The hidden meaning behind the hexagon

News, Science & Well-being, Technology

The hexagon is one of the building blocks of nature, representing many frequencies. It’s a geometric shape that is integrated in a lot of sacred geometry shapes. At Flower of Sound, we are very inspired by the hexagon — we have embedded it everywhere from our logo, to the lights we use in our immersive sound shows.

Hexagons are the building blocks of life

A hexagon has six equal sides and is one of the building blocks of life and one of the principal governing patterns dominant in the natural world.. From honeycombs to the center of snowflakes, the hexagon is everywhere. When placed under a horoscope these objects reveal one of the most efficient “tile” shapes to build, as discovered in 1999 by Thomas Hales.

Hexagons are everywhere

When used to build, hexagons minimize the amount of material needed, and which is why honeybees build in hexagons. It is also at the molecular core of water and therefore also in each of us, as we are made of at least 70% water. When hydrogen molecules freeze and bond, they form hexagons (ie – the center of a snowflake). The hexagon is also found in the structure of DNA — it forms the chains that produce the double-helix macromolecule.

Hexagons as sacred symbols

You can find the hexagon in many ancient symbols. In sacred geometry and ancient sagas the hexagon represents the potential for life. It is found in sacred shapes like the Flower of Life, which is seen in ancient architecture around the world. Because of its two interlocking triangles, the hexagon as a symbol often stands for harmony and balance and also male and female energy . When you draw a six pointed star the points form together as a hexagon. This can beautifully seen in Dr. Masaru Emoto’s videos showing the crystallization of water reacting to pure tones, images and therefore frequencies.

Hexagons and Flower of Sound

In our search for scientific validation for our frequencies, we found that certain shapes correspond with the frequencies we most often use. For example, Pythagoras is widely known for using frequencies to explain mathematics. One of the shapes that inspired us the most is the hexagon and we incorporate it into pretty much all of our designs. It’s such an essential shape and building block of life – it’s in water, honeycombs, cymatics, and even the feel-good chemical Dopamine — and it is at the core of who we are as well.

The power of 3 in our compositions

According to Tesla and Pythagoras the essential numbers in the universe are 3, 6 and 9. If you use Pythagoras’ theorem in the Solfeggio frequencies they all add up to 3, 6 or 9. In all of nature, these three numbers keep coming back.

396 – 9

417 – 3

528 – 6

639 – 9

741 – 3

852 – 6

963 – 9

The common denominator of all these numbers is the number 3. This is one of the reasons why we compose our pure tone music using three frequency layers into one.

The first layer is a low base tone, or a slow sound wave, is derived from the original tone.

Then, we layer in the original frequency.

And finally, we layer in the surrounding ambient sound, based on the even harmonic. This way our compositions are more effective, stay pure and are easier on the ear.

There are no extra keyboard tracks, instruments or music added to our compositions, to further retain the purity of the sound. We do use different sound healing techniques, such as the use of harmonics, to make our frequencies more effective.

Fun facts about hexagons

On Saturn’s north pole, there’s an enduring cloud formation in the shape of a hexagon. The total size is bigger than Earth.

In California there’s something known as the Devils Postpile. Less than 100,000 years ago, a lava flow spawned these odd structures. These structures are basalt columns in the shape of hexagons. As it turns out, a 120-degree crack releases the most tension. And 120 degrees is a hexagon’s interior angle.

We represent organic compounds with hexagons. Most organic compounds have carbon backbones, as carbon is superabundant and bonds well with other elements. When one carbon atom bonds with another carbon atom, the bond angle is less 120 degrees. But when six carbon atoms bond — due to electron pair repulsion — it’s an even 120. As a result, six bonded carbons — benzene — make a perfect hexagon, also known as a benzene ring.

The hexagon is rooted in the number 3 in many ways and ancient philosophers were intrigued by the interaction between 2 and 3 . They symbolized it by the image of a “marriage” as 2 is even/female, 3 is uneven/male to show that the hexagon functions as a stable foundation of which the two components support each other mutually. The hexagon was used as a symbol to convey the spiritual attainment of an individual on the mummified body in Egypt and it is still used by trines and communities today to refer to the same notion.

