



# *Mensionization Complementation*

## *The Mathematics of Hermetic Alchemy*

### *Section 1*

## *Preface & Abstract*

### *Intent*

Because this manuscript is an *explication* rather than a *formal* academic document, I have combined the *Intent*, *Preface*, and a more definitive *Abstract* into a single *Section*. This unified introduction expresses both the *intent* and the *content* of the manuscript.

The explication *explores* the symbolic connections between *three* ancient philosophies:

1. *Hermetic Alchemy*, with its *four* classical *elements* and the *six*-pointed *Seal of Solomon*.
2. *The I Ching*, with its patterns of lines called *bigrams*, *trigrams*, and *hexagrams*.
3. The *Kabbalah*, with its *spiritual* and *theological* systems.

As we explore the *properties* and *principles* of these reference philosophies, you'll notice that I've reused *symbolic graphic* elements across traditions. This approach reflects the historical tendency of cultures to blend ideas and symbols as they interact. Such blending is a form of "*Syncretism*. Drawing *syncretic parallels* across traditions are part of the *exploratory* nature of this work. These systems span both *Eastern* and *Western* cultures, and while they may echo one another in form or function, the goal here is not to *collapse* them into *sameness*.

*Syncretism* is a way of thinking that's open, flexible, and willing to learn from many sources. This manuscript encourages readers to explore both the *Eastern* and *Western* ideas side by side, with *curiosity* and *care*. The goal is to help people see how different traditions can speak to each other and offer deeper *insight* when viewed *together*.

## *Preface*

*Richard Feynman*, a *Nobel laureate*, in the early 1940's is reported to have said (and I paraphrase), "The *only* way something can become *extremely* complicated, is in the fact, it has to have had a very simple beginning." His meaning of the phrase can be explained by the *butterfly effect*. A single puff of wind from its wings can eventually evolve into a hurricane. The same is true of the different philosophies like *Hermetic Alchemy*, the *Kabbalah*, and the *Yi-Jing*. All of which are still relevant in the modern era. They all evolved from a *simple  $\alpha, \beta$  opposition*.

*Mensionization Complementation* is an ordered system of fundamental *mathematics* that explains the *structural* systems found in the disciplines of ancient to early *Philosophy* and *Theology*. Their structural systems can be explained using the exponential *2<sup>n</sup>* mathematics of *Hermetic Alchemy*.

The *Men-Comp* system draws from the *three* previously defined enduring philosophical *traditions* that still exist today—a testament to the strength of their *foundational* principles. The three (3) disciplines of *Hermetic Alchemy*, the Eastern "*Yi Jing*" (*I Ching* or Book of Changes), and the *Judaic Kabbalah* were chosen based on their logically defined principles and an ordered hierarchy. *Albert Pike's* 19<sup>th</sup> century "*Morals and Dogma*" (a treatise on *Freemasonry*) was also referenced for its *logical* alignment of *Hermetic Alchemy* principles within the *Freemasonry* system.

The *Men-Comp* system is mathematically based on *oppositional* dualities, *Harmonics*, and *Complementation*. By logically and thoughtfully blending the *core principles* of these three traditions in a structured way, it becomes clear that—despite their differences—each philosophy shares a mathematically equivalent framework. Therefore, though the *language* and *symbols* differ, each philosophy is essentially *commutative* between systems.

A first observation by the early philosophers was the realization that visible *Nature* consists of pairs of *oppositional* dualities, (*light-dark*), (*hot- cold*), etc.; it was found everything conceivable has an *opposing* nature. This *duality of opposites* subsequently became a foundational *tenet* for many other disciplines of philosophy in their search for *Nature's* Laws.

The manuscript is sequentially ordered such that each individual section is a prerequisite to establish the underlying principles and background material needed for the subsequent sections. For a complete and proper understanding of *Mensionization Complementation* and *Hermetic Alchemy*, it is to your benefit to read the sections in the order presented.

## *Abstract*

*Section 1* contains this *Intent, Preface & Abstract*. In *Section 2*, the *Introduction*, establishes a generalized system of mathematical reference and a concise definition of the philosophical meaning of an *oppositional* duality. *Section 3* defines an  $\alpha, \beta$  opposition along with an introduction to the *Mensional* math system.

*Sections 4 & 5* introduce the basic *preliminary mathematics* needed for most subsequent sections. In the *two (2)* sections, the formulation of the *successive Integration* series and *successive Differentiation* series are derived and explained along with their application's final result, the *Duality of Form* summation polynomial. *Section 4* also includes a mathematical proof explaining how the *coefficient* of a mathematical *calculus'* derivative determines the number of *permutations* of its lower dimensional outputs. This section clarifies the true mathematical meaning of the often misunderstood term '*complementation*,' revealing how it explains interactions between *opposing* elements.

*Section 5-A* offers a detailed explanation of the *Binary Number* system in terms of the *I Ching's* lineal figures. *Section 6* contains the more important philosophical revelations from the results of the *Men-Comp* system. These revelations include a *mathematical* proof the *Quintessence* in *Hermetic Alchemy's* *Quintessence of Matter* is not *Aether* but the *Tria Prima*, which results in the existence of *three (3) sets* of the *Four* fundamental elements (*Fire, Earth, Air, and Water*) not just one.

*Section 6-A* is an explication on the *oppositional* and *inverse* natures of the *King Wen* arrangement of the *Hexagrams*. In *Section 7* the *Kabbalah* is revealed with *three* discussions concerning *Matter* and the *Soul* along with the *Creation* and an *Overview*. *Section 8* contains a more comprehensive explanation of the *second* and *third* dimensional transformations and interpretations of the  $\alpha, \beta$  oppositional elements.

*Section 9* is an introduction to *Waves, Harmonics*, and *Spinars* in terms of the  $\alpha, \beta$

oppositional system. In *Section 10*; by the application of the mathematics derived in the earlier sections, and from the resulting *hexagram*, a *Hermetic Alchemy Differential* dimensional system is introduced using the previously derived hexagram as a means to create an *infinite* number of *differential* dimensions. The *Alchemical Differential* dimensional system can be mathematically expanded to use an *infinite* number of *orthogonal* dimensions of space.

In *Section 11* the complete text of the *Hermetic Kybalion* is shown for reference only and *Section 12* contains *Albert Pikes 33<sup>rd</sup>* degree *Freemasonry* explication on the *Hermetic Alchemists*. The last *section* is a summation *Conclusion*.

The following *Introduction* in *Section 2* explains the fundamentals for a *standardized* reference system used throughout the manuscript.

## *The Men-Comp Reference System-Section 2*

