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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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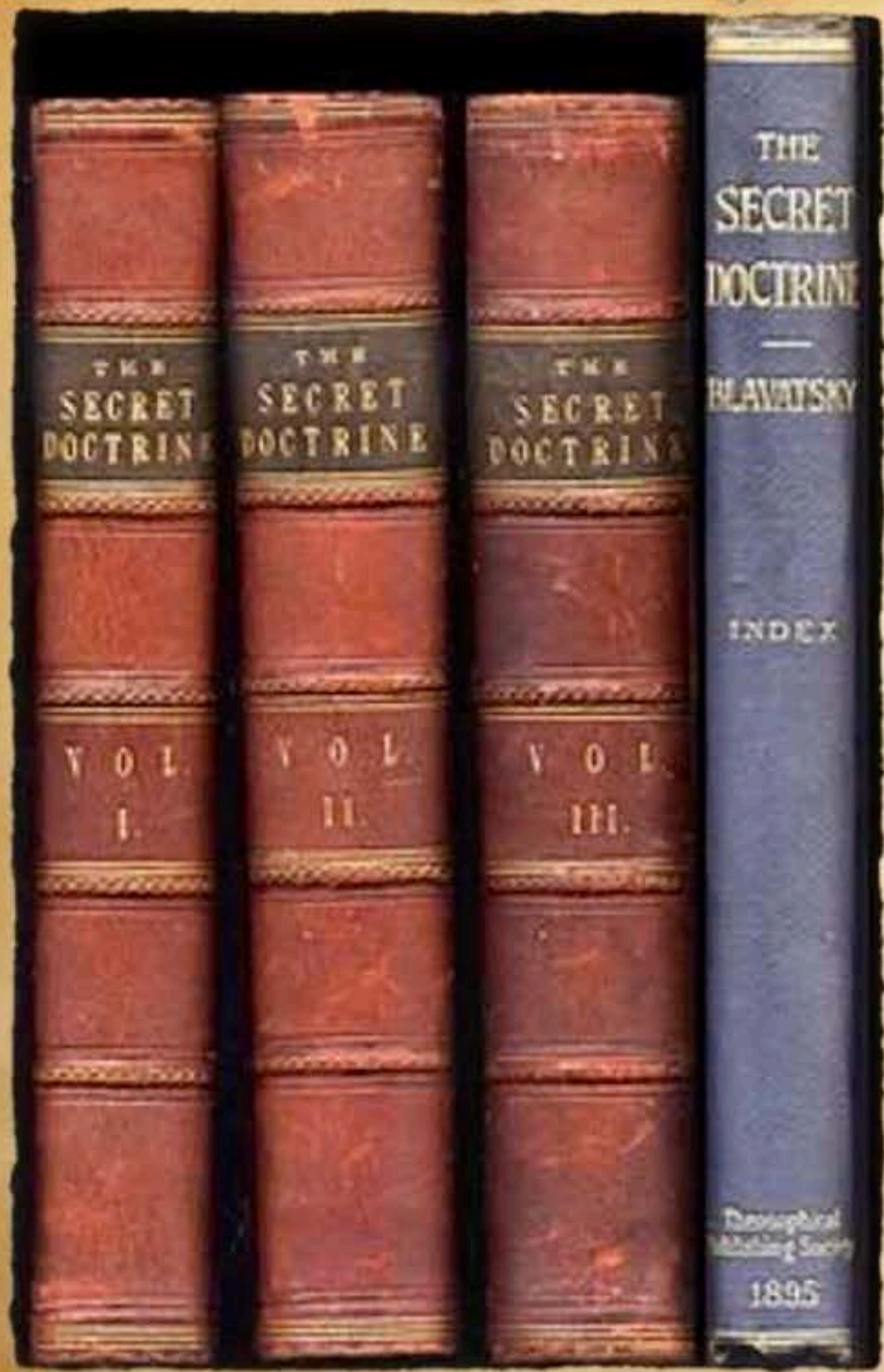
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Secret Teachings concealed within the Rituals, Allegories
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BY
MANLY P. HALL
THE ILLUSTRATIONS IN COLOR BY
J. AUGUSTUS KNAPP

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Secret Teachings of All Ages ~ with Francis Donald - Program 01

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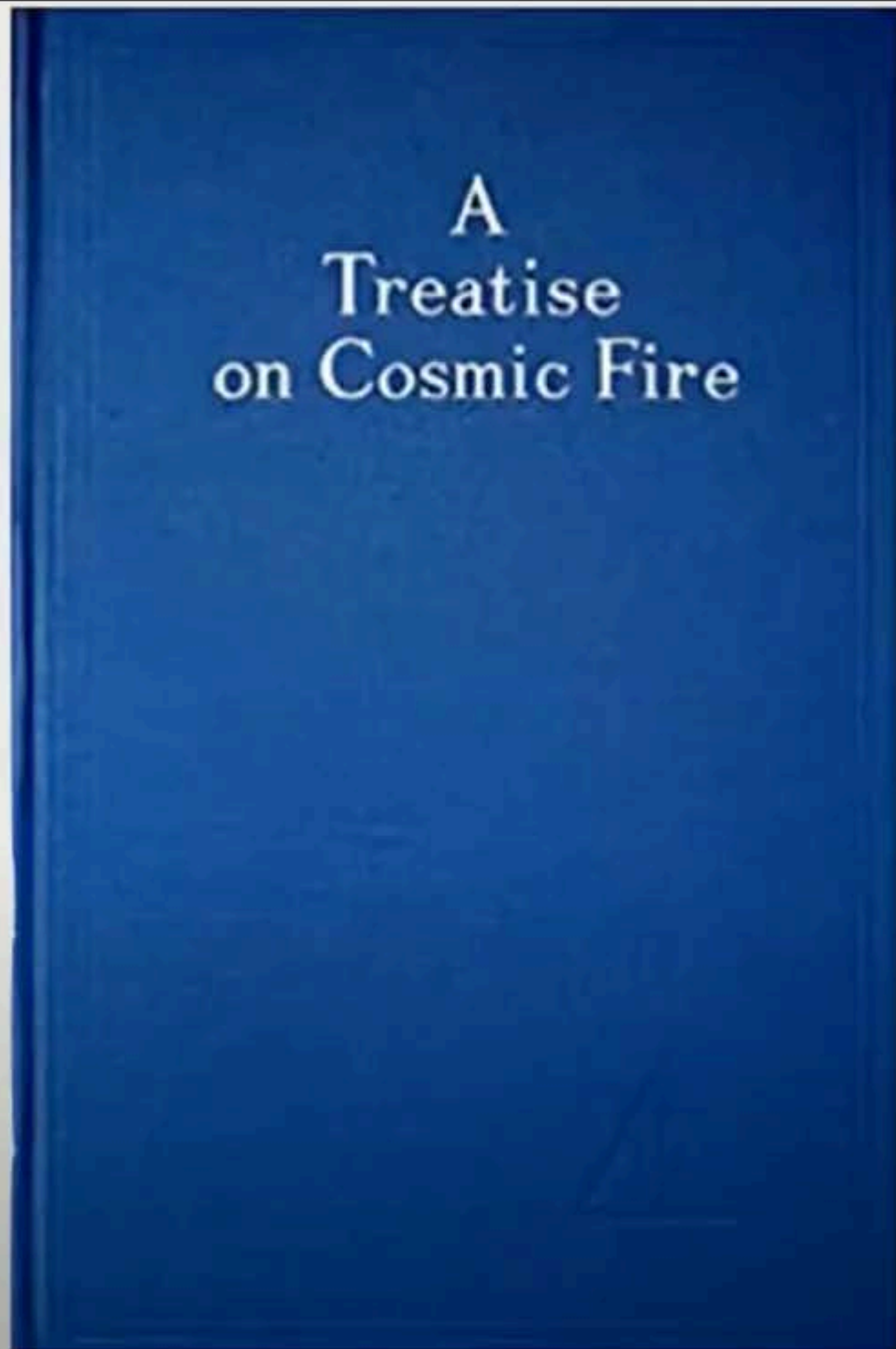
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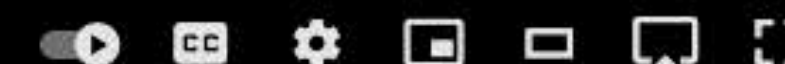
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francis donald treatise on cosmic fire program 1