THE HEXAGON WITH THE CENTRAL POINT, OR THE SEVENTH KEY

Arguing upon the virtue in names (Baalshem), Molitor thinks it impossible to deny that the Kabalah––its present abuses notwithstanding––has some very profound and scientific basis to stand upon. And if it is claimed, he argues,

That before the Name of Jesus every other Name must bend, why should not the Tetragrammaton have the same power?†

––––––––––

† Ibid, chapter on “Numbers.”

––––––––––

Page 103

This is good sense and logic. For if Pythagoras viewed the hexagon formed of two crossed triangles as the symbol of creation, and the Egyptians as that of the union of fire and water (or of generation), the Essenes saw in it the seal of Solomon, the Jews the Shield of David, the Hindus the sign of Vishnu (to this day); and if even in Russia and Poland the double triangle is regarded as a powerful talisman––then so widespread a use argues that there is something in it. It stands to reason, indeed, that such an ancient and universally revered symbol should not be merely laid aside to be laughed at by those who know nothing of its virtues or real Occult significance. To begin with, even the known sign is merely a substitute for the one used by the Initiates. In a Tantrika work in the British Museum, a terrible curse is called down upon the head of him who shall ever divulge to the profane the real Occult hexagon known as the “Sign of Vishnu,” “Solomon’s Seal,” etc.

The great power of the hexagon––with its central mystic sign the T, or the Svastika, a septenary––is well explained in the seventh key of Things Concealed, for it says:

The seventh key is the hieroglyph of the sacred septenary, of royalty, of the priesthood [the Initiate], of triumph and true result by struggle. It is magic power in all its force, the true “Holy Kingdom.” In the Hermetic Philosophy it is the quintessence resulting from the union of the two forces of the great Magic Agent [Âkâsa, Astral Light.] . . . It is equally Jakin and Boaz bound by the will of the Adept and overcome by his omnipotence.

The force of this key is absolute in Magic. All religions have consecrated this sign in their rites.

We can only glance hurriedly at present at the long series of antediluvian works in their postdiluvian and fragmentary, often disfigured, form. Although all of these are the inheritance from the Fourth Race––now lying buried in the unfathomed depths of the ocean––still they are not to be rejected. As we have shown, there was but one Science at the dawn of mankind, and it was entirely divine. If humanity on reaching its adult period has abused it––especially the last Sub-Races of the Fourth Root-Race––it has been the fault and sin of the practitioners who desecrated the divine knowledge, not of those who remained true to its pristine dogmas. It is not because the modern Roman Catholic Church, faithful to her traditional intolerance, is now

Page 104

pleased to see in the Occultist, and even in the innocent Spiritualist and Mason, the descendants of “the Kischuph, the Hamite, the Kasdim, the Cephene, the Ophite and the Khartumim”––all these being “the followers of Satan,” that they are such indeed. The State or National Religion of every country has ever and at all times very easily disposed of rival schools by professing to believe they were dangerous heresies ––the old Roman Catholic State Religion as much as the modern one. [In WMS. (The Theosophist, Vol. LIII, April 1933, p. 10), the following line clarifies the next paragraph: “If Napoleon the Great has one meritorious act to boast of during his career of slaughter, it is that of having abolished the ‘Holy’ Inquisition.”]

The abolition, however, has not made the public any the wiser in the Mysteries of the Occult Sciences.] In some respects the world is all the better for such ignorance. The secrets of nature generally cut both ways, and in the hands of the undeserving they are more than likely to become murderous. Who in our modern day knows anything of the real significance of, and the powers contained in, certain characters and signs––talismans ––whether for beneficent or evil purposes? Fragments of the Runes and the writing of the Kischuph, found scattered in old mediaeval libraries; copies from the Ephesian and Milesian letters or characters; the thrice famous Book of Thoth, and the terrible treatises (still preserved) of Targes, the Chaldaean, and his disciple Tarchon, the Etruscan––who flourished long before the Trojan War––are so many names and appellations void of sense (though met with in classical literature) for the educated modern scholar. Who, in the nineteenth century, believes in the art, described in such treatises as those of Targes, of evoking and directing thunderbolts? Yet the same is described in the Brahmanical literature, and Targes copied his “thunderbolts” from the Astra,\* those terrible engines of destruction known to the Mahâbhâratan Âryans. A whole arsenal of dynamite bombs would pale before this art––if it ever becomes understood by the Westerners. It is from an old fragment that was

––––––––––

\* This is a kind of magical bow and arrow calculated to destroy in one moment whole armies; it is mentioned in the Râmâyana, the Purânas and elsewhere.

