Appendix Textual Chronology of Gurdjieff’s Life

The Preparatory Period (1872?–1888)

<table>
<thead>
<tr>
<th>Date/Place</th>
<th>Age</th>
<th>Event</th>
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<tbody>
<tr>
<td>1804–1828</td>
<td></td>
<td>[Russo-Persian wars. Georgia and (parts of) Armenia and Azerbaijan, having previously been parts of “Persia,” are annexed to Russia.]</td>
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<tr>
<td>1834</td>
<td></td>
<td>Gurdjieff’s (G.’s) father is born (M:45), youngest son (M:41) of his family.</td>
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<td>1840?–1853?</td>
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<td>G.’s father’s family moves and settles in the eastern shores of the Black Sea, in the environs of the town then called Gumush Khaneh (M:40). Father’s age: 6?–19?</td>
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<td>1853–1856</td>
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<td>The Crimean War, or as G. would say later “the last big Russo-Turkish war” (M:40): British, French, and later Sardinia-Piedmont, armies support the Ottomans against Russia.</td>
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<td>1837/1840</td>
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<td>A new fortress is built (1837) and an adjacent new garrison town called Alexandropol is founded (1840) by Russians near the old town of Gyumri, located in western Armenia. [Gyumri was later renamed Alexandropol, and still later, in 1924, Leninakan; since 1990, after the devastating earthquake of 1988 and following the fall of the Soviet Union and gaining of independence by Armenia, the name was changed back to Gyumri]. G. spells the name of the town as Gumri (M:40).</td>
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<tr>
<td>Caucasus</td>
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<tr>
<td>Georgia</td>
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<td>“Not long before the last big Russo-Turkish War” (M:40) G.’s father’s family moves to and settle in Georgia (Tiflis?) (M:40).</td>
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1872
Georgia 0  (Tiflis) George I. Gurdjieff is born first child on Jan 13 (old style). Father is 38 years old. Father from Greek ancestry, widely known as an amateur Ashokh (bard); mother is Armenian. G.’s birthplace cannot be Alexandropol, based on his own account (see date 1879). It is most likely Tiflis, in Georgia (origins of the surname “Gurdjieff?”).

Georgia (Tiflis?) 6m  G.’s name day, April 23 (old style), May 6 (new style); he is 6 months young.

1877
Caucasus 5  Declaration of war by Russia on the Ottomans. Town of Kars is annexed to Russia.

Alexandropol 5  Name of town “Gyumri” is changed to Alexandropol (M:40).

Alexandropol 5  Shortly after the name change, G.’s family move to Alexandropol (M:40), settling first in its Greek quarters (M:66).

1878/1879
Caucasus 7  “A year or two after he [G.’s father] had moved to Armenia” (M:40) cattle plague strikes the region; in a matter of few months almost all of G.’s father’s cattle (those belonging to him and those of others under his care) are wiped out (M:40). At this time, the Gurdjieff household consists of G.’s parents, paternal grandmother, G., and his brother and sister. G. explicitly states that his age at this time is seven years old (M:41).

1880
Alexandropol/Kars 8  G.’s grandmother dies. She instructs him on her death-bed to either be a common man, or do in his life not as other do (B:27). The latter becomes an idea fixe of G., when it becomes fused into his whole being as a result of other experiences of growing up (B:27–28).

G.’s later account of death of his grandmother, who had chosen to end her days with his youngest son (G.’s father) indicates that G. at this age is still a “chubby mite” clinging to her mother’s skirt and still undeveloped in thoughts (B:27–28). This reinforces the belief that G.’s grandmother’s death took place about this age. G. begins making friends with people much older than himself (M:66). “Half a century” later (1930) G. will trace the beginnings of his “searches” even to this date (L:77), perhaps in reference to his grandmother’s death and advice.

1883
Alexandropol 11  G.’s father’s second attempt at career (lumber/carpentry workshop) fails. He begins moving his carpentry workshop and (soon later) family to Kars (M:41). By this time G.’s all three younger sisters have been born (M:41).

1884
Kars 12  G.’s family resides in Kars. His father has a carpentry workshop.

12  G. is first sent to the Greek school, but later transferred to the Russian school (M:42). G. joins the church choir and his good voice attracts the attention of Dean Borsh of the Kars Military Cathedral, then already seventy years old (M:51).

12  As a result of a meeting to help G. recover from an eye infection, Dean Borsh befriends G.’s father. The Dean becomes G.’s first tutor. G. refers to him variously as either “a factor for the secondary stratum of my present individuality” (M:50), or “the founder and creator of my present individuality, and, so to say, the third aspect of my inner God.” (M:34). G. later indicates his preference in education at the time was neither in science (medicine), nor religion, but in “technical specialization” (M:53).

12  G. suggests that at this age he is still “a capable boy,” (M:52). Dean Borsh finds it necessary to begin educating G. about sexuality. He warns him of not giving in to sexual desires until responsible age (M:54–57). G. later declares “I don’t know whether I have justified or am justifying your dreams, but the commandments you gave me I have never once in all my life broken” (M:57).

1886
Kars 14  Death of G.’s “favourite sister” (M:60)—being perhaps the same as the “intimate friend” (H:14) G. refers to later. G.’s grief over this, from which he
does not recover for some time, leads to his becoming obsessive about finding out the purpose of human life on Earth (H:14). This is the beginning period of transition of G. from preparatory to responsible life (H:14). G.’s individuality, formed by his father and his tutor, Dean Borsh, leads him to question the automatic ways in which people explain away and dismiss the significance of such spiritual matters, and he becomes increasingly inclined and obsessive to find out rational explanations for them (H:14).

14 G. begins inquiries about soul and immortality from older people he met, beginning with his father (M:42).

14 G. reports that the first time he heard “about these [spiritual] matters” (M:60) was when he began at the time to be tutored by the young priest Bogachevsky, appointed by Dean Borsh to tutor him.

14 G. participates in a “table-turning” spiritual experiment with Bogachevsky and his friends (M:59–60). He is shocked. Others ridicule him for his naivete, but G. begins reading books to find an explanation. He cannot, and forgets the event for the time being (M:61).

Alexandropol 14 G. begins holiday trips to Alexandropol to visit uncle and to earn money in small craft jobs (M:61). He later indicates his family’s poverty at the time deeply wounded his self-love and thereby he did not want to show others in Kars that he was earning money (M:61–62).

1888
Alexandropol 16 G. is shot in the leg while hunting with friends. He is amazed how it could have been foretold by a local fortune-teller (G. calls him also “Ashokh”), as conveyed to G. by his aunt just a week before the event (M:63).

Alexandropol 16 Later “that summer” (M:64), while carving the date “1888” on a sign for a neighbor’s wedding to take place in a few days (M:65), G. witnesses a Yezidi boy’s inability to get out of the circle children drew around him. He is again shocked and searches for explanations. Elders’ response, including a physician’s, do not convince him. G. has already begun to drink vodka occasionally (M:67).