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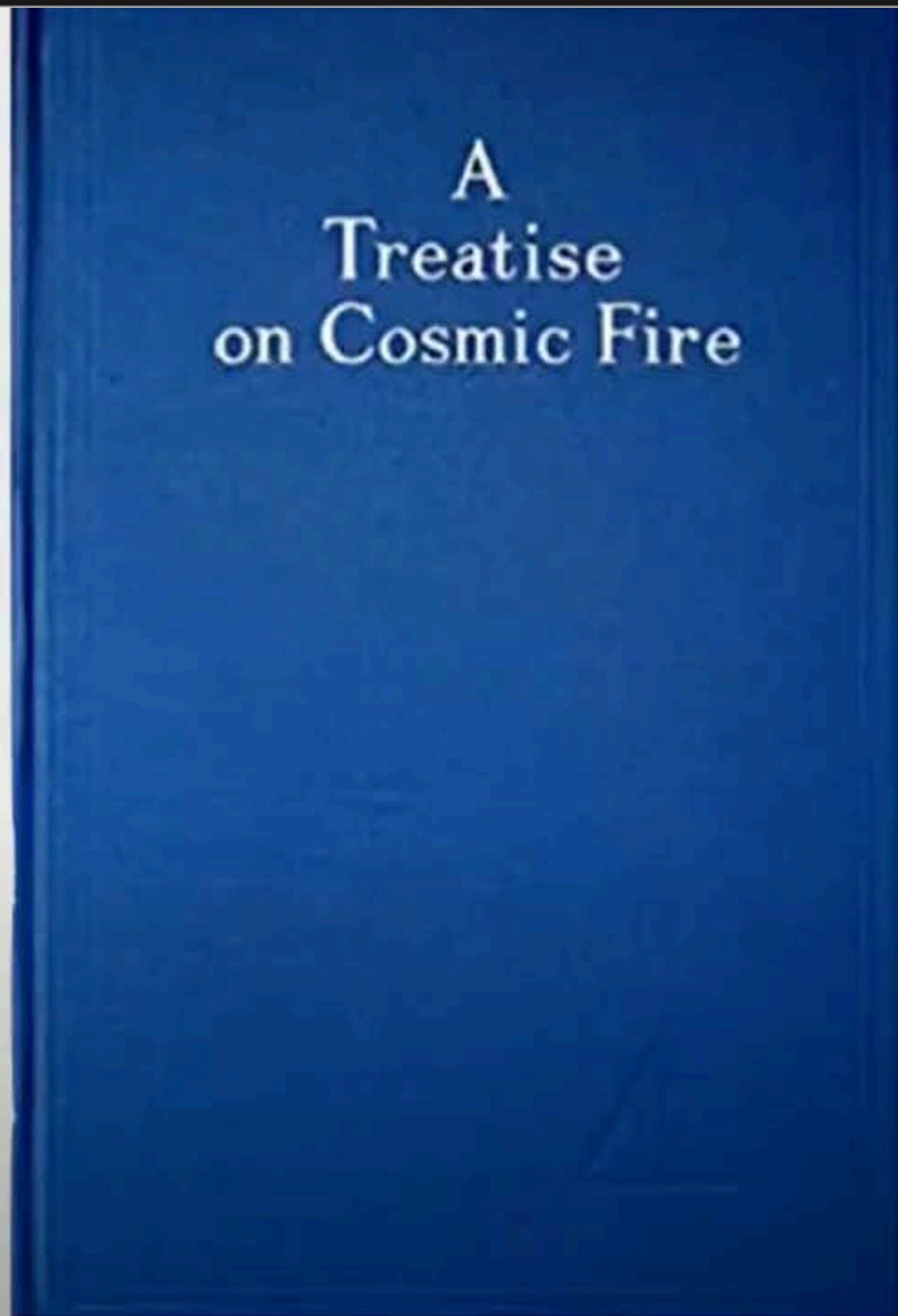
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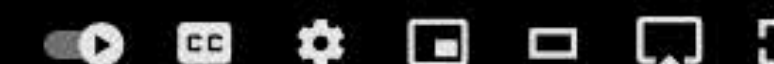
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[Webinar: The Secret Teachings of All Ages, December 3, 2023](#)

[Webinar: Awakening the Higher Mind, December 10th, 2023](#)

[Webinar: The Secret Doctrine, 17 Dec, 2023](#)

[New Fellowship of Cosmic Fire Group, 8 December 2023, 8:00pm GMT](#)

Activities & Programs »

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MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

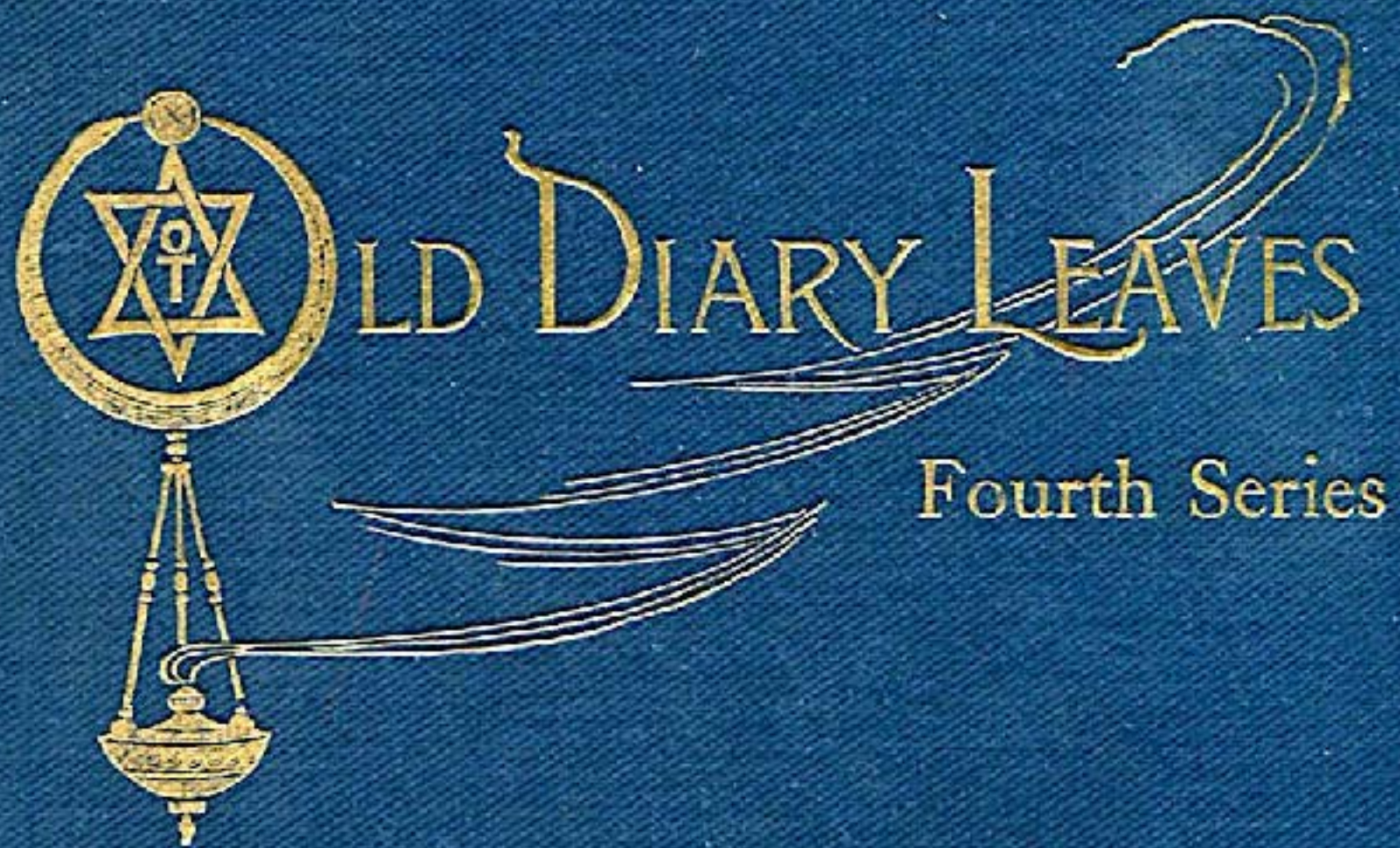
Welcome!

