



Who is Demon Agares

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[Agares](#): Duke of Eastern Dominion, Linguistic Power, and Controlled Disruption in the Ars Goetia

By Rhyan Hyroc, Scholar of Solomonian Magic and Infernal Hierarchies

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Abstract

The demon [Agares](#), listed second in the *Ars Goetia* of the *Lemegeton Clavicula Salomonis*, occupies a critical position in the Solomonic cosmology of spirits. Commanding 31 legions, [Agares](#) is described as a **Duke of the East**, possessing dominion over **languages, fugitives, territorial authority, and geological forces**. Despite his association with infernal currents, his core attributes—linguistic mastery, return of order, and the power to destabilize social and spiritual hierarchies—suggest a complex figure representing both tradition and transformation. This article presents a comprehensive historical, ritual, and philosophical examination of [Agares](#) within early modern demonology and assesses his ongoing relevance in contemporary magical systems.

Introduction: [Agares](#) and the Foundations of Goetic Order

Positioned second in the *Ars Goetia*, [Agares](#) occupies a foundational role in the architecture of infernal spirits. Unlike [Bael](#), the First King, whose identity is heavily shrouded in ambiguity, [Agares](#)' description is vivid, precise, and action-oriented. His profile reveals a **functional spirit**—one whose gifts and powers serve directly in the construction and maintenance of linguistic, political, and geographical control.

The early rank and detailed capabilities assigned to [Agares](#) are consistent with the *Ars Goetia*'s intention to catalog spirits not simply as entities of malevolence, but as **agents of specific influence within the natural and social world**. In this respect, [Agares](#) becomes a paradigmatic figure of command, education, and disruption—three aspects essential to the magician's negotiation with the unseen.

Historical Origins and Primary Source Descriptions

[Agares](#) appears in the earliest known *Lemegeton* manuscripts, including British Library Sloane MS 3825 and Sloane MS 2731. The consistency of his description across versions suggests a relatively stable tradition regarding his attributes.

The canonical English version, translated by MacGregor Mathers and edited by Aleister Crowley in 1904, reads:

“The Second Spirit is a Duke called [Agares](#). He is under the power of the East, and cometh up in the form of an old fair man, riding upon a crocodile, and carrying a goshawk upon his fist. He maketh them run that stand still, and bringeth back runaways. He teacheth all Languages or Tongues presently. He hath power also to destroy Dignities both Spiritual and Temporal, and causeth Earthquakes. He is of the Order of the Virtues. He governeth 31 Legions of Spirits, and this is his Seal or Character which thou shalt wear as a Lamén before thee, or else he will not appear nor obey thee.”

Notable here is the immediate anchoring of [Agares](#) to the **East**—the traditional direction of the rising sun, renewal, and the inception of sacred speech. His combined association with language, territorial retrieval, and elemental force positions him as a spirit of reasserted order, operating through disciplined disruption.

Iconography and Symbolic Apparatus

[Agares](#)' visual form is striking and unusually detailed for the *Ars Goetia*. He appears as:

- An **old fair man**: denoting wisdom, respectability, and perhaps neutrality in temper.
- Riding a **crocodile**: an animal associated with dangerous waters, ancient survival, and sovereign aggression.
- Holding a **goshawk**: symbol of hunting, rapid targeting, and aerial command.

Each element is significant. The **crocodile** can be read as the subjugated chaos upon which order rides, while the **goshawk** represents not only martial skill but precision in communication—a critical metaphor for [Agares](#)' power over languages. The total image is one of **measured authority over primal forces**, both terrestrial and cognitive.

This iconographic composite later appears in Collin de Plancy's *Dictionnaire Infernal* (1863), which popularized the crocodile-rider image and embedded it within the Western imagination of demonological imagery.

Linguistic Sovereignty and Instruction

The *Ars Goetia* specifies that [Agares](#) "teacheth all languages or tongues presently." The term "presently" (i.e., immediately) is crucial: [Agares](#) is not merely a passive spirit of wisdom but an **active transmitter** of linguistic capability. He enables fluency, comprehension, and the ability to convey meaning across boundaries of culture, magic, and time.

Historically, this role resonates with:

- The **angelic transmission of language** in apocryphal and Hermetic traditions.