Alexandropol 16 “Five or six days after” the Yezidi circle incident (M:70), G. witnesses a Tartar man’s body, revived after death, being put to death again in a ceremony to dispel the evil spirit that had crept into him (M:70–71). He is deeply astonished. The “worm” (M:70) of curiosity moves him to read more and more books.

Kars 16 G. and a classmate, Karpenko, quarreling over mutual affections toward a friend’s sister, participate in a “duel with canons” on a nearby artillery range. Both survive, leading to their friendship. But the near-death experience deeply affects G., again reminding him of the purpose of life and death on Earth. This is seven years before the excavations at ruins of Ani in Armenia in 1895 (M:208).

Kars 16 Bogachevsky leaves Kars. His tutoring of G. ends, but G.’s “confessions” to him through correspondence continue (M:72). Dean Borsh has gone away on leave of absence due to illness (M:199). There is talk in G.’s family of going back to live in Alexandropol in the near future (M:200). G. contemplates also leaving Kars, dreaming of perhaps joining the “Archdeacon’s Choir” group in Tiflis (M:200).

Kars/Tiflis 16 G. learns of the possibility of his being interrogated and punished by authorities for participating in the “duel” incident with Karpenko in the artillery range (M:200). He leaves Kars immediately for Tiflis (M:72, 200).

The Search Period (1888–1912)

Date/Place Age Event

1888
Tiflis 16 Having found no satisfactory answers in contemporary books or people of science accessible to him, G. begins seeking answers to his “abstract questions” in religion (M:79). Not having succeeded in entering the “Archdeacon’s Choir” group in Tiflis, G. spends three months in the monastery of “Sanaine,” and makes pilgrimages to most of the holy places of different faiths in Transcaucasia (M:79). During this time, G. encounters new “miracles,” involving miraculous curing of a paralytic on Mount Djajur (M:79), miracle raining in Kars as a result...
of prayers (M:81–82), and dream healing of an old neighbor’s bride in Alexandropol (M:82–83).

16 -> From 1888 until 1892, which corresponds to G.’s transition from preparatory to responsible age (L:13), G. engages in all kinds of professions and crafts conceivable not only to earn a livelihood, but also to learn skills necessary to adapt himself to various conditions necessary to realize and materially support his spiritual searches (H:17).

Constantinople 16 Before his first visit to Echmiadzin (M:178), G. goes to Constantinople to learn more about the dervishes there (M:178). He stays in the district of Pera and meets with many “dervish zealots” and “dervish nonsense” (M:178). Realizes he is out of money, and chooses the job of diving in waters to fetch tourists’ coins. Meets Pasha N, and through him, his son and future “remarkable” friend, Ekim Bey (M:181–82). Ekim Bey later grows up to become a highly skilled and professional hypnotist/magician, and perhaps G.’s contact to an association of mostly “Persian” magicians in Tabriz (M:252). Their first meeting in Pera perhaps indirectly reflects their common interests in and preoccupations with hypnotism. Later G. would say about Ekim Bey that “through all kinds of trivial incidents our inner worlds had been drawn together like two ‘arising from the same source’, our feelings for each other was like that of brothers” (M:177).

Kars 16 Toward the end of the year, G. gives his father in Kars a visit, and meets Pogossian’s, his future friend’s, parents who in turn give him a parcel (a Christmas gift) to take to Pogossian (M:79) who studies religion in Echmiadzin.

1888–1889 Echmiadzin 16 16–17: G., first time in Echmiadzin, Armenia, in continuation of his religious search (M:79), for the first time meets the “remarkable” Pogossian (who in two years would become ordained as a priest) and stays with him for three weeks after the holidays (M:85). This takes place two years before they meet again in Tiflis.

17 Ages 16–17 are the beginning of an important period of spiritual “self-preparation” for him, as it is reflected in his mythologized self-image Ashiata Shiemash later created in the First Series of his mature writings (B:353–54). It is also during this period to responsible age that he begins to doubt the effectiveness of all past (otherwise genuine) religions based on the impulses of Faith, Hope, and Love (B:354).

1889 Tiflis 17 Returning to Tiflis, disillusioned about his religious searches, G. meets Abram Yelov, another “remarkable” friend, for the first time (M:109). Gets involved with him in a plaster-wares business, and makes money.

Tiflis 18 G. works in the railway station in Tiflis as a stoker. Pogossian, having graduated from seminary, meets G. again in Tiflis and, being dissatisfied with his priesthood career-to-be, accepts G.’s suggestion of working at the railway station (M:86). “Until October” (M:86) they continue exploring their “abstract questions.”

region 18 In October, G. separates from Pogossian briefly and for three months works on the road as an aid to a railway engineer (M:86–87). Slyly makes money from various townspeople (using his advance knowledge of railway construction plans) by pretending to “arrange” the passage of railway line near their towns.

