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Georges Ivanovich Gurdjieff papers17702981

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Summary Information

Repository:	Avery Architectural and Fine Arts Library
Creator:	Gurdjieff, Georges Ivanovitch, 1872-1949
Creator:	Wright, Olgivanna Lloyd
Creator:	Uspenskii, P. D. (Petr Dem'ianovich), 1878-1947
Creator:	Orage, A. R. (Alfred Richard), 1873-1934
Creator:	Solano, Solita, 1888-1975
Creator:	Djilas, Milovan, Milovan, 1911-1995
Creator:	Bennett, John G. (John Godolphin), 1897-1974
Title:	Georges Ivanovich Gurdjieff papers
ID:	17702981
Date [inclusive]:	1922-1954
Physical Description:	6 manuscript boxes
Language of the Material:	English .
Abstract:	<p>Georges Ivanovich Gurdjieff (d. 1949) was a Greek-Armenian philosopher who lived and taught his "fourth way" in France. He was born sometime between 1866 and 1877 in Alexandropol, Armenia, which was then a governorate of the Russian Empire. After 1912, he began to instruct a group of students on esoteric knowledge (the source of which he never revealed but which he allegedly garnered after extensive travel throughout Asia), turning these into a type of philosophical system that today could be described as "self-help." After relocating to France, he established the Institute for the Harmonious Development of Man, began writing his manuscripts, and engaged students in sacred music and "movements." He gathered a significant following of writers, artists, and other members of the intelligentsia from the 1920s-1940s, including this collection's co-creators, namely P.D. Ouspensky, Alfred R. Orage, and Solita Solano. Gurdjieff wrote three volumes explaining his system, which were published posthumously. Applicable to architectural researchers are Gurdjieff and Olgivanna Lloyd Wright's life-long relationship. Olgivanna lived and studied at the Institute for a number of years before immigrating to the United States.</p>

She structured much of the life at Taliesin around Gurdjieff's philosophy, and the group often performed his "movements."

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Biographical / Historical

Gurdjieff was born between 1866 and 1877 to a family of Armenian-Greeks in Alexandropol. He grew up in Kars, the ethnically and religiously diverse Transcaucasus region. He became fluent in Armenian, Pontic Greek, Russian and Osmanli Turkish, and later developed some minimal working knowledge of French and English. Little is known about his early life besides what he notes in his own writings. Though, he was supposedly close to his father and a local priest. Gurdjieff allegedly traveled widely across Central Asia, Tibet, Iran, and India to learn ancient and esoteric knowledge. He states that he joined various ancient and secret brotherhoods, lived in monasteries, and encountered various other learned individuals. However, Gurdjieff never revealed his actual sources, and students like J.G. Bennett claimed his writings were metaphorical.

After returning to Russia in 1912, he transformed his learning into a philosophical system and began to gather a group of students in Moscow and St. Petersburg. Following the Bolshevik Revolution, Gurdjieff fled to Turkey, Germany, and England, the latter of which refused him residence, before settling in France. In 1922, he purchased a large property, Le Prieuré, near Fontainebleau. It was here that he formally established the Institute for the Harmonious Development of Man. Students lived, worked, and learned together in an almost communal environment, though he did maintain different degrees of relationships between his pupils. It is very likely that life at Le Prieuré influenced the Wrights' pedagogy at Taliesin. Within his closest circle were the de Hartmanns (Thomas de Hartmann composed his music) and the de Salzmans (who, after his death, founded the Gurdjieff Institute). Gurdjieff gave lectures and readings from his manuscripts and students practiced the "sacred movements" that he had imported from the East. Students also worked on building projects to create a studio space for the movements.

Gurdjieff had fraught relationships with some of his students. Ouspensky, who was amongst the first to join him in Russia, later traveled to England to teach. However, Ouspensky grew disillusioned with the Institute and Gurdjieff's teachings and eventually began to separate himself, though he still maintained some connection. Gurdjieff sent Alfred R. Orage, who he had met through Ouspensky, to teach in New York in 1924. However, after Gurdjieff's visit in 1930, he ousted Orage for inaccurately teaching his concepts of "self-observation" and "self-remembering" and disbanded the group.

Gurdjieff made multiple trips to the United States, mostly on fundraising campaigns. During one trip, he visited the Wrights at Taliesin. His most successful trip was in 1924 when his students performed the sacred movements to an astonished audience at the Neighborhood

Playhouse. These movements were developed by Olgivanna and Iovanna Llyod Wright as part of Taliesin's performance program.

