

Elus Cohen Operation from Le Manuscrit d'Alger that is Best to do Alone: "The operant will address his patrons and his guardian. If he does not know the latter, he shall supply him with such a name of 7 as he wills, and that he will adopt until he is better informed about it. If the operant often has the same character before his eyes either by day or by night, it is probable that it is that of his guardian: So he will place it next to his real or adoptive name, and also ask of him confirmation, either in this same work, or in a dream or vision. The operant may in particular ask for repetition and confirmation of such characters, names, and letters that have the most effect at the time. This work can be done indifferently any day of the week; just one day, or three days in a row. I suggest the latter course instead, so that one can achieve on the second or third day what you would not have obtained in just one day; moreover, the operant is better on the second and third day than on the first. One must have the attention of the Spirit of the planet of the day, whenever one's patrons or guardian are called."

EAST

Mikael14 – sephas – Phanuel22



Karina2 – andreas – Nuriel1

Gabriel7 – iian – Hei100

Zaihab3 – ioanan – Rafael18

Saturn's angel P.22.

Sun's angel M.14.

Mercury's angel N.1.

Mars' angel K.2.

Earth's angel R.18.

Jupiter's angel Z.3.

Venus's angel H.100.

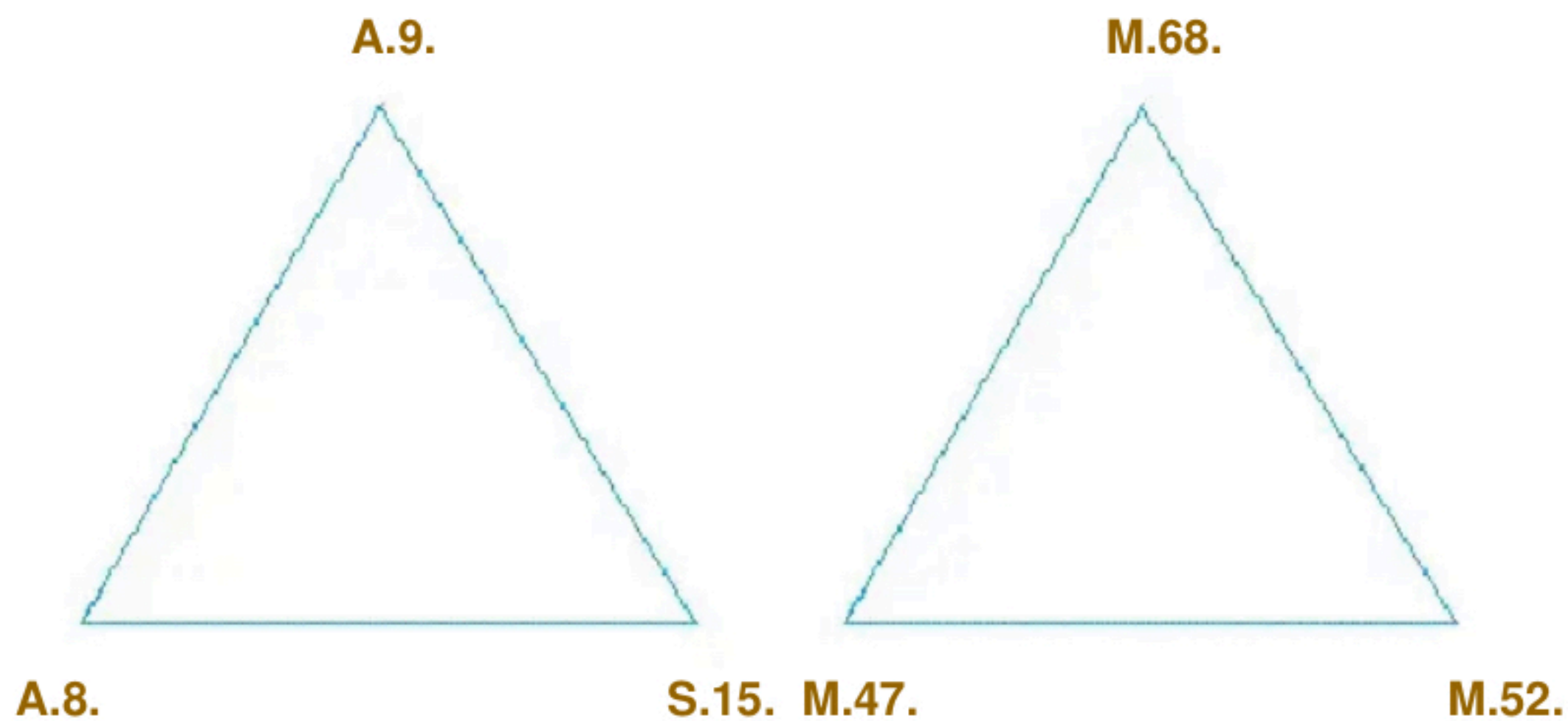
Moon's angel G.7.