1891 Ani, Armenia 19 Upon return from his railway exploits, G. meets Pogossian again and finds him occupied as a locksmith and engrossed in ancient literature. Having collected enough money to retire for a while, they decide to go to and live in the ancient Armenian ruins at Ani, and devote their time quietly to study (M:87). During this time, G. and Pogossian carry out excavations in the ruins at Ani. In one of these excavations, G. and Pogossian find old letters of an Armenian priest reporting about the survival of a certain “Sarmoung Brotherhood” (claimed to be a secret society formed 2500 BC in Babylon, but disappearing about 700 A.D.). In G.’s account (M:87–90, 208) about excavations in the ruins, there is no mention of anyone other than Pogossian during the specific incident of discovery (and search) (M:87–89) and search for the “Sarmoung” that ensued.
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<th>Event</th>
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<td>To Egypt</td>
<td>19 As couriers for Armenian secret societies, G. and Pogossian set off on the traces of the “Sarmoung” in the valley of Izrumin. After a two-month journey (M:96), they discover in the possessions of an Armenian priest a parchment depicting a map of “pre-sand” Egypt. This causes them to decide to go instead to Egypt. In four months (M:101), having arrived at the town Smyrna, and after a fighting incident involving English sailors, they are invited to join them on a Greek ship to go to Egypt. Pogossian decides to stay with the ship, and G. alone sets foot on Egypt.</td>
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<tr>
<td>Egypt/ Jerusalem</td>
<td>19 After initial wanderings in Egypt, G. goes on a trip to Jerusalem where he earns money as a tour guide (M:119).</td>
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<tr>
<td>Jerusalem/ Egypt</td>
<td>19 Returning from Jerusalem, G. works as a guide in the Egyptian sites. During these “early years of [his] responsible life” (M:225), G. meets for the first time Professor Skridlov who ends up being a close and “remarkable” friend to him. G. also meets Skridlov’s friend Prince Lubovedsky, already middle-aged, while G. was still a “young man” (M:119), who ends up also being G.’s remarkable lifelong friend for almost forty years (until 1930) (M:118).</td>
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<tr>
<td>1891–1892</td>
<td>19–20: Soon after these meetings with the Prince, Skridlov joins G.’s first expedition with Prince Lubovedsky that ends in ancient Thebes (M:225). After three weeks in one of the tombs, discussing “abstract themes,” Prince Lubovedsky leaves for Russia, while G. and Skridlov continue their journey up the Nile to its source, go into Abyssinia, there they stay for about three months and coming back to the Red sea, pass through Syria reaching the ruins of Babylon where they stay for another four months (M:225). Skridlov then stays behind and returns to Thebes for further excavations (M:226), while G. departs through Meshed [sic] to Isfahan [sic] (M:225) with two new rug dealer friends whom he met in a village near Babylon. [Perhaps G. means here going to Mashhad through Isfahan, as Isfahan is on the way between Iraq and Mashhad.]</td>
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<td>1892</td>
<td>20 G. becomes very interested in Islam, and after great difficulties travels to Mecca and Medina, but finds nothing there (M:227). He finds that the heart of Islam is not to be sought there, but in Bukhara (M:227).</td>
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<td>Central Asia</td>
<td>20 By this time (during the 1888–1892 period) the “fundamental aim” of G.’s life is established and deeply ingrained in his whole being as an “irrepressible striving” (H:13): “to understand clearly the precise significance, in general, of the life process on Earth of all the outward forms of breathing creatures and, in particular, of the aim of human life in the light of this interpretation” (H:13). About this crucial period of his life lasting about four to five years G. later writes: “The degree of fusion with my Being and the dominating influence on my psyche of this peculiar factor were such, that, after four or five years, I fell completely under its power, and since then it has, like an ’itching itch’, constantly compelled the whole of me or the separate parts of my general individuality, cost what it may, to elucidate everything for the cognition of all which can serve for the final solution of these, for me, cardinal questions. Having become in my inner life, in the full sense of the word, a slave of such “aim,” … I lived absorbed in these researches until the year 1892” (H:15–16).</td>
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<td>Central Asia</td>
<td>20 Until this year, G. finds absolutely nothing, “anywhere or from anybody,” that could answer the questions that was tormenting him (H:16). He becomes convinced that “it would be utterly impossible to find out what I was looking for among my contemporaries and therefore decided one day to abandon everything and to retire for a definite period into complete isolation, away from all manifestations of the outer world, and to endeavor by means of reflections to attain to this myself or to think out some new way for my fertile searches” (H:17–18).</td>
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<td>Central Asia</td>
<td>20 G. accidentally meets a “street-barber” who introduces him to an Islamic monastery where G. stays and seriously meditates (H:18). For “three days,” G. analyses all the information gained in his life until then about the questions tormenting him (H:18). He (re)discovers the significance of the “subconscious”</td>
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and that answers to all “cardinal questions” can be found in “man’s subconscious-mentation” (H:19). G. decides to perfect his knowledge about the human psyche (H:19) and spends several more days meditating on the matter. G. leaves the monastery, and begins again wandering with no definite plan (H:19).

1893 Two years after their last meeting in Egypt and ruins in Babylon (M:226) G. meets Skridlov again in the town of Orenburg, accompanied by Prince Lubovedsky (M:226). They begin their big expedition across Siberia according to the programme drawn up by “Seekers of Truth” (M:226) (perhaps informally envisioned prior to its formal organization in 1895).

Caucasus, Suram G., while involved in a “plaster-of-Paris” business to make money, is joined by his friends Pogossian, Yelov, and Karpenko that summer (M:182). He is also joined by Ekim Bey, who meets all of G.’s friends (M:182). They spend the entire summer traveling to remote regions of the Caucasus. Ekim Bey becomes interested in joining the others in accepting what G. describes as Prince Lubovedsky’s idea for a big expedition on foot, “starting from the frontier town of Nakhichevan and crossing Persia to the Persian Gulf” (M:183).

1894 Persia In January, the Persian expedition begins (M:183). There are 23 people in the company. Prof. Skridlov is among them (M:183). Dr. Sari-Ogli (M:184), and Prince Nijeradze (M:191), and Karpenko are also there. G.’s meeting with Dr. Sari-Ogli for the first time in this trip is “five years” (M:170) before the Gobi desert expedition of 1898 (M:165). Having passed through Tabriz, they meet a Persian dervish who turns G.’s “outlook on life completely upside down” (M:183). G. had been following the (Hatha) Yogi teachings of mysticism until then (M:185). Having been questioned by the dervish, G. realizes the hitherto one-sidedness of his approach to mysticism (M:186) and begins to see the value of a synthetic approach to world mysticism. G. realizes that mystical teachings, if followed without care and proper guidance, could actually harm the person (M:189–190). Ekim Bey, to whom G. refers as someone very similar to himself (M:177), being fascinated with the dervish (M:191), asks him many questions about the “physical body” of man (M:191), information that G. decades later promises to incorporate in the Third Series of his writings (but never does). After a week of this meeting, the company goes to Baghdad, where Prince Nijeradze and Karpenko recuperate from sickness (M:191), a month after which, the camp divides. Prince Lubovedsky, Yelov, and Ekim Bey head for Constantinople (M:191), while Karpenko, Nijeradze and Pogossian follow the Euphrates upstreams. G. and Dr. Sari-Ogli, with the rest (including Prof. Skridlov?), go toward Khorassan (M:191).

G. has a chance meeting with Dervish Bogga Eddin (M:155).

Constantinople Having decided to go to Bukhara, G.’s trip is interrupted by his chance meeting with Lubovedsky in Constantinople. G. talks with Prince Lubovedsky for the “last but one” (M:121) time in Constantinople (they won’t see each other for “two” (M:155) or “several” (M:134) years that will be their last meeting in the Sarmoung monastery.

As part of his meeting with the Prince, G. meets for the first time Vitvitskaya and escorts her, at the request of Prince Lubovedsky, to Prince’s sister’s residence in Tambov province in Russia (M:126). (G. does not see Vitvitskaya again until “at least four years later” in Rome (M:126). From a victim of white slave trade, Vitvitskaya will turn out to become a “remarkable” woman, the only “remarkable” woman mentioned as such in Gurdjieff’s autobiography.

Meanwhile, the Prince heads for Ceylon.