The Morya Federation is an international [Esoteric](#) School whose faculty members and students represent more than 25 countries in North and South America, Africa, Europe, Southeast Asia, Australia and New Zealand.

Our campus resides on the Internet, where students can access all resources needed for successful learning and a rewarding Spiritual Quest experience. We offer a variety of programs to suit students at various levels of expertise and time availability.

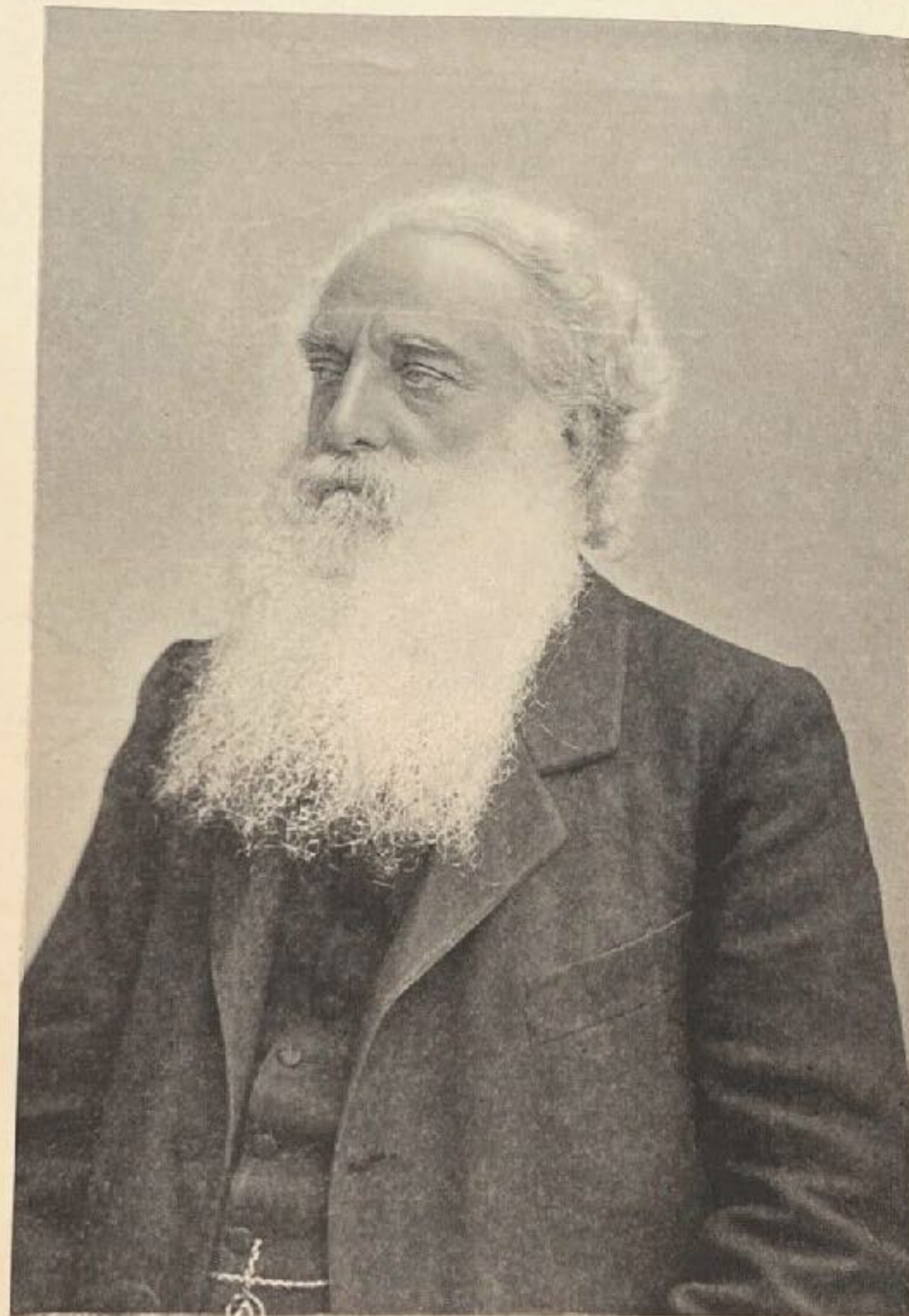
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Our goal is to help create soul-illuminated servers of humanity—servers inspired by love, spiritual will and spiritual intelligence—who can cooperate in establishing the new culture and civilization of the long-awaited [Age of Aquarius](#).



THE
TRUE HISTORY
OF THE
THEOSOPHICAL
..... SOCIETY

OLCOTT



H. S. Olcott



Nadi Granthams

I note that one of our Council members received from Meerut about that time a copy of his horoscope, as found in the *Nadi Granthams* of a great astrologer of that place. This was the second case of the kind which came under my notice, and it is certainly enough to stagger anybody's faith to be told that a stranger can walk into the Brahmin astrologer's house, give him no proper clue to his identity, and within the next few minutes have one of those mysterious old books placed in his own hands, opened at a page where he may read for himself the particulars of his present birth, the name, caste, and quality of his father, and the chief incidents of his own life. Yet this is alleged to be true, and, if I may believe friends whose social and official positions entitle them to credence, they have had this very experience with the Meerut astrologer. I saw him personally once at that station and saw his collection of books, but he could find nothing in any of them about me, nor about Mrs. Besant (I think it was) who was with me.



Meerut, India, c. 1880's

I then learned a thing not previously known to the public, viz., that the *Grantham* contains only the horoscopes of persons born in India, and within that portion of it known as *Bhârata Varsha*, i.e., between the Himâlayas and the Vindya Range. I should have been glad to have had it otherwise, as it would have been a pleasure to have reported to my Western scientific friends the fact that the outline sketch of my life had been found recorded in an ancient work written centuries before the date of my birth. Others have had that experience, so I leave to them the duty of bearing testimony. Meanwhile, if the reader will refer to the *Theosophist* for December, 1887, and the article on *Bhrigu Sanhita*, he will see a very instructive narrative of Babu Kedar Nath Chatterjee's experience with the Meerut astrologer above mentioned. –ODL v4, p. 43-4

VERSE 6

The Older Wheels rotated downward and upward (a)....

*The Mother's spawn filled the whole (Kosmos). * There were battles fought between the Creators and the Destroyers, and battles fought for Space; the seed appearing and reappearing continuously (b). †*

...or, as the Occult teaching expresses it:

"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate." (Book of Dzyan)

"Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds." †

†When carefully analysed and reflected upon, this will be found as scientific as Science could make it, even at our late period.

differentiation.* In theogony, every Seed is an ethereal organism, from which evolves later on a celestial being, a God.

