

TUITION INCREASES
ARE ANNOUNCED
See article on page 21



Managing a Center:

"The best job I've ever had"



The Graduate Review

EST

November 1978

by Clarke L'Amoreaux

For the most part I have taken the existence of the hundreds of *est* activities and services pretty much for granted. I've known that *est* has a well-organized staff, that the assistants are remarkably capable in getting their jobs done, and all that. But I was never really certain, for instance, of where the buck stopped in a Center.

In a recent conversation with Rich Aikman, Centers Support Division Manager for *est* and the person responsible for all *est* Center managers, I discovered a real, live, honest-to-God unsung hero: the Center manager.

Listening to Rich, I began to see the size of the Center manager's responsibility, as well as the size of the Center managers. As Rich put it, "There's no 'down time'. One minute they're a strategist, the next minute a chaplain, and the next minute a buck private. They wear a hundred hats. They're Werner 24 hours a day."

Having personally managed five different Centers, Rich has a strong experience of the Center managers.

"As far as I'm concerned, running a Center is the best job in *est*. That person walks into his or her office early and keeps going until the job gets done, whether it goes on into the middle of the night or the next morning. They train and guide their staff, solve problems, answer questions, make plans for the next six months, talk with graduates. They're at all the graduations—'Hi. How are you? Congratulations!'—they make announcements, they lead guest and graduate seminars, and on and on. What it adds up to, what their lives are about, is making a contribution to the quality of people's lives. They're great, great people. Inspiring. Compassionate. Every single one of them."

I wanted to know more. I spoke to several of the Center managers and asked them about their training, the organization, what it took to be a Center manager, and what had happened in their lives since becoming Center managers.

(Please turn to page 2)

Clarke L'Amoreaux is managing editor of The Graduate Review.

© 1978 *est*, an educational corporation.
All Rights Reserved

Dennis Percy Los Angeles

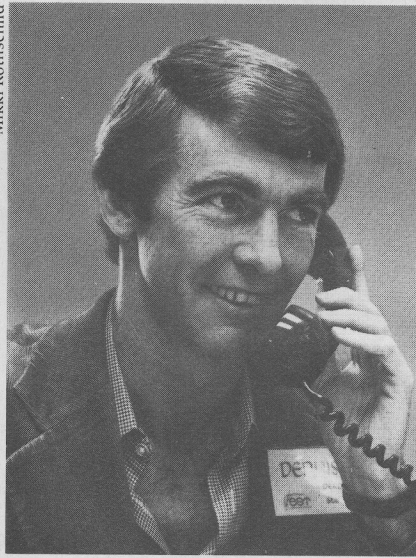
I took the training in April of '72 and I couldn't decide whether *est* was legitimate and wonderful or some subversive, heinous plot. I would think I had it all figured out, and then something would come along to blow up that theory.

I started assisting partly out of wanting to contribute, and partly out of being suspicious. I'd go into the office and look around for incriminating stuff. I even got the job of transcribing staff meeting tapes so I could listen to the inside scoop. And over and over and over again everything kept washing clean. It just resolved for me. It became obvious who Werner was and what he was up to. A year later two friends of mine and I ran into Werner during a seminar at the Sheraton Palace Hotel in San Francisco, and told him that we wanted to start an office in San Jose, where we lived. He told us we were headed in the right direction, and that was all the endorsement we needed. We were off and running.

We organized a Special Guest Seminar for 400 people and a few months later another for 800 people. Soon after that, graduate seminars began in San Jose. We produced some amazing results there and kept pestering Werner for a training in San Jose.

One day, in Spring of '74, I was walking down the street and I said to myself, "Now wait a minute, I'm working for *est* all the time. It's where all my energy is, all my attention, all my everything. I've got the San Jose *est* staff in the attic of my house, so how come I'm not on staff?" It was one of those rare times when you clearly ask yourself a question, then clearly answer yourself. And the answer was, "Well, if you went on staff, you couldn't spend your time hanging out on a Mexican beach." Then I noticed that I hadn't been doing that for two years anyway. So without doing anything more, other than just "getting" what was so for me, I was hired the

Mikki Rothschild



Dennis

following Friday as Center manager for San Jose.

Looking back, I was a Center manager even before I was a Center manager, which is consistent with Werner's way of doing things—he only puts things where they are.

So I managed San Jose for two years, had the opportunity to come to Los Angeles, and here I am. Since I became a Center manager, even unofficially, it's been a constantly expanding series of realizations that I've had in regard to what Werner is willing to entrust people with. He's allowed me to be responsible for serving 25,000 graduates in the L.A. Basin. And I grew up with me, I know who I am. So he's either got to be really clear on self, or totally bananas.

Let me tell you the way it is for me. After the training, I saw that I'd do anything to have the world work. And what Werner did was create a job where I could do just that—anything. You see, the nature of my job is to be responsible for it all, and as a result I get to do one each of everything. It's the Caesar salad of opportunities. And every once in a while I'll wonder, "What the hell am I going to do? How am I going to make it? I am definitely going to croak." And that place is always there, but it sits inside of enough space so I don't have the experience of ever being up against the wall. I feel stretched often, that's the nature of the

job, but there's always that space. In fact, over the last year I've found that solidly true in my experience. Just the amount of space Werner has, not only for me in this position, but for the entire staff. He just has infinite space for people to experience themselves.

In terms of a job, I can't think of anything that's a greater opportunity to allow you to experience yourself than being a Center manager. You get to be mommy, poppa, gopher, fixer. You get to do it all. You get to work with an incredible bunch of people. The staff will do anything to support you. It's amazing. And the graduates! Out of their willingness to have their lives work, and their courage, came the possibility for this thing called *est* to be created. It took me a long time as a graduate to get that Werner and I, in clear partnership, created *est*. And I deeply appreciate the graduates for joining that partnership.

Tirzah Halperin New York

I arrived in New York and got off the plane with a pair of sandals, some cotton pants and a raincoat. It was about 30 degrees. I wondered for a moment what I was doing there. But now, mostly, the experience is that I was born to do this. And I am clear that everything in my life, everything that ever happened to me, was about bringing me here to be the New York Center manager.

The first thing is that it takes an incredible commitment, particularly to the staff. You have to be absolutely committed to what it is that you're saying and out of that commitment comes your determination, your certainty, the compassion, passion, intention, and love, and more. All things come out of that space of passionate commitment to what it is that you're doing. And the graduates recognize that. Mostly what they see in me is that I honor my commitment. From relating with staff, to relating with assistants,

THE GRADUATE REVIEW, Number 29, November 1978. Published monthly, except December, by *est*, an educational corporation, at 333 Central Avenue, Long Prairie, MN 56347. Application to mail at second-class postage rates is pending at Long Prairie, Minnesota. THE GRADUATE REVIEW is mailed without charge to graduates of the *est* Standard Training. Postmasters: Send form 3579 to P.O. Box 42789, San Francisco, CA 94142. Address all correspondence to: *est*, 765 California Street, San Francisco, CA 94108.

Lyn Malone



Tirzah

to relating to people who haven't participated, no matter who or what it is, the graduates know that I will always honor my commitment. Even if the going gets rough between us, I won't leave it in the middle. And knowing that, they are willing to engage with me even though it looks as if it might be uncomfortable.

You see, in the Center manager job I'm taught to work with people. I get to train people all day long. I train my staff. I work with graduate seminar leaders and train them. I interact and relate with the trainers and we train each other. I do assistants' meetings and I train assistants. I experience being absolutely available as a Center manager. It's a must to do this job. This is the best job in the whole world. I don't know what it actually takes to be a Center manager other than passionate commitment. Out of that the other necessary attributes come along. Then, anything else is a bonus.

I am highly organized. And I have an ability to look at calendars and plans and charts and figures. For example, I do my six-month calendar in about ten minutes. I retain incredible amounts of information and my brain spurts it out like a computer. So all of those things are bonuses. It's nice. It makes me effective and efficient. And I'm not sure that if none of that stuff was available to me that I still wouldn't be a great Center manager.

I probably work an average of 15 to 18 hours a day, and I can't think of anything else that I'd rather do. I just work with a huge number of people every day and I get to watch and participate in the transformation of their

lives, as well as the movement of the Center. It's a busy schedule and I wouldn't have it any other way. For example, today I'll go home at 10:00 PM. This weekend I was invited to the International Hunger Project Symposium, so I'll be there. If I weren't there, I'd be in the Grad SLP [Graduate Seminar Leaders Program] this Friday, Saturday and Sunday. I wouldn't miss that for the world. And if not that, I'd go to the GSLP [Guest Seminar Leaders Program].

If there's a program going on, I commit myself to that. Wherever there is a special something going on, or wherever people are moving through a new experience in *est* or whatever, you will find me there, from beginning to end. If I sit down and think of it all, I get scared. What's scary is that when you're making it, you tend to make it big, and when I make mistakes, I make big mistakes. My "winning" big means that I could also "lose" big. But why not go for it? Playing at 100 percent works for me.