––––––––––

Page 105

translated to him, that the late Lord Bulwer-Lytton got his idea of Vril. It is a lucky thing, indeed, that, in the face of the virtues and philanthropy that grace our age of iniquitous wars, of anarchists and dynamiters, the secrets contained in the books discovered in Numa’s tomb should have been burnt. But the science of Circ‘ and M‘dea is not lost. One can discover it in the apparent gibberish of the Tântrika Sutras, the Kuku-ma of the Bhutani and the Sikkim Dugpas and “Red-caps” of Tibet, and even in the sorcery of the Nilgiri Mula-Kurumbas. Very luckily few outside the high practioners of the Left Path and of the Adepts of the Right––in whose hands the weird secrets of the real meaning are safe––understand the “black” evocations. Otherwise the Western as much as the Eastern Dugpas might make short work of their enemies. The name of the latter is legion, for the direct descendants of the antediluvian sorcerers hate all those who are not with them, arguing that, therefore, they are against them.

As for the “Little Albert”––though even this small half-esoteric volume has become a literary relic––and the “Great Albert” or the “Red Dragon,” together with the numberless old copies still in existence, the sorry remains of the mythical Mother Shiptons and the Merlins––we mean the false ones––all these are vulgarised imitations of the original works of the same names. Thus the “Petit Albert” is the disfigured imitation of the great work written in Latin by Bishop Adalbert, an Occultist of the eighth century, sentenced by the second Roman Concilium. His work was reprinted several centuries later and named Alberti Parvi Lucii Libellus de Mirabilibus Naturae Arcanis. The severities of the Roman Church have ever been spasmodic. While one learns of this condemnation, which placed the Church, as will be shown, in relation to the Seven Archangels, the Virtues or Thrones of God, in the most embarassing position for long centuries, it remains a wonder indeed, to find that the Jesuits have not destroyed the archives, with all their countless chronicles and annals, of the History of France and those of the Spanish Escurial, along with them. Both history and the chronicles of the former speak at length of the priceless talisman received by Charles the Great from a Pope. It was a little volume on Magic––or Sorcery, rather––all full of kabalistic figures, signs, mysterious sentences and invocations to the stars

Page 106

and planets. These were talismans against the enemies of the King (les ennemis de Charlemagne), which talismans, the chronicler tells us, proved of great help, as “every one of them [the enemies] died a violent death.” The small volume, Enchiridion Leonis Papae, has disappeared and is very luckily out of print. Again the Alphabet of Thoth can be dimly traced in the modern Tarot which can be had at almost every bookseller’s in Paris. As for its being understood or utilized, the many fortune-tellers in Paris, who make a professional living by it, are sad specimens of failures of attempts at reading, let alone correctly interpreting, the symbolism of the Tarot without a preliminary philosophical study of the Science. The real Tarot, in its complete symbology, can be found only in the Babylonian cylinders, that anyone can inspect and study in the British Museum and elsewhere. Anyone can see these Chaldaean, antediluvian rhombs, or revolving cylinders, covered with sacred signs; but the secrets of these divining “wheels,” or, as de Mirville calls them, “the rotating globes of Hecate,” have to be left untold for some time to come. Meanwhile there are the “turning-tables” of the modern medium for the babes, and the Kabalah for the strong. This may afford some consolation.

People are very apt to use terms which they do not understand, and to pass judgments on prima facie evidence. The difference between White and Black Magic is very difficult to realize fully, as both have to be judged by their motive, upon which their ultimate, though not their immediate, effects depend, even though these may not come for years. Between the “right and the left hand [Magic] there is but a cobweb thread,” says an Eastern proverb. Let us abide by its wisdom and wait till we have learned more.

We shall have to return at greater length to the relation of the Kabalah to Gupta-Vidya, and to deal further with esoteric and numerical systems, but we must first follow the line of Adepts in post-Christian times.

Page 107

THE DUTY OF THE TRUE OCCULTIST TOWARD RELIGIONS

Having disposed of pre-Christian Initiates and their Mysteries ––though more has to be said about the latter––a few words must be given to the earliest post-Christian Adepts, irrespective of their personal beliefs and doctrines, or their subsequent places in History, whether sacred or profane. Our task is to analyse this adeptship with its abnormal thaumaturgical, or, as now called, psychological powers; to give each of such Adepts his due, by considering, firstly, what are the historical records about them that have reached us at this late day, and secondly, to examine the laws of probability with regard to the said powers.