- Theurgic views of language as a divine gift and tool for magical action.
- Hermetic associations between speech, creation, and power.

Practically, [Agares](#) serves magicians who require:

- Rapid acquisition of new languages.
- Restoration of lost speech (in magical or real-world trauma contexts).
- Enhanced clarity and persuasion in ritual or public speaking.

[Agares](#) is particularly significant for **Hermeticists, scribes, orators, and initiates** attempting to bridge esoteric and exoteric modes of speech.

Dominion, Control, and the Return of Fugitives

The second set of powers attributed to [Agares](#) pertains to **control over movement and hierarchy**. He is said to “make them run that stand still, and bring back runaways.” This dual clause refers to both the energizing of the idle and the return of the absent.

In historical magical frameworks, this power is applicable to:

- The return of **rebellious spirits**, especially those bound by previous pacts.
- The reassembly of **wandering or fractured energies** in a person or space.
- Retrieval of **lost initiates, clients, or allies**.

[Agares](#) thus becomes not merely a teacher but a **magical administrator**—a demon who restores chains of loyalty and mobility within the magician’s constructed system. He can be invoked to bring back focus, individuals, or spiritual links that have drifted from their proper axis.

Destruction of Dignities and Earthquake Symbolism

[Agares](#) possesses the unusual capacity to “destroy dignities both spiritual and temporal” and to “cause earthquakes.” These clauses reflect his power to challenge established institutions—both ecclesiastical and civil.

In early modern Europe, “dignities” referred to:

- **Spiritual authorities** such as bishops, abbots, or theologians.
- **Temporal rulers**, including monarchs, nobles, and state officials.

[Agares](#)’ inclusion of both categories suggests an ability to **collapse power structures**, particularly those unjustly upheld or ossified. The **earthquake**, here, may be interpreted metaphorically: he disturbs entrenched systems, awakens static conditions, and forces a reckoning.

In magical terms, this makes [Agares](#) a fitting ally in:

- Overcoming systemic oppression or ideological rigidity.
 - Dismantling false hierarchies within magical or mundane orders.
 - Initiating **necessary but difficult transformations**.
-

Ritual Use and the Seal of [Agares](#)

The magician is instructed to wear [Agares](#)’ **Seal or Character as a Lamen**—a consecrated sigil worn upon the chest. This requirement reinforces a few ritual principles:

1. The need for **direct invocation** rather than ambient request.
2. The placement over the **heart center**, linking will, intention, and energetic signature.
3. A symbolic oath or contract of cooperation.

The seal itself, a complex interlacing of curved and angled lines, functions as both a **visual anchor** and an **energetic address**, allowing the practitioner to establish resonance with [Agares](#)’ sphere of influence.

Practitioners typically prepare the Lamen on consecrated parchment, linen, or engraved metal, using red or gold inks for martial and sovereign emphasis.

Modern Applications and Esoteric Relevance

Despite his ancient origins, [Agares](#) remains highly relevant in contemporary magical work. Modern practitioners report invoking [Agares](#) for:

- **Accelerated language study** (particularly among translators or initiates engaging with Enochian, Hebrew, or Latin texts).
- **Retrieval of lost clients or students**, especially in magical mentorship or healing settings.
- **Strategic speech** in legal, academic, or public performance contexts.
- **Disruption of institutional stagnancy** through spiritual or practical means.

[Agares](#) is also viewed as a **threshold guardian**: his early place in the Goetia makes him a natural candidate for opening major workings, especially those involving communication or establishment of dominion.

Philosophical Reflection

[Agares](#)' energies must be approached with nuance. His power is not that of raw destruction, but of **precise reconfiguration**. He enables the practitioner to speak with fluency, to act with order, and to collapse what no longer serves the magical structure.

In this, [Agares](#) reflects the essential duality of demonological spirits: they are not inherently good or evil, but **mediators of force**, awaiting intention, context, and informed ritual to fulfill their function.

He is a spirit of order through disruption, clarity through motion, and authority through linguistic and elemental mastery.