Joe Tanenbaum Denver

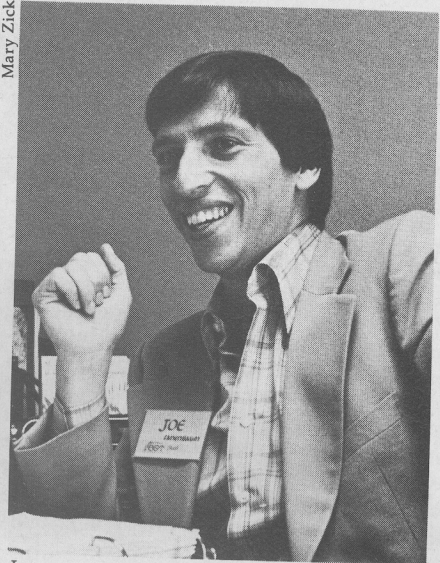
I've been thrown out of everything possible in *est*. When I took GSLP it wasn't long before I was asked not to participate any more.

One of the things I did do as a way of participating—because they didn't want me leading guest seminars every night—was to be an *est* representative in Berkeley/Oakland.

I started Berkeley/Oakland in the back bedroom of my home and ran the Center as a full-time assistant. I started the Center by taking responsibility for all the events going on there. I set up assistants' programs, guest seminars, all that stuff. A few months later Elaine Cronin was called in to manage the Center and after she got to know me she said that she wasn't interested in having me be on staff. Once again I was uninvited.

After that I decided not to participate. I went underground. Physically disappeared for about three months. When I came back and started assisting again, I was also looking for jobs, setting up other businesses, and hoping for an offer from *est*. Then one day

Mary Zick



Joe

I got it. On that same night I got three very high-paying, lucrative-looking, nice-sounding job offers. For me that was clearly a demonstration that I didn't have to be on staff, that I could be whatever I wanted to be.

About six months later, in December 1975, I went on staff in Berkeley/Oakland as the manager of Business and Finance. The next months were hectic. I enrolled into the Grad SLP and was accepted into the Center Managers Intern Program, and also added on the responsibility of managing Production/Logistics for the Center. Then, in rapid succession, I was invited out of the Grad SLP and out of the Center Managers Intern Program. I cleverly began to notice that something wasn't working. Then something snapped.

One morning I woke up not wanting to be anybody else any more. I just woke up and got that I was me, that there was no more training, no more getting better, no more having to be different. I had been trying to wake up thinking like Rich Aikman or looking like Rich Aikman. I had figured that the morning I woke up thinking like Rich Aikman my life would be better. Then one morning I woke up and realized that I'd *never* wake up Rich Aikman, that Rich Aikman wakes up as Rich Aikman, and that I wake up as Joe Tanenbaum.

And the job transformed. Things started working, and people started supporting me. A lot of miracles came out of that. Example: A few weeks later we'd just come out of a seminar and were at the Franklin House. It was two in the morning, and I wondered

"What the hell am I doing here at two in the morning? I've got to get up at six to do stuff in the office." Don Cox came over to me and said, "Are you still interested in being a Center manager?" and I said, "Definitely." He said, "Great. Come to my office tomorrow at ten o'clock."

With my shoes shined, my hair combed, and wearing my best clothes, I went to the office. Don and Rich took me into the Center managers meeting and the Center manager body interviewed me for the job of being a Center manager.

During the interview I realized that I didn't care whether or not I was ever hired as Center manager, that just being interviewed by those people was probably the greatest acknowledgment I ever had in my life.

That was Friday. Friday night, around 12:30, Don called me. I don't think the phone finished the first ring. He asked me which Center, out of all of them, did I want to go to. And I said that out of all the Centers, where I wanted to go most is Denver. "I'll go anywhere you want but the Center I prefer is Denver." He said, "Congratulations, it's yours." I said, "Great. Thank you. When do you want me to go?" And he said, "It's your Center as of right now. You are responsible for it right now. Don't ask me what to do about your Center. You'll go when you say so. You tell me when you need to go." And I said, "Thank you, Don. That's the last time I'll ever ask you what to do about my Center." I hung up and I made plane reservations for Sunday. They were having graduation when I walked in. And that was it. I had taken over. There was no transition period. At that point it was my Center. It's not that I don't take counsel and advice, or that I'm not managed, it's just that I'm clearly responsible for the Center.

Now the Center has expanded. We have Aspen seminars starting and we haven't had one in a couple of years. We're still doing seminars in Salt Lake City and we've gone from four to eight trainings a year in the last nine months.

My plans for Denver are to continue training staff members, to develop people who are clear they want to be trainers, to train Center managers, and to support people in the Denver area in having their lives work.

This is the job I've wanted since I was about five. I'm just blown away that Werner has set it up in a way that I can have it all.

How the Center Managers are "Managed"

Two years ago *est* pioneered a new approach to managing its relationship with the *est* Centers. Normal management practice would have the Center managers reporting to a regional manager who would be responsible for directing and managing a group of Centers through their Center managers. Instead of this approach, *est* chose to establish a "Liaison Advisor" system—somewhat parallel to a faculty advisor who works with college students.

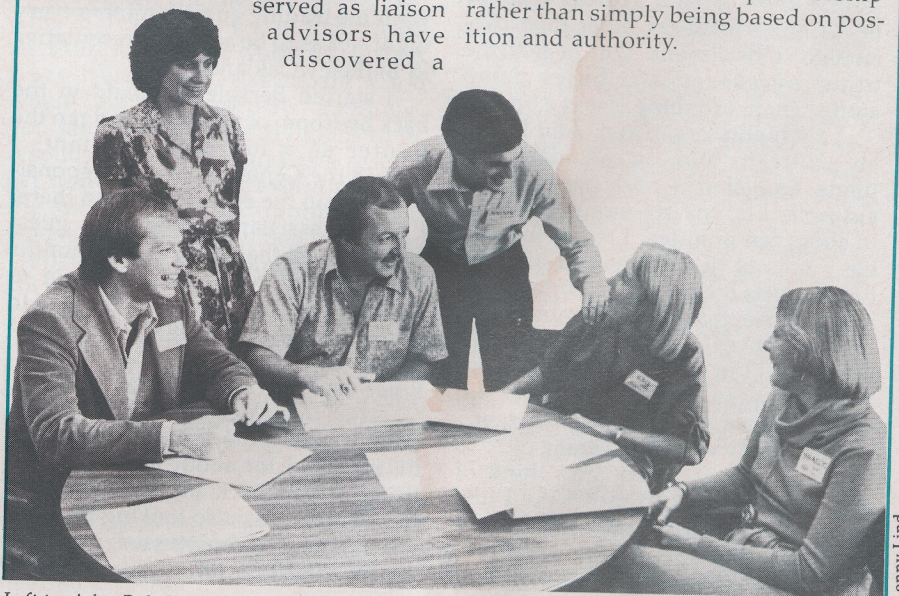
In establishing the liaison system two years ago, Don Cox stated that his intention was to create a space in which the Center managers and their Centers could evolve and expand while working from a condition of partnership and alignment with an experienced advisor rather than being managed directly by a "boss" who had absolute line authority over a group of centers. The liaison advisors also represent the Centers at *est* Central and support the Centers in a variety of ways in getting things to happen for them at "headquarters." As partners of the Center managers, the liaison advisors offer guidance, advice, perspective, encouragement, and whatever else it takes to support the Center managers and the Centers in doing their jobs.

One of the important benefits of this management approach has been that the people at *est* Central who have served as liaison advisors have discovered a

substantial appreciation of, and compassion for, the Centers which they might otherwise not have done.

Each of the six women and men who are now liaison advisors to the Centers and who compose the Centers' Liaison Committee also has a regular, major job at *est*. For instance, Bob Curtis, who is liaison to the Houston, Phoenix, and Seattle Centers, is *est*'s House Counsel, responsible for all legal matters. Kay Curtis, who is liaison to the Philadelphia, Washington, D.C., and Pittsburgh Centers, is manager of *est*'s Planning, Development and Communications Division. Sharon Roe, who is liaison to the Chicago, Denver, and Detroit Centers, is Planning and Communications Manager. Although faced with extremely busy schedules, each liaison advisor creates the time to visit his or her Centers regularly, to be in frequent phone contact with the Center managers, and to represent his or her Centers at the weekly Centers' Liaison Committee meetings.

As *est* continues to expand and the number of Centers grows, it will "out-grow" the liaison system, and a regional manager approach will be required simply because of the large number of Centers involved. Nonetheless, an important "tradition" has been established—management coming from relationship, alignment, and partnership rather than simply being based on position and authority.



Left to right: Bob Curtis; Sheila Pearson; Rich Aikman; Jerome Downes; Kay Curtis; Sharon Roe.

est's First Center Manager

by Elaine Cronin

It occurred to me recently that when people think about Werner, they generally regard him as the first *est* trainer. While that is true, it is also a fact that Werner was the *first Center manager*.

At the beginning of *est* I worked with Werner directly as he began to put together an organization that could deliver the training he had created. He was actually beginning to create the Center concept. Truly, every day was like being in the training and every day I discovered that I could do things I never thought I could do. It was not unusual for me to begin the day at 7:30 AM, happily attempting to handle everything in my "in-basket" before the phones started ringing at 9 AM. From then on the day was a love affair on the telephone — either answering calls about the training or talking to graduates about being in the seminar program. Before I knew it the day was over and it was time to get ready to lead a guest seminar or make announcements in the graduate seminars. One of the highlights of my "24-hour day" was taking the Graduate Records (then held in four or

five small Rolodex files) and sitting with Werner for hours as he went through each and every card and inquired about everyone. It was nothing short of amazing to notice that he knew every graduate and what was happening in their lives. It was obvious to me that Werner loved and cared about each one. I noticed also that he was thorough and complete in everything he did, and that nothing ever escaped his attention. He was interested in making sure that *everything* worked. Three or four times a week he did graduate seminars, and then on the weekends he would do the training in San Francisco, Los Angeles, Aspen, or Hawaii. Werner often remarked that the energy to handle that kind of schedule came from being with the graduates in their seminars. They were inspirational to him.

