

09.00.00 Philosophic sciences

09.00.00 Философские науки

UDC 159.9.01

Gurdzhiev's Enneagram, Presenting Two Genders, Feminine and Masculine by Means of Six Elements of Great Limit Drawing

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Abstract. The article examines the family as a system object, using traditional schemes of Chinese philosophy, fragments of Great Limit symbol, offers to consider the system in progress from the simpler schemes to more complicated.

Keywords: hexagram; elements; trigrams "gua"; Great Limit drawing; enneagram.

One of the ways to cognize the surrounding world is its categorization and schematic representation of the most important human processes and phenomena. Starting from the Neolithic scheme-drawing which described the basic life processes and ideas for homo sapiens of this time (hunting, walking, primitive animism) and finishing with modern scientific schemes (the DNA structure, the law of conservation of energy, etc.), a person at all times make as the basic gnosiological object. As a consequence through the cognition he sought (and seeks) to control the Universe through the acquired scheme. One of the first people who considered the scheme exactly in this clue: cognition – explanation – change, were the Chinese.

The founder of their culture the Chinese tradition considers perfect wise ruler Fusi (2852-2778. BC.). According to the legend, he taught his people how to fish and hunt, gave him a knot letter and crafts. They said that he also drew eight *gua* – some special characters consisting of interrupted and continuous lines arranged under each other in 3 rows (or "positions").

Gua reflect the eight fundamental principles, or "prototypes" of the Universe, and people used them to classify the "10,000 things" and the philosophical comprehending the reality. Thus, a universal symbolism has appeared which has become a basis for the traditional Chinese science. Fusi made up these characters while exploring the "sky letters" and reading the tracks of animals and birds on the ground. According to other legends once he saw a monstrous turtle came ashore from the river Hwang Ho and on its shell there was inscribed the image of these characters.

Thus, in mythological form, there was reflected some characteristic feature of the ancient Chinese culture – its particular attitude to the written language, symbol, symbolic scheme, drawing, cipher (figure), i.e., to the sign as such (the concept of "culture" was designated with the hieroglyph for "wen" (文) ^a whose meanings were also "literature," "characters", "image" "pattern"). The Chinese saw the world as a comprehensive system of signs: every phenomenon was a special sign; nature signs were associated sympathetically with the artificial signs, were resonating with each other. They believed that by signs you could not only express the general laws of the Universe, but also control the Celestial Empire, as well as predict the future... From this point of view we can understand the Chinese homage to hieroglyphic and other signs, reverence for calligraphy, a part of the set of six arts (etiquette, the art of account, calligraphy, music, archery, chariot control) [2, .8-9].

In Chinese philosophy there is the concept of interaction of two principles: active and passive - *Yin* and *Yang* (阴阳). Concordance of these two basis in the Universe, and in a separate specific case is expressed in the concept of *Yang* (active, assimilation, the outward manifestation, fever, masculinity, the output, penetration, light, south) and the concept of *Yin* (passive, dissimulation, internal conversion and preparation for change, cold, femininity, acceptance, shadow, north). For

example, the Great limit order was used to develop a program of Omsk strategic development taking into account the dialectical principles *Yin* and *Yang* [6, p. 183-207]. In this paper it was shown that the "*yang*" trend was predominant and this required the existing stocks consumption. The "*yin*" strategy of the resources accumulation, especially human resources, was not employed. It should be noted that the *Yang* strategy is a tendency towards competition and the *Yin* strategy towards the co-operation.

The notions of the masculine and the feminine, the strong and the weak are conditional. So the day is associated with *yang*, the active principle. During the day we are awake, working, spending a resource. The night, it is *Yin*. At night we rest, accumulating power. But people can relax during the day and work at night. If we consider the family, traditionally there are two parts: male and female. However, Murray Bowen, the founder of the systemic family therapy, suggests that the dominant and adaptive positions are not directly related to the spouses' sex. They are determined by the position which was occupied by each one in the parents' family. Dominant women are not less than men, and adapting men are as many as women [1, c.208].