In 1926, Gurdjieff suffered a near fatal car accident and another in 1948, both from which he miraculously recovered.

In 1932, short on funds, Gurdjieff disbanded the Institute and sold Le Prieuré. He continued to live in an apartment in Paris and frequented cafes where he wrote and met students like Solita Solano who formed part of "The Rope," though this group only lasted until 1937. During World War II, he hosted more intimate meetings with a smaller number of pupils until his death on 29 October 1949 at the American Hospital.

Gurdjieff's writings verge on science fiction and his pedagogical techniques could be abrasive. Nonetheless, he developed a contingent of loyal students, amongst them Olgivanna Lloyd Wright, who would perpetuate his philosophy. After his death, his students organized and published his manuscripts as *All and Everything*.

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Scope and Contents

The collection is rich in material related to Gurdjieff's teachings. It is mostly composed of manuscripts and typed lectures. It is unlikely that Gurdjieff wrote any of this material directly as his students were responsible for translating his work. Most notable is Solita Solano's notebook, which records daily life with Gurdjieff during the 1930s. There are manuscripts of each of Gurdjieff's three books, published posthumously, as well as a manuscript of P.D. Ousepneky's *Fragments of an Unknown Teaching*, which documents his complicated relationship with Gurdjieff. Alfred R. Orage's lectures on Gurdjieff's methods, given in New York, are included. The majority of the material are complete or partial lectures and notes, most likely recorded by his students. A long series of Q&A sessions records his methods, pedagogy, and beliefs. There is minimal material on the sacred dances.

Gurdjieff never revealed the sources of his ancient Eastern knowledge, and much of his writing can be summed up as science fiction, but he is best remembered as initiating the self-help movement. The content is primarily arranged typologically (manuscript, lectures, etc.) and secondarily by author. Series IV deviates from this arrangement as it encompasses the lectures, notes, and sacred dance material from the Institute for the Harmonious Development of Man. Finally, Series V includes work by Olgivanna Lloyd Wright, mostly from the 1950s. Due to the array of material present, it is very likely that this material comprised Olgivanna Lloyd Wright's personal collection on material related to her beloved teacher.

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Administrative Information

Publication Statement

Avery Architectural and Fine Arts Library

Conditions Governing Access

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Processing Information

This collection was processed by Zachary Torres (Graduate Student Intern) in 2023.

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Controlled Access Headings

- Mystics
- Hesychasm
- Philosophy -- Study and teaching
- Philosophers
- Fourth Way (Occultism)
- Influence (Literary, artistic, etc.)
- Influence
- Taliesin (Spring Green, Wis.)
- Institute for the Harmonious Development of Man (Fontainebleau, France)
- Miljanov, Marko, 1833-1901

General

This collection forms part of the larger The Frank Lloyd Wright Foundation Archives (The Museum of Modern Art | Avery Architectural & Fine Arts Library, Columbia University, New York).

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Collection Inventory

Series I: Manuscripts

Scope and Contents

Series I is composed of manuscripts by Gurdjieff, Ouspensky, and Milovan Djilas. Gurdjieff's three volumes are present, though only the first two are complete bound manuscripts. Subseries 4: Other Manuscripts includes Gurdjieff's other work, such as the play, *The Battle of the Magicians* (though it should be noted that Gurdjieff originally wrote this in Moscow circa 1912 and this is likely a much later version). Subseries 5 is a manuscript of Yugoslav author and critic Milovan Djilas. It recounts the narrative of one of Montenegro's national heroes, Marko Miljanov, who was Olgivanna Lloyd Wright's grandfather. The manuscript was likely translated by her brother, Vladimir Lazović, as Olgivanna was not fluent in Serbian. Djilas and Olgivanna maintained a friendship via correspondence (they were both Montenegrin by birth), and she held him in high esteem. The manuscript was never published. P.D. Ouspensky's *Fragments of an Unknown Teaching* comprises Subseries 6 and is organized by chapter.

Subseries 1: *All about Everything*, Series 1 (Beelzebub's Tales to His Grandson)

Scope and Contents

Published as *All and Everything*. The published work was described as "ten books in three series": *Beelzebub's Tales to His Grandson*; *Meetings with Remarkable Men*; and *Life Is Real Only Then, When I Am*.' Translated by one of his students. The cover page indicates New York as place of creation, which most likely means the manuscript was created after Gurdjieff's death.