The space in which Werner operated certainly included responsibility, and beyond. He approached everything with such commitment, such energy and love, that I wanted to do that too—exactly what he was doing. To me it was really the experience of "inspiration." He always had time for everything. He was never too busy to come into the guest seminar and talk

to the guests about the training, or to sit down and talk with a graduate who might have wandered into the office.

Werner expressed that same commitment to his staff, and working with him was an opportunity and a privilege. I always experienced my ability to do whatever was next for me to do—as well as the things that were miles down the road.

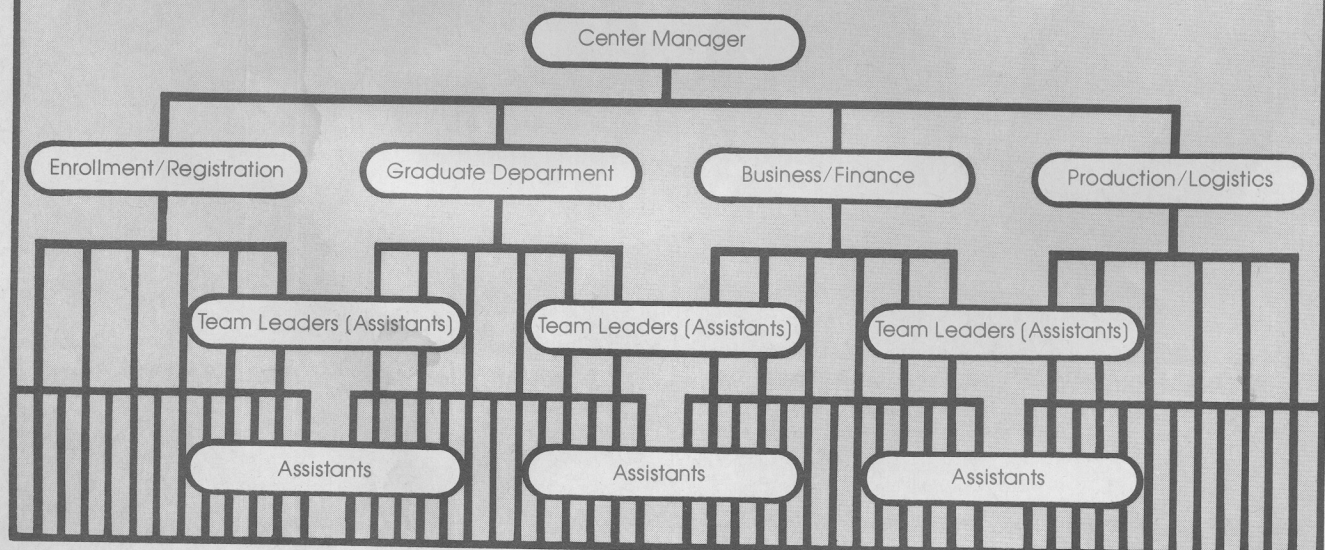
While the concept of an "*est* Center" did not exist at that time, I've often heard Werner say that everything about running a successful Center is in the training. If we look at the 22 existing Centers today, they are clearly modeled after the prototype that Werner created and ran during those early days of *est*. Even today, Werner participates as a full partner with the Center managers in having their Centers work as a source of inspiration, validation, and satisfaction for all of the people who come in contact with them.

Elaine Cronin is the Center manager in Honolulu. She started working with Werner in 1964, became a Center manager in 1975 in Berkeley/Oakland, and has since then managed the Chicago and Seattle Centers as well.

The Structure of an *est* Center

est Centers directly reflect the participation that is shared by staff members and assistants. The number of staff members varies from two in the smallest Center to 11

in the largest, and the number of assistants currently ranges from 36 to 538 per week. Envisioning a medium-sized Center with five staff members and a weekly average of 200 assistants gives you an organization structured like this:



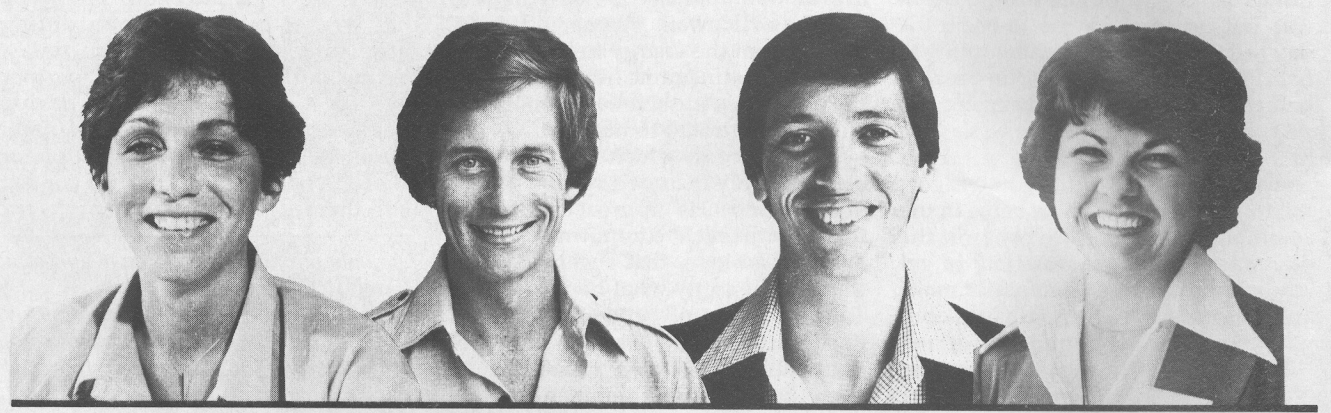
est
Center
Managers



Atlanta
Rex Renfrow

Berkeley/Oakland
Jerome Downes

Boston
Bonnie Simpson

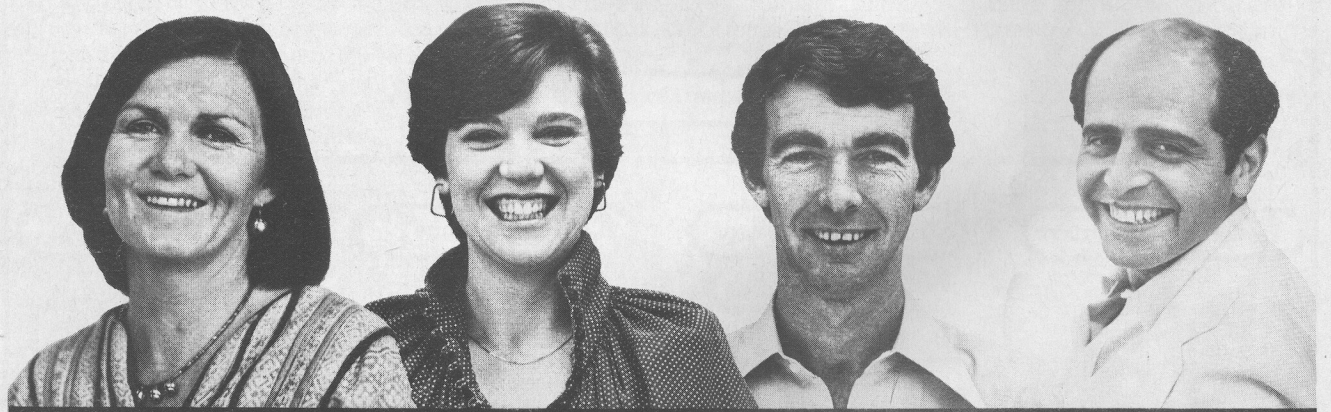


Chicago
Randy Roberts

Dallas/Fort Worth
Jim Selman

Denver
Joe Tanenbaum

Detroit
Nancy Olivo



Honolulu
Elaine Cronin

Houston
Suzanne Palmer

Los Angeles
Dennis Percy

Miami/Fort Lauderdale
David Norris

Photo credits—left to right, top to bottom: Bern-Art Studio, Marty Essex, Barry Shapiro, Joe Gerbosi, Buzzy Drews, Mary Zick, Terry Luke, Bob Sigall, Delaine Good, Scott Cullen, Tom Elliott.



New Jersey
Samuel Gruen



Newport Beach
Sheila Pearson



New York
Tirzah Halperin



Philadelphia
Karen Godett



Phoenix
Lloyd Fickett



Pittsburgh
Lois Perelman



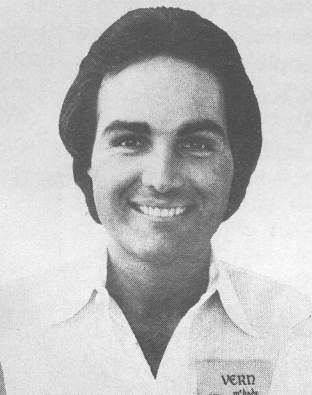
Riverside/Ontario
Barry Pogorel



San Diego
Patti Stevens



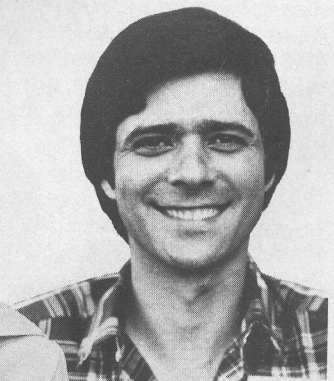
San Francisco
Liza Lloyd



San Jose
Vern McDade



Seattle
Mollie Partridge



Washington, D.C.
Nick Wolfson

Photo credits—left to right, top to bottom: Keith Trumbo, Casey Spencer, Keith Trumbo, Linda Grossman, Susan Peacock, Melvin Rapport, Casey Spencer, Barbara Gay, Kenneth Yamamoto, David Craven, Keith Bailey, Kay Keeler.