In the "beginning," that which is called in mystic phraseology "Cosmic Desire" evolves into absolute Light. Now light without any shadow would be absolute light—in other words, absolute darkness—as physical science seeks to prove. That shadow appears under the form of primordial matter, allegorized—if one likes—in the shape of the Spirit of Creative Fire or Heat. If, rejecting the poetical form and allegory, science chooses to see in this the primordial Fire-Mist, it is welcome to do so. Whether one way or the other, whether Fohat or the famous FORCE of Science, nameless, and as difficult of definition as our Fohat himself, that Something "caused the Universe to move with circular motion," as Plato has it; or, as the Occult teaching expresses it:

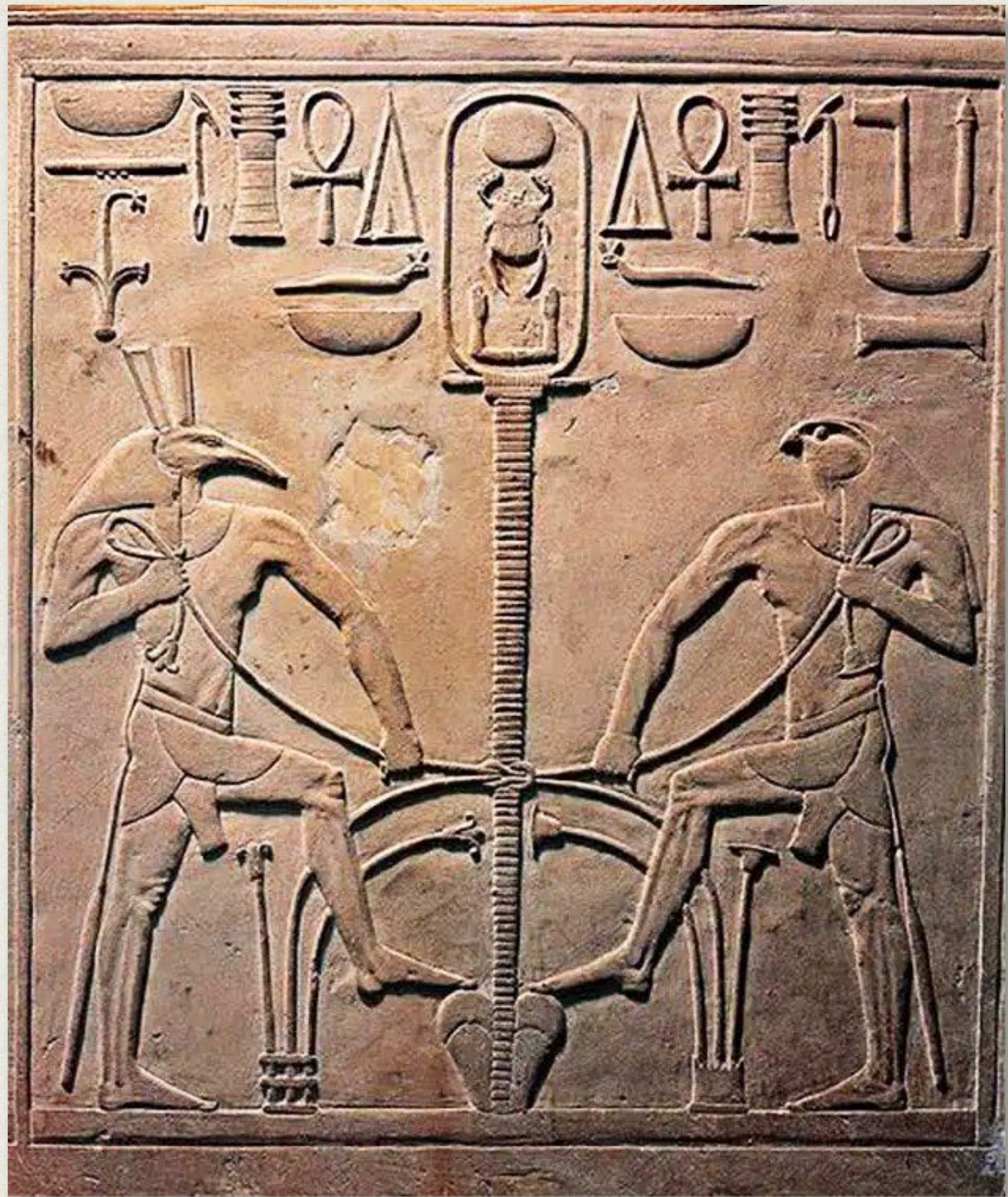
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* To see and appreciate the difference—the immense gulf that separates terrestrial matter from the finer grades of supersensuous matter—every astronomer, every chemist and physicist ought to be a psychometer, to say the least; he ought to be able to sense for himself that difference in which he now refuses to believe. Mrs. Elizabeth Denton, one of the most learned, and also one of the most materialistic and sceptical women of her age—the wife of Professor Denton, the well-known American geologist and the author of "The Soul of Things"—was, nevertheless, one of the most wonderful psychometers some years ago. This is what she described in one of her experiments; with a particle of a meteorite placed on her forehead, in an envelope, the lady, not being aware of what it contained, said:

"What a difference between that which we recognise as matter here and that which seems like matter there! In the one, the elements are so coarse and so angular, I wonder that we can endure it all, much more that we can desire to continue our present relations to it; in the other, all the elements are so refined, they are so free from those great, rough angularities, which characterize the elements here, that I can but regard that as by so much the more than this, the real existence." (Vol. III. p. 345-6.)

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Even the Purânic writers have ingeniously interwoven allegory with Cosmic facts and human events. Any symbologist may discern the astro-cosmical allusion even though he be unable to grasp the whole meaning. The great "Wars in Heaven," in the Purânas; the wars of the Titans, in Hesiod and other classical writers; the "struggles," also in the Egyptian legend between Osiris and Typhon, and even those in the Scandinavian legends, all refer to the same subject. Northern Mythology refers to it as the battle of the Flames, the sons of Muspel who fought on the field of Wigred. All these relate to Heaven and Earth, and have a double and often even a triple meaning, and esoteric application to things above as to things below. They relate severally to astronomical, theogonical and human struggles; to the adjustment of orbs, and the supremacy among nations and tribes.

We have been assured that there exist several modern works of speculative fancy upon such struggles for life in sidereal heaven, especially in the German language. We rejoice to hear it, for ours is an Occult teaching lost in the darkness of archaic ages. We have treated of it fully in "*Isis Unveiled*," and the idea of Darwinian-like evolution, of struggle for life and supremacy, and of the "survival of the fittest" among the Hosts above as the Hosts below, runs throughout both the volumes of our earlier work, written in 1876 (*See Index in "Isis Unveiled" at the words "Evolution"—"Darwin"—"Kapsia"—"Battle of Life," etc. etc.*) But the idea was not ours, it is that of antiquity. Even the Purânic writers have ingeniously interwoven allegory with Cosmic facts and human events. Any symbologist may discern the astro-cosmical allusion even though he be unable to grasp the whole meaning. The great "Wars in Heaven," in the Purânas; the wars of the Titans, in Hesiod and other classical writers; the "struggles," also in the Egyptian legend between Osiris and Typhon, and even those in the Scandinavian legends, all refer to the same subject. Northern Mythology refers to it as the battle of the Flames, the sons of Muspel who fought on the field of Wigred. All these relate to Heaven and Earth, and have a double and often even a triple meaning, and esoteric application to things above as to things below. They relate severally to astronomical, theogonical and human struggles; to the adjustment of orbs, and the supremacy among nations and tribes. The "Struggle for Existence" and the "Survival of the Fittest" reigned supreme from the moment that Kosmos manifested into being, and could hardly escape the observant eye of the ancient Sages. Hence the incessant fights of Indra, the god of the Firmament, with the Asuras—degraded from high gods into Cosmic demons; and with Vritri or Ah-hi; the battles fought between stars and constellations, between Moon and planets—later on incarnated as kings and mortals. Hence also the War in Heaven of Michael and his Host against the Dragon (Jupiter and Lucifer-Venus), when a third of the stars of the rebellious host was hurled down into Space, and "its place was found no more in Heaven." As said long ago—"This is the basic and fundamental stone of the secret cycles. It shows that the Brahmins and Tanâim . . . speculated on the creation and development of the world quite in a Darwinian way, both anticipating him and his school in the natural selection of species, the survival of the fittest,