Begin Your Initiation with [Agares](#)

For practitioners seeking a structured and historically informed initiation into the current of [Agares](#), the [Agares 21-Day Remote Spirit Initiation Structure](#) offers a comprehensive ceremonial program grounded in Solomonic magic and updated for modern application. This

guided cycle includes sigil work, energetic invocation, daily alignment practices, and ritual support. Begin your path with [Agares](#) at:
<https://terraincognitacoven.com/courses/agares-21-day-remote-spirit-initiation-structure/>

Frequently Asked Questions About [Agares](#)

1. Who is [Agares](#) in the Ars Goetia?

[Agares](#) is the second spirit listed in the *Ars Goetia* of the *Lemegeton*, holding the rank of Duke. He commands 31 legions and governs the East, with powers related to language, authority, and restoring order through controlled disruption.

2. What are [Agares](#)' main powers?

[Agares](#) teaches all languages, retrieves fugitives, energizes the idle, destroys false dignities, and causes earthquakes. His functions include linguistic transmission, dominion over movement, and destabilization of oppressive structures.

3. What does [Agares](#) look like?

[Agares](#) appears as an elderly man riding a crocodile and holding a goshawk. These elements symbolize mastery over chaos (crocodile), sharp communication (goshawk), and experienced judgment (elderly form).

4. What is the best time to summon [Agares](#)?

[Agares](#) is associated with the East and may be most effective during sunrise rituals

or in alignment with Mercury or Jupiter planetary hours, depending on whether the focus is linguistic, authoritative, or disruptive in nature.

5. What is the seal or “Lamen” of [Agares](#) used for?

The seal (or “Character of Obedience”) of [Agares](#) must be worn as a Lamen over the heart during summoning. It serves as a ritual anchor, forming a symbolic pact that facilitates his appearance and cooperation.

6. Can [Agares](#) help with learning new languages?

Yes. [Agares](#) is renowned for his ability to teach all languages “presently,” making him an ideal spirit for translators, linguists, and those studying sacred or esoteric tongues. Many report rapid intuitive learning after invoking him.

7. What does it mean that [Agares](#) “brings back runaways”?

This phrase refers to his power to retrieve those who have strayed—physically, spiritually, or contractually. Magicians may invoke this aspect to restore broken relationships, return lost students, or recover spiritual energies.

8. Is [Agares](#) considered dangerous?

While he possesses powers of destruction, [Agares](#) is not inherently malevolent. When approached with respect, precision, and ritual integrity, he is cooperative and deeply effective—especially for tasks requiring intelligent disruption.

9. How does [Agares](#) relate to social or spiritual hierarchies?

[Agares](#) has the power to destroy “dignities both spiritual and temporal,” making him a powerful ally in breaking down false authority or rigid dogma. He is useful when seeking to reclaim sovereignty from unjust systems.

10. How can I begin working with [Agares](#) safely and effectively?

The most effective approach is through a structured initiation cycle. The 21-day remote course [Agares - Infernal Attunement Structure](#) offers safe, guided access to his current through ritual, mantra, and sigil alignment. Start here: <https://terraincognitacoven.com/courses/agares-21-day-remote-spirit-initiation-structure/>

References

Sacred-Texts.com - Ars Goetia

A foundational digital archive hosting the full *Lemegeton*, including the original Ars Goetia text where [Agares](#) appears. Ideal for direct access to primary source translations and historical context.

EsotericArchives.com - Goetia

Maintained by Joseph H. Peterson, this site offers expertly annotated versions of the *Goetia*, with comparisons across manuscripts. Valuable for understanding how [Agares](#) has been interpreted in different eras.

British Library - Digitised Manuscripts (Sloane 3825)

This digital archive includes one of the original *Lemegeton* manuscripts (Sloane MS 3825), which contains the earliest versions of the summoning rituals associated with [Agares](#).

Internet Archive - Dictionnaire Infernal (1863 Edition)

[Agares](#) is visually and symbolically represented in this classic 19th-century encyclopedia of demonology by Collin de Plancy. This source influenced much of the modern imagery used in Goetic magic.

[The Hermetic Library](#)

A curated platform preserving Western esoteric and Hermetic texts, including commentary on the Ars Goetia and spirits like [Agares](#). Offers insights into philosophical, magical, and ritual frameworks.



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