A DAY IN THE LIFE OF A CENTER MANAGER

by Vern McDade

As soon as I found out I was going to write this article, the big question was, "Which day should I write about?"

Perhaps I should write about last Friday, which was the culmination of three Special Guest Seminars and a post-training in one week. This was a major task in terms of volume and production in San Jose. It would take the staff and assistants expanding to a whole new level to accomplish what needed to get done to accommodate over 3500 people. Everyone rose to the occasion, and it was inspiring to watch people go beyond what they'd done before. Not only were the events of outstanding quality, but 198 people registered in the training, a figure that broke the all-time record number of enrollments for one week in San Jose.

Then again, I could write about my birthday; that was special enough. On this day, just as I walked in the door, there was my staff—Carol, Evy, Liz, Brigitte, Linda, and Tom—looking very impish, singing Happy Birthday at the top of their lungs. They then presented me with a gift from them and my wife, Patricia. It was a 70-pound professional punching bag and gloves, with a card that read, "Use this, not us; we love you."

Throughout the day, at least 50 assistants wished me Happy Birthday. I could see from the look in their eyes that they really wanted me to get it. What I couldn't figure out was how everyone knew it was my birthday.

As I looked out into the office, Carol and Liz were clearing the team leaders for the guest seminars. Evy and Brigitte were scheduling graduates to assist, and Tom was handling logistics for the seminars that night.

Later that night, as the evening assistants came in,

I was presented with a birthday cake and a sign reading, "We did it!—501 assistants." One month ago, we said it was our intention to double our assistants' program, which was then 250. We spent the next five minutes rejoicing. I called Patricia to tell her it was the best birthday ever and to thank her for being in my life.

As I left to go to the seminars, I spotted a sign near the door reading, "It's Vern's Birthday," and I knew the staff had done it again.

But then, to give you a true perspective of what it's like to be a Center manager, I should tell you about "just an ordinary day..."

Tuesday, this week, I arrived at my office at 9:30 AM and planned out my day. At 10 AM the office opened, and things got moving. I called in our statistics to *est* Central. At 10:30 I met with the staff and went over the plan for each department's day. We had three graduate seminars, four guest seminars, one coffee hour, and a pre-training tonight. After the meeting, we all split up and started what needed to get done. Throughout the day I cleared graduate seminar leaders on their seminars.

At 12:30 I was on a conference call with seven other Center managers and Rich Aikman. We were sharing miracles and I shared that for the month of August the graduates had registered 101 people per week in the San Jose trainings. This was up from

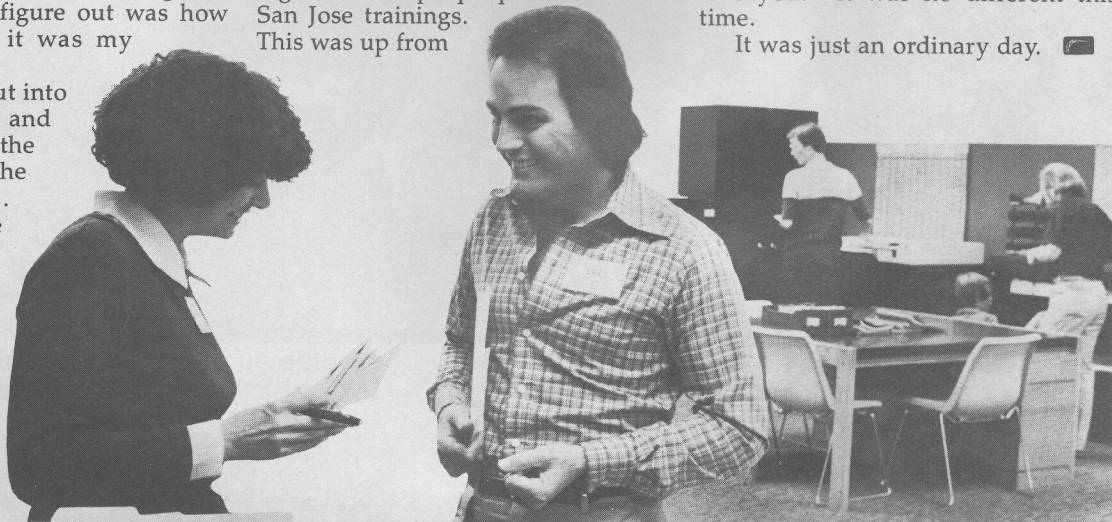
27 per week in January. Rich said, on behalf of Werner, to thank everyone for their work.

During the day things went quickly. While I sat at my desk, planning for next month's Special Guest Seminar, an assistant came in to say he was keeping his agreement to take a vacation from assisting for a month or two, and asked me to thank Werner for the opportunity to make the world work. He shared that he and his sons had been assisting in the same seminar, and that he was amazed at their new relationship. His oldest son, while assisting, had developed into a powerful young man right before his eyes. His younger son, who had had no purpose and had not been doing well at all in school, was now doing beautifully in his college courses and had definite direction in his life. He was thrilled, and as I listened I found I had tears in my eyes. When he was finished, we embraced each other and said, "I love you."

Carol cleared me on who would be leading the guest seminars for the week and, after saying hello to the phone teams, I left to lead a graduate seminar.

Being with the graduates is a very moving thing for me, and somewhere in the seminar I usually think to myself, "Werner, thank you for the relationship I have with these people. I love you." It was no different this time.

It was just an ordinary day. ■



Vern (center) and Dianne Saichek (left) in the San Jose Center.

The Transformation of a Man
Werner Erhard
 The Founding of est



A biography by
 W.W. Bartley, III

Conversion and True Identity

The second of two selections from the forthcoming book

by
William Warren Bartley, III

Conversion in Beverly Hills

It was in an Esalen-oriented context, under the guidance of Bob Hardgrove, that Werner encountered Encounter—and the theories of Maslow and Rogers. To support his own intuition and his reading in the popular works of Hill and Maltz, he now had theoretical arguments and some evidence. He became convinced both by their arguments and by his own experience that philosophy and

psychology had exciting and urgent practical applications, that ordinary people had within them untapped potential—which, if tapped, could release a nurturing satisfaction beyond their highest hopes.

As this happened, he became alarmed by the amount of pretense that he began to discover in his life. "As a result of the work that I had done in motivation, and later in human potential, the patterned behavior in my own life began to free up," Werner explained to me. "What I mean by 'patterned behavior' is one's habitual way of representing oneself, often thought of as 'just the way I am.'"

There is, for example, being funny to avoid an issue, or being outgoing to deflect real contact or intimacy, or always having to have a comment, or the inability to be quiet, the compulsion to fill up all the space with talk. There is also being stupid so as not to get the point, and meaningless social interaction, going through the motions.

"To say that I *became* aware of this kind of thing in my own life as patterned behavior is to imply that I hadn't previously been aware of it. That is so. What had seemed earlier to be just the way I was now clearly revealed itself as patterns or

(Please turn to page 10)

The Graduate Review is pleased to present further excerpts from WERNER ERHARD: The Transformation of a Man, the Founding of est, by William Warren Bartley, III. This first complete biography of Werner was published in October, and is available at bookstores throughout the United States.

Among many other events in a life moving toward transformation, the book describes the disappearance of Jack Rosenberg from Philadelphia in 1960. He left behind his family, changed his name to Werner Erhard, and in the next 12 years, married his second wife, Ellen, explored numerous disciplines, became successful in business, and founded est.

This month's selection from the biography is excerpted from two chapters.

"Conversion in Beverly Hills" describes the circumstances of Werner's life when he was achieving his first major success in business as a regional sales manager for Parents' Magazine Cultural Institute, and beginning to apply to business management what he was learning in his intensive studies in success motivation and self-image psychology.

The "conversion" Werner experienced is what he now identifies as a peak experience, which illuminated his further studies and continued search for "enlightenment."

The second excerpt is taken from a chapter titled "True Identity," and takes up the story of Werner's life seven years later, when he had fully achieved the business success for which he had been train-

ing himself ever since taking on his new identity. By this time, he had given himself an advanced and sophisticated education in philosophy, religion and psychology, and he was actively involved in the human potential movement as an instructor in Mind Dynamics.

Without warning, transformation came to him one morning on a California freeway—a transformation which transcended and lent value to all of his previous studies and realizations. This "transformation" Werner clearly distinguishes from the earlier "peak experience." What followed it was a clear perception of three imperative tasks, one of which was sharing his transformation with others: That sharing became the est training.

—Editor

Reprinted by permission of Clarkson N. Potter, Inc./Publishers. From WERNER ERHARD: The Transformation of a Man, the Founding of est, copyright © 1978 by William Warren Bartley, III.

mechanisms which I happened to have.

"As you break up these patterns, you begin to get in touch with your natural integrity. And as you get in touch with your natural integrity, you break up the patterns more. Thus a beneficent cycle or spiral begins, a spiral which becomes the deadly enemy of pretense....

