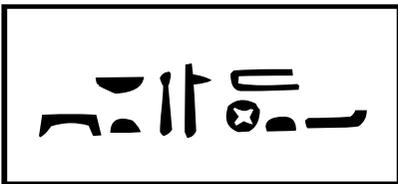
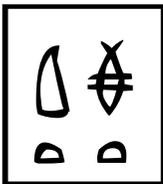
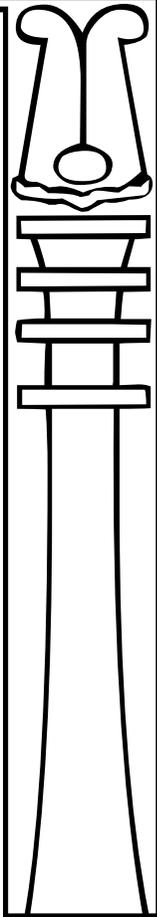


LIBER  
III  
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Publication in Class D

## O

o. Behold the Yoke upon the neck of the Oxen! Is it not thereby that the Field shall be ploughed? The Yoke is heavy but joineth together them that are separate—Glory to Nuit and to Hadit, and to Him that hath given us the Symbol of the Rosy Cross!

Glory unto the Lord of the Word Abrahadabra, and Glory unto Him that hath given us the Symbol of the Ankh, and of the Cross within the Circle!

1. These are the Beasts wherewith thou must plough the Field; the Unicorn, the Horse, and the Ox. And these shalt thou yoke in a triple yoke that is governed by One Whip.

2. Now these Beasts run wildly upon the earth and are not easily obedient to the Man.

3. Nothing shall be said here of Cerberus, the great Beast of Hell that is every one of these and all of these, even as Athanasius hath foreshadowed. For this matter\* is not of Tiphereth without, but Tiphereth within.

## I

o. The Unicorn is speech. Man, rule thy Speech! How else shalt thou master the Son, and answer the Magician at the Right Hand Gateway of the Crown?

1. Here are practices. Each may last for a week or more.

α. Avoid using some common word, such as “and” or “the” or “but”; use a paraphrase.

β. Avoid using some letter of the alphabet, such as “t” or “s” or “m”; use a paraphrase.

\* (I.e. the matter of Cerberus).

γ. Avoid using the pronouns and adjectives of the first person; use a paraphrase.

Of thine own ingenium devise others.

2. On each occasion that thou art betrayed\* into saying that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Unicorn the claws and tooth of the Lion?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least word that slippeth from thy tongue.

Thus bind thyself, and thou shalt be for ever free.

## II

o. The Horse is Action. Man, rule thou thine Action. How else shalt thou master the Father and answer the Fool at the Left Hand Gateway of the Crown?

i. Here are practices. Each may last for a week or more.

α. Avoid lifting the left arm above the waist.

β. Avoid crossing the legs.

Of thine own ingenium devise others.

2. On each occasion that thou art betrayed into doing that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Horse the claws and tooth of the Camel?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least action that slippeth from thy fingers.

Thus bind thyself, and thou shalt be for ever free.

\* This practice must not be dodged; *e.g.* (1) by failing to cut at the first moment of discovery, and giving oneself (so to say) “I’ll make 10 cuts when I’ve made 10 slips,” or (2) by “I’ll make a slip in view of the immediate need: I don’t mind the pain of a cut.”

The object of the whole exercise is to create a sentinel to stand watch at the threshold of the Mind: with this in view one should be able to study the psychology of the practice in detail and arrange matters so as to obtain the best result possible. [MS. note added by AC in a copy of *Equinox* I (4), transcribed by Yorke.]

## III

o. The Ox is Thought. Man, rule thou thy Thought! How else shalt thou master the Holy Spirit, and answer the High Priestess in the Middle Gateway of the Crown?

i. Here are practices. Each may last for a week or more.

α Avoid thinking of a definite subject and all things connected with it, and let that subject be one which commonly occupies much of thy thought, being frequently stimulated by sense-perceptions or the conversation of others.

β. By some device, such as the changing of thy ring from one finger to another, create in thyself two personalities, the thoughts of one being within entirely different limits from that of the other, the common ground being the necessities of life.\*

Of thine own ingenium devise others.

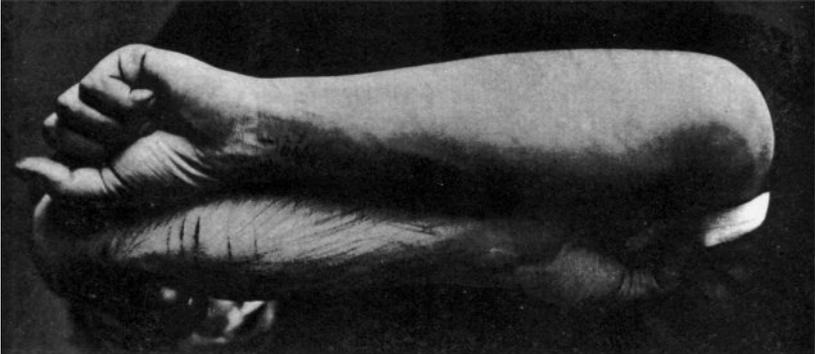
2. On each occasion that thou art betrayed into thinking that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Ox the Goad of the Ploughman?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least thought that ariseth in thy brain.

Thus bind thyself, and thou shalt be for ever free.

\* For instance, let A be a man of strong passions, skilled in the Holy Qabalah, a vegetarian, and a keen 'reactionary' politician; let B be a bloodless and ascetic thinker, occupied with business and family cares, an eater of meat, and a keen progressive politician. Let no thought proper to 'A' arise when the ring is on the 'B' finger; and *vice versa*.

P.S. An XV ☉ in II An excellent practice is to control the means of expression. Thus, challenge the world to make you smile, like 'Sir Edward' whom I saw at Coney Island this first day of June 1919 e.v. [MS. note added by AC in a copy of *Equinox* I (4), transcribed by Yorke.]



### ARATVM SECVRVM\*

(Fra ——† after one week avoiding the first person. His fidelity is good; his vigilance bad. Not nearly good enough to pass).

\* [*Lat.*, “careless plough” or “secure plough.”]

† [Generally believed to be Victor B. Neuburg.]

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[Text (c) Ordo Templi Orientis. Key entry &c. by Frater T.S. for NIWG / Celephaïs Press. This e-text last revised 30.06.2004.

It is suggested that the student exercise care and discretion with these practices; for example, taking precautions to avoid infection (sterilising blades, and cleaning the wound and applying antiseptic). Further, performing them in public may get one locked up, either under offensive weapon laws or the Mental Health Act..]