A Brief Commentary by Radiant*Ra:

Even if one is *not drawn* to the admittedly-chancy business of conjuration and invocation, which is inherent in ALL Elus Cohen Workings; it appears that we have here a *more basic* approach for individuals functioning on their *own*, to obtain some *insight* regarding their most effective personal “allies” within the overall *hieroglyphics* of “angel-apostle-planet-letter-and-number” informing the *Symbolic Realm* of this theurgical practice. A clear *preliminary* for the operant is discerning whether ANY of the figures or characters depicted are *already* suggesting themselves to him or her, in the form of conscious, superconscious or subconscious synchronicity—*outwardly* or in *dream*. In the ABSENCE of such, a basic and time-honored form of simple *prognostication* (well-known from Tibetan and other traditions for “approaching the mandala”) is to *cast seeds* onto a flat print-out or personally-scribed version of the *Circle*. I suggest dropping them over your shoulder onto a suitably-close copy, placed upon a table, while *facing away* from the table.

Our author recommends doing this over *several days*, rather than just one, to get the most comprehensive “feel” for *Who* (or *Whom*, more collectively) may be *connecting* with you. Of course, if you’re already *aligned* to a Planetary power or Day of the week from previous work, natal configurations etc., you can *start there*. Otherwise, just begin EACH of your 1-3 sessions of prognostication with a respectful “Call” to the Ruler or Governor of that particular Day, to “open the Way” for you and your Patrons to *recognize each other*. Even *after* you have established a sense of their *identities*, it is customary Elus Cohen practice to *commence* your work with them, by *clearing your approach* for that particular juncture of the Week. If you are so fortunate as to successfully determine ONE exceptional *connection* for yourself in particular; *this Guardian* may indeed be considered *your Advocate* for overcoming *any difficulties* you encounter, and should always have his Name or Cipher scribed *directly beside Your’s*.