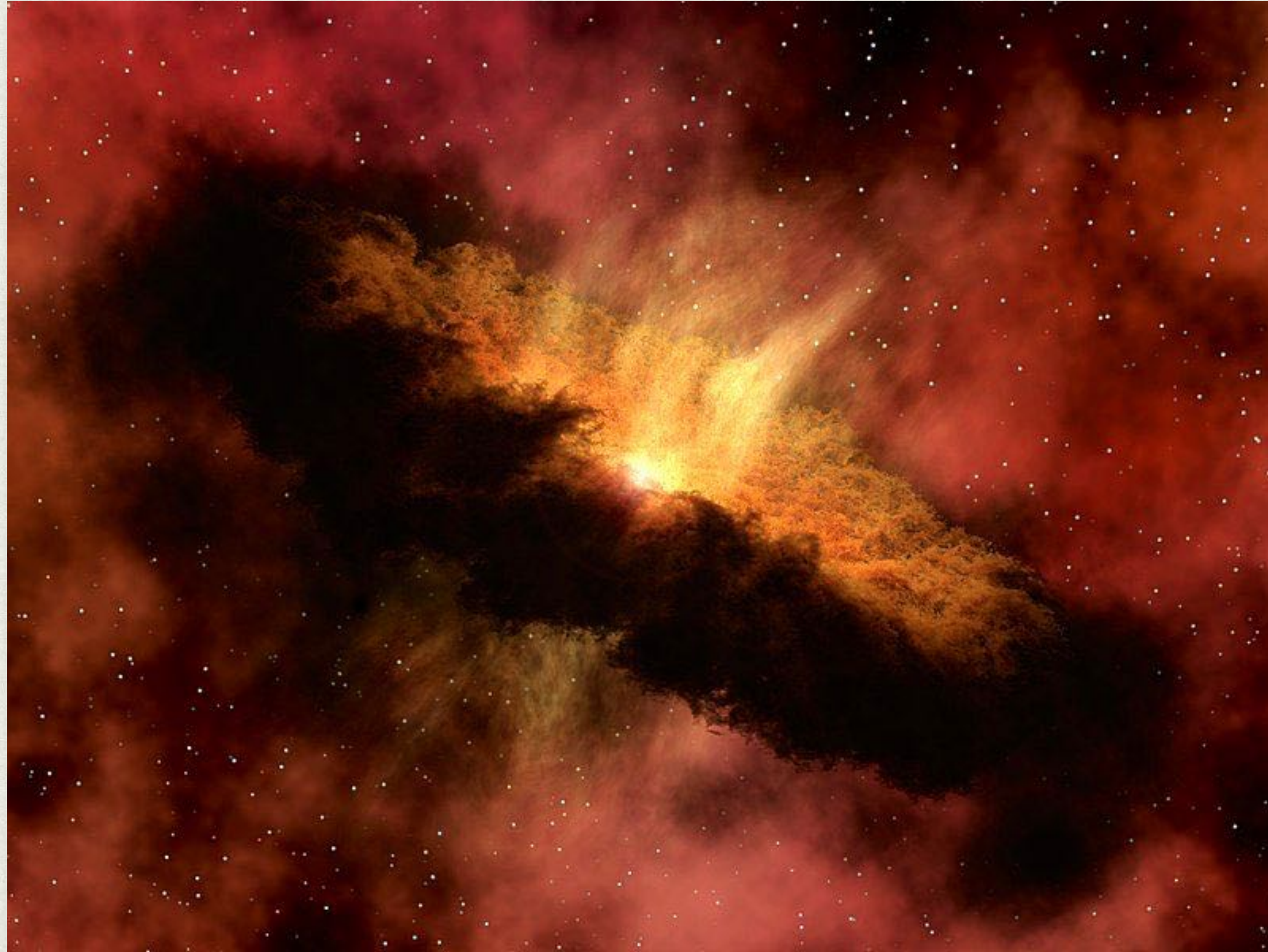
Saint Michael Expelling the Fallen Angels
Anonymous, Italian, Roman-Bolognese, 17th century

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“From the ONE LIFE formless and Uncreate, proceeds the Universe of lives. First was manifested from the Deep (Chaos) cold luminous fire (gaseous light?) which formed the curds in Space. (Irresolvable nebulae, perhaps?) These fought, and a great heat was developed by the encountering and collision, which produced rotation. Then came the first manifested MATERIAL, Fire, the hot flames, the wanderers in heaven (comets); heat generates moist vapour; that forms solid water (?); then dry mist, then liquid mist, watery, that puts out the luminous brightness of the pilgrims (comets?) and forms solid watery wheels (MATTER globes). Bhumi (the Earth) appears with six sisters. These produce by their continuous motion the inferior fire, heat, and an aqueous mist, which yields the third World-Element — WATER; and from the breath of all (atmospheric) AIR is born. These four are the four lives of the first four periods (Rounds) of Manvantara. The three last will follow.” –SD1:250

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and transformation. . . . There were old worlds that perished conquered by the new," etc., etc. ("Isis Unveiled," Vol. II, p. 260.) The assertion that all the worlds (Stars, planets, etc.) as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body—become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis.

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Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer

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Stanza II: "AUM," said the Mighty One, and sounded forth the Word. The sevenfold waves of matter resolved themselves, and varied forms appeared. Each took its place, each in the sphere ordained. They waited for the sacred flood to enter and to fill...

Stanza III: The great Wheel turned upon itself. The seven lesser wheels rushed into being. They revolve like their Mother, around, within and forward. All that existeth was.

The wheels were diverse, and in unification, one. As evolved the great Wheel, the inner fire burst forth. -TCF:12 and 15

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Stanza III cont.: Faster revolved the greater Wheel, blue white emerged the flame. The Sons of God again came down and a lesser wheel revolved. Seven times the revolution, and seven times great the heat. More solid grew the formless mass, and deeper sank the Stone. To the heart of inmost fire the sacred Stone went down. This time the work was better done, and the product more perfected. At the seventh revolution, the third wheel rendered back the Stone. Triple the form, rosy the light, and sevenfold the eternal principle. -TCF:15