"My business contributed some of the circumstances under which I began to watch my own pretense and my own patterns in operation. I realized that we were pretending to succeed, whereas in fact we were not. We were getting by—very well—but had no mastery of the situation. We were stringing ourselves and the management along with our good intentions, and our good ideas and plans, but we weren't really executing anything like our potential yet. We weren't creating.

"So I became fascinated by the whole issue. I began to impose on myself—overriding the various techniques and exercises of encounter and of Rogerian and Maltzian

operations from San Francisco to Los Angeles, locating his office in Beverly Hills. From here he continued to manage the same territory, and flew regularly to San Francisco and the other cities where Parents had offices under his supervision. He and Ellen found an apartment on North Clark Street. Ellen was pregnant, and on August 2, their first daughter, Celeste, was born.

Late one evening in early October, he was sitting alone in his office after the staff had gone home. Looking toward the window, and yet not looking out it, he had a mystical experience—or what he now describes, using Maslow's term, as a "peak experience." It was one of those experiences that Maslow says are common among self-actualizing individuals—of profound concentration and intense feeling, of unity, wonder, acceptance, and comprehension.

One of the few things about which philosophers agree is that a mystical experience is ineffable: beyond language and unable to be described—and that it is intolerable that it should

moment in my life when experience broke through the wall of theory and concept that I kept between myself and true experience.

"You can in this sense have a peak experience of anyone or anything," Werner said. "I could for example have a peak experience of *you*. Ordinarily, my experience of you is filtered through my concepts and memories: I experience you through the concept that you are a professor, that you are such and such an age, that you dress a particular way, and so on. I see you as fitting into *my* life in some particular way. I attach a value or importance to you in terms of myself and my projects.

"In a peak experience, all that drops away. My experience of you is no longer mediated by my own position. Who you really are penetrates through the screen of my own conceptual structures and my hierarchy of values. I experience you as you are. And although I am more detached and more objective, I sense you more intensely.

"The peak experience that I had in 1963 was a peak experience of what I call Self. That is perhaps unusual. People are more apt to have peak experiences which are related to other people, or to their work; or related to nature or to art. Such peak experiences are splendid things that may profoundly affect life. Any peak experience carries you out of your ordinary state: you see in a larger context.

"But the peak experience that I had was not related to a person or to my work, not to the ocean or to the sunset or to art, not to any of that. It was a profound sense of Self. I truly experienced *the* Self—not *my* Self: the word 'my' belongs in the world of *concept* about Self, not *experience* of Self. I was carried out of my ordinary state, not merely to another state, but to the context for all states, the context of all contexts.

"Of course in 1963 I didn't have the means to express the matter in this way. Although I had experienced Self, I didn't yet know how to talk about it. It was only later, as I worked through Zen, and Scientology, and other disciplines, that I began to understand the matter better."

Werner looked away, then looked back at me and grinned. "As I say this," he said, "I distrust these words. It is so easy to misunderstand them. People so often get the impression that

"A peak experience is ... a high noon of the spirit, when all shadows disappear."

psychology—the discipline of telling the truth absolutely. Some time early in 1962 I began to tell the truth unflinchingly. If I said that something would happen, you could bet that it would—you could bet everything you owned. When you start to tell the truth, you begin to look at your off-hand remarks, and to examine every single one of them. You begin to notice the lack of fit between the word and the object. You begin to realize that you almost never tell the truth exactly. And you realize that anything less than the truth is a lie: you cannot 'pretty much' tell the truth. To 'pretty much' tell the truth is to lie."

Werner now sees this truth telling as essential preparation for an immensely important experience that he underwent in Beverly Hills in the autumn of 1963. In the spring of that year, he had transferred his base of

be so. So I wanted to ask Werner to tell me about it, and to explain what is involved in a peak experience....

"That is not so easy," he replied. "There is the experience, and then there is the report or explanation of it. In a sense it is absurd even to try to report or explain a peak experience, since such an experience essentially concerns the limitations of reports and explanations. All I can do is talk around the subject.

"A peak experience is, first of all, an *experienced* experience. Now I know that phrase sounds funny, but I use it as a kind of shorthand for referring to the fact that most of what we think of as experience in our lives is highly schematic and conceptual, and so rigidly organized that true experience can rarely break through it. That is, most of what we call experience is in fact not experiential. So this was a



Werner with his family at Franklin House. (Foreground) Erhards: Adair, Celeste, Lynn, Debbie, Werner, Clare, St. John. (Standing) Jack Erhard, Pat Campbell, Andrea Kleibisch, Nathan Rosenberg, Joan Rosenberg, Gail Rosenberger, Harry Rosenberg, Ellen Erhard. (Seated at right) Dorothy Rosenberg, Joe Rosenberg.

there is something anticonceptual and anti-intellectual about this. And that couldn't be further from the truth. A peak experience is not a warm bath of experience where you just feel good. It is not a time when your intellect and your concepts get fuzzy. It is a high noon of the spirit, when all shadows disappear. It is as if you see your concepts stretched to their furthest limits—and worn out. That discipline that I put myself under—of telling the truth unflinchingly—just wore out my concepts.

"So the concepts that you go beyond in a peak experience are concepts that are inadequate and are perceived to be so—not concepts that are so fuzzily perceived that you couldn't begin to say whether they are adequate or not. A peak experience doesn't come in a stupor; it comes in a blaze of clarity."

I asked Werner what were the consequences of this experience.

"Well, that is important," he said. "You know, I had mystical or peak experiences before: for example, just after I graduated from high school, lying on the beach at Atlantic City. But I never did anything with them. They had no real consequences—except perhaps to create within me the space to have a more significant experience of this sort.

"But this new experience had all

sorts of effects. It put me in a quite new state of being. For one thing, it made my life magical for a while. My ordinary experience totally altered. It was as if it just never rained where I was. I was in incredible shape personally, and my organization became incredible too. The people who worked with me transcended themselves. Now I had people with whom I could share what was happening with me.

"Quite apart from giving a lyrical, magical cast to my life," Werner continued, "my experience had the effect of reorganizing my values. Until then, I had functioned from the values with which I had grown up, chief amongst which was the idea of success and security, of making it—of getting to the top of the pile of bodies.

"Afterward, I saw the folly of merely making it. I saw the stupidity and hypocrisy of my conventional values. I began to get the kind of skeptical head—skeptical of reality, skeptical of convention—that is attributed to people from the drug scene—to many of whom similar things obviously happened.

"Such a shift in values is also typical of religious conversion," Werner reflected. "It can also happen when people begin to meditate—or find a guru.

"Of course, I had been gradually giving up my old values anyway. My

focus had already shifted from success to growth under the influence of Maslow and Rogers. But everything that I had been doing gradually, suddenly culminated in that experience. I was in the success business, and suddenly realized that life is not about success. Life had come to be about fulfillment and satisfaction.

"At the time, the only metaphors I had to explain what had happened to me were psychological, moral, and religious. The experience was truly a conversion experience. The word 'conversion' is often applied narrowly to religious experience—whereas in fact it belongs across the spectrum. Chiefly, it is a death of one's old values, and a rebirth with new values. Those things that previously were important are no longer so. I could still enjoy material things, but they no longer held any meaning for me for their own sakes.

"I made a mistake in interpreting and describing this first peak experience," Werner said. "I supposed that I had got what people refer to when they speak of enlightenment. So I called it enlightenment. Years later, I saw that it was not enlightenment; it was conversion. Yet this mistake was fortunate in its way. It kindled my interest in those disciplines and practices that cultivate the search for enlightenment."

(Please turn to page 14)

Once Upon a Freeway

On a midweek morning in March 1971, Werner Erhard walked casually to the car outside his home in Corte Madera, north of San Francisco. He was whistling a popular tune and thinking of the day before him. He planned to drive to his office, across the bay in San Francisco, where he was to lead a meeting of Grolier sales managers.

He was thirty-five years old now, and was growing a bit full at the waistline, but this was neatly concealed by his vest and tie. He took off his jacket, folded it, and laid it carefully on the seat. Then he walked to the front of the car. He was driving Ellen's black Mustang, and the fender had been crushed the day before, when someone backed into the car when she was shopping at the supermarket. He inspected the damage, kicked the fender lightly, and got into the car. He lit a cigarette, started the engine, and drove away toward the freeway.

Like many other commuters on that Marin County highway that morning, he was a pillar of the community, a successful businessman with a substantial income. Indeed, he now had two businesses—Grolier and Mind Dynamics. Unlike most other commuters, he had been pushed and pulled, buffed and polished, by several dozen disciplines, Eastern and Western, and was learned in both their theories and their practices. Although he did not yet know who he really was—and was meanwhile a sort of impostor—had he been asked about the Zen or Scientology accounts of Mind, he would have given a detailed and witty disclosure about them.

There was not a trace about him of neurotic or destructive behavior. He emanated healthy confidence and good feeling. People brightened up in his presence. He was aggressive, charming, warm, supportive, and generous almost to a fault. A man of intense calm, he showed not a sign of resentment or guilt. He was a good organizer, an effective and rapid thinker. He was also a man of his word, respected and trusted by all his associates, with a devoted staff, several of whose members had been with

him for years.

He was also a man of surprises. He lived, in a good-humored way, in a state of chronic potentiality. Never satisfied with what he had been or was, ever hopeful of the future, ever changing, ever growing, ever becoming more conscious, ever filling his human potential, he lived in a state of constant alteration. Not a saint in India would have been impressed.

