a great disservice by painting it with such a wide brush. In many ways the word *magick* has lost all meaning. It has been reduced to make people happy about the tedious mundane activities they feel imprisoned by as they live out miserably boring lives. It makes cowards feel at home in their self-made prisons, when magick should be the very thing that liberates people from going nowhere existences.

One could also make an equally valid argument that magick, as Crowley defined it, is actually really a good thing because it makes people feel good about doing some very unwholesome things, but

* *Classroom Assessment Techniques: A Handbook for College Teachers*, 2nd ed., Jossey-Bass Inc Pub., 1993.

this isn't how I see it, and it isn't why I have dedicated my entire life to its study. I do agree with Crowley's basic premise, however: "Magick is the Art and Science of causing change to occur in conformity with Will."* What I disagree with is the idea that any 'willed act' can be a magical act. If this were true, then any trivial predetermined action (such as blowing ones nose) is classifiable as 'magical act'. One hardly needs to study magick, qabalah, and much less Crowley to do those things.

My pseudo-intellectual critics say my writings are "simple," or that I have "ghettoized Thelema" for having the audacity of writing in a plain English, but they think nothing of Crowley's painting magick with such a wide brush that the sheer act of wiping ones bottom after a bowel movement can be an act just as magical as Knowledge and Conversation with ones Holy Guardian Angel. While this might have helped him increase the market for the sales of his books, it also helped to devalue the Art of Magick by perpetuating the idea that it requires anything less than a lifetime of study.

My choice to write in plain English is a source of great pride for me for many reasons, one of which is the fact that English is my second language. When I decided to write about Thelema I wanted to do so in a way that I could reach the largest number of people – not to sell books, but because of the potential Thelema possesses to change the course of humanity. If one loves something they share it with others. Evidently, my books don't serve to keep Thelema confined to a few delusional individuals that actually believe they are the only worthy recipients of this paradigm. In response I just have to restate Crowley's sentiments: "The Law is for ALL!"†

Even Crowley wasn't able to make money selling his books to such a limited audience. He had to die before his material became valuable, not because his message is any more important today than it was during his own time, but because of the book collectors who believe that the magick is in the text itself. It is as if they believe that owning a first edition signed copy exempts them from doing the recommended work. What a sad commentary of Thelemic culture.

Furthermore, many of the folks that criticize my work appear to lack the courage to publish their own ideas, putting their own necks to the block for the unkind scrutiny that has become so popular

* *Magick: Liber Aba : Book 4*. 2nd Rev edition - January 1998, Weiser Books.

† *Liber AL vel Legis*. I:34

with many Thelemites. I was surprised to find that much of the criticism has come from people who haven't even read my books. They simply adopt the various assumptions made by someone else who thinks the message is more meaningful if one needs an encyclopedia and an eight-year college degree to understand it. And yet these superior minds often question my sincerity. I have been asked if that little red book will be at my side on my dying bed. This seems a rather strange question coming from a group of people that want Thelema to only be understood by a class of their own making. Wouldn't you expect a person to actually have some understanding of Thelema in order for *The Book of The Law* to be so meaningful to them that they'd want it with them when they died? I am more interested in living as a Thelemite. The dying part will take care of itself. But for what it is worth, that book has been my constant companion for more than half of my life. I sincerely hope it will be well within reach when I come to the end.

It is necessary to make some things perfectly clear from the very beginning. I will begin by making my standard disclaimer: The thoughts penned for this paper (yes, a pen and a paper were used) are my opinions. I am a Thelemite, and therefore my opinions will be colored by my understanding of Thelema. Just like anyone else, this understanding comes from my personal interpretation of various Thelemic holy books, comparative religion, and mythology; and from trying to live my life accordingly. Are these ideas biased in any way? Yes, of course they are. And for this reason, what you read here should not be misconstrued as an attempt to force my opinion on the masses. This should only serve as an example.

I have been very critical about many popular ideas. It is inevitable that my writing will once again be subject to much speculation and assumption, and therefore some clarification becomes a necessity. Generally speaking, in the pop-Thelemic culture there are three simplified categories of Thelemites: conservative, liberal (sounds like "Liber AL!"), and fundamental.