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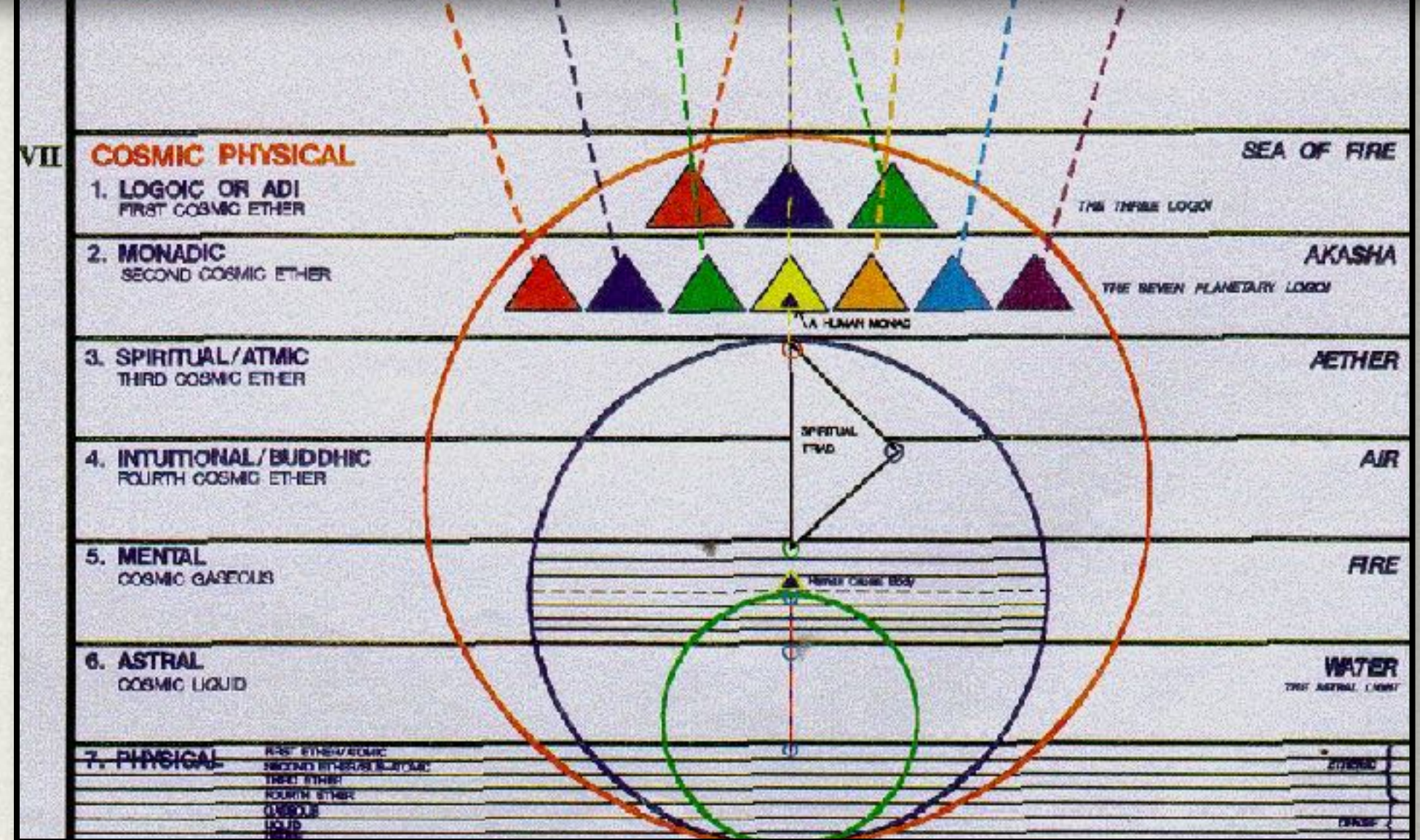
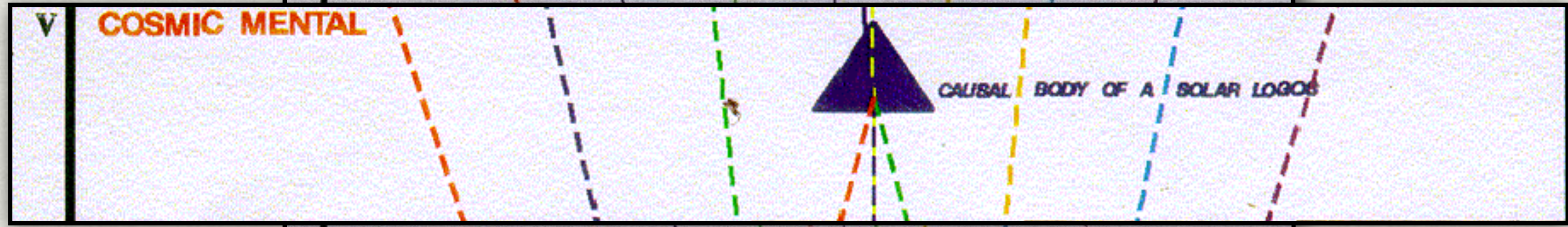
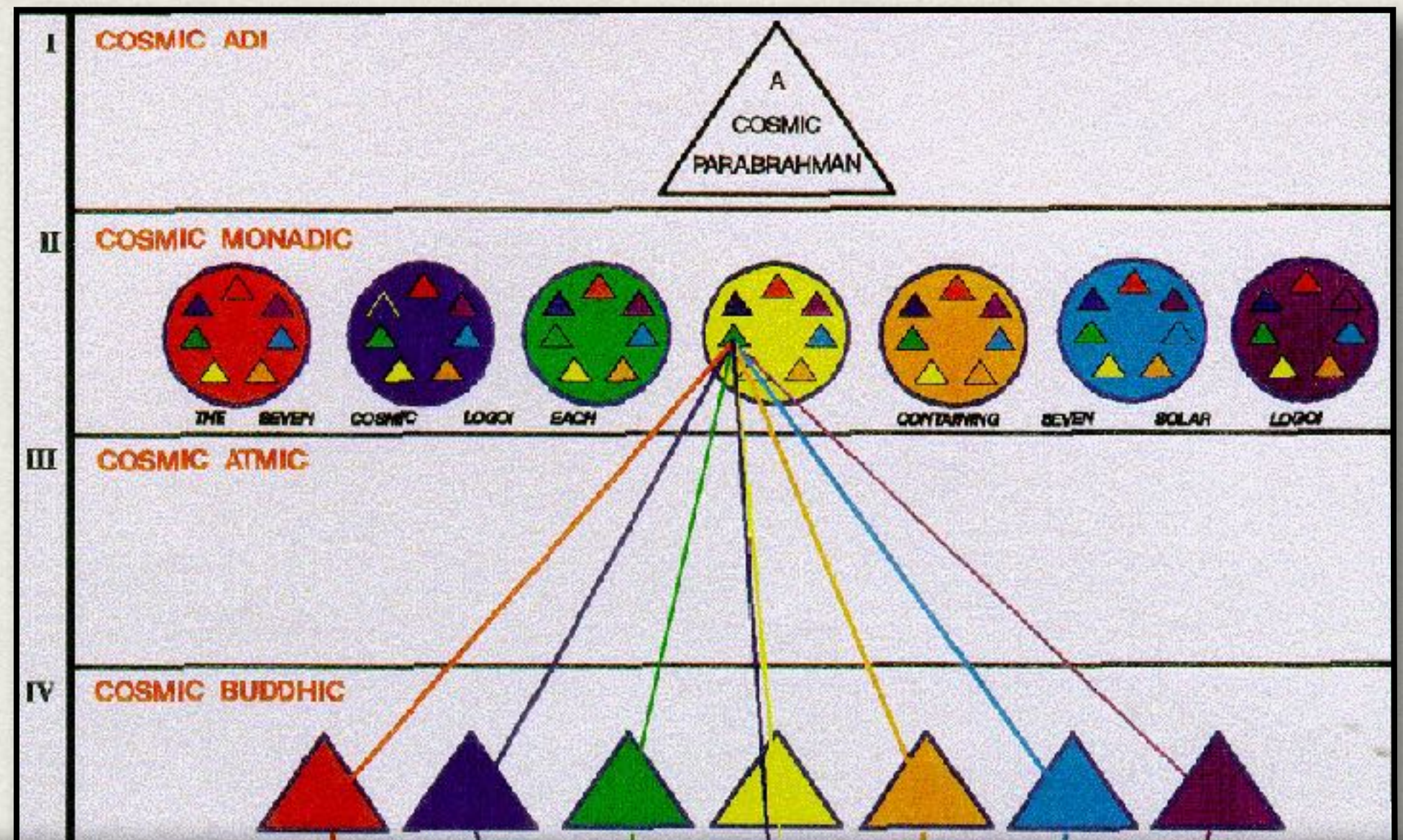
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and transformation. . . . There were old worlds that perished conquered by the new," etc., etc. ("Isis Unveiled," Vol. II., p. 260.) The assertion that all the worlds (Stars, planets, etc.) as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body—become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis.

Thus the Secret Books distinctly teach, as we see, an astronomy that would not be rejected even by modern speculation could the latter thoroughly understand its teachings.

