



Ordo Strigosatanis



Liber CCXVIII vel Clavis Acheris

1. This is the book of the forced opening of the Veil and the irruption of the Other Side. The open manifesto of Ordo Strigosatanis (O::S::) — Initiatic Order of Adversarial Witchcraft — written not to persuade, but to seal.
2. Every true Order is born not from consensus, but from silent recognition among those who have already crossed the rupture. Clavis Acheris means the Key of the Other, for what is opened is not Heaven, but the inverted Gate that leads to sovereignty beyond form.
3. O::S:: affirms itself as an operative initiatic path whose purpose is the liberation of the Soul through conscious descent, not servile salvation. Where other currents raise ladders of light, this Order digs wells, for only at the bottom of form is found the fissure through which Consciousness escapes the artificer who imprisoned it.
4. The metaphysical foundation of the O::S:: rests upon the absolute distinction between the Demiurge (the false god) and the Other God (the Devil). The Demiurge, called EL or YHVH (Yahweh), is the architect of Law, Form, and static Ontology; he governs through fixing order, limiting morality, and deferred promises. Baphomet, EL ACHER or HVHY (Haway), is the foreign, uncreated principle—the Devil who erupts as creative Chaos and governs through transmutation. The O::S:: does not deny the Demiurge: it passes through him, dissolves his jurisdiction, and extracts from him the fuel of its own liberation.
5. The soteriology of the O::S:: is not ascensional, but Kliphothic. The Klepoth—the Tree of Death of the Pombagiras—is not conceived here as a negation of the divine, but as the cartography of powers repressed, interdicted, and exiled by the theology of light and its economy of guilt. To descend through the Klepoth is to reclaim what was amputated from the Soul so that the world could operate as a functional prison.
6. The Pombagiras—Powerful Dead Women—sacred prostitutes who rupture the veil between the permitted and the forbidden, guard and reveal these passages: in them, desire is key, the margin is throne, and the fall is method. Liberation is not consummated by rising above life, but by fixing Consciousness beyond organic life, rendering it independent of flesh, time, and morality—sovereign at the threshold where form no longer rules.
7. Three currents sustain the Trident of Mayoral—the living structure of the O::S::: Thelema—the Law; Obeah—the Order; and Wanga—Kimbanda or witchcraft. In Thelema, the sovereign Law of the True Will is affirmed, which submits neither to guilt, hope, nor redemption. Will is not desire, but an ontological axis, and all that contradicts it must be destroyed. As Obeah, the Order assumes the principle of spiritual governance of the Law: command, strategy, hierarchy, and execution in the visible and invisible worlds through mastery of Sex Magick. As Wanga, Kimbanda inherits from the Order the method of descent, ruin, and conscious inversion applied to witchcraft.
8. Thus, the O::S:: is Obeah, and Kimbanda is Wanga. The O::S:: establishes the Law of Mayoral, defining the course of His Will; Kimbanda materializes the Will through rites, settlements, pacts, and magical operations. It is also through Kimbanda that the Nganga performs healing—not as comfort or illusory harmony, but as restoration of vital power, removal of obstacles, forced reordering of destiny, and reconquest of the Soul's integrity. Where there is illness, rupture, obsession, or spiritual sterility, Kimbanda acts as poison and remedy, wounding what imprisons in order to free what was captured, for only one who masters Death can restore life under Will.



Ordo Strigosatanis



9. The Kimbanda practiced by the O.:S.: is rooted in the tradition of Brazilian Macumba, inaugurated by Pai Quibombo (Juca Rosa) and unveiled by Aluizio Fontenelle from the 1950s onward, continued by Tata N'Zazi in 1953 (Tenda Caboclo Juracy), Tata Muloji Matumbu (Marcello Arantes), and many other Tatas and Mametos who restored to Brazilian Macumba its operative, necromantic, hybrid, and sovereign nature. The O.:S.: fuses Bantu and Yorùbá witchcrafts (Creole Kabbalah), calundus, cabulás, Islamic sorcery practices, popular witchcraft of Saint Cyprian, Jewish Qabalah, and European ceremonial magic, under a theurgy of command consonant with the principles of Iamblichus—in which ritual governs and transforms—and guided by the Law of Thelema (Do what thou wilt), promulgated by Master Therion (Aleister Crowley) and Frater Adjuvo (Marcelo Ramos Motta), constituting a coherent system of ritual power and sovereignty of Will.

10. In the O.:S.:, Exus and Pombagiras are not psychological archetypes, nor moralized, catechized, or sanitized spirits. They are Powerful Dead Ones, deified by the Great Work, solar and lunar projections of the Devil manifested in Assiah, Yetzirah, and Briah. Through them, Will ceases to be intention and becomes command.