For demonstration of a family model let's look at the Grand Limit order. The scheme of the Great Limit '*Tai Chi* (太极图) characterizes the relationship of alternating opposites. A white point on a black background and a black point on a white background personify the "embryonic" state of the mutual transformations, the internal relationship, the interpenetration of polarities, which are the root of each other [2, c. 32]. M. Bowen marks out a balance of forces, compatibility – individualization, it is a desire to joint with another human and an aspiration for the individuality [1, c.138-142]. Two antitheses generate a new object. Two discrete values generate a continuum object. Here we can apply the Bohr's principle of subsidiarity ² when an elementary particle possesses the properties both of the wave and the particle. We can consider a family as a set of some discrete elements (any family consists of individuals) and as a system object in a new capacity because a family is not just a group of people living in one place.

Let's examine the further development of the Great Limit order. Component (Yang), masculine principle, is designed by a solid trait. (Yin), feminine principle, by an intermittent line. You can use a binary code and designate 1 as a solid line, and 0 as an intermittent one. Each of these polarities can be considered as a unit and can be also divided into opposites. Thus we have got four forces. They are divided into large (old老) tai (太) (two characters have the same lines), and small shao (少) (Young) (tai characters with different lines) [2, p. 34]. 34]. These digrams can be interpreted as parents, a father (tai yang), mother (tai yin), and children, a son (shao yang), daughter (shao yin). For a generalized model the four elements reflect phases of any cyclical phenomena: the tree is the birth; the fire is the maximum activity, the culmination; the metal is the decline, regress; the water is the minimal activity, the end, the death. On the basis of this correlation the most "yin" element is the water, and the most "yang" element is the fire. To a lesser extent respectively the metal is "yin" element and the tree is the "yang" element. The soil is a neutral element. Because of its neutrality the soil is usually put at the center of schemes in which various quaternary time cycles are indicated with the elements' symbols. These are the schemes in which "the four seasons make their course."

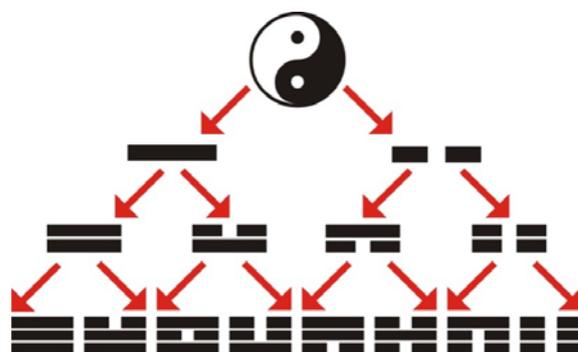


Fig. 1. Schematic expression of the Grand Limit scanning process

Further we have come to the eight characters "Gua". Two senior trigrams represent the father and mother and six junior trigrams mean sons and daughters. Eight fundamental principles of *Gua* are used for classifying and understanding in various fields such as medicine, martial arts, the housekeeping etc. But it is interesting to explain we employ the family categories the most common and understandable ones.

All the considered characters can be represented in a common figure expressing the Grand Limit scanning process.

The result is something like "a tree" while branching a new top position with a particular line is added to the characters for every next level. Basically in such schemes the characters positions can be enhanced infinitely, but the ancient Chinese have stopped at six positions. Characters with 4 and 5 positions were not used, but those with six positions occupied an important place in the ancient Chinese science because they were symbolic basis of the "Canon of Changes". They were called like trigrams "Gua" (in Sinology the term "hexagram" is applied). There are 64 characters, i.e. 64 is the total number of variants obtained by combining the two types of lines in the 6 position or by a combination of two trigrams making up the top and bottom parts of the hexagram. [2, c. 38].

V.E. Eremeev has combined eight trigrams "gua" so-called Mavanduy order and Gurdjieff eneagram. G.I. Gurdjieff proposed to apply the eneagram as a model, as a reflection of the universal laws of the world which various structural levels are built on a common sample. Eneagram is a circle. There are a series of natural numbers from 1 to 9 on the circle. Six of these numbers (1, 2, 4, 5, 7, 8) are linked in the following order 1, 4, 2, 8, 5, 7, 1 and form a hexaneme. The remaining three numbers (3, 6, 9) form a trigon (impulse or push triangle). Relationship between the numbers is a reflection of the relationship between elements of the described system [8, p. 384-394]. Some experiments have been conducted to develop the eneagram in the context of work interpreting the symbols of the ancient philosophy and applying these schemes as models of kind for examined objects, [3, 6].