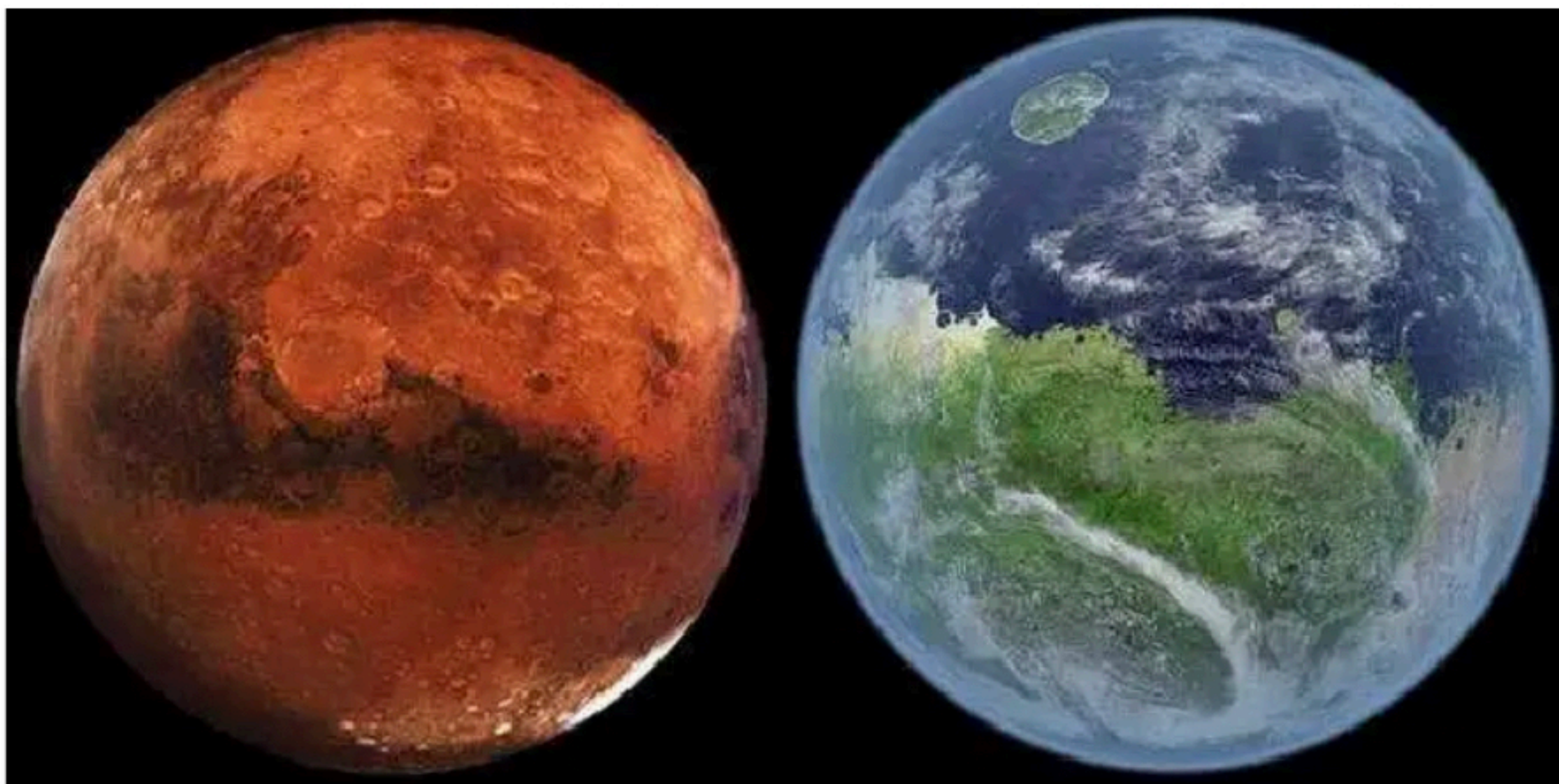


Some Nice Invocatory Bits from the Elus Cohens for “Spiritually” Starting off your Week: Draw 2 equilateral triangles—the sum of whose labelled angles numerologically = 14 or 5 (QUINTESSENCE), with East to West Bases, and Apex at the top (North). Label the first triangle, following the order of E to W to N angles: S(abatair) 15., A(urum) 8., and (A)urum 9. Label the second triangle, following the order of E to W to N angles: M(eraë) 52., M(eraë) 47., and M(eraë) 68. With these before you, consecutively pronounce the Two Invocations:

1st Invocation to the HIGHER SOLAR AGENTS & superior planetary agents of Sabatair: (To the east) O you, S.15. (to the west) O you, A.8. (to the north) O you, A.9. I CALL you and invoke you as the SUPERIOR temporal power of the interior vehicle, containing ALL of the powerful temporal and spiritual daily operations!

2nd Invocation to the superior planetary agents of Meraï (Meraë) — SPECIFICALLY FOR “A SPIRITUAL MONDAY”:

I conjure you through all I have that is most sacred, by everything most holy, and by thy formidable power, O M.52. and O M.47., who preside over all from the angles of East and West; and again, by thy very name, Holy Action of the Eternal, O M.68., who presides over all from the angle of the North in your Region, so that the most powerful intelligence that is innate in you now JOINS TO my spiritual and temporal wellbeing!