1894–1895 Coming back from Russia having accompanied Vitvitskaya following Prince Lubovedsky’s request (M:226–27), G. meets Skridlov by chance on a train. Skridlov expresses interest in going with G. to Bukhara. Two months later (M:228), they meet again in Tiflis for this purpose, but upon reaching Old Merv, they change course and decide to go up the Amu Darya into Kafiristan (M:227). This trip takes about a year (M:227). Partly on ship, and later by foot, they finally arrive at the settlement of Afridis, at the heart of Kafiristan (M:236).
Intending to move further toward Chitral, they meet the “remarkable” father Giovanni (M:237), who introduces himself and invites them to stay at the monastery of the World Brotherhood (M:239), among whom were “Christians, Jews, Mohammedans, Buddhists, Lamaists, and even one Shamanist” (M:239). Other monasteries of this brotherhood are said to be in Pamir, Tibet, and India (M:241). They stay there for about six months (M:244). Father Giovanni introduces them to knowledge about the “Divine Body of Man” (M:243), which G. later intends to draw upon in his Third Series of writings (but never does). They both, especially Skridlov, feel their questions have been answered to the point where they felt they had nothing more to seek (M:244). They return toward Russia and depart in Tiflis.

1895
23 Prince Lubovedsky, having spend a year and a half in Ceylon and after an expedition up the river Ganges, finds himself disillusioned in Kabul. Although until then he kept up correspondence with G., soon, upon meeting with a Tamil dervish, breaks off all relations with everyone (dying to his past life), and is taken finally to the Sarmoung (M:160).

23 In Bukhara, G. meets a certain Soloviev who, with the help of G.’s hypnotic skills, succeeds in ridding himself of alcoholism and addiction, later becoming an authority on traditional medicine himself. He is another “remarkable” man mentioned in Gurdjieff’s autobiography.

Sarmoung
23 Following directions given by an elderly man introduced to G. by Dervish Bogga Eddin, and after a difficult two-week guided journey from Yeni-Hissar under oath, with heads covered, G. and Soloviev succeed in entering the Sarmoung brotherhood. There G. surprisingly finds and meets Prince Lubovedsky for the last time. G. and Soloviev were with the Prince in the monastery for about three months (M:163) until the Prince left for another monastery, having been told by his elders that he had only three more years to live (M:163) (though the Prince actually will live much longer). This is five years after G.’s first meeting with the Prince in Egypt. Their correspondence actually continue for another 35 years [until 1930].

Alexandropol
23 Returning from the Sarmoung Brotherhood, and during the summer, G. becomes preoccupied with “experiments” with sound in solitude and in isolation in a makeshift laboratory of sorts he has set up. Karpenko, passing by Alexandropol to go to Kars to visit parents, gives G. a visit, and becomes interested in his experiments. After a few days’ visit to Kars, Karpenko returns and stays with G. throughout the summer. Later at the end of that summer, which is “seven years after” the artillery range duel incident (M:208), Karpenko joins G. and other members of the “recently formed” Seekers of Truth (M:208), in carrying out (further) excavations among the ruins of Ani in Armenia (M:208). Soloviev also joins the Seekers (“Soon after” the trip to the Chief monastery of the Sarmoung) (M:164).

1896
Crete
24 G. heads for Crete, one year before the Greco-Turkish War. He is wounded with a stray bullet (L:7). He is brought, unconscious, to Jerusalem (L:7). Upon recovery sets on foot toward Russia accompanied by other members of Seekers of Truth (L:7–8). Arrives in Transcaucasia in four months and rests at home for another few months (L:8).

1897
Rome
25 Four years after their first meeting during a visit to Prince Lubovedsky, G., as a shoe-shiner, accidentally meets Vitvitskaya in Rome (M:126).

1898
Gobi Desert
26 G., together with other members of Seekers of Truth (including Prof. Skridlov, Karpenko, Dr. Sari-Oglu, Pogossian, Yelov, Soloviev, Vitvitskaya, and others), carry out an expedition into the Gobi Desert. It is about a year and a half after G.’s second meeting in Rome (1901) with Vitvitskaya that she joins G. and Prof. Skridlov in “one of our big expeditions” (M:127), becoming thereafter a permanent member of Seekers of Truth until her death in Russia (M:134). Karpenko also formally joins the Seekers of Truth at this time which is three years after G.’s last meeting with Karpenko (M:209). During this trip, Soloviev is killed by wild camels (M:163).
Alexandropol 26 G. visits family, which is now back living in their old house in Alexandropol. G. remains longer with them (M:252) and commutes often to Baku, being in contact with a society of mostly Persians studying ancient magic (M:252). G. had been an associate member of this for a long time (M:252), perhaps soon after he met Ekim Bey in Constantinople in 1888. In one of these trips, G. buys an old phonograph and decides to make money with it. Travels to Krasnovodsk and Kizil-Arvat for this purpose. On the way to Ashkhabad, meets Vitvitskaya. Having still “a good many months free” (M:254) before a planned expedition, and challenged by Vitvitskaya to prove his point, G. wagers he’s able to make lots of money in a short time simply by manual work (M:254).

1899 Ashkhabad 27 G. and Vitvitskaya establish “The Universal Travelling Workshop” (M:255). In three and a half months they make fifty thousand roubles (M:265). G. begins a long period of feverish money-making activities alongside his spiritually motivated expeditions (M:269).

1900 Pamir expedition 28 On January 2, members of Seekers of Truth gather in Chardzhou in Transcaspian region to begin their “last big expedition” (M:252) through the Amu Darya, the Pamir region and India. The group includes Karpenko, Prof. Skridlov, Vitvitskaya, Dr. Sari-Ogli, and others (M:209–224). The group is struck by a big avalanche. A guide and Baron X, “an ardent occultist,” are killed (M:209). Trying to find a way out without a guide, they run across a fakir living in the forest. After witnessing the fakir’s healing and magnetic powers, they decide to follow using makeshift rafts on the river Chitral to river Kabul that joins later the Indus river (M:219). During this trip, Karpenko is shot and wounded by nearby natives, and dies two years later, “quite young,” in central Russia (M:224). The fakir (“ez-ezounavouran”) whom they met during this journey was a source of G.’s knowledge about the “astral body” of man (M:223), about which G. later promises to elaborate in his Third Series of writings (but never does).

1900–1901 28–29: During all the previous journeys lasting several years, G. gradually formed a definite plan of learning more about hypnotism, but much more than what he has already known about it “as my own five fingers” (H:19). He had decided to collect all the written and oral information on the subject from a wide variety of places and people he visited. Now G. decides to settle for a continuous period of time and study the material carefully. For this purpose he goes to a dervish monastery in Central Asia where he had been before, and devotes all his time to learning more about hypnotism (H:19–20). He spends a two year period of his life in “theoretical study” of the subconscious mind and hypnotism.

1902 Tibet 30 G. is “punctured” by a second stray bullet in the mountains of Tibet one year before the Anglo-Tibetan War (L:9). Three to four months is spent unconscious (L:9). Five doctors in his (Seekers of Truth?) company, three European, and two Tibetan, take care of him. G. ends up at the edge of the Gobi desert recovering in six weeks. As he was about to leave, he took off to a nearby river and then proceeded in him an important self-reasoning that resulted in his discovering a way to never forget his “I,” to always self-remember, using the parallel between his inner conflict of good and evil and God’s creation of the devil. G. takes an oath never to use his “accidentally learned” powers of telepathy and hypnotism for satisfying his personal “vices,” that include sexual/food desires. He excludes from this oath, however, the use of such powers for “scientific purposes” (L:19–26).