And at the outset the writer must be allowed a few words in justification of what has to be said. It would be most unfair to see in these pages, any defiance to, or disrespect for, the Christian religion––least of all, a desire to wound anyone’s feelings. The Theosophist believes in neither Divine nor Satanic miracles. At such a distance of time he can only obtain prima facie evidence and judge of it by the results claimed. There is neither Saint nor Sorcerer, Prophet nor Soothsayer for him; only Adepts, or proficients in the production of feats of a phenomenal character, to be judged by their words and deeds. The only distinction he is now able to trace depends on the results achieved––on the evidence whether they were beneficent or maleficent in their character as affecting those for or against whom the powers of the Adept were used. With the division so arbitrarily made between proficients in “miraculous” doings of this or that Religion by their respective followers and advocates, the Occultist cannot and must not be concerned. The Christian whose Religion commands him to regard Peter and Paul as Saints, and divinely inspired and glorified Apostles, and to view Simon and Apollonius as Wizards and Necromancers, helped by, and serving the ends of, supposed Evil Powers––is quite justified in thus doing if he be a sincere orthodox Christian. But so also is the Occultist justified, if he would serve truth and only truth, in rejecting such a onesided view. The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become

Page 108

an Adept of the Good Law. He must not be bound by the prejudged and sectarian opinions of anyone, and he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted. Thus, if the Occultist is, by way of illustration, a Buddhist, then, while regarding Gautama Buddha as the grandest of all the Adepts that lived, and the incarnation of unselfish love, boundless charity, and moral goodness, he will regard in the same light Jesus––proclaiming Him another such incarnation of every divine virtue. He will reverence the memory of the great Martyr, even while refusing to recognize in Him the incarnation on earth of the One Supreme Deity, and the “Very God of Gods” in Heaven. He will cherish the ideal man for his personal virtues, not for the claims made on his behalf by fanatical dreamers of the early ages, or by a shrewd calculating Church and Theology. He will even believe in most of the “asserted miracles,” only explaining them in accordance with the rules of his own Science and by his psychic discernment. Refusing them the term “miracle”––in the theological sense of an event “contrary to the established laws of nature” he will nevertheless view them as a deviation from the laws known (so far) to Science, quite another thing. Moreover the Occultist will, on the prima facie evidence of the Gospels––whether proven or not––class most of such works as beneficent, divine Magic, though he will be justified in regarding such events as casting out devils into a herd of swine\* as allegorical, and as pernicious to true faith in their dead-letter sense. This is the view a genuine, impartial Occultist would take. And in this respect even the fanatical Moslems who regard Jesus of Nazareth as a great Prophet, and show respect to Him, are giving a wholesome lesson in charity to Christians, who teach and accept that “religious tolerance is impious and absurd,”† and who will never refer to the prophet of Islam by any other term but that of a “false prophet.” It is on the principles of Occultism, then, that Peter and Simon, Paul and Apollonius, will now be examined.

These four Adepts are chosen to appear in these pages with

––––––––––

\* Matthew, viii, 30-34.

† Dogmatic Theology, iii, 345, by W.G.T. Shedd.

––––––––––

Page 109

good reason. They are the first in post-Christian Adeptship––as recorded in profane and sacred writings––to strike the keynote of “miracles,” that is of psychic and physical phenomena. It is only theological bigotry and intolerance that could so maliciously and arbitrarily separate the two harmonious parts into two distinct manifestations of Divine and Satanic Magic, into “godly” and “ungodly” works.

–––––––––––––––––––

Esoteric Meaning of the Hexagon

By Richard J Oldale,

April 16, 2018

As the hexagon is found throughout nature, organised religions insist it is a symbol of harmony and balance. However, the esoteric meaning of the hexagon goes much deeper – right to the heart of our origins.

This article explains the esoteric meaning of the hexagon. It’s quite in-depth. If you’re short of time, or can’t be bothered to read right now, check out the truncated version: the symbolic meaning of hexagons.