“FOR THE SPIRITUAL TUESDAY”: COMPLETE TEXT OF THE ELUS COHEN INVOCATION TO THE SUPERIOR AGENTS IN MAIR (MARS)

— O PR. 24., O PR. 25., O PR. 26. I CALL you and invoke you as the Superior power of the immensity of your planetary region! It is in you that the Creator has based, by immutable laws, the powerful DAILY operations, action, reaction and bodily vegetation, temporal and spiritual, in support of the general body of earth and all the particular celestial bodies. It is by virtue of these same laws and powers that I CALL you and invoke you by the superior power of yours that the all-powerful God the creator has innately put in me; it is by this same power that I do command you to be always ready in the circumstances of my temporal and spiritual life to obey the commandment of the God-man of the earth: all power has been given you not only in favor of the spiritual and temporal creature, but this same power is subjected to the strength of that which the Creator has placed innate within me, O O O (the same 3 above). Hear my invocation and RESPOND to my operation! I command you to submit your power to mine so they are intimately related together in all works and any operations that I transact in this world for the benefit of my temporal and spiritual being, and for the benefit of those whom I am most interested to make worthy of the fruit of my operations. Obey my word and its divine spiritual power! Yes! I beseech you by the redoubtable word O M.6., by the ineffable word O M.68. and by the almighty invincible word O M.76., that you make to vegetate in my spiritual being and in that period I inhabit for a limited time, the different principles of divine operations that may have been dissipated in my spiritual being. I adjure you again, O, O, O (the same spirits) to bring me faithfully all the different things that you know to be necessary to me for the different operations of divine worship for which the God-man was emancipated from the divine immensity; I command you also, in support of (or on behalf of) those whom I am obliged to remind, of the same subject. I command you to manifest your divine spiritual and temporal vegetative power in the center of the tableau that I plant in front of you (indicating oneself), or the different figures I have traced, intended for your attention, that I may henceforth no longer wander in my spiritual and temporal conduct. As the product of my operation and my various invocations, these are the things that I expect and claim from the strength of your power and that of my operation, for time immemorial. **Amen. Amen. Amen. Amen.**

PECULIAR ELUS COHEN RITE REQUIRING THE SACRIFICE OF A DEER!