1903 Tiflis 31 Following his two years of systematic study of “hypnotism” (H:20), G. begins “experiments” by giving himself out as a “healer” during which he claims to also have provided people with “real relief” (H:20). This is the beginning of his “exclusive preoccupation and manifestation” “for four or five years” (1901–1904) during which he not only develops practical skills of unprecedented kind in hypnotic healing of others, but also of elucidating “almost everything
necessary” for himself with regards to his spiritual quest (H:20). He even discovers facts he had “scarcely suspected” (H:20). Later during this period, G. becomes aware also of the need to study human behavior during waking consciousness as adding important “minor details” for finalizing his knowledge about human psyche (H:20).

1904

Transcaucasia 32 G. is again struck by a stray bullet in the neighborhood of Chiatura Tunnel for the third time (L:9), perhaps caught between the firings of revolutionary “Gourians” and the Russian army Cossacks (L:9). G. recovers from a difficult life and death condition in a mountain cave. To avoid further danger from “revolutionary psychosis,” G. goes further into the Transcaspian region to avoid being caught in the fighting between Tartars and Armenians (L:12). G. goes with a friend to Ashkhabad (L:13). His friend being arrested, G. sets out for Central Asia. Arrives in the city of Yangihissar in Chinese Turkestan. Borrows money from friends and goes to the edge of the Gobi desert where he had been several years before, recovering from the second stray bullet injury (L:16).

32 G. spends time in the edge of the Gobi desert (L:16). Remembers the self-reasoning that had proceeded in him two years before in the same place. G.’s aim splits into two directions: one, to understand the meaning of human life on Earth, and second, to understand and destroy the phenomenon of “mass hypnosis” (L:27). His “worm” of curiosity becomes two-headed (L:28). This is the end of his experiments as a healer.

1906 34 A two-year period of more wanderings in Asia, Europe, and Africa begins (H:21).

1907 35 G. adopts the “fundamental principle … to take on myself sole responsibility for the accomplishment of my work, without accepting any material help from the outside” (M:287).

1908 36 Following two years of “wandering” on the continents of Asia, Europe and Africa, G. begins giving himself out to be a “professor-instructor” during the two years 1908–9. This was a period of high agitation in theosophical circles (H:21). Within six months of this two-year “theosophy” period, G. becomes well-known and established among them as an authority (H:21). G. treats them as “Guinea-pigs” “allotted to me by Destiny for my experiments” (H:22). At the time, wondering about the fairness of his project of using people for scientific aims, G. decides that the benefits received by those associated with his activities balances the roles they play in meeting his own aims (H:24).

1909

St. Petersburg 37 G. meets and marries his wife. This is the end of his three year period of giving himself out as “professor-instructor” (H:21).

1910 38 At the beginning of the third year of his “theosophy” period, despite the fertile grounds of three such “workshops” he then attended, G. decides to form his own “circle” “on quite new principles, with a staff of people chosen specially by me” (H:22). Since only three or four “types” were represented in the “workshops” of theosophists, G. decides to form his own group so that he could expand the number of “human types” to all the “28” needed for his “experiments” (H:22). G. forms in various cities three small groups composed of as many “varying types” as possible (H:22–23).

1911 39 September 13 or 14 is the date on which G. takes a special oath to lead for the following twenty one years an “artificial” and “protracted and, for me, absolutely unnatural life” modeled upon a “programme” previously designed for “definite principles” (H:11–12). This is the “second year” of the existence of G.’s own groups that he had tried to form prior to the decision to establish the Institute (H:23).

Russian Turkestan 39 G. later reports (see 1932 further below) on having made arrangements in 1911 with a certain “brotherhood” in the “very heart of Asia” to send his most fertile pupils to them as part of a “mutual” agreement made with them (H:59). The agreement involves an obligation on the part of G. to abide by “religious and moral actions” in the future, and an obligation on the part of the brotherhood to train his students according to guidelines strictly indicated by G. (H:59).
Having formed his own groups during the previous three years, and seeking to make a more permanent organization in order to carry out his experiments, G. finally decides to found the Institute for the Harmonious Development of Man (H:23). As to its location, G. decides to set up his Institute in Moscow.

### The Teaching Period (1912–1949)

<table>
<thead>
<tr>
<th>Date/Place</th>
<th>Age</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1912–1913</td>
<td>40</td>
<td>Moscow: Having amassed the amount of million roubles and collections of antiques, G. enters Moscow and begins his &quot;sacred task&quot; of founding his school (M:270). Organizes series of lectures in Moscow and St. Petersburg (M:270). Purchases estate, buys equipment, arranges to publish his own newspaper (M:271). Spends almost half of his collection for the above purpose.</td>
</tr>
<tr>
<td>1914</td>
<td>42</td>
<td>Moscow: &quot;Glimpses of Truth,&quot; perhaps written by one of Gurdjieff's pupils following his directions, is read aloud in a meeting with G. where P. D. Ouspensky is present.</td>
</tr>
<tr>
<td>1915</td>
<td>43</td>
<td>Piatigorsk: G. and P. D. Ouspensky (the noted Russian mathematician and spiritual seeker, to become his most senior pupil) meet for the first time in a Moscow cafe. G. has deliberately planned this meeting by putting an ad in a Moscow newspaper about his projected demonstration of his ballet &quot;Struggle of the Magicians.&quot; Later, the piece &quot;Glimpses of Truth&quot; turns out to be a foretold tale of Ouspensky's first meeting with G., read to him aloud by one of G.'s pupils in Ouspensky's first visit to G.'s flat.</td>
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<tr>
<td>1916</td>
<td>44</td>
<td>Alexandropol: G. visits father (who is now 82 years old) for the last time (M:244), before the latter's disappearance in the midst of the &quot;agitation of minds in Russia&quot; (M:225).</td>
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<tr>
<td>1917</td>
<td>44</td>
<td>St. Petersburg: Russian composer Thomas de Hartmann and his wife Olga are introduced to G. (T, 6). They become his pupils.</td>
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<tr>
<td>1918</td>
<td>45</td>
<td>Alexandropol: Turkish army attacks Alexandropol. Family leaves except G.'s father who is wounded by Turkish soldiers while defending his home. He dies soon and is buried there (M:45).</td>
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<tr>
<td>1919</td>
<td>46</td>
<td>Essentuki: G. tries opening a branch of the &quot;Institute&quot; in Essentuki, Caucasus region. G. converts his money to valuables in case of future need (M:294).</td>
</tr>
<tr>
<td>1920</td>
<td>46</td>
<td>Tiflis: Four years after the beginning of the organization of the Institute in Moscow, and having passed through great hardships in the Caucasus mountains, G. and the extended party of pupils and relatives under his protection arrive in Tiflis (M:277). During this time, G. provides livelihood for nearly two hundred people (M:277). More of G.'s relatives arrive. G. finds himself with no money in pocket (M:279). Begins a carpet business (M:280). It takes off. G. begins to open (for the third time) a new branch of the Institute in Tiflis (M:280). But increasing chaos leads him to liquidate everything, break with everything in Russia, and emigrate to another country.</td>
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<tr>
<td>1921</td>
<td>46</td>
<td>Constantinople: G. and company arrive at Constantinople from Tiflis. Established in Pera for months, G. continues the Institute activities (M:282–3). A year is spent there, before visas for Germany arrive.</td>
</tr>
</tbody>
</table>
Berlin 46 G. and company arrive in Germany. While seeking to purchase a dance institute property in Dresden, English pupils offer to help G. to establish his Institute in England (M:284).