Of all the geometric shapes in sacred geometry, the hexagon is arguably the most powerful. And fascinating. The six-sided geometric shape is found in many spiritual symbols such as the Star of David, The Tree of Life in the Kabbalah and the Hagal Rune composed by ancient tribes of northern Europe.

The Star of David, also known as the Seal of Solomon, is believed to be one of the oldest symbols ever used. Although its origin is unknown, it probably existed long before it was incorporated into the philosophies of Judaism.

Esoteric Symbolism six

You find the hexagon in the centre of the Star of David. It is the sacred geometry formed by the interlocking of two triangles – the upward-pointing triangle representing positive/male energy, and the downward-facing triangle representing negative/female energy.

That is not to say that men are positive and women are negative. It is merely the expression of energetic charges; the positive and negative charges in electromagnetic energy and atoms; protons and electrons.

For instance, the atom is made from positive particles known as protons (male energy) and negative particles known as electrons (female energy). Atoms have an equal number of electrons as there are protons in order to find stability and balance.

Electrons also ‘mate’ with protons. In alchemy, this process is sometimes referred to as the ‘chemical union.’

Well, that’s the scientific meaning of balance represented by the hexagon, but it’s not really that useful. The honey of the hexagon is revealed when you explore the esoteric meaning of the hexagon from the perspective of psychology.

This is when you can use symbols as a tool to guide you through life.

When you balance emotional intelligence with reason, you evoke the forces governed by the universal laws of nature. Channel your energies and you become the creator of the reality you imagine yourself to be.

“The more concentrated it is, the more power is brought to bear on one point, and that is the secret.” ~ Swami Vivekananda

The Esoteric Meaning Of The Hexagon And The Fruit Of Life

In the Kabbalah, you find a complex system that uses sacred geometry to explain the meaning of life. In its most basic form, this system of mathematics and geometric shapes is known as the Sephirot – or more commonly the tree of life.

However, the end product that sprouts from the Tree of Life is the Flower of Life. Hidden in the patterned network of circles is the fruit of life which is said to open the gateway to higher consciousness.

The Fruit of Life is composed of 13 circles within the pattern of the flower of life. It is the same pattern as the Hagel Rune from Nordic traditions.

The number 13 is also synonymous with unity and the transition between the physical realm and the spiritual realm.

This is why we often find the number 13 expressed throughout many ancient cultures as 12 around the one:

Jesus Christ and the 12 disciples

King Arthur and the 12 Knights of the round table

12 signs of the zodiac around the sun

12 Imams follow Muhammad

12 stations of life in the wheel of dharma (13 is the centre)

12 tribes of Israel, disciples of God

Furthermore, the 12 Gods in Greek, Roman and Zoroastrian myths represent the 12 personality archetypes of an individual. The reference to 13 augurs a man that has integrated the 12 archetypes and discovered his True Nature.

We see this more clearly in the theory of psycho-analyst, Carl G. Jung, in the 20th Century. Jung outlined 12 archetypes which he believed to be the key attributes to adopt to become complete. Jung was heavily influenced by ancient teachings.

When you draw straight lines through the centre of each of the 13 circles, it forms a six-pointed star – the basis of a hexagon when you join all the edges together.

The crudest and most beautiful depiction of a hexagon is the six-pointed star. In its most striking form is the crystallisation of water which is demonstrated in an experiment conducted by Dr. Masaru Emoto.

In its most crude form is the Hagal Rune devised by the ancient shamans of the Nordic tribes. This ancient symbol bears a striking resemblance to the image of the water crystals. It should come as no surprise the ancients got the idea for the Rune from nature.

Water crystals hexagon

The Hagal Rune also appears like a conceptual star. The scientific community believe many of the elements found on Earth were originally formed in stars and released as the stars burnt out and died.

We find the same pattern used by the Nordic tribes of northern Europe buried in the flower of life. In the Kabbalah, it is called the ‘fruit of life.’

The Fruit of Life is the germination of consciousness emerging in the conscious mind. This is the point in your personal development when you have a platform to transform your inner wisdom into the outer world and subsequently change the way you experience life.

Fruit of Life hexagon

The fruit of life is referred to as the ‘fruit of spirit’ in Christianity. The fruit of spirit relates to the nine virtues of man according to the Apostle Paul in his letter to Galatians; love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

The verse in Galatians 5:23 goes on to state: ‘against such things there is no law.’