Somewhere between Corte Madera and the Golden Gate Bridge, the man in the car on the freeway was transformed: the individual who emerged from the Mustang in San Francisco a half hour later was a different kind of being. Werner had had an extraordinary experience, and found what he had been searching for, in one discipline after another, for nearly eight years.

I met with him to ask who, what, when, where, why, how.

"What happened? How did it happen?" Werner asked. "To relate the experience to time and place is to falsify it. It did not happen in time and space. Either I am inadequate to explain what happened or it simply cannot be explained in words. Or both. All my efforts to put it into words damage it.

"What happened had no form. It was timeless, unbounded, ineffable, beyond language. There were no words attached to it, no emotions or

to learn things. I was sure that there was some one thing that I didn't know, and that if I could find it out, I would be all right. I was sure that there was a secret, and I was determined to find it.

"Then this happened—and I realized that I knew nothing. I realized that everything I knew was skewed toward some end. I saw that the fundamental skew to all knowledge, and to unenlightened mind, is survival, or, as I put it then, success. All my knowledge up to then had been skewed toward success, toward making it, toward self-realization, toward all the goals, from material to mystical.

"In the next instant—after I realized that I knew nothing—I realized that I knew everything. All the things that I had ever heard, and read, and all those hours of practice, suddenly fell into place. It was so stupidly, blindingly simple that I could not believe it. I saw that there were no hidden meanings, that everything was just the way that it is, and that I was already all right. All that knowledge that I had amassed just obscured the simplicity, the truth, the suchness, the thussness of it all.

"I saw that everything was going to be all right. It was all right; it always had been all right; it always would be all right—no matter what happened. I didn't just think this: suddenly I knew it. Not only was I no longer concerned about success; I was no longer even

"It was all over for Werner Erhard. And yet now ... I could use that particular personality ... as a way to express the Self."

feelings, no attitudes, no bodily sensations. What came from it, of course, formed itself into feelings and emotions and words, and finally into an altered process of life itself. But that is like saying that the hole in the sand looks like the stick that you made the hole with. Holes in the sand and sticks are worlds apart. To put what happened into language would be like trying to describe a stick by telling you about the hole in the sand.

"Part of it was the realization that I knew nothing. I was aghast at that. For I had spent most of my life trying

concerned about achieving satisfaction. I was satisfied. I was no longer concerned with my reputation; I was concerned only with the truth.

"I realized that I was not my emotions or thoughts. I was not my ideas, my intellect, my perceptions, my beliefs. I was not what I did or accomplished or achieved. Or hadn't achieved. I was not what I had done right—or what I had done wrong. I was not what I had been labeled—by myself or others. All these identifications cut me off from experience, from living. I was none of these.

"I was simply the space, the creator, the source of all that stuff. I experienced Self as Self in a direct and unmediated way. I didn't just experience Self: *I became Self*. Suddenly I held all the information, the content, in my life in a new way, from a new mode, a new context. I knew it from my experience and not from having learned it. It was an unmistakable recognition that I was, am, and always will be the source of my experience.

"Experience," Werner said, "is simply evidence that I am here. It is not who I am. I am *I am*. It is as if the Self is the projector, and everything else is the movie. Before the transformation, I could only recognize myself by seeing the movie. Now I saw that I am prior to or transcendent to all that.

"I no longer thought of myself as the person named Werner Erhard, the person who did all that stuff. I was no longer the one who had all the experiences I had as a child. I was not identified by my 'false identity' any more than by my 'true identity.' All identities were false.

"I suddenly saw myself on a level that had nothing to do with either Jack Rosenberg or Werner Erhard. I saw that everything is just the way it is—and the way it isn't. There was no longer any need to try to be Werner Erhard and try not to be Jack Rosenberg. Werner Erhard was a concept—just like Jack Rosenberg.

"Nor was I my Mind, patterned unconsciously, as it was, on identities taken over from my mother and father. I was whole and complete as I was, and I now could accept the whole truth about myself. For I was its source. I found enlightenment, truth, and true self all at once.

"I had reached the end. It was all over for Werner Erhard."

Was this enlightenment?

Werner sometimes calls it so, yet has expressed two reservations. First, the connotations of the word "enlightenment" suggest a kind of Eastern mysticism, whereas, as he puts it, "I don't require that context." Second, the transformation that he underwent was not in itself so much an *experience*, as a shift of the context in which he held all content and all process, including experience. Hence he sees what happened in 1963 as a "peak experience," and what happened in 1971 as a "transformation," and prefers not to use the word "enlightenment" at all.



Werner conducting a seminar several years ago.

Three Tasks

Werner never reached the Grolier meeting that morning. He drove to Twin Peaks, overlooking San Francisco, and walked there for several hours, reflecting on what had happened and revising the training that he was doing in its light.

"That afternoon I saw that I had to do three things," he told me. "First, I had to share what had happened to me with others. I know that the idea of sharing such an experience puzzles some people, but that is because experiences of this sort are misunderstood. Having come to believe what is sometimes said about the inefability of such experiences, people reach the conclusion that what cannot be described cannot be shared or communicated either. But it *can* be! You can't do this in the ordinary sense of communication: I can't have it and give it to you. But I can communicate in a way so that you get an opportunity to realize that you have it yourself already. Essentially, this is what the *est* training was developed to do. It provides a setting in which this kind of sharing takes place.

"Second, I saw that I had to take responsibility for my own ego, so that my transformation would not turn into just another ego trip. I had destroyed my previous experience by holding it incorrectly—by believing it and being righteous about it. I was concerned that I might do that again.

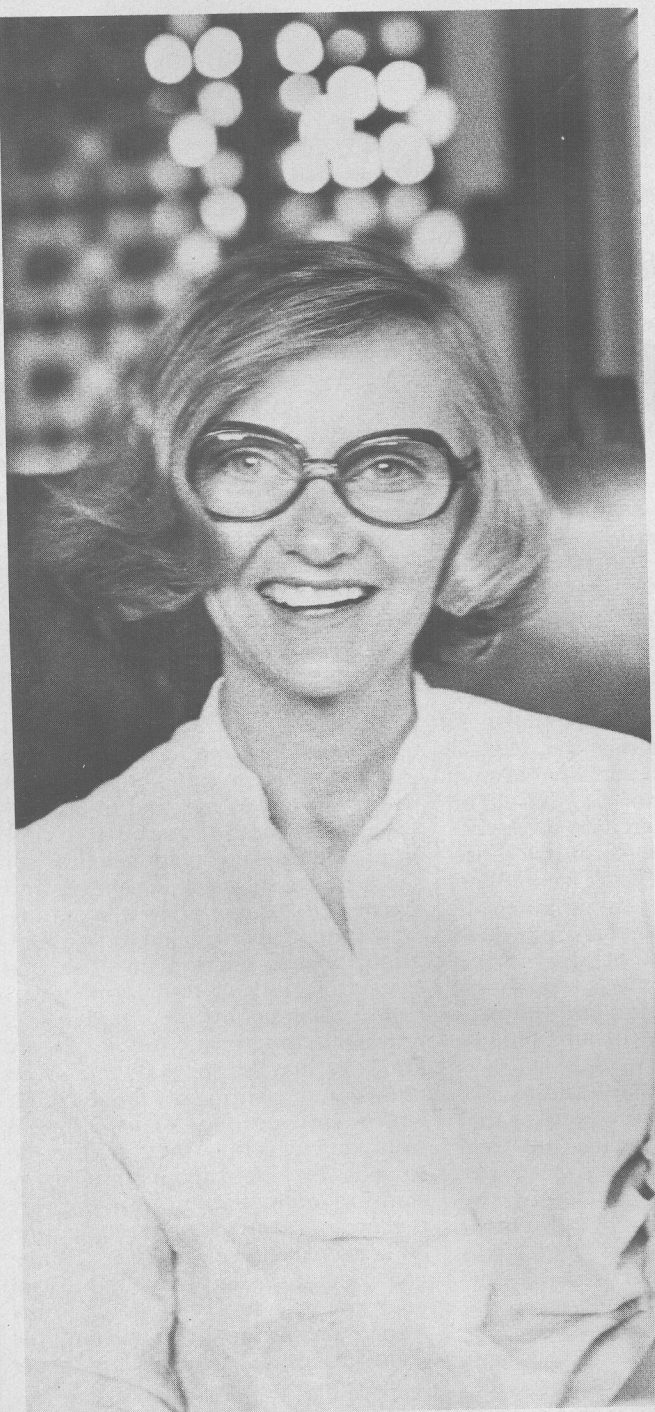
"What resolved this worry was realizing that it is ultimate ego to suppose that that can function without ego. I saw that I could let my ego be,

and that when I did so, it would let me be. It would no longer impede me. Instead of my ego's running the show, I could run the show. It was a matter of my being willing to be at cause with my own ego, to hold it as something that belonged to me—not to resist or try to get rid of it, not to try to prove that I didn't have one, not fall into it, submit to it, or let it run me. Now this was a matter, in part, of taking responsibility for Jack Rosenberg and for Werner Erhard. It was all over for Werner Erhard. And yet now, for the first time, I could use that particular personality, Werner Erhard, as a means of expression, as a way to express the Self.