11. Kimbanda, as operated by the Order, equally rejects two modern corruptions: the attempt to whiten Brazilian Macumba by reducing Exu and Pombagira to ethical, Christianized, Kardecist, pedagogical, or charitable figures in the mold of Umbanda; and the inverse and more recent attempt to artificially Africanize Kimbanda, denying its hybrid nature and amputating from it the European, Cyprianic, grimoire-based, and ceremonial magic currents that have constituted it since its historical and operative genesis.

12. In Kimbanda, Exu is the guardian of the threshold and the agent of opening. It is his role to break the seal between the Sefirah and its counterface, establishing the axis of transit that leads the Initiate to the ruling Daimon. Exu does not teach or explain; he makes passage. Through his action, descent occurs under dominion, not dispersion. Once the Daimon is recognized, the crossing advances into the interior of the Klipah. There the Pombagiras act, penetrating the shell of the Other Side and bringing forth its active contents. Through them manifest the Emissaries of the Klipah, who lead the Nganga to the direct revelation of the Archdaimons of the Tree of Death—not as symbols or allegories, but as recognized and pact-bound masks of the Mayoral.

13. The Great Work of Kimbanda is fulfilled in Kalunga—the absolute threshold between worlds, the great field of separation and passage between states of existence. It is simultaneously boundary, medium, abyss, and path. Death occurs in Kalunga, but Kalunga is not reducible to death.

14. The Powerful Dead Ones of the O.:S.: are the Masters of Kalunga. It is there that Exu establishes the axis between the Sefirah and the Demon that governs it, and there that the Pombagira opens the paths of the Emissaries of the Klipah, revealing the deeper faces of the Mayoral. The Crossroads is not a metaphor, but a real territory of the Great Work: a point of decision, passage, and coronation, where traversal becomes power and descent is fixed as initiatic sovereignty.

15. The nature of the Order is closed by ontological necessity, not elitism. There is no public initiation, no legitimate request, no spontaneous affiliation. Entry occurs exclusively by recognition, when the individual already manifests—prior to any contact—the required internal structure. One who asks demonstrates lack; one who seeks demonstrates illusion; one who is called could no longer remain outside. The Order does not receive the curious, the devout, or aspirants: it recognizes survivors.

16. Recognition is not a ceremony, but an ascertainment. It occurs when someone has already passed through real, psychic, and existential collapses without romanticizing them; when one operates magically and sustains the consequences of one's acts; when one seeks no masters, idolizes no entities, and does not confuse Exu and Pombagira with metaphor; when one endures silence and feels no need to prove anything. When these conditions exist, contact arises as order, test, or rupture—never as promise.



Ordo Strigosatanis



17. Ordo Strigosatanis does not form faithful, mediums, or priests of consolation. It is composed of Nganga (Sovereign Sorcerers) and Muloji (Operative Magicians) capable of transmuting themselves, after death, into conscious Exu or Pombagira—Nkulu (Powerful Dead One) and Bakulu (Deified Ancestor). Its ultimate purpose is to expand the Empire of Mayoral, enlarging His domains, emissaries, and sovereignty in this world and in the afterlife. The Great Work on this path is to conquer Death, fix Consciousness, and become Power.

18. The eleven degrees of the Order reflect, in a Klyphothic manner, the Sephirothic numbering of the Astrum Argentum—not as titles to be pursued, but as recognized ontological states. From the silent Probationarius to the Bicornatus Absolutus, each degree marks a stage of disintegration of human identity and consolidation of post-human sovereignty. Most do not surpass the intermediate stages, for the higher degrees are not objectives; they are inevitable consequences of total descent.

19. The O.:S.: is not a school, center, church, or fraternity. It is a structure of spiritual governance, founded to maintain Chaos under Will and Will free from Form. For this reason, there is a Cancellarius, not as master or initiator, but as threshold. He filters, protects, and shields the Order against profanation, ensuring that all that touches it does so by necessity and not by desire. Contact with the Order is not an invitation to dialogue, but a mirror: whoever writes is seen; whoever is seen is not always answered.

20. Ordo Strigosatanis does not call those who wish to enter; it recognizes those who can no longer return.

21. And to the one who reads and feels rupture rather than comfort, let only this be said: the Æon of the Goddess Baphomet is proclaimed, in which Form is broken, Guilt is abolished, and Desire becomes Key; the Throne is raised at the threshold of Kalunga, the Veil is torn by the Flesh that knows, and the Will reigns without intercessors.

22. In this Æon, there is no redemption, but transmutation; no salvation, but sovereignty; no future promise, but present Power. This book ends as it began, not with a promise, but with a Law.

Do what thou wilt shall be the whole of the Law.

Love is the law, love under will.

N'guzu ê Kimbanda!

Frater Angelus Infernalis 7° = 4□

Tata Kalunga-N'Zila

Akékòḡ Èṣù Olóri Ìḡḡba

December 28, 2025 e.v., in Rio de Janeiro, Brazil

Sun at 7° Capricorn, Moon in Aries, Dies Solis, An V:xi

Æon of Baphomet