



# Who is Demon Buer

Posted on July 3, 2025 by Rhyan Hyroc



**TERRA INCognITA**  
**COVEN** *Rhyan Hyroc*



## Buer: President of Sagittarian Wisdom and Herbal Virtue in the Ars Goetia

### Table Of Contents

1. [Buer: President of Sagittarian Wisdom and Herbal Virtue in the Ars Goetia](#)
  - [By Rhyan Hyroc, Scholar of Solomonic Grimoires and Infernal Theological Systems](#)

2. [Abstract](#)
4. [Introduction: The Arcane Position of Buer in Goetic Literature](#)
6. [Historical Origins: Buer in the Solomonic Corpus](#)
8. [Etymological and Iconographic Analysis](#)
10. [Buer's Role in Philosophical and Magical Systems](#)
12. [Ritual Mechanics and the Character of Obedience](#)
14. [Buer in the Modern Esoteric Revival](#)
16. [Philosophical Implications and Conclusion](#)
18. [Invitation to Initiate Contact with Buer](#)
  - [References](#)
19. [Frequently Asked Questions About Buer](#)



**By Rhyan Hyroc, Scholar of Solomonic Grimoires and Infernal Theological Systems**

## Abstract

Among the seventy-two spirits of the *Ars Goetia*, the name of **Buer** holds a distinct position due to his association not with deception, fire, or violence, but with **natural philosophy, moral teaching, herbal science**, and therapeutic knowledge. As the **tenth spirit** listed in the *Lemegeton Clavicula Salomonis*, Buer represents an archaic form of demonological medicine and logos-based instruction, largely overshadowed in modern discourse by more flamboyant spirits. This article examines Buer's historical development within grimoires, iconographic evolution, philosophical dimensions, and enduring role in contemporary ceremonial practice. Through textual comparison, etymological inquiry, and a close reading of traditional ritual mechanics, this study situates Buer as a figure of enduring relevance within both the historical framework of Solomonic magic and modern spirit work.

---

## Introduction: The Arcane Position of Buer in Goetic Literature

The *Lemegeton*, or *Lemegeton Clavicula Salomonis*, is a composite text composed of five books, the first and most widely disseminated of which is the *Ars Goetia*. Within this catalog of 72 infernal spirits, Buer emerges early, bearing the rank of **Great President** and presiding over **50 legions**. He is described not in the incendiary or militaristic terms typical of many entries, but as a teacher and healer—a notable divergence from the prevailing demonic ethos of the text.

This peculiar emphasis on pedagogy and restoration suggests a deeper tradition at work: one in which certain spirits were viewed not as tempters or punishers, but as custodians of obscure knowledge, particularly in matters concerning **herbology, logic, and ethics**. This article traces Buer's literary and magical trajectory through the major Solomonic and pseudo-Solomonic texts of the early modern period, analyzing his functional role within the Goetic schema and reevaluating his relevance to contemporary magical practitioners.

## Historical Origins: Buer in the Solomonic Corpus

The earliest extant manuscripts of the *Ars Goetia*—notably Sloane MS 3825 and Sloane MS 2731 in the British Library—present Buer with minimal variation from the version that appears in the 1904 Mathers-Crowley edition. He is invariably placed tenth in the sequence, and his description remains consistent:

“The Tenth Spirit is Buer, a Great President. He appeareth in Sagittary, and that is his shape when the Sun is there. He teacheth Philosophy, both Moral and Natural, and the Logic Art, and also the Virtues of all Herbs and Plants. He healeth all distempers in man, and giveth good Familiars.”

This description clearly demarcates Buer as a **spirit of learning**, in contrast to others such as Amon or Murmur, who are invoked for revelation or necromantic dialogue. The structure of his power—rational knowledge, natural virtue, and bodily healing—aligns closely with late medieval scholastic values, particularly the Trivium and the emerging Paracelsian model of medicine.

The textual transmission of the *Goetia* through Protestant and occult circles in the 16th and 17th centuries reveals little emendation to Buer’s entry, indicating that his role as an intellectual and therapeutic daemon was relatively fixed in the imagination of grimoire compilers.