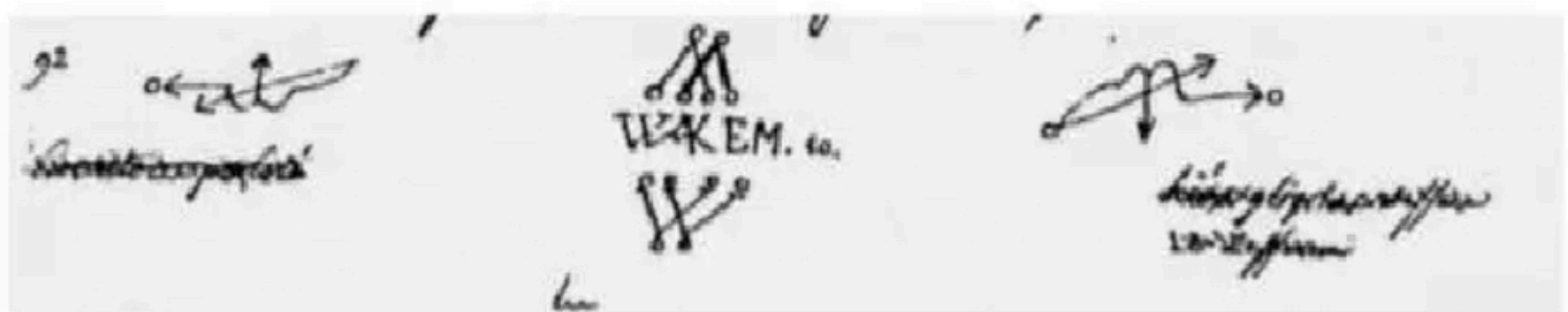
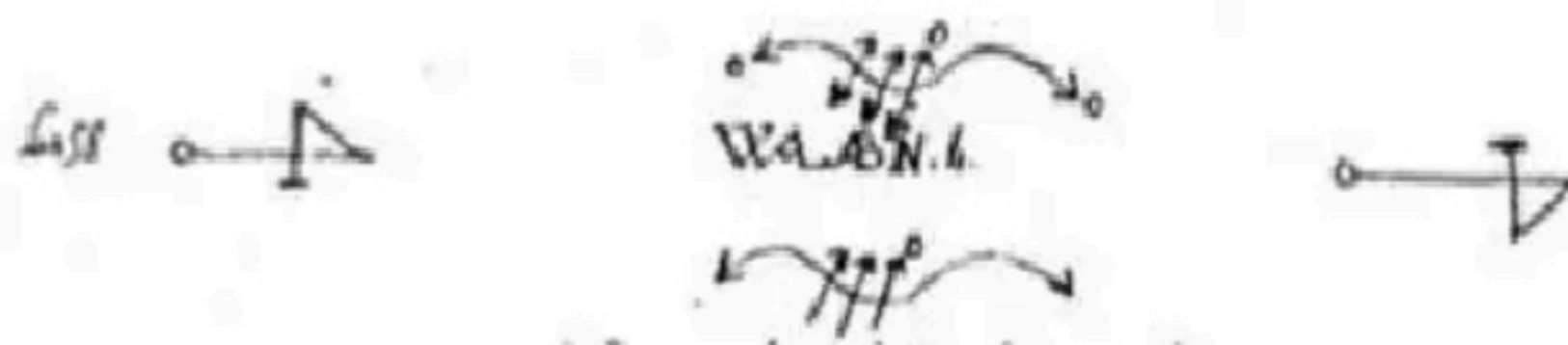
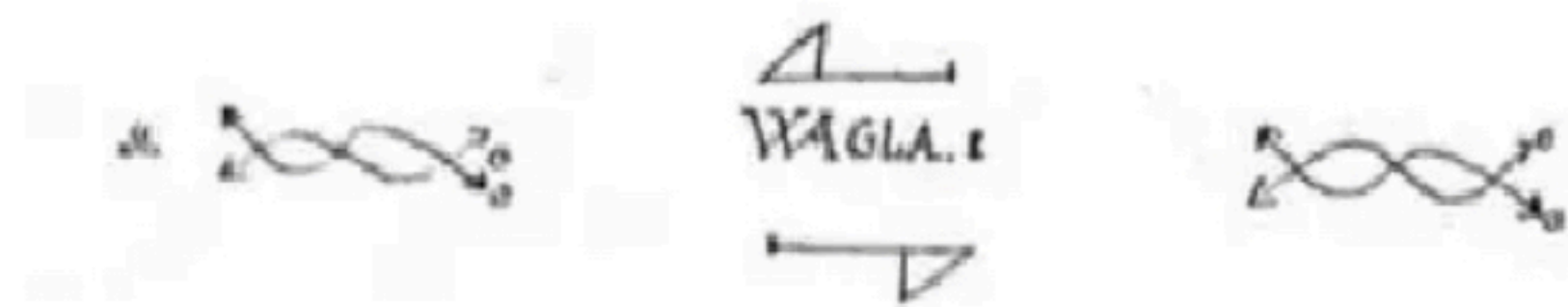
TRANSLATION & PREFATORY REMARKS BY
RUSSELL R. YODER

I have held off on sharing this one for quite a while, due primarily to my personal dislike of burnt offerings consisting of *beast or fowl* in the good old biblical manner (even though the “lamb” there ultimately becomes a *human* one)! Here the “offering” is a deer, which offends my *buddhist* sensibilities even more, in light of its noble *living* symbolism that adorns all dharma centers. But I am also compelled to confess the truth of “context”: firstly as the only member of my *own* growing-up nuclear family, who did *not* engage in the pastime of hunting; and secondly, in light of the social context of the *original Elus Cohens*, who (like it or not) were mostly Gentry of the French military *Officer-class*, for whom hunting was as natural and frequent a *pastime* as any! In spite perhaps of our yearning to espy a secret Jewish diaspora in the confidential intimations of Pasqually to his professional associates, we must remember that he and his father were both primarily honor-guard folk, with an *esprit de corps* that would have been even more exacting among the blue-bloods of the latter’s King of Spain elite. And so, the particular *context* for enacting the following Rite should not surprise us at all. In the words of the *Manuscrit d’Alger*, it requires an ample Residence in a good Environment of private Grounds, with *walls* encircling it! Only here would

one be able to find both the luxury of guaranteed secrecy from prying neighbors, and the physical *features* of a spacious manor with ample space and multiple *hearths* or stoves for such a Working. I suppose then, that this little Offering, as translated by me, simply joins the ranks of the *many* arcane rituals through the ages that have demanded, and were solely intended, for an exclusive *clientele* in a rarefied environment.