"That brings me to the third task that I saw for myself. To share what had happened to me, and to take responsibility for my ego, I had to confront and to take responsibility for those things that Jack Rosenberg and Werner Erhard had done from an untransformed space. I had to acknowledge those aspects of my life that came from lack of transformation. I had to 'clean up' my life. I had to acknowledge and correct the lies in my life. I saw that the lies that I told about others—my wanting my family, or Ellen, or anyone else, to be different from the way that they are—came from lies that I told about myself—my wanting to be different from the way that I was. All attachments come from lying about who you really are. When you don't have any real identity of your own—when you don't know who you really are—you will fault the identity of others. You won't grant beingness to others as they are." ■

Graduates Making a Difference

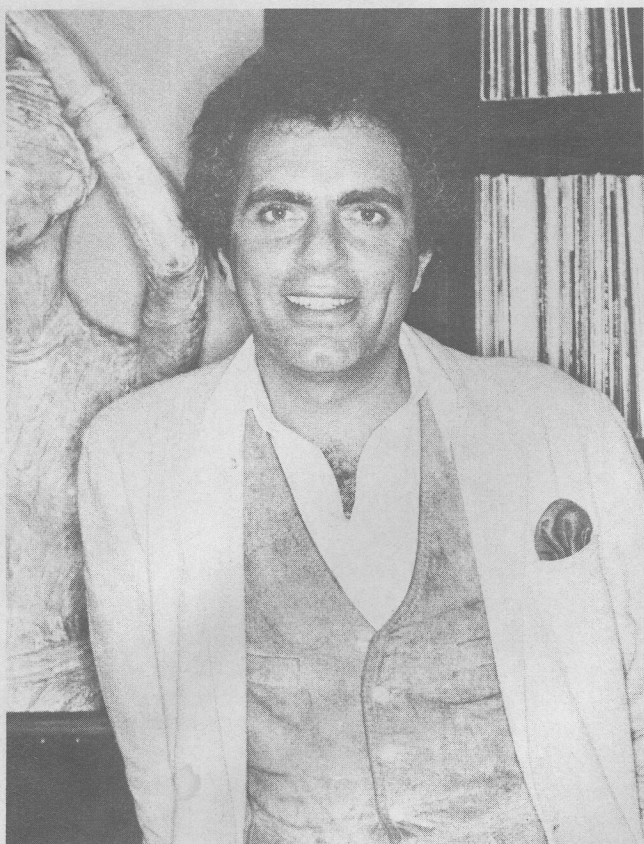
Bob Sigall



Sister Joan Madden

Sister Joan Madden has added a fourth R to her elementary school's curriculum. Instead of the main emphasis being put on reading, writing and 'rithmetic, the purpose of Our Lady of Sorrows School in Hawaii is to educate by providing an environment in which the children become more responsible, more respectful, more resourceful and more responsive. "Our purpose is still to teach the three R's, but the way we do it here is to clear parents, teachers and pupils of their barriers to learning them," Joan says. She started the school in 1962, running it on traditional lines until, in 1972, she switched the program to one of individual education. Based on the psychology of Alfred Adler, the school takes pupils as individuals, "so you're not your mind, not your body, and not the sum of those parts. You're more than that," she says. The children, ranging in age from 2 to 13, are given the choice of learning or not learning. "They have the right to choose not to learn, and nobody is lying about it. Therefore, the only way you can be in a classroom learning here is if that's where you've chosen to be. What we do is really bless the children in dropping out early, if that is what they want to do, because out of our experience, that is the fastest way that they come around to owning their education, thereby participating fully and taking full responsibility for it cheerfully and willingly." In 1974, Joan took the *est* training. "Before that, I knew the experience I was having here, but I didn't have the vocabulary to express it. It's been of tremendous value," she says, "particularly in training staff, and it has just so advanced the whole business of being responsible." Before a child is accepted into her school, parents are required to take an eight-week parenting course. "I tell the parents that when their children learned to walk, they didn't teach them. What they did was put something across the stairways and a rug on the floor and make it safe for them to fall down. What we do here is make it safe for the children to break their agreements. It's appropriate for adults to keep their agreements, just as it's appropriate for children to break theirs so they can discover for themselves which way they want to live their lives. It's not enough that they keep agreements. They must *value* keeping them." Eventually, of course, the children must leave the Our Lady of Sorrows School and go on to high school. Do these children, I asked Joan, have any difficulty adapting to a more rigid, traditional system? "Absolutely not," she replies. "These children are totally reality-oriented." That's the example she has set them.

Keith Trumbo



Frank Natale

Frank Natale was a drug addict until he was rehabilitated at Synanon in Northern California. From that experience, he learned that an addict could be supported in kicking his own habit, and he returned to his home town and co-founded the Phoenix House in New York (where there are now five Phoenix House facilities) in a tenement on Manhattan's Upper West Side. Phoenix House is the largest therapeutic drug community in the world. "My purpose was to provide the kind of treatment that was available to me as a middle-class kid to those who couldn't afford it," Frank says. What distinguishes Phoenix House from most other drug-free programs is that Phoenix House trains ex-abusers to work with others who have drug-related problems. "That was my first interest in *est*," Frank told me. "I was having difficulty putting large numbers of people through educational processes simultaneously. I did *est* so that I could steal its techniques. I didn't even have to." He laughs. "It was beautiful, because the trainer said if you worked in the field you could use anything you wanted, as long as you didn't call it *est*." Everything people do at Phoenix House is purposeful. "We use old facilities on purpose, so that they can renovate them—when they pass the room they painted the wall of, or laid the floor in, it is theirs. *They* did it. It wasn't the taxpayers' dollar. We get them into themselves so that they may celebrate their minds and their bodies. That's what we're about," says Frank. "Getting them in touch with who they are."

Ian Anderson



Gayle Martin

As a six-year-old growing up in Houston, Texas, Gayle Martin knew right from her first lesson that she wanted to be a concert pianist. Twenty years down the line, she became the third American woman ever to make the finals of the Tchaikovsky International Piano Competition in the USSR. Somewhere in those intervening years, though, she had given up her dream. "I got in touch again with my complete commitment while doing the Graduate Review Training in January," she says. Gayle had only four months to prepare for the competition. "I changed the context from being impossible to being outrageous! People always said, 'Oh, you have such potential. If only you'd practice.' But at that time I was practicing so much that my right arm gave out and I couldn't practice at all." At last, Gayle had a *good* excuse. "I had the choice of using it or of holding it as an interesting consideration." Because of her choice, she made it to the competition (which is held once every four years in Moscow). "It was the first time I've been so clearly at cause. I had the *experience* of creating a miracle." The public excitement over Gayle's achievement in reaching the competition finals has subsided, and Gayle has to ask herself what to do next. She teaches part-time at New York University, and obviously she wants to participate more as a concert pianist, and that means more concerts—commitments that keep stretching her abilities. "When you are reaching toward that top echelon, you have to think like a trainer. My purpose is to serve people and to awaken them to who they are through music."

Interviews by Wendy Van der Horst



The Holiday Hospital Project

Having the Spirit of
the Holiday Season Come Alive

A favorite holiday tradition for many of us is getting together with family. The Holiday Hospital Project holds the opportunity to expand who your family includes.

The project is organized and managed each year entirely by graduates who contribute their time and energy. Their vitality makes the project work.

People experience tremendous value and joy in their lives out of participating in the project. Here's what some of them have said:

"It was wonderful being part of the gift wrapping team and thrilling to anticipate people's joy when they opened their presents."

"I spent the day with children. When I saw the radiance in their eyes after our visit, I knew I would never be the same again."

"I've participated in The Holiday Hospital Project for five years. It adds so much to my experience of Christmas, I wouldn't miss it!"



Jeffrey Abrams



Kenneth Yamamoto



Jeffrey Roe



Kenneth Yamamoto



Jeffrey Roe



Jeffrey Roe



Jeffrey Roe

"It was so satisfying to know that just the few minutes you spent with people on Christmas day will be with them all year long."

You can assist in a real way for The Holiday Hospital Project. Right now in every *est* Center, Christmas and Hanukkah have already started. Committees are formed and gift purchasing is about to begin for the more than 50,000 people that graduates will visit this December.

After all the gifts are delivered, everyone gets together for a big holiday meal and celebration. The whole experience is about feeling you are part of, and absolutely loved by, a very large family—all of humanity.



Kenneth Yamamoto



Jeffrey Roe

You are Invited to Participate

• Call your *est* Center today to assist on any or all of these committees:

Hospital contact	Publicity
Gift purchasing	Gift delivery
Gift wrapping	Christmas
Finance	dinner party
Assistants	

• You can also make your donation now. You can contribute whatever you like, up to \$3.00. Make your check payable to the Holiday Hospital Project and mail it to your *est* Center.

Remember: As of November 1st, there will be only 55 days until Christmas!

News of The Hunger Project

THE HUNGER PROJECT Announces THE SECOND ANNUAL HUNGER PROJECT FAST TUESDAY, NOVEMBER 14TH, 1978

Creating the end of hunger and starvation as an idea whose time has come.

FASTING — ONE DEMONSTRATION OF COMMITMENT

Fasting on November 14th is an opportunity for reaffirmation—to affirm your experience of being responsible for the context: the end of the persistence of hunger and starvation by 1997; to move beyond the gestures; to give up going through the motions; and to make your commitment to participation in ending hunger real and evident in your life.

Last November 14th, more than 50,000 people—people who have taken the *est* training and people who have not—went without food for a 24-hour period as an expression of their commitment to end hunger. This year more than a quarter of a million people from all over the world will be fasting. Through your participation in the fast, you have the opportunity to experience alignment with these people, with the hungry of the world, and with all people who are committed to seeing this pernicious and persistent enemy of mankind eliminated.