I find myself to be conservative with regard to policy. To me, accountability equals credibility, and I like it when people walk the talk. I wasn't always this way, but serving on various boards of Thelemic bodies has shaped my feelings about responsibility, devotion, and personal sacrifice.

When it comes to people's lives outside of their organizational

duties and responsibilities I tend to be very liberal. *Do what thou wilt and Man has the right to live by his own law.*

How I feel about fundamentalism will become apparent as you read this book. But suffice it to say that I believe fundamentalism has no place in enlightened societies.

So there you have it: organizationally conservative, individually liberal, with a violent distaste for any form of fundamentalism. This doesn't mean that I will not approach some subject with unwavering determination and conviction. It is hard to get result without that discipline. I believe that one should approach organizational duties professionally, and conduct business within the organization like a soldier. Oaths, regardless of where they are made, are important because how one maintains them speaks volumes of that person's integrity. But more important than the oath one makes to an organization, is the integrity with which the organization requires those oaths from its members. If the leaders of an organization do not appear to take their roles and responsibilities seriously, then how can they expect their members to stick to their oaths? Remember this, because it is important.

These are my observations, and they are offered here as an example of my struggle to live my life as a Thelemite in the world. This is what Indian philosophy refers to as Karma Yoga. Karma implies movement and action. I abhor people who call themselves Thelemites but shrug the awesome responsibility that is implied by that a statement. In my opinion there are entirely too many soldiers that play and won't fight, and many of them have infiltrated organizations devoted to the Liberty of Man. To make matters worse, the people that run these organizations don't seem to mind since a toy soldier and a real one each pays the same dues.

When it comes to my criticism of democracy, patriotism, and capitalism you might feel compelled to think of me a communist, socialist, or anti-American. American politics is something I am most familiar with, because well...I live here. I am aware of many, many other countries whose governments lack any form of ethical conduct at all, torturing and killing their own people because no one strong enough will stand against them. So, yes...I am aware of the atrocities committed in other countries, but I do not have first hand experience of being a citizen there, and for this I am eternally grateful. I am an American by choice. I don't have to stay here, and

yet I do. I believe that should speak volumes of my feelings for this country.

I have been called a lot of unkind things for holding these views. My motives are always questioned, and I have heard my share of 'love it or leave it.' As easy as that would be, I won't. I can't. If I complain about something it is because I love it. Why try to change something you don't care about? I am neither a coward nor a blind man. If you'd like to believe that Thelema has nothing to do with politics you probably won't care for many of the things in this book.

Having said all of this, it might surprise you to learn that I do not believe that all men are created equal. But I believe that all men, not just the privileged, should start with the same opportunities to exceed, for that is the only way that true valor, intelligence, virtue, and greatness can ever manifest on a national level. The people of this country have a lot to offer. They just need the opportunity to show what they are made off. As it is, only the privileged can afford a healthcare and good education. This from a government claiming to be the "richest country in the world." It may be naïve to think that these issues can be addressed today when capitalism has become the modern god. But I feel compelled to try because in my heart I believe ethical people must speak out against injustice everywhere. If ever there was a need for ethical conduct, it is today.

These are dangerous times for lovers of freedom and liberty, and anyone that speaks against oppression and tyranny does so at great personal risk. I imagine the Gnostics must have felt very much like lovers of freedom do today, and I reckon that if the oppression does not stop, then organizations dedicated to the preservation of democracy and freedom will be compelled to operate in secrecy, just as they have historically.

The basic premise of ethics is universal. It is the method – the art of distinguishing the differences between honor and dishonor, good and bad, commendable and appalling, just and unfair. We can see the application of ethics everywhere.