Title/Description	Instances	
Book One, 1933	box 1	folder 1
Scope and Contents		
Bound manuscript of first half of series one.		
Book Two, 1933	box 1	folder 2
Scope and Contents		
Bound manuscript of first half of series one.		
Miscellaneous Chapters, 1933		

Scope and Contents

box 1

folder 3

Loose sheets of chapters or fragments of chapters, possibly copies of bound manuscript. Arranged by chapter.

Subseries 2: *All about Everything, Series 2 (Meetings with Remarkable Men)***Scope and Contents**

Most likely translated by a student after Gurdjieff's death.

Title/Description	Instances	
Book One, circa 1930s	box 2	folder 1
Scope and Contents		
Bound manuscript of second series.		
Miscellaneous Chapters, circa 1930s	box 2	folder 2
Scope and Contents		
Loose sheets of chapters or fragments of chapters, possibly copies of bound manuscript. Arranged by chapter. Most chapters have two copies, filed A and B. Three folders.		
Subseries 3: <i>All and Everything, Series 3 (Life is Real only Then, When 'I Am')</i>		
Scope and Contents		
Most likely translated by a student after Gurdjieff's death.		
Title/Description	Instances	
Fourth Book, Third Series, 1934 Nov 6	box 3	folder 1
Scope and Contents		
Bound manuscript of beginning of third series.		
Fourth Book, Third Series, Copy 1, 1934 Nov 6	box 3	folder 2
Scope and Contents		
Bound manuscript of beginning of third series.		
Miscellaneous Chapters and Notes, 1934	box 3	folder 3
Scope and Contents		
Loose sheets of chapters or fragments of chapters and notes, possibly copies of bound manuscript.		

Arranged by chapter. Some chapters have two copies, filed A and B.

Subseries 4: Other Manuscripts

Title/Description	Instances	
The Battle of the Magicians, circa 1930s	box 3	folder 4
Scope and Contents		
Bound manuscript of "play" composed by Gurdjieff during his time in Russia, This is most likely a later edition translated by a student.		
Maxims, circa 1930s	box 3	folder 5
Scope and Contents		
Three copies.		

Subseries 5: Milovan Djilas

Title/Description	Instances	
Marko Miljanov, 1954?	box 3	folder 6
Scope and Contents		
Handwritten and typed manuscript of a translation into English. The translator is not attributed, though the acquisition source sites an "Uncle Vlado Lavovich" as the creator. Vladimir Lavovich was Olgivanna Wright's brother. Date is also estimated from acquisition source. Olgivanna Lloyd Wright was the granddaughter of the manuscript's subject, Marko Miljanov. Olgivanna Wright corresponded with Miovan Djilas and held him in high esteem (the correspondence is located in Series V) and it is likely Vlado translated the book for her (as he did other correspondence sent in Serbian), as her Serbian language skills were basic; or that the two collaborated to translate the book into English for publication, though this never happened.		

Subseries 6: P.D. Ouspensky

Scope and Contents

Typed manuscript of *In Search of the Miraculous: Fragments of an Unknown Teaching*. Speculative date is based on information from acquisition source. Each file is divided into sections of chapters.

Title/Description	Instances	
<i>Fragments of an Unknown Teaching</i> , Chapters I-IV, 1929?	box 3	folder 7
<i>Fragments of an Unknown Teaching</i> , Chapters V-IX, 1929?	box 3	folder 8

<i>Fragments of an Unknown Teaching</i> , Chapters X-XIV, 1929?	box 4	folder 1
<i>Fragments of an Unknown Teaching</i> , Chapters XV-XVIII, 1929?	box 4	folder 2
Untitled Essay, circa 1920s	box 4	folder 3
Scope and Contents		
Typed manuscript of an essay and its introduction, possibly read at a lecture. Author is not attributed, but based on narrative and style, it appears to be the same P.D. Ouspensky.		
<i>Reflexes of the Truth</i> , circa 1920s	box 4	folder 4
Scope and Contents		
Typed manuscript of partial essay, potentially part of <i>In Search of the Miraculous: Fragments of an Unknown Truth</i> . Author is not attributed, but based on style and narrative, it is likely the same P.D. Ouspensky.		