In other words, the nine attributes are what comprise man’s True Nature. When you master your emotions you become complete, and the mirror-image of the hexagon becomes one. The True Self returns to the “source”.

We hear the word “source” a lot in new-age spirituality. But what is the source?

The Esoteric Meaning Of The Hexagon And The Unconscious

When hexagons reveal themselves to you, it’s a sign to take notice of unconscious content awakening in your conscious mind.

This wisdom is revealed in the triangles that come together to create the Star of David. We are told that the two connecting triangles are the union of male (upward-facing triangle) and female (the downward-facing triangle).

The esoteric meaning lying veiled beneath this explanation relates to the wisdom of the unconscious penetrating the conscious mind; the emergence of waking consciousness you were previously unaware of.

“The number 6 is most skilled in begetting, for it is even and uneven, partaking both of the active nature on account of the uneven, and of the hylical nature on account of the even, for which reason the ancients also named it marriage imd harmony … And they say also that it is both male and female … And another says that the number six is soul-producing because it multiplies itself into the world-sphere, and because in it the opposites are mingled.” ~ Carl Jung, The Practice of Psychology, CW 16. par 451

The “Alchemical Marriage” symbolically describes how thoughts program your subconscious. It’s common knowledge today that the subconscious responds to the power of your thoughts.

In mythology, fatherly, male characters symbolically represent the mind. Mothers and other female characters or symbols relate to the unconscious.

From an esoteric viewpoint, the upward-facing triangle is the active power or seed of man; logical thinking, analytical thought, reasoning courage and willpower. It is your thoughts – the seeds – that “impregnate” your subconscious mind; the feminine.

You may have read that the downward-facing triangle is “passive energy,” “the receptive element”, or “womb of the feminine”. Now you know the down-facing triangle represents the subconscious, you can see what the esoteric meaning of the hexagon is. It makes much more sense than the misleading fragments offered by other sources doesn’t it?

The number six is commonly known as a number of the weak-willed. The infamous 666 is assigned as the ‘number of the beast’ to represent individuals that are controlled by their animal nature in body, mind and spirit (conscious mind, personal unconscious and superconscious).

A weakness of man is the inability to overcome temptations. Cravings are the basic instincts of your lower-conscious nature. When the mind is unable to overcome urges that rush up from the subconscious, you are bound to the material world.

In the tarot, the Devil card of the Rider-Waite deck depicts the Beast holding a man and woman captive. Around their neck is a shackle and chain. But the shackle is loose enough for them to take off – if they were aware of the possibility and had the will to do so.

15 symbolism tarot devil card

The hexagon, and the six, is an opportunity for you to identify your weaknesses (or sins) and upgrade your personal programs with good qualities.

You can identify your strengths and weaknesses in the archetypal energies reflected in world mythologies. The pantheon of 12 gods represents human nature and shows us which aspects of consciousness we have mastered, which we need to develop and which need to be deflated and brought into balance. The gods can be helpful, magical and brave, but also jealous, spiteful and vicious.

Negative traits that express the six are disconnection, being hypocritical, weak-minded, shallow, submissive, restless, selfish and easily stressed.

On the flip side, the number six is connected to healing. One form of healing is through self-realisation, recognising unconscious content and integrating it into the conscious mind.

These character traits are present in the archetype of the Sage which I associate with the Greek God Apollo. Apollo was born on the sixth day of March. His son, Asclepius is the god of healing.

Zeus, Poseidon, Hera, Athena and Hermes are also associated with the number six, all of whom share a connection with knowledge, wisdom or healing.

Can you see how exoteric symbolism pieces together to reveal esoteric secrets?

One last thing. Men have to nurture the passive feminine principle of feelings (Jung’s anima), and women have to integrate the active masculine principle of the creative mind (Jung’s animus). This is how you cultivate balance and healing.

Because the personal unconscious is often programmed with poor information the ego responds to, developing self-awareness is a challenge many people fail to overcome.

Whilst wisdom can be reached through self-analysis, reason and logic, you will come to a point of self-realisation much easier and quicker if you are guided by esoteric symbolism.

Do you want to know how esoteric symbolism can help you succeed in life?

Team up with Master Mind Content and learn the art of self-development with one of our insightful Symbolism Courses. You will learn what esoteric symbols really mean and how you can use this powerful tool to make decisions with confidence and improve your quality of life.