Ethics are important because they can provide a method to discovering a higher road, a path of honor and justice without having to resort to religious or superstitious justification. They are important because they help us learn to recognize why we do the things we do and how we justify them. After all, right action must by necessity begin with right thought. So let us shed the stinking thinking,

the false pretences, excuses, and justifications that serve so well to pull us further and further away from our own Truth. Let us instead turn our attention to those things we already know to be in accordance with our own True Will and act accordingly to become agents of the Divine. Since we are destined to be remembered by our actions, then let us be remembered for being ethical soldiers in the battle against illusion. Since we are destined to make our mark, then let us collectively make that mark a testament of devotion to the Beloved whom we adore and serve. Let's begin setting the bar for those that will come after us.

Aleister Crowley briefly touches on the subject of ethics in "Duty," and his letters to students. While I am afraid that this book falls short for the reason that it is limited to one person's experience, it is my sincerest hope that it will cause you, the reader, to examine your own thoughts in light of the material contained in all metaphysical, philosophical, and religious material, whether they be explicitly Thelemic or not. It is my wish that others will be inspired to write about how Thelemic Gnosticism has influenced their own ethics and then share this information with others. This might in turn lead to a greater understanding of Thelema as a personal human experience rather than something that happened exclusively to Crowley, which will hopefully help to put Thelema into the lives of those people that The Prophet wanted to reach, as opposed to keeping it confined to the bookshelves of those individuals that wish to control the tremendous industry that Crowley's work has become.

If you are the sort of Thelemite that considers "going with the program" the proper course when the waters become choppy, or prefers to believe the lies we are told by our leaders, then you might want to reconsider going any further, what you read may do little more than insult you. I hope that you will keep reading, and if perchance the words you read here inspire you to take a different philosophical look at what Thelema might be, or makes you question your own beliefs and motives, then making these thoughts available to you has been worth it.

Once upon a time, all of us thought of Truth as indisputable. Our society and parents, seeking security, used those truths to justify the oppression of rules and regulations. When those rules restricted our passion, or attempted to extinguish our curiosity, we made the

same mistake that humans have made since time immemorial: we rebelled against the Truth which appeared to be the source of restriction. In our youth we lacked the experience and skill to realize that rules and Truth are not one in the same thing, and so we veiled the source of our oppression instead of approaching the problem with the rules. By way of peer pressure we learned about the dangers of uncensored truth, and so we created socially acceptable loopholes to insulate ourselves against our own helplessness or the shortcomings of our loved ones, such as Oscar Wilde's concept of the 'casual lie' (the so called 'white lie' of politeness and tact). The 'noble lie' in Plato's Republic is a way of keeping people in their place by making them believe that their true nature has been crafted by some god or gods.

Convenience and financial advantage make it easy for us to adopt the idea that ethics were situational or subject to economics, or that truth might depend on status, social position, income, or degree; or that some are beyond secular law while others less fortunate are subject to it. Once upon the time, the Law was for ALL. The following thoughts are little more than my attempt to return to that time, and come to terms with my own hypocrisy.

The greatest human shame is that we hold the keys to greatness, the means to manifest our destiny and change the world, but instead choose a path less honorable for the sake of the same distractions that keep us from manifesting our own true purpose.

Gerald del Campo
May 25, 2004
Ashland, Oregon

About Conerescent Press

Conerescent 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

Vol. 2 & 3: *New Aeon English Qaballa and The Ethics of Thelema*

In your hands is volume 2 and 3 of 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. 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.

Volume 2: *New Aeon English Qaballa* first appeared in 2000 and since then it has opened up the way to serious research into the mysteries of *The Book of the Law* by suggesting a non-Crowleyan solution to one of the most profound mysteries in one of the most profound books of our age.

Volume 3: *The Ethics of Thelema*, was also penned in 2000 out of the author's desire to share his ethical values as a Thelemite, not with dogma or orthodoxy but how Thelema is working through him as a Thelemite, in the hope that Thelema might be able to explain not only what was wrong with our values, but what values we should consider to prevent looming catastrophe.

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 English Qabalah* and *The Ethics of Thelema*, Del Campo also wrote *New Aeon Magick*, previously published by Conrescent Press as volume one of *The Heretic's Guide to Thelema* collection.



Conrescent Press
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