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Series II: Lectures and Notes

Scope and Contents

Series II is organized into three subseries. Subseries 1 is arranged chronologically and is made up of lectures given by Alfred R. Orage in New York between 1929 and 1930. The lectures elucidate many of Gurdjieff's teachings. However, in 1930, after Gurdjieff visited New York, he disbanded the American group and accused Orage of teaching his concepts incorrectly. Subseries 2 includes two lecture series by J.G. Bennett from 1952 and 1954. Bennett was a student of Gurdjieff and wrote about his teachings until well after the death of Gurdjieff. Finally, Subseries 3 consists of an unattributed summary of lectures and the notebook of Solita Solano. Of particular importance in this notebook is an inserted sheet that documents a heated exchange between Frank Lloyd Wright and Gurdjieff during an evening in Paris.

Subseries 1: Alfred R. Orage

Scope and Contents

Typed lectures given by Alfred R. Orage on Gurdjieff's teachings in New York. Most are duplicated. Files are organized by date.

Title/Description	Instances	
July-October 1929, 1929 Jul 9 to Oct 29	box 4	folder 5
November 1929-February 1930, 1929 Nov 5 to 1930 Feb 11	box 4	folder 6
April - May 1930, 1930 April 15 to May 13	box 4	folder 7

Undated, circa 1930	box 4	folder 8
Subseries 2: John G. Bennett		
Title/Description	Instances	
Man's Task and His Reward, Lecture 3-6, 1954 Mar 22 to Apr 12	box 4	folder 9
Scope and Contents		
<p>Typed lectures given by John G. Bennett. Lecture 3: Consciousness and Its Possible Transformations; Lecture 4: Individuality-Felicitous and Real; Lecture 5: The Debt of Our Existence; Lecture 6: The First and the Second Death of Man.</p>		
Six Introductory Lectures, 1952 Apr 21 to May 26	box 4	folder 10
Scope and Contents		
<p>Typed lectures given by John G. Bennett for the Institute for the Comparative Study of History, Philosophy, and the Sciences. Lecture 1: The Signs of the Times; Lecture 2: The Meaning of Our Existence; Lecture 3: Being; Lecture 4: The Development of Man; Lecture 5: Relationships; Lecture 6: Life and Death.</p>		
Subseries 3: Solita Solano and Unattributed Author		
Title/Description	Instances	
Summary of G's Lectures, undated	box 4	folder 11
Scope and Contents		
<p>Unattributed author. Potentially Alfred R. Orage. Brief typed summaries of notes at a lecture.</p>		
Noted of Solita Solano (Kanari), 1935-1940	box 5	folder 1
Scope and Contents		
<p>Solita Solano was nicknamed Kanari by Gurdjieff and served as his secretary and pupil. Solano kept almost daily logs of her interactions with Gurdjieff in Paris. Meetings occurred primarily at his apartment or in cafes, while some trips to other French cities occur. Solano provides details of his other pupils, Gurdjieff's methods (which included "piques") and teachings. Her notes are revelatory of his attitude, which could often be degrading to students and very demanding of their time. He often kept them up late to read from his manuscripts. Of interest for the Wright collection is an inserted sheet that outlines a heated interaction between Frank Lloyd Wright and Gurdjieff when the former and his wife Olgivanna</p>		

were visiting Paris. A similar reference is made in Olgivanna's papers.

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Series III: Printed Materials

Scope and Contents

Series III is composed of printed materials, mostly articles, periodicals, and reprints. They are mostly written by journalists who visited the Institute or wrote about Gurdjieff, Ouspensky, and Orage. One edition of *New Democracy* is an homage to Orage after his death.

Title/Description	Instances	
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Books and Reprints, 1933, 1949, 1954	box 5	folder 2
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Scope and Contents

Includes: *The Herald of the Coming Good*, written by Gurdjieff and published in Paris in 1933 as a preview of his subsequent publications; "Daring Questions for Thinking People," circa 1949 and no author attributed, published by American Fabrics. A dust cover of *Monsieur Gurdjieff* written by Louis Pauwles, published by Editions du Seuil, 1954.

Articles, circa 1940s	box 5	folder 3
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Scope and Contents

Includes: "Orage in America" by Gorham Munson, published May 1940 in *Dynamic America*. This article is the first part of a multi-part series, the entirety of which can be found here; "Black Sheep Philosophers: Gurdjieff-Ouspensky-Orage" by Gorham Munson, published in *Tomorrow*, undated.