If you are enrolled in The Hunger Project, use the fast to re-source your original commitment. If you have not enrolled in The Hunger Project, look at your experience of the unnecessary persistence of hunger, and ask yourself if you are willing to be the source of it ending. Then enroll in The Hunger Project, and fast on Tuesday, November 14th. *You make the difference.*

INFORMATION AND GUIDELINES FOR FASTING

1. A fast is abstaining from food and alcohol for a specific length of time. You may also participate by undertaking a partial fast or altering your diet by giving up particular foods—or in any way that would work for you.
2. A day-long fast can last from rising in the morning through going to bed at night, or you may choose to break your fast at midnight, particularly if you want to share in breakfast activities the night of the 14th.
3. Drinking plenty of fluids during the day is recommended. You may choose to drink juices or milk, or you may want to drink only water.
4. Children may also fast if their parents consider it appropriate and if they are in good health. They should drink milk or juice. Some children may want to give up only certain foods for the day, such as sweets.
5. If there is any question about your health, please consult your physician before embarking on the fast.

FAST AND DONATE

The day of fasting is also an opportunity for you to express your responsibility for the financial viability of The Hunger Project. One way of doing this is to donate the amount you normally spend on food and drink that day, or any other amount you choose, to The Hunger Project. Even if you do not fast, you may make a donation.

All donations to The Hunger Project are tax deductible.

HOW TO ENROLL

To enroll in The Hunger Project, fill out a Hunger Project enrollment card and mail it to The Hunger Project. (Enrollment cards are available at all *est* Centers and seminars, and through local Hunger Project committees.)

If you are not sure whether or not you are enrolled, fill out an enrollment card and write "possible duplicate" on it.

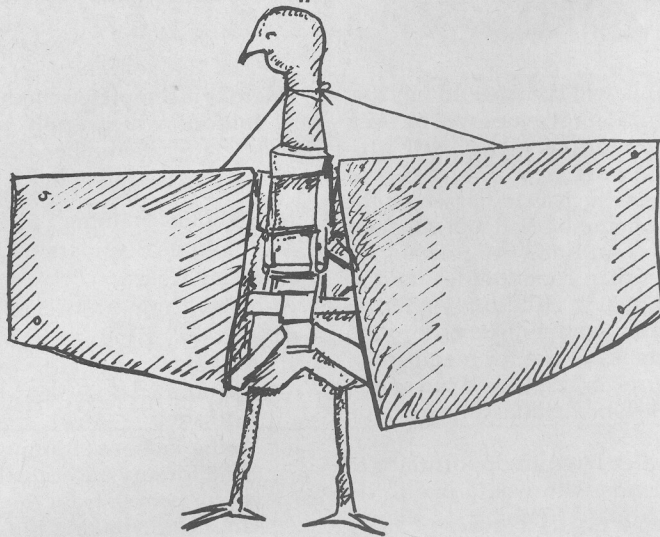
Filling out an enrollment card is a personal expression that you are willing to be responsible for creating the end of hunger and starvation on our planet by 1997. Once you are enrolled in The Hunger Project, you will receive regular communication from The Hunger Project, including *A Shift in the Wind*, The Hunger Project quarterly newspaper.

—Joan Holmes
Manager, The Hunger Project

BULLETIN BOARD (Continued from page 21)

Unnatural Acts Series

#1



BIRD TRYING
TO FLY LIKE A MAN

© 1977 Jon Pearson

NEWS FROM THE CENTERS

San Francisco

On the heels of August, the largest enrollment month in *est's* history, the graduates of this city celebrated by holding one of the biggest and most successful events they've ever had. The September Special Guest Seminar—the first SGS that the San Francisco Center has ever, on its own, produced at the Masonic Auditorium—was filled to capacity by almost 3200 graduates and their friends. The excitement and love generated there was clearly a reflection of the San Francisco graduates sharing themselves with their friends and relatives.

New York

The most recent Graduate Review Training in New York ended with an experience of family, trust, and certainty—along with an unusual and unplanned finale. After the meal break late Sunday night, trainer Randy McNamara stepped to the front of the room and announced that the Review was over, that there was a fire in the hotel, and that everyone should file out immediately and quietly. Graduates streaming out of the room

were met by billows of smoke in the lobby. Once outside, the logistics assistants directed traffic while Randy mounted the bumper of a parked car to remind everyone about the post training. One staff member went to the back kitchen corridor, which was filled with smoke, and found an assistant still on his security post guarding the door to the training room, with one wary eye on the advancing smoke. The hotel was on fire—and the space was safe.

London

The oddest Guest Seminar announcement to date appeared in the *London Evening Standard* on August 3rd, at the end of a fairly skeptical story titled, "The odd *est* show in town." At the end of the story was a single paragraph in prominent boldface type: "There is a Guest Seminar tonight at the London Press Centre in Shoe Lane at 8:00 PM, where Laurel Scheaf, first president of *est*, will tell you for 50p what it is to transform the quality of your life."

KEEP YOUR GRADUATE RECORDS ACCURATE

Has your copy of *The Graduate Review* ever been mailed to the wrong

address? Have you ever not been called and, as a result, missed a special event or an opportunity to assist? Many of these miscommunications are due to inaccurate or incomplete graduate records.

You can support *est's* working for you by making sure that your records are complete and accurate, and by informing your *est* Center of any changes as they occur. (You can use the form on the back page of *The Graduate Review*.)

Some graduates have let us know that their communications about record changes have not been acted on quickly. It normally takes about six weeks for the changes you send in to be processed and reflected in your records and the communications you receive from *est*. Thank you for your willingness to keep your records complete, accurate, and up-to-date.

INDIA TRAININGS IN BOMBAY AND NEW DELHI

India's first *est* Standard Training in Bombay on November 11/12, 18/19, will be followed by a New Delhi training scheduled for January 13/14, 20/21, for which space is still available.

Indian graduates who want to support the India trainings are invited to contact India Trainings, *est* Central, 765 California Street, San Francisco, CA 94108 (415) 391-9911.

The Graduate Review

Editor—John Poppy
Manager, Creative Department—
Barbara Downs
Managing Editor—Clarke L'Amoreaux
Features Editor—Bob Alman
Events Editor—Sharon Roe
Events Writer—Judy Oringer
Editorial Art Director—
Jo Fielder
Events Art Director—
Roger Handal
Artist—Annie de Jong
Production Manager—
Joseph Cowles
Contributing Editors—
Brian Van der Horst
Wendy Van der Horst

Please send your communications to:

The Graduate Review
765 California Street
San Francisco, CA 94108

Communications to Werner should be mailed directly to Werner Erhard at the same address.

Moving?

We want your *Graduate Review* to reach you—and we don't want to waste money. The Post Office now charges 25¢ for each returned copy.

Please print your **NEW** information below and send the top portion of this page to your local *est* Center. Center addresses and phone numbers can be found on page 23 of this issue.

(Please allow six weeks processing time.)

Name _____

Street Address _____

City _____

State _____ Zip Code _____
() ()

Home Phone _____ Work Phone _____



P.O. Box 42789
San Francisco, CA 94142

(Please note. This address is for Postal Service use only. Address all communications to est, 765 California Street, San Francisco, CA 94108.)

**ADDRESS CORRECTION
REQUESTED**

**FORWARDING AND
RETURN POSTAGE
GUARANTEED**

Bulk Rate
U.S. Postage Paid
est, an educational corporation

072715BUR-3-78280-11.78-NJ
PAT BURNSIDE
RD 2 15 FRANCISCO DR
NEWTON NJ 07860 #

Kenneth Yamamoto



Special Guest Seminars in November

Getting What You Really Want out of Life

*"The quality of life does not depend
upon the circumstances."*

Werner

A few assumptions most of us make about experiencing satisfaction in life:

- We've got to have exactly what we want in order to be satisfied (*i.e.*, money, a good relationship, a job, etc.)
- There just isn't enough satisfaction to go around
- Some people have it, some people don't
- It's foolish to think you can experience satisfaction in your life at all times.

What is available to people in the training, however, is the remarkable discovery that the source of satisfaction is yourself, and that satisfaction doesn't depend on your circumstances. You can *come from* being satisfied, whole, and complete in life, and you can bring that experience into everything you do and have.

At the November Special Guest Seminars the speakers will focus on this dramatic shift in the way you can

experience living. The seminars are an opportunity to see the contribution the *est* training makes to people and their ability to create for themselves the experience of love, health, happiness and full satisfaction.

Come and bring everyone with whom you'd like to share the training—or just come yourself. The evening will provide more than merely another "interesting" discussion about satisfaction and getting what you really want in life. It will be a chance for your guests to discover whether they can use the *est* training to make a contribution to the quality of their own lives.

Tickets are available in graduate seminars or by calling your *est* Center (phone numbers appear on page 23). A \$1 donation to The *est* Foundation is requested. We look forward to being there with you and your guests.

East Coast Special Guest Seminars in November

Boston
Wednesday, November 15th
John Hancock Hall

Miami/Fort Lauderdale
Tuesday, November 21st
Carillon Hotel (Miami Beach)

New Jersey
Tuesday, November 28th
Landmark Inn (Woodbridge)

New York
Wednesday, November 29th
Avery Fisher Hall

Pittsburgh
Tuesday, November 21st
Pittsburgh Hilton Hotel

Washington, D.C.
Tuesday, November 21st
Washington Hilton Hotel

All of these Special Guest Seminars start at 8:00 PM.