The Words, Characters, and Hieroglyphs for North, South, and West of the Three Fires: The head for the burnt offering will be provided from a male deer taken at the market or by hunting, and which will still have its hide and its fur; we will prepare the deer as it was before slaughtering. Then we will draw up three new fires including one at the North on the Fireplace of the chamber, the other two in two large Stoves that will be included at the South and West. We will burn the tongue and the brains in these stoves, and the head in the North fire of the chamber; burn the brains in the South, the tongue in the West, and remove from the head only these two parts. When everything is burned, the candidate will throw three large grains of salt into each fire: Then he will pass his hands three times over the flame of fire at each sign of purification: For this purpose he will have his right knee on the earth and say the ineffable words indicated below afterwards for each fire. The candidate repeats the prayer to the three fires starting with the north or the head, and shall trace, the word with two characters above and below, and two hieroglyphs on one and the other side. The words, characters, and hieroglyphs shall be traced in front of the fire, with white chalk, as normally prepared; here they are traced with their numbers and measures. One will only change the word for each fire, and will decide the places indicated to mark before the fire in prayer. "Receive my verbal sacrifices in the holocaust which burns before thee, which are purified by this fire, and that I present with my whole heart (secondly, with all of my mind, and thirdly, my whole soul)." Take from the ashes of the fire that lies in the north and put a pinch of it at the top of the forehead, at the hairline. Do the same ceremony over the right eye, from the ash in the south, and above the left eye in the west, so that the candidate is marked in the forehead by a triangular shape of the ashes of his burnt offering.

Words, Characters, & Hieroglyphs for North, South, and West (Top to Bottom)



MORE SACRIFICIAL HEADS: ELUS COHEN OBSERVANCE OF ST. JOHN'S DAY, TRANSLATED BY RUSSELL R. YODER (WITH COMMENT ABOUT OANNES BY ALLEN H. GREENFIELD)

If we examine the legend of John the Baptist, patron saint of Freemasonry, what do we find? A semi divine teacher, associated with the prophet Elijah (Matthew 11:14, 16:14, 17:12; Mark 6:15, 8:18; Luke 9:19) who ascended alive into heaven in a chariot of fire before many witnesses (2 Kings 2:1-14). John stands half immersed in the water, baptizing others into Wisdom by immersing them. This apparently is an echo of that more remote John, Oannes, the Sumerian-Babylonian half-fish, half man who taught humanity by day, but returned to the waters by night. The only surviving cult of John the Baptist, the Mandeans, live in modern-day Iraq, the former Babylonian and Sumerian Empire. His legend is often confused with that of Jesus, the dying and rising god first illuminated by John (their followers were in contention with one another for some time after John's martyrdom). In Masonic lore, the "two Johns" of the New Testament get interchanged in the Eighteenth Century. John the Evangelist is substituted for John the Baptist, but the latter is, in magical lore, associated with the Astrological Sign Cancer and late in the month of June, thus revealing, once again, the same origin in Oannes. Elus Cohen Observance: The T.R.M. from the east orders the route, which today is only a quarter of an angle to the east, terminated by a double radius in the center of which we will put a deer's head (for John the Evangelist a goat head) on a flat of earth and next to it, the name of 8 of the Spirit of John with his candle. The Master of Ceremonies then places seven swords around the center of the apartment. The T.R.M. from the east having made a new fire, lights the quarter-angle candle and places it with the ceremonies prescribed on the name of the Spirit of John. After which, he orders the entry of all the brothers into the temple. The T.R.M. from the east will take one of the seven swords in the center with free steps and return to the west, from where he begins a ballet-march with the right foot; at the first step, he throws his sword in the right hand around noon (south) saying abrenuncio, at the second step, he does the same towards the north; at the third step, around noon and so successively until it has reached the eastern corner. Having arrived there, he enters there by three steps, swinging as usual, falls with his right knee on the ground; meanwhile making with his left hand the three signs of the sword, and the 4th on the head of the deer saying abrenuncio, which is repeated three times. He ends up leaving the sword plunged into the head of the deer, then remaining in the same attitude, he advances his right hand at right angles to the candle, the left remaining in order, and pronounces three times without any sign the name of 8 which is below, and says aloud: I conjure you, O Spirit of Ionan, by you and by those who are with you, to join with my spirit, my soul and my body and present them to the Lord so that he gives me the grace that I can participate with dignity in the holy operation that you made for his greatest glory on this surface. Amen. The T.R.M. from the east then gets up and remains standing next to the corner, from which he successively calls six other temple brothers the most advanced in rank and the oldest, starting with the western VM who come to do the same thing entirely and meanwhile he holds onto the head of the one who makes his right hand square. Except for these seven brothers, all the others are only assistants. This ceremony being finished, the T.R.M. from the east will have a circumference drawn in the center of the apartment in which he will trace the words, characters and hieroglyphs that he deems appropriate with their candle. Notes of the Translator: 8 is a Spirit of double strength belonging to Christ. I get Ianna 35.8 a name similar to Oannes. The quarter angle to the east is a right angle from its center point to a circumferential double radius. The master calls six other temple brothers who come and make the same conjuration as he does (forming the square with three on each line of the angle) while he holds onto the (sword in the) head of the one (the deer) who makes his right hand square.