Periodicals, 1927-1934	box 5	folder 4
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Scope and Contents

Includes: A copy of *New Democracy*, vol. III, no. 8: Part 2, December 15, 1934 is a tribute to Alfred R. Orage after his death the same year. The edition is titled "A Symposium of Tributes from Americans" and contains articles, reflections, poetry, essays, and homages by other notable writers, artists, editors, and critics; A copy of *The New Adelphi*, vol. I, no. 1, September 1927, edited by John Middleton Murry. It contains an article by James Young, "An Experiment at Fontainebleau" that provides a thorough description of daily life at the Institute at Le Prieuré, its architecture and building projects. Young spent a year at the Institute and details Gurdjieff's teaching methods and volatile behavior. He is critical of the Institute while

also acknowledging that he gained valuable lessons. Also included is a torn-off copy of the same article; A copy of *The Bookman*, March 1931, which includes an essay by Olgivanna Lloyd Wright titled "Last Days of Katherine Mansfield" that describes how the two forged a friendship during Mansfield's short stay at the Institute and how Olgivanna cared for her during this time; A copy of *The New Republic*, 5 June 1929 which contains an article "Gurdjieff" by Carl Zigrosser which paints a picture of the Institute at Le Prieuré and Gurdjieff during a prolonged visit. They also go to Paris and visit the Café de la Paix where Gurdjieff did much of his writing.

Series IV: Institute for the Harmonious Development of Man papers

Scope and Contents

Series IV is composed of papers related to the Institute for the Harmonious Development of Man. Subseries 1: Dictations and Meetings is the largest. It contains typed lectures and notes, most likely given by Gurdjieff and then recorded and translated by students. These papers are organized geographically and chronologically as the institute moved from the Caucasus to France. After 1933, the Institute was disbanded, though Gurdjieff continued to host students in Paris. The post-1933 material is stylized as Q&A sessions, and often the students are anonymous.

Subseries 2: Sacred Dances contains some written material related to the origins of the sacred dances and performance scripts. It includes a typed transcript of an "evening program," potentially the performance given by Gurdjieff's students of the "movements" in New York in February 1924 at the Neighborhood Playhouse. Most notably, it includes performances of the sacred movements by members of Taliesin. It includes a script for a performance at Taliesin where Frank Lloyd Wright and Iovanna Lloyd Wright gave introductory speeches, followed by a description of each movement, as well as a lecture on Gurdjieff's music, possibly given by Olgivanna Lloyd Wright to students at Taliesin, though authorship is not attributed. Also included is a program for a presentation on Gurdjieff's rituals (prayers and movements) held by Taliesin in November 1951 at the Unitarian Church of Madison.

Subseries 1: Dictations and Meetings

Title/Description	Instances	
Pre-France (1918-1922), 1918-1922	box 5	folder 5
Scope and Contents		
Includes transcripts of Gurdjieff's teachings and philosophy, most likely recorded and translated by his students. Dictations were given during his stay in Essentuke (Yessentuki, Russia) in 1918 and in Berlin in 1921. Some read more as notes whereas others could have been lectures. He addresses fears, identifications, the movements, digestion and organisms, Christianity, among other topics. Numerous copies are included of each and are categorized as A, B, C, etc.		
Fontainebleau (1922-1933), 1922-1923	box 5	folder 6

Scope and Contents

Includes transcripts of Gurdjieff's teachings and philosophy, most likely recorded and translated by his students. Dictations were given during the Institute's time at Le Prieuré near Fontainebleau, France. Included is his "stop exercise", teaching on "one-sided development", body, essence, and personality. Some read more as notes whereas others could have been lectures. Numerous copies are included of each and are categorized as A, B, C, etc.

Paris (1933-1949), Questions Dialogue: 1941-1943, 1941, 1943 box 5 folder 7

Scope and Contents

Includes transcripts of dialogue of Gurdjieff responding to anonymous questions ("Q") pertaining to the whole range of his teachings. Questions most likely were asked by students and relate to their struggles with the exercises or for clarifications on his philosophy. The year 1942 is omitted. Numerous copies are included of each and are categorized as A, B, C, etc.

Paris (1933-1949), Questions Dialogue: 1944-1945, 1944 to 1945 May 10 box 6 folder 1

Scope and Contents

Includes transcripts of dialogue of Gurdjieff responding to anonymous questions ("Q") pertaining to the whole range of his teachings. Questions most likely were asked by students and relate to their struggles with the exercises or for clarifications on his philosophy. Numerous copies are included of each and are categorized as A, B, C, etc.

Paris (1933-1949), Other Transcripts and Excerpts, 1941-1944 box 6 folder 2

Scope and Contents

Includes dialogue transcripts between Gurdjieff, Madame de Salzman, and students; a transcript dialogue between Gurdjieff and identified students; and "excerpts."