London 46 G. arrives in London to consider the state of affairs and the possibility of becoming established there. Decides the best place to found his Institute would be not there, but in France.

1921 France 49 G.’s Institute is finally established in France (H:40).

1922 Paris 50 Summer: G. decides the Chateau du Prieuré in Fontainebleau to be the permanent location of the Institute and his residence (M:285).

1922 Fontainebleau 50 October: G. moves with fifty students to Chateau du Prieuré (M:285). The “maddest period” of his life begins (M:285). For the first time, G. decides to depart from his principle imposed upon himself fifteen years before (M:287) of funding the Institute only from his own finances. After several months of feverish business activity (including curing people addicted to alcohol and drugs), G. succeeds in paying back all the money he had borrowed till then (M:288).

1923 Paris 51 December: G. and students publicly perform for the first time in Paris his sacred dances and movements. The prospectus of the “Institute for the Harmonious Development of Man According to the System of G. I. Gurdjieff” is distributed.

1924 New York 52 January: G. sails with a large company of pupils to perform his demonstrations and dances in America.

52 January: G.’s lecture “The Variety, According to Law, of the Manifestation of Human Individuality” is read in front of him to an audience in Neighborhood Playhouse in New York City (B:1189).

52 G. and students publicly perform for the first time in America his sacred dances and movements.

52 On April 24, G. delivers in New York a talk that is later revised by him on April 8, 1931, and posthumously compiled and printed under the title “The Material Question” (M:247).

52 G. appoints A. R. Orage (noted literary editor and critique), upon latter’s volunteering, as his provisional representative in the United States G. plans to come back to the United States within six months (L:92). G. later claims that the real cause of Orage’s interest in remaining in America was his new affair with an employee/owner of a bookshop where G. delivered his talk (L:93).

1925 Fontainebleau 52 G. and students return to France.

52 July 8th: G. has a near-fatal car accident. Spends three months without “memory and powers of combination” and six months more in a semiconscious state (L:93). This prevents him from going back to the United States to repay all his debts, and to organize a new branch of the Institute there (M:297).

52 At the beginning of the second stage of his recovery (i.e., after three months from accident) G. gives orders to liquidate his business and most of his Institute affairs as a result of the crisis generated in his absence (L:93).

52 In October, G. hears of regular money being forwarded from his American followers through Orage (L:94).

52 G. decides to begin writing himself (H:41). Later on, in The Herald of Coming Good, during 1932–1933, G. will refer to the “vicious laziness” of those who had promised to help him spread his ideas through writing (most likely referring to P. D. Ouspensky), but had not—prompting G. to become writer himself.

G.’s mother dies. His wife is diagnosed with cancer.

In October hears of the continuation, though in diminished amount, of the money being forwarded to him from America through Orage (L:94). G. decides to make an exception and establishes contacts with his American followers regarding continuation of his Institute work (L:49).

1926  
G.’s wife dies in June.

1927  France
G. finishes the first draft of the First Series of his writings (M:1; L, 2–5).
G. begins writing (the “Introduction” to) the Second Series Meetings with Remarkable Men, that would later be “revised by the author over a period of many years (M: publisher, vi) (M:1).
At this “third year of [his] literary activity” (L:48) G. begins working on (the original version of) the last book of his Third Series (L:47).
On November 6th, early morning in Paris, G. conducts the “self-reasoning” which later appears at the beginning of the prologue to his Third Series (L:2). The reason for this self-reasoning is as follows: on November 6th, G. realizes that the first version of his First Series, upon which he had worked for more than three years already (L:4) was practically incomprehensible to his audience and thus had to be revised. His sense of deterioration of his health gives him a sense that he may not finish his writings at all. However, G. makes a categorical decision to devote all his energies to devise a plan by January 1928 for the revising of the whole manuscript and completing his writings as a whole (L:33–34).
On November 6, midnight, G. recalls a telegram received from Orage, asking for help with his health. G. is himself suffering from his own health problems (L:152–53).
Toward the end of the year (still 1927) G. decides on achieving three aims in the following seven years (L:35): 1-rewrite the whole First Series; 2-clear up for himself issues still unresolved about human psyche; 3-rejuvenate his health.
Just before Christmas, G. remembers the “moral suffering” of enduring his mother’s and wife’s sickness and death during his work on the First Series as being important cause of his concentration on his writings (L:37–41). His discovery gives him renewed strength.

1928  France
From January 1, G. renews efforts in writing, splitting his waking time into two parts until April 23: 1-working on finding out how to revise the first draft of his First Series (M:42); and 2-finding ways about how to accomplish the rest of his writings. Decides to proceed with implementing his plan for outer life by three-month intervals between meditations (L:43). G. formulates his three “will-tasks” (mental, emotional, physical) (L:44). Decides not to allow those people in his eyeshot who make life too comfortable for him and/or drain his energy (L:45).
April 23 (old calendar), May 6 (new calendar): G.’s seven year plan begins.

1929  America
January: G. makes his second trip to America.

1930  America
G.’s material problems reaches its zenith (M:299), begins an antique business in America, but it fails due to the Great Depression (M:300).
G. finishes a complete early draft of (the original version of) the last (“summarizing-concluding”) book of his Third Series (L:48). On the very day he completes it, he destroys it in its entirety (L:48); not only this draft “but also everything prepared for the affirmation of the spirit of its essence” (L:48). The reason is that as he was putting the “last polish” on the content of this “book so important for the whole totality of my writings” (L:48), G. began to notice strange peculiarities not only in himself but also in those around him (L:48). As soon as he discovered this fact, G. found out that what he had written for this
“last book” was entirely worthless (L:48). Having destroyed it, he realizes that he had to write a new (last) book with an entirely new content.

58 November: G. travels to America (for the fourth time) (M:300; L, 65), arriving on November 13 (L:67). In a meeting during the evening of his first day, G. (again) notices the “strange” behavior among his followers in America. Begins delivering his talks of the Third Series on November 28th (L:59). In the first meeting, G. reports that his “searches” until then had begun “half a century before” (L:77), that is they began in 1880, when he was eight years old (this is the time when his grandmother gave him her advice before passing away).