For, archaic astronomy, and the ancient, physical and mathematical sciences, expressed views identical with those of modern science, and many of far more momentous import. A "struggle for life" as a "survival of the fittest" in the worlds above, as on our planet here below, are distinctly taught. This teaching, however, although it would not be "entirely rejected" by Science, is sure to be repudiated as an integral whole. For it avers that there are only seven Self-born primordial "gods" emanated from the trinitarian ONE. In other words, it means that all the worlds or sidereal bodies (always on strict analogy) are formed one from the other, after the primordial manifestation at the beginning of the "Great Age" is accomplished. The birth of the celestial bodies in Space is compared to a crowd or multitude of "pilgrims" at the festival of the "Fires." Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya-centre is lighted and awakened into life by the fires of another "pilgrim," after which the new "centre" rushes into space and becomes a comet. It is only after losing its velocity, and hence its fiery tail, that the "Fiery Dragon" settles down into quiet and steady life as a regular respectable citizen of the sidereal family. Therefore it is said:—

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Mr. A. Keightley: Were all the planets in our solar system comets and then suns?

Mme. Blavatsky: They were not comets, certainly, nor planets in our solar system, but comets in space in the beginning. They begin life as wanderers over the face of the infinite cosmos. They detached themselves from the common storehouse of already prepared material ready for use, which is the Milky Way, for the Milky Way is nothing more nor less than that World-stuff, all the rest in space being crude material as yet. Now let me explain to you this. This Milky Way is just the prepared material ready for use. Whereas

all the other that we do not see, which consists in these clouds of particles that we can never see any of the atoms of, that is the crude material not prepared yet.

Mr. A. Keightley: Then the process of formation is going on at the present time from the Milky Way.

Mme. Blavatsky: Positively. And having set on their long journey, those comets first settle in life where there conditions are prepared for them by Fohat. That is to say, where the conditions of equilibrizing and polarity were and beginning actually to form themselves into suns, each of them (mind you, in space, not in our solar system— it didn't exist then) then, each sun, when its Pralaya arrived, disrupted into millions and billions of fragments. Each of those fragments rolled to and fro in space, collecting fresh materials as it rolled on like an avalanche does until it was stopped by the laws of attraction and repulsion and its own weight (why it should be weight, I do not know; I simply translate for you what is said in the occult books), and became a planet. After having disrupted, each fragment became a planet in our

or some other system—beyond our telescopes, of course. The fragments of our sun will be just such planets after our solar Pralaya. He was a comet once upon a time, at the beginning of Brahmâ's age; then he fixed himself where we see or perhaps, rather, ought to see him in London. When he dies he will burst asunder, and his atoms will be whirled in space, eons upon eons, as though of comets and meteors until each is caught up in the vortex of the two forces and placed in some higher and better system.



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Laya-center: [from Sanskrit *laya* melting, dissolution, disappearance from the verbal root *li:* to dissolve, disintegrate, vanish away] A point of disappearance; a zero-point, or a point in substance where every differentiation has temporarily ceased; also the ultimate quiescent state: the nirvana of the seventh principle, the point at which primordial substance begins to differentiate and gives birth to the universe. -TG

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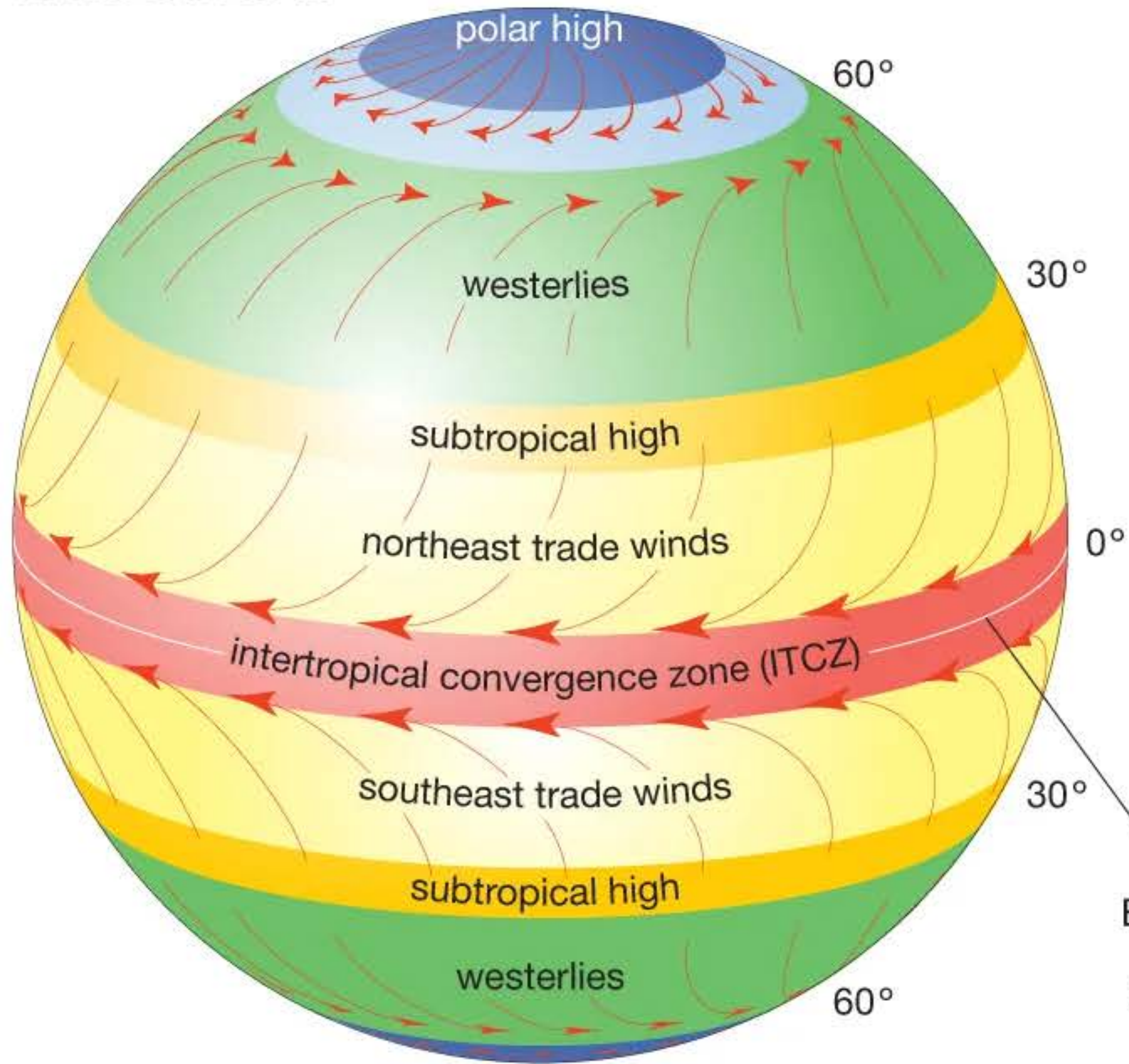
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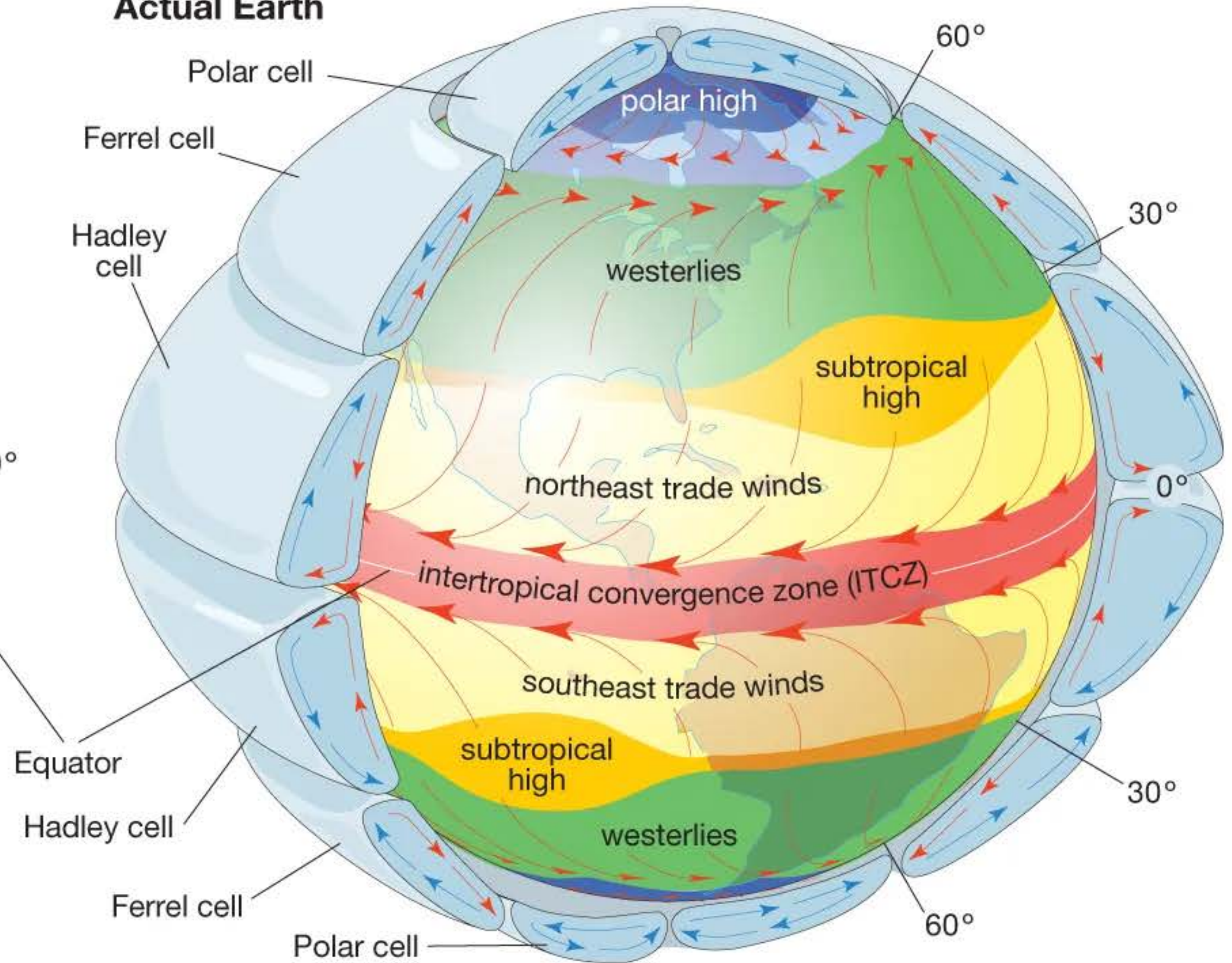
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Idealized Earth