Postquam rite perfectus erit circulus, asperge eum aqua
benedicta et dic: Asperges me Domine bisopo et mundabor,
Lavabis me de Deo dicitur fumi quoniam
Iste in ultima pagina Ezechielis dicitur pro benedictione ignis.
De Velle et Sordaculo.
Postea sit linea et nitida, Deinde ponat hoc pontificale
factum de et bono mercurio, benevola luna, in charta
membrana hodi: sed prout dicitur super illo missa spiritus
sancti et aspergatur aqua.



Oratio dicenda quando induitur Vestis.
Amor, Amator, amida, Theodorian, auctor, pro merito angelorum
tuorum Sanctissimi, Domine, induam vestimenta Salutaris
ut hoc quod dicitur possim producere ad effectum portis
Sanctissime ionada, super regnum permanet per omnia
saecula saeculorum. Amen.
In modo operationis.
At luna veniat et pur, si fieri potest et cum sit

MAGIC CIRCLES AS PRAYER TARGETS: AN ELUS COHENS RESOURCE & RE-ENVISIONING

By Radiant*Ra

New Moon, July 2016

Utilizing Brother Stephen Murtaugh's faithful "redrawing" of a traditional Elus-Cohen *Circle* (left), and an actual *Pentacle* for "activating" it, from the *Manuscrit d'Algers* (right), we wish to present to you, a condensed yet highly effective *adaptation* of these materials, originally intended for use in the complex Operations of the E-Cs. The *impetus* for my re-evaluation here is at least partially the result of a remark to me by a highly knowledgeable "Creole" (*his* "self" identification); that there is *no* reason for these "materials" to *lie entirely fallow*, if there still

exists a *will* to take them *in hand* for achieving a philanthropic purpose!

A *further hint*, thus provided, effectually *hatched* in my mind the realization that *ritual-Circles*, requiring extensive space and elaborate preparation—a *significant* investment of time, and the reserving of special rooms *not always available* to those with families, in relationships, or otherwise employed—nevertheless hold in themselves *a mighty potential* to serve us as “focusing” devices; somewhat like mandalas, but with a specific *magical* purpose. By concisely connecting us to “higher realms” in an *ongoing* operation to “raise up” Creation, their *original theurgical integrity* can thus still be maintained!

If we deal with the “basics,” leaving elaborate orations and prayers *aside* (except, of course, for those who wish to *retain* them); we are left in possession of two indispensable “tools”—what I, for convenience, call the consecrated “*projectile and target*.” You have the *template* for both of these *above* (right and left), in the form of the “pentacle and the circle.” These are *created together* in the day and hour of *Mercury*, preferably when the sickle of a *new moon* shows itself. This comfortably allows for a *seven-day consecutive use* of these tools, during the lunar waxing-phase of *any*—and possibly *every*—month, as we shall see below. The *Manuscrit d’Alger* specifies the “parchment of a goat” as the material to be used for inscribing these two devices—the circle, in this case, becoming the “target” rather than the “floor-plan” for *projection* of our magical intention.