58 G. continues to deliver the rest of his talks of the Third Series (L:59). In his second talk, G. refers to the seven year interruption in his work since his auto accident in July 8, 1924, and suggests his intention to start his organizing efforts in America again (L:96). He refers to his having already worked on “ten big volumes,” and to his intention to give a final polishing to them” (L:97). Despite his intention to begin the first branch (“club”) of the Institute outside France in the United States, G. suggests the obstacles created as a result of misinstructions received by his pupils from Orage (L:97–98). Thus, G. postpones the organization until the following year (L:98). He delivers the statement of non-allegiance to Orage, to be signed in a couple of days by any student intending to enter the preparation efforts for the opening of the new “club” in the United States (L:100–101).

58 Presenting his third talk to a rarefied audience composed only of students who readily signed the Orage statement, G. suggests that they should begin by ceasing to read anything but all the three books of his First Series (L:103). This third talk includes G.’s most explicit statement of exercises directly concerning the title of his Third Series: Life Is Real Only Then, When ‘I Am’ (L:107).

58 Two days before the fourth general meeting (December 10) (L:120) Orage, arriving from England to respond to the crisis at hand in United States, signs the statement himself as well, later encouraging other unsigned students to do the same. G. is pleasantly shocked and applies a rigorous policy of fining the late signers (and those who signed but did not participate in the talks) (L:120). A total of $113,000 is collected, half retained by G. and the remainder used to form a fund to aid the materially needy students (L:127).

58 On December 12, G. delivers his fourth talk of the first book of his Third Series (L:59). G. reports on Orage’s arrival and the ensuing events. Continues his teaching deliberations. The passage of this talk in the Third Series is unfinished/cut off.

58 On December 19, G. delivers his fifth talk (L:131).

58 These five talks are compiled later by G. as constituting the first book of the Third Series (L:67; H, 25).

58 The forty-year friendship and correspondence of G. with Prince Lubovedsky ends (M:118), due to Prince’s death (perhaps at the age of 110+).

1931

America

59 On January 13 (old style), his birthday, G. suggests that only the First Series and the first two chapters of the Second Series have been so far completed in “final form” (M:303).

France

59 Mid. March: G. sails back to France.

America

59 G. makes his fifth visit to America.

1932

France

60 G. sails back to France.

May: G. closes the Prieuré (site of his Institute) for lack of funds (T, 19).
60 G. begins on Tue. September 13th (H:11) (L:49) his The Herald of Coming Good, the only book to be published (and abruptly withdrawn from circulation) by himself during his own lifetime. He in fact reports that on this day he has also finally succeeded in compiling all the material he intended to gather (first drafts?) for the purpose of writing all series of his writings (H:11); in other words, G. reports that he is almost done with drafting all the writing he planned and intended to do for all his series. He goes on further to suggests that this day also marks the final completion date of the final version of the First Series of his writing (H:11). Herald is announced to be the first of seven “appeals” he intends to make to “contemporary humanity” (H:11).

60 G. reports that Tuesday September 13 is that last day of the twenty one year period during which he had taken a special oath to lead “in some ways an artificial life” according to a “programme” he had planned for “definite principles” (H:11–12).

60 G. reports that the First Series of his books is “completely finished” and that it has been “given to the printer” (H:45). He announces that he intends to make the First Series accessible to the general public, the Second Series accessible to those joining the circle of “clubs” organized by him to learn about his teaching, and the Third Series only to those pupils practically involved in the work (H:56–57). He particularly insists that all his writings should be read in the order in which they were intended by him, otherwise “undesirable phenomena in their general psyche” may result, resulting in the “paralysis forever of the possibility of normal self-perfection” (H:58).

60 G. reports on having made arrangements, back in 1911, with a certain “brotherhood” in the “very heart of Asia” to send his most “fertile” pupils to them as part of a “mutual” agreement made with them (H:59). The agreement involves an obligation on the part of G. to abide by “religious and moral actions” in the future, and an obligation on the part of the brotherhood to train his students according to guidelines strictly indicated by G. (H:59). Ever since then and prior to his arrival in France, G. had sent “27 of both sexes” to the “aforesaid monastery” (H:60). Except for three of these (one later sent back, under a special “spell” of silence due to unworthy manifestation; one died due to a hereditary disease; and one died due to an accident) the rest remained and were trained by “elder brothers” and G.’s “former assistants” in the monastery whom he occasionally met in visits of the “search-after-truth” (H:60). G. also reports of having organized a community of his followers in one of the “States of Central Europe” to whom his writings are sent regularly (H:61).

America 60 Sixth visit to America. G. alienates pupils.

France 1933 61 On January 13, G. finishes his The Herald of Coming Good (H:67).

61 G. declares that he is now renewing the activities of his Institute (H:76).

61 On Tuesday March 7, G. writes the concluding “supplementary announcement” (H:84) to Herald and claims to have published it in nine languages, 1,000 copies each. It is intended for private circulation among those who already know him. [In 1935 he will later advise those readers who have not already read the book, not to read it, out of respect for his health (L:50)].

61 G. ceases to write for a year to attain his health and productivity (L:50, 150).

America 61 G. travels to America (seventh trip). He does so chiefly for the purpose of attaining his health and productivity (L:50).

61 G. reports that by this time he had finished the “exposition in its first draft of all the material which I had planned to write, the First Series in its final form, the Second Series in its first version, and the third at least partly written” (L:63; emphasis added). [This is the most explicit indication that G. had in fact planned not to finish the Third Series after all].

1934 France 62 March 3: Alexandre Salzmann, the famous stage designer and pupil of G., dies; his wife, Jeanne de Salzmann, takes over directing his group, to later become his most senior pupil after G.’s death.
June–July: G. visits Frank Lloyd Wright in Taliesin, Wisconsin. Wright’s wife, a close pupil of G., had originally provided the introduction. Wright becomes the most noted admirer of G., inspired to establish his own Taliesin community.

October–November 5: G. repudiates his only published book The Herald of Coming Good and collects all distributed copies.

November 6, is the date of recommencement of G.’s writing after a year’s interruption of writing (L:150). G. feels quite productive on this day: “That morning I felt like a ‘mettlesome horse’ let loose after having been confined for many months in the stable…. Work went so well that by nine o’clock I had succeeded in writing about fifteen pages of my notebook without a single correction” (L:150, 151).

On November 6, G. works on the introduction to his Third Series (L:57).

On November 6, G. works on the prologue to the Third Series (L:2). Remembers from seven years before to the day (November 6, 1927), the “self-reasoning” that now he partially inserts at the beginning of the prologue to his Third Series.

On November 6, G. also begins writing the (final version of the) last book of his Third Series (L:150). For the past month he has been thinking about how to write this last and “collected concluding” book of this Third Series.