---

## Etymological and Iconographic Analysis

The etymology of the name “Buer” remains obscure, though speculative associations have been made with the Latin *bos* (ox), the German *buer* (dweller or farmer), and even the Hebrew *bâr* (purity or son). However, none are philologically certain. The traditional iconographic representation of Buer—most famously depicted in the 1863 *Dictionnaire Infernal* by Jacques Collin de Plancy—shows a bizarre yet compelling form: a **circular being composed of five lion heads with radiating legs**, suggesting constant mobility or omnidirectional perception.

This image, though post-medieval, has influenced the modern magical imagination and may represent Buer's sovereignty over multiple aspects of knowledge and health. The circular form further resonates with the **wheel of the zodiac**, specifically his association with the sign of **Sagittarius**, symbolizing philosophical expansion, travel of the mind, and mastery of both human and cosmic laws.

---

## Buer's Role in Philosophical and Magical Systems

Buer's domains—moral and natural philosophy, logic, herbal knowledge, and healing—align him more closely with the concept of the *daemon philosophicus* than with the standard diabolical adversary. The presence of logic (*ars logica*) as a magical specialization is particularly striking. In the context of 16th-century Hermetic and scholastic thought, logic was not merely a secular discipline but a tool for divine discernment and spiritual architecture.

In this capacity, Buer functions as an **initiator of intellectual clarity**, enabling the practitioner to distinguish valid perception from illusion. His herbal knowledge implies a spirit who understands not only *materia medica* but also the **correspondence of plants to celestial and spiritual forces**, echoing both Galenic theory and Paracelsian doctrine.

His healing powers are broad—he is said to cure “all distempers in man.” This terminology is significant; the word “distemper” refers not merely to disease, but to a disruption of **humoral balance**. Thus, Buer’s function may be interpreted as **homeostatic**, restoring balance within the practitioner at the physical, psychological, and spiritual levels.

---

## Ritual Mechanics and the Character of Obedience

Buer's operations require the use of his **character of obedience**, a sigil or seal found in most manuscripts and prominently displayed in printed editions. The traditional instructions advise that this seal be “worn when thou callest him forth unto appearance,” implying direct spirit contact via ceremonial evocation.

The seal itself is composed of interlocking lines, curves, and angles that may encode astrological correspondences or symbolic gateways. When employed in ritual, it functions as both a **focus of will** and a **contractual device**, linking the conjuror to the spirit through the Solomonic chain of command.

Practitioners throughout history have observed that rituals involving Buer are most effective during **Sagittarius transits** and **Jovian planetary hours**, reinforcing the astrological identity embedded in his description.

---

## Buer in the Modern Esoteric Revival

The resurgence of ceremonial magic in the 19th and 20th centuries—through the Hermetic Order of the Golden Dawn, Thelema, and post-Chaos traditions—reintroduced Buer to a new generation of practitioners. However, his non-sensational nature meant that he was often overlooked in favor of spirits associated with wealth, visibility, or sexual attraction.

Only in recent decades has Buer begun to regain prominence, especially among **herbalists, spiritual healers, educators, and occult therapists**. Contemporary ritualists who engage with Buer consistently report outcomes aligned with his traditional attributes: improvement in cognitive clarity, discovery of new plant allies, physical healing, and the appearance of benevolent spirit familiars.

Notably, Buer's popularity has increased in online occult communities focused on **demonolatry, grimoire restoration, and plant magic**, positioning him not as an archaic footnote but as a central figure in practical, grounded spirit work.

---

## Philosophical Implications and Conclusion

Buer, as presented in the *Ars Goetia*, challenges the simplistic dichotomy of demon versus angel. He operates not as a tempter or destroyer, but as a transmitter of **virtue, knowledge, and therapeutic equilibrium**. His powers, far from being metaphorical, reflect a **cosmological order in which spirits serve functions related to the maintenance of body and soul**.

For the serious student of Solomonic grimoires, Buer offers an opportunity to engage with a daemon whose influence strengthens the very faculties necessary for successful magic: clarity of thought, moral integrity, physical vitality, and spiritual discernment.

Buer is a liminal spirit—at once infernal in context, yet luminous in function—bridging the gap between medieval esotericism and modern holistic paradigms.