The easternmost point or wall of a room that we generally reserve for personal spiritual practice suffices for *erecting* this “target”; at eye-level, as well as that of your raised, outstretched arm and hand. You will literally “aim” the pentacle at this “point” during your invocatory prayer-petition. I recommend that you deliberately *shape* the pentacle—containing only the pictured hexagram and its surrounding glyphs—into an appropriately-

sized *round disc* that fits comfortably yet snugly, with but the *gentlest* cupping of your palm and fingers. Flourishing this device with your raised hand, it will “charge” the target every time you seek contact with the “Presences” there *contained*.

Since I have never been one to tell people precisely *how* to “invoke” I will, in this instance, just *quote* the seminal and succinct instruction of *Manuscrit d’Alger* itself on the proper “Mode of Operation”:

“The operation of summoning is *via* pure gestures with the *pentacle*; crying out to the circle, and the *four angels*, and the seven species of the *week*, which are the seven planets, colors, and metals; and calling *in the name* of those of us who are *not* angels, that we wish to be and *will* be laborers of God, *together with you angels*—so please *direct* us.”

This allows us *plenty* of room for whatever *additional* phrases we care to include in our personal pronouncement: thus, *for instance*, if you wish to “preface” with the *God-names* provided *inside* the circle, *as well as* the four *Archangelic* ones of Gabriel, Uriel, Michael and Raphael, you can easily *do* so.

And if you want to start off each “month” in an *empowered* way, practice this as a *seven-day* ritual, commencing with the *first* appearance of the new moon’s sickle; and *invoking* the planet, color, and metal of that day, *after* the deific and archangelic names. Celestial sun together with moon and five wandering stars (✚) comprise our planetary days and metals: follow right around *through the entire sequence* of seven days for that week, and consider your “encapsuled creation” fully *charged* for that moon-cycle.

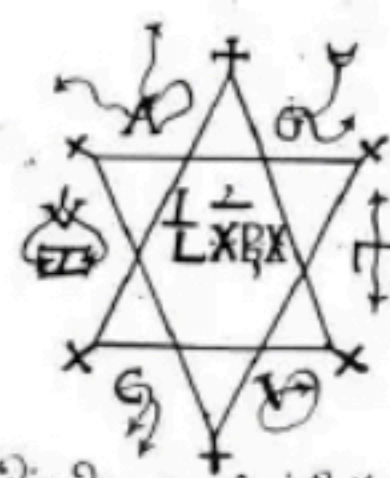
Some may even wish to *continue* this on a daily-basis *without* stopping; but if you do so, again try to commence with the new-moon *day and hour of Mercury*; a distinctive Elus-Cohen “preference” that alludes to their acknowledgment of *Archangel Raphael* as special Patron of their efforts. You may have

noticed in the *target-circle* above that “He” communicates *directly* with “Adonay”—and as the Messenger “from” Adonay to us (*think* Hermes-Thoth); the significance of the “God-name” is *also* borne out by being the *only One* of the four that is repeated *twice* in the circle diagram.

As a final flourish for those so inclined, you may “trace” the *monogram* sigills depicted for *each* Archangel, as you invoke their *names*. Remember that the pentacle, cupped in your outstretched “drawing” hand, is *activating* its intended target through the focused, projected laser-beams of your own will in the form of light.



1. Postquam rite perfectus erit circulus, asperges eum aqua benedicta et dic: Asperges me Domine, bispo et mundabor, lavabis me De. Benedicite fumigationum. Ite in ultima pagina Enochiani. Nunc pro benedictione ignis. De Vete et Pentaculo. Vete sit linea et nitida, deinde ponat hoc pentaculum factum de et bona mercurii, crescenta luna, in charta membrana hodi: sed prius dicatur super illo missa spiritus sancti et aspergatur aqua.



Oratio dicenda quando induitur Veste. Amor, Amator, amicus, Theodorus, auctor, pro moris angelorum tuorum. Saustorum, Domine, induam vestimenta Salutaris ut hoc quod desideras possim perducere ad effectum pro te. Sanctissime ionada, super regnum permanet per omnia saecula saeculorum. Amen. 2. Modo operationis. Ad luna crescenta et pur, si fieri potest et unum sit.