November 5: A. R. Orage dies.

On November 6, at about 11:30 am (L:153), G. receives a phone call reporting that Orage has died that same morning (L:152). G. is shaken and wonders about all these coincidences hampering his efforts to complete his last book (L:152). Remembers the coincidence of Orage’s health concerns communicated to him almost exactly seven years before (see 1927) (L:152–53).

For two months (until January 6th, 1935), G. is unable to write a single word (L:153), partly due to repeated interruptions by people offering condolences about Orage’s death.

G. suggests that his three aims set seven years ago had already been achieved by now, excepting three reasons (L:47) (see below, 1935).

On January 6, G. begins working again on his Third Series, after a two month lapse following hearing the news of Orage’s death (L:153). But finds himself unable to do so despite all his wishes and efforts (L:161).

On April 2, G. finishes the last section of the prologue to the Third Series in observation of the arrival of his seven year deadline on his upcoming name day (April 23/May 6) (L:46). By April 9, the prologue is finally finished (L:161). In his prologue, G. advises those readers who have not already read the book Herald of Coming Good, not to read it, out of respect for his health (L:50).

On April 9, G. begins working again on the last book of the Third Series (L:161). Other coincidences occur (G.’s efforts to secure funds to repurchase his French headquarters fails due to the death of the potential benefactor Senator Bronson Cutting in a plane crash. Later, G.’s efforts to move back to Russia also fails) (Moore 1991).

On April 11, G.’s efforts of the previous day gradually begin to result in writing that seemed satisfactory to him, but soon he becomes stuck at the point when he has to deal with the problem of “prolongation of human life” (L:161). After many trials, and not being able to sleep on midnight of April 14th, Sunday, G., at day break, goes out to have coffee and decides to buy a newspaper. G. reports that for the past ten years (1925 onwards) he had scarcely read any newspapers or other readings, in order to write. He finds an article in a Russian newspaper on “the Problem of Old Age” that coincidentally corresponds to exactly what he wanted to say but was unable to do so because it always ended up being too long (L:163–64). With proper credits, he inserts the article in its entirety in his last book, fully satisfied. He continues on with the text until it is cut off apparently “incomplete.”
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1938</td>
<td>World War II begins.</td>
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<tr>
<td>1939</td>
<td>G. reports that all three aims he set for himself regarding his writings, his knowledge about inner life, and his health, have been accomplished (L:46). He in fact claims they were already achieved a year before except for some lingering pain, the astrological untimeliness for publishing his writings, and especially that he decided last year to destroy what he had already completed three years prior as the text of his Third Series (L:48).</td>
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<tr>
<td>1939</td>
<td>France and England declare war on Germany.</td>
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<tr>
<td>1939</td>
<td>G.’s eighth trip to America.</td>
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<tr>
<td>1941</td>
<td>Germany invades Russia. United States declares war on Germany.</td>
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<tr>
<td>1942</td>
<td>France is occupied by Germans. G. advises Christian pupils to hide Jewish pupils from Germans. Needing money, G. tells creditors he has oil wells in America.</td>
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<tr>
<td>1947</td>
<td>G. invites all pupils to join him in France. Ouspensky’s wife advises students to join G. Some vacillate. J. G. Bennett, an early pupil of Gurdjieff, is reintegrated into G.’s circles (Moore 1991:235).</td>
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<tr>
<td>1948</td>
<td>August: G. is involved in an auto accident. Recovers.</td>
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<tr>
<td>1948</td>
<td>December: G. sails to New York (9th and last visit). Authorizes Madame Ouspensky to publish her husband’s Fragment to An Unknown Teaching (Moore 1991:235). This book becomes the standard, most widely read secondary source about G.’s teaching.</td>
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<tr>
<td>1949</td>
<td>G. announces imminent publication of Beelzebub.</td>
</tr>
<tr>
<td>1949</td>
<td>October 14: Having collapsed in a movements class, G. is taken to his apartment.</td>
</tr>
<tr>
<td>1950</td>
<td>October 29: G. dies. He is buried (November 3) in a family plot in Fontainebleau-Avon, France, next to his mother’s and wife’s graves.</td>
</tr>
<tr>
<td>1950</td>
<td>Beelzebub’s Tales to His Grandson, the First Series of G.’s writings under the common title All &amp; Everything is published by his senior pupils.</td>
</tr>
<tr>
<td>1959</td>
<td>“Ten years after his death, his pupils decided to make known the whole body of his ideas, until then accessible only to themselves” (M:publisher, vii).</td>
</tr>
<tr>
<td>1960</td>
<td>Second Series, Meetings with Remarkable Men, is first published in France (M:publisher, vii).</td>
</tr>
<tr>
<td>1963</td>
<td>Second Series is first published in English (M:publisher, viii).</td>
</tr>
<tr>
<td>1975</td>
<td>Third Series, Life Is Real Only then, When “I Am” is first published.</td>
</tr>
<tr>
<td>1978</td>
<td>A new edition of Third Series, Life Is Real Only then, When “I Am” is published in English, including some additional material.</td>
</tr>
<tr>
<td>1979</td>
<td>The feature film “Meetings with Remarkable Men” directed by Peter Brook, with a screenplay written jointly by Jeanne de Salzmann and Peter Brook based on G.’s Second Series is released.</td>
</tr>
</tbody>
</table>
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GURDJIEFF’S ENGLISH LANGUAGE WRITINGS

(Courtesy of J. Walter Driscoll)

The Herald of Coming Good: First Appeal to Contemporary Humanity

[1969]—Facsimile reprint of copy #362, no date, place or publisher’s attribution for this facsimile printing [New York: Weiser], 87 p.

ALL AND EVERYTHING

Collective title Gurdjieff assigned to a series of three books:
First Series, 1950—Beelzebub’s Tales to His Grandson
Second Series, 1963—Meetings with Remarkable Men

Printings of Beelzebub’s Tales

Except for variations of title phrasing, correction of errata, and the inclusion of two brief paragraphs omitted from the first edition, the text of the 1950 first edition has been reissued—as Gurdjieff finalized it in 1949—in the following printings. Adaptations of Beelzebub’s Tales which were issued in 1992 and 2006, are described in Prologue, footnote 2, page xvii.


Printings of Meetings with Remarkable Men


Printings of Life Is Real Only Then, When "I AM"

A ten-page omission from the first private English edition was added from the French edition to the second private edition and to all subsequent printings. Publication history for each edition states; “For the preparation of this authorized text, the latest version of the manuscript was used, but all extant versions were consulted.”


———. 2004b. Gurdjieff’s America. Lighthouse Editions LTD.


———. 2007b. Gurdjieff’s Invention of America. Utrecht, The Netherlands: Eureka Editions. (This is a revised version of Paul Beekman Taylor’s Gurdjieff’s America).


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