---

## Invitation to Initiate Contact with Buer

For practitioners and scholars wishing to build a structured and authentic relationship with Buer, *The Radiant Spiral - Infernal Attunement to Buer* provides a rigorous 21-day ceremonial journey rooted in historical grimoires and contemporary energy work. This course includes guided invocation, sigil rituals, plant-lore integration, and remote spirit contact facilitated by the Terra Incognita Coven. Learn more or begin your attunement today at:

<https://terraincognitacoven.com/courses/the-radiant-spiral-infernal-attunement-to-buer/>

## References

### 1. **Sacred-Texts.com - Ars Goetia**

A comprehensive archive of public domain grimoires, including the full *Lemegeton* and *Ars Goetia*. It features direct transcriptions, sigils, and prefatory texts for in-depth study.

### 2. **British Library - Digitised Manuscripts (Sloane MSS)**

View original scans of Sloane MS 3825, one of the earliest sources of the *Lemegeton*. Essential for historians and advanced occult researchers studying Goetic origins.

### 3. **EsotericArchives.com**

Managed by scholar Joseph H. Peterson, this site offers annotated and translated versions of major grimoires. It includes critical apparatus and variant readings of the *Goetia*.

### 4. **Dictionnaire Infernal (via Archive.org)**

The 1863 illustrated edition by Collin de Plancy featuring engravings of spirits

like Buer. A major cultural influence on demon iconography and 19th-century occult revival.

#### 5. [\*\*The Hermetic Library\*\*](#)

An evolving library of Western esoteric and Hermetic material, including works on ceremonial magic and spirit invocation. A valuable portal for contextual and comparative studies.

## Frequently Asked Questions About Buer

### 1. Who is Buer in the Ars Goetia?

Buer is the 10th spirit of the Ars Goetia, holding the rank of Great President. He is known for his teachings in philosophy, logic, herbalism, and healing. He governs 50 legions and is often called upon for wisdom, clarity, and health-related assistance.

---

### 2. What is Buer's primary function or specialty?

Buer specializes in moral and natural philosophy, logical reasoning, and herbal healing. He assists in curing both physical and spiritual ailments and teaches the properties of plants and natural remedies.

---

### 3. What does Buer look like?

While the Ars Goetia does not provide a visual description, later occult sources depict Buer as a wheel-like creature with five lion heads and multiple radiating legs—symbolizing omnidirectional movement and universal awareness.

---

### 4. When is the best time to invoke Buer?

Buer is most active when the Sun is in Sagittarius (November 22–December 21). Jupiter's planetary hours are also ideal, as they align with his expansive, healing energy.

---

## **5. What tools are required to summon Buer?**

Practitioners should use Buer's sigil (his "character of obedience"), and follow Solomonic ritual protocols. A focused mental state, protective circle, incense, and a sincere intent are all essential elements of successful contact.

---

## **6. Is Buer considered safe to work with?**

Buer is regarded as benevolent and cooperative when approached with respect. He is not aggressive or deceptive, making him ideal for structured magical work focused on learning and healing.

---

## **7. What knowledge can Buer impart?**

Buer teaches ethics, logic, metaphysics, and the medicinal uses of herbs. He brings clarity of thought and helps uncover philosophical and spiritual insight, especially in complex or morally ambiguous situations.

---

## **8. Can Buer help with real-world healing?**

Yes. Many practitioners report improvement in emotional and physical health through energetic work and herbal wisdom received during attunement with Buer. He enhances holistic healing efforts but should not replace medical care.

---

## 9. What are the familiars Buer provides?

Buer offers helpful spiritual familiars—entities that assist with magical work, offer insight, and provide subtle protection. These familiars are typically stable, benevolent, and aligned with your higher goals.

---

## 10. How can I begin working with Buer in a structured way?

The most effective method is through a dedicated ceremonial path. **The Radiant Spiral - Infernal Attunement to Buer** is a 21-day guided course that blends traditional Goetic magic, herbal wisdom, and spirit invocation. Begin here: <https://terraincognitacoven.com/courses/the-radiant-spiral-infernal-attunement-to-buer/>

---

No post found!