Actual Earth



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Mārtya Loka
(Earthly Planes)

Pātāla Loka
(Lower Planes)

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TAPALOKA

JANALOKA

MAHARLOKA

SVARLOKA

BHUVARLOKA

BHŪRLOKA

ATALA

VITALA

SUTALA

TALĀTALA

MAHĀTALA

RASĀTALA

PĀTĀLA

Satya-loka

Tapa-loka

Jana-loka

Mahar-loka

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Bhuvar-loka

Bhūr-loka

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for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. (*See Comm. to Stanza IV*). Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

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Mr. B. Keightley: *"The abodes of Fohat are many,"* it is said, etc. (reads from *The Secret Doctrine*, v.1, p. 204). Question 14. *"The ancients made the polar circles seven instead of two."* Are we to assign four of these to the North Pole, and three to the South; or are the seven lokas counted from the equator, north and south?

Mme. Blavatsky: The Brahmins gave seven to the top and seven to the South Pole. The southern pole represented the seven *Arakas* in

Patala; but their idea of hell was not our idea. There it was a place of rejoicing. When ---- went to hell he said he never had a more pleasant time, just like one going now to the Paris Exhibition; and he learned his wisdom, his astronomy there from *Śesha*, the serpent of eternity on which Vishnu sleeps; and that serpent gave him hospitality and taught him astronomy magnificently. *That* is where you ought to go and learn.



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SECTION ONE

DIVISION E

MOTION ON THE PHYSICAL
AND ASTRAL PLANES

I. Preliminary remarks.

1. *The threefold goal.*
2. *The threefold function.*
3. *The threefold mode of activity.*

II. The effects of rotary motion.

1. *Separation.*
2. *Momentum.*
3. *Friction.*
4. *Absorption.*

III. The qualities of rotary motion.

1. *Inertia.*
2. *Mobility.*
3. *Rhythm.*

IV. Rotary motion and symbolism.

V. Motion and the centres.

1. *The nature of the centres.*
2. *The centres and the rays.*
3. *The centres and kundalini.*
4. *The centres and the senses.*
5. *The centres and initiation.*

MICROCOSMIC SENSORY EVOLUTION (cont.)

Plane

Buddhic

- | | |
|------------------|-----|
| 1. Comprehension | 5th |
| 2. Healing | 4th |
| 3. Divine vision | 3rd |
| 4. Intuition | 2nd |
| 5. Idealism | 1st |

Atmic

- | | |
|-------------------|-----|
| 1. Beatitude | 7th |
| 2. Active service | 6th |
| 3. Realization | 5th |
| 4. Perfection | 4th |
| 5. All knowledge | 3rd |

MICROCOSMIC SENSORY EVOLUTION

Plane

- | | | | |
|--------------|-----------------------------|-----|---------------|
| Physical ... | 1. Hearing | 5th | gaseous |
| | 2. Touch, feeling | 4th | first etheric |
| | 3. Sight | 3rd | super-etheric |
| | 4. Taste | 2nd | sub-atomic |
| | 5. Smell | 1st | atomic |
| Astral | 1. Clairaudience | 5th | |
| | 2. Psychometry | 4th | |
| | 3. Clairvoyance | 3rd | |
| | 4. Imagination | 2nd | |
| | 5. Emotional idealism | 1st | |
| Mental | 1. Higher clairaudience | 7th | FORM |
| | 2. Planetary psychometry | 6th | |
| | 3. Higher clairvoyance | 5th | |
| | 4. Discrimination | 4th | |
| | 5. Spiritual discernment | 3rd | |
| | Response to group vibration | 2nd | FORMLESS |
| | Spiritual telepathy | 1st | |
| Buddhic | 1. Comprehension | 7th | |
| | 2. Healing | 6th | |
| | 3. Divine vision | 5th | |
| | 4. Intuition | 4th | |
| | 5. Idealism | 3rd | |
| Atmic | 1. Beatitude | 7th | |
| | 2. Active service | 6th | |
| | 3. Realisation | 5th | |
| | 4. Perfection | 4th | |
| | 5. All knowledge | 3rd | |

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Tropic of Capricorn

Equator

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Antarctic Circle

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Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (But see Professor Trumholdt's works on the Aurora Borealis, and his correspondence regarding this moot question.)

STANZA VI.—Continued.

7. MAKE THY CALCULATIONS, O LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL (*chain*). ITS FOURTH SPOKE IS OUR MOTHER (*Earth*) (*a*). REACH THE FOURTH "FRUIT" OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE (*b*).

(*a*) The "small wheel" is our chain of spheres, and the fourth spoke is our Earth, the fourth in the chain. It is one of those on which the "hot (positive) breath of the Sun" has a direct effect.*

* The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) The *homogeneous*; (2) the *aeriform* and *radiant* (gaseous); (3) *Cloud-like* (nebulous); (4) *Atomic, Ethereal*



VERSE 6

*The Older Wheels rotated downward and upward (a)....
The Mother's spawn filled the whole (Kosmos). * There were battles fought between the Creators and the Destroyers, and battles fought for Space; the seed appearing and reappearing continuously (b). †*

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