Pentagram u-syn and eneagram have been used to interpret the family structure and life cycle [4, 5]. In this form the basis scheme is divided into two parts: the right one is female (metal, water, grain), the left one is male (tree, fire, soil). Let's present the metal as a woman's clan, the water is a mother, the grain is a daughter. Accordingly, the tree is a man's clan, the fire is a father of the soil is a son. The circle M-W-G-T-F-S shows the cycle of the mutual begetting and supporting (mother-son), the internal hexaneme M-G-W-S-T-F is a cycle of the mutual oppression (grandfather-grandson). Number 3 can be represented as a senior trigram tai yang (masculine). This external impulse is a marriage joining a man to the clan of his wife. The trigram Chen (grain) is followed by 3. A daughter is born. Figure 6 is an external impulse. It is a woman's adherence to the man's clan, tai yin trigram. Number 9 is directly tai chi, the birth of the family, the clan and conformably one family disappears, another one appears.

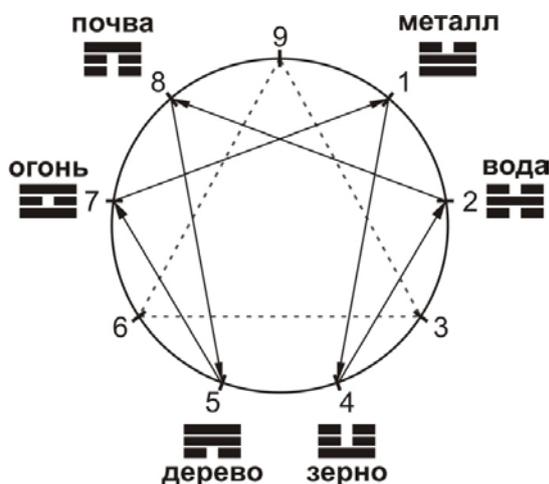


Fig. 2. Eneagram representation by prime elements

If we consider pentagram as aspiring to join another person, we have found that a woman's clan supports a mother, then the mother joined a daughter. A similar connection takes place for a man's clan. The internal hexaneme reflects the desire for individuality. The woman's clan separates the girl at a certain age; she becomes a wife and associates with another clan. Having given birth to a boy, the woman continues the man's clan. Having married a man begins to create a clan of his own.

If we combine the elements in the following pairs fire-water, soil-metal, tree-grain, they can be classified according to three relatively isolated states of the matter: an unstable, stable and complex structure. Fire and water are the yin and yang ("cold" and "hot"), soil and metal are "soft" and "solid", grain and tree are the "mercy" and "justice" [2, с.77].

Basis-scheme can be interpreted with applying traditional "gua" designations. Then the cycle of supporting will be presented to support with the following mode: the youngest daughter, the middle son, the eldest son, the eldest daughter, the middle daughter, the youngest son. A pair of middle son – middle daughter corresponds to the unstable structure. A couple youngest sons – the youngest daughter represents the stable structure. A couple the eldest son – the eldest daughter it is a complexly organized unstable – stable structure ("live" substance). Here we can see the relationship with the concept of primogeniture and the particular importance of this right.

The application of such schemes as the Great Limit order and Gurdjiev enneagram allows us to interpret the familiar objects with the schema, with the models and to see the features of the structure and internal elements interaction. Thus, using the traditional Chinese and other orient directed schemes, we are able to describe in a great degree such phenomena as gender relations, family relationships, age-related changes as well as many other categories, phenomena and processes described by family psychology, pedagogy, psychology, family relations, etc. Moreover they can be worth to make the long-term forecasts of processes development and to use the schemes for their harmonizing, optimizing and solving various problems.

References:

¹ Иероглифы даны в упрощенном написании. Characters are given in simplified spelling.

² Нильс Бор использовал схему Великого Предела (taiqi) как иллюстрацию этого принципа дополнительности (рис. 2). ² Niels Bohr used the scheme of the Great Limit (taiqi) as an illustration of the principle of complementarity (Fig. 2).

УДК 159.9.01

Энеаграмма Гурджиева для представления двух родов мужского и женского через шесть первоэлементов чертежа Великого Предела

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Аннотация. Рассматривается семья как системный объект с использованием традиционных схем китайской философии, фрагментов символа Великого Предела. Предложено рассматривать систему в развитии от более простых схем к более сложным.

Ключевые слова: Гексаграмма; первоэлементы; триграммы "гуа"; чертеж Великого предела; энеаграмма.