Undated Lectures and Notes, circa 1933-1949 box 6 folder 3

Scope and Contents

Includes transcribed notes, lectures, and dialogues. Lectures included are a "General Introduction"; "Lecture"; "The Meaning of Life"; "Ecstasy of Revelation"; and "Lecture on Symbolism." Numerous

copies are included of each and are categorized as A, B, C, etc.

Subseries 2: Sacred Dances

Title/Description	Instances	
Performance Scripts, circa 1924, 1930	box 6	folder 4
Scope and Contents		
<p>Includes typed transcript of an "evening program," potentially the performance given by Gurdjieff's students of the "movements" in New York in February 1924 at the Neighborhood Playhouse. The announcer (who according to The Gurdjieff Institute was Alfred R. Orage) explains the movements and philosophy to the audience, which is followed by an explanation of each type of dance. Two copies. Also included is another partial introduction to what appears to be another performance, as well as various accompanying notes.</p>		
Sacred Dancers, circa 1930s	box 6	folder 5
Scope and Contents		
<p>Includes three copies of typed manuscript related to Gurdjieff's discovery of the Sacred Dancers under the guidance of Prince Liubovedski. Manuscript likely part of Series II but was included with Performance Scripts (Subseries 5, Performance Scripts: Box 6: File 4).</p>		
Taliesin Performances, circa 1950s	box 6	folder 6
Scope and Contents		
<p>Includes order form for "Music of G.I. Gurdjieff" arranged by Thomas de Hartmann. Includes script for a performance at Taliesin where Frank Lloyd Wright and Iovanna Lloyd Wright gave introductory speeches, followed by a description of each movement (two copies). Also included is a lecture on Gurdjieff's music, possibly given by Olgivanna Lloyd Wright to students at Taliesin, though authorship is not attributed. Lastly, there is what appears to be a sermon that blends Christian teachings on Jesus and Gurdjieff's philosophy of the "vegetable universe;" no author attributed. Also included is a program for a presentation on Gurdjieff's rituals (prayers and movements) held by Taliesin in November 1951 at the Unitarian Church of Madison. The cover is an enneagram.</p>		

Subseries 3: Ephemera and Sketches

Title/Description	Instances	
Institute Ephemera, circa 1922-1933, 1949 Scope and Contents Includes booklet outlining the program of the Institute for the Harmonious Development of Man, its history and methodology, as well as a "historometrical individual record" for pupils and patients, potentially as an intake form or record of their progress. Also included is a partial 1949 circular letter from Gurdjieff to all his former pupils related to the publication of Series I.	box 6	folder 7
<hr/>		
Sketches and Diagrams, circa 1922-1949 Scope and Contents Includes various hand-drawn sketches and diagrams of Gurdjieff's "law of the trinity," enneagrams and "law of the creation of the universe"; octaves and "rays of the universe"; as well as a table of formations. Some material is in French.		

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Series V: Olgivanna Lloyd Wright papers

Scope and Contents

Series V is material by Olgivanna Lloyd Wright. It is mostly composed of handwritten notes and scraps with some typed material. Most of the subject matter is related to exercises, rooted in Gurdjieff methods that she and other members of Taliesin practiced. Of note is a handwritten sheet providing an autobiographical sketch of how she left Gurdjieff, moved to America, and met Frank Lloyd Wright.

Title/Description	Instances	
Exercises and Instructions, circa 1950s Scope and Contents Includes typed and handwritten notes and instructions for various mindfulness exercises, including: "Om exercise"; eating food consciously; "enneagram exercise"; breathing in through the pores, and others.	box 6	folder 9
<hr/>		
Autobiographical Note, circa 1950s Scope and Contents Includes brief, handwritten account of how Olgivanna arrived in America and met Frank Lloyd Wright: "He [Gurdjieff] told me in Paris 30 years ago these simple words--'You now possess complete knowledge--go and live it.' Ten days later I was in America." She discusses how he stopped corresponding with her: "I wrote to	box 6	folder 10

him for help and received no answer." Then, she met Frank Lloyd Wright and discovered Taliesin was a "place of knowledge" reminiscent of the Institute.

Miscellaneous Notes, circa 1950s

box 6

folder 11

Scope and Contents

Includes miscellaneous handwritten notes on Gurdjieffian methods, one in French. Also included is a handwritten partial translation of a book on Gurdjieff.

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