

— *The HSL Workshop* —

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The two objectives of this workshop are to provide the participants with tools and hands-on experience to —

**Objective-1: The “Hizzle” (HSL Practice)**

Manifest, clarify, and continuously improve generative relationships with Self, Other, and the Whole — optimizing personal, interpersonal, and organizational relationships, processes, and practices.

**Objective-2: The “Highest Calling” (Legacy Practice)**

Define and align “highest aspirations” at the personal, interpersonal, and organizational level — while integrating the natural self-interest of each level with the well-being of the whole.

**WORKSHOP — AGENDA**

**Preliminaries. [15 minutes]**

1. Introductions
2. Community Capacity-Building Exercise
3. Framing

**Objective-1. [2 Hours 30 minutes]**

1. The “Hizzle” — HSL on The Legacy Practice “Highest Calling” Inquiries
2. Reflection (Personal & Group)
3. HSL Practice Action Plan
4. Legacy Practice Action Plan

**Break. 15 minutes]**

**Dinner Party. [3 Hours]**

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# HSL WORKBOOK

This workshop is based on a wisdom transmission from the Dalai Lama that holds that:

*“All people want and need to be Heard, Seen and Loved” (HSL).*

— *In That Order* —

When the HSL need is thwarted — mischief occurs. We experience suffering as signaled by fear and reacted to as the samadhi of anger.

There are six insights associated with the application of this wisdom transmission —

The **First Insight** is that “fear” has the physiologically useful purpose of bringing attention to an awareness that “something is not right”; and that “anger” has the physiologically useful purpose of directing attention to a single point focus (samadhi). They are both natural mechanisms of human consciousness evolved to increase our alertness, awareness, and responsiveness to conditions and conditioning. They serve as a set of stimulus and response systems.

The **Second Insight** is that suffering and polarization occur when people experience not being Heard, Seen, and/or Loved (HSL) — in that dependent sequential order.

Applying an HSL diagnosis model to the Dalai Lama’s insight that — “Everyone wants and needs to be Heard, Seen and Loved”, I observe that:

- *When a person is “Shouting or Deafeningly Silent” — they are feeling Unheard*
- *When a person is “Bullying | Intimidating or Shy” — they are feeling Unseen*
- *When a person does “Come Here — Go Away (isolating)” — they are feeling Unloved*

## HSL DIAGNOSTIC MODEL

| DIAGNOSTIC   | NOT HEARD  | NOT SEEN   | NOT LOVED   |
|--------------|--|--|---|
| BEHAVIOR     | Shouting or Deafeningly Silent                                   | Bullying and/or Intimidating; Shy and/or Hiding                              | “Come Here — Go Away” isolating type of dynamics  |
| HSL Response | Sympathetic deep inquiry with listening for clarity and learning | Empathetic feedback and inquiry for deep understanding and shared connection | “Presence” or “unconditional love” is the unconditional “gifting” of your awareness, attention, understanding, mindfulness — “Compassion” |

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My observation is that when polarizing behaviors and/or conversations are occurring, the participants are exhibiting the behavior modes that the HSL diagnoses describe.

The **Third Insight** is that where issues and/or behaviors are polarizing — “Segregation” versus “Integration,” or “Pro-Life” versus “Pro-Choice” — the wrong internal and communicated conversations are occurring, and people are faced with having to make equally wrong analyses and choices.

The HSL practice can lead to a more culturally mature dynamic by increasing the overall experience of interconnectedness and creativity; decreasing the tendency of falling into a “Unity Fallacy” where there is confusion regarding “Wholeness” (multiplicity) with “Oneness” (singularity) — thus forgetting that the converse of “Unity” (oneness or singularity) is “Wholeness” (multiplicity or diversity) --> not separateness or uniformity (sameness); and decreasing the tendency of falling into a Separation Fallacy that supposes that it is possible and/or desirable to view oneself as independent from the systems of relationships and dynamics that one is engaged in (observer, witness, act in or upon, hold space for, . . . ) — calling for one to be “independent” of other people, a proposition which for me is a physical and meta-physical impossibility.

The **Fourth Insight** is that beneath the polarity lies shared values, concerns, and suffering. These shared experiences are discovered through the practice of HSL.

The **Fifth Insight** is that when conversations and behaviors are initiated from discernment and actualization of discovered shared higher purpose and values — then polarities dissolve in the pursuit of identifying and addressing the underlying causes and conditions of the polarizing behaviors and/or communications. These conversations and behaviors, in actuality, are open space for each participant to be Heard, Seen, and Loved.

And the **Sixth Insight** is that when I am most “Present”, I am most loving. When you are most “Present” to me, I feel most loved by you. My observation is that in my life story, I have felt most loved when I have experienced others as being fully “Present” to me — unconditionally giving me the “Gift” of their awareness, attention, understanding, mindfulness, and compassion. And I have felt most loving when I have chosen to give the “Gift” of my awareness, attention, understanding, mindfulness, and compassion to others.

**Living from the experience of interconnectedness** — of fellowship, community, humanity, and Agape — is a mutual act of discovering each others higher purpose and shared values through the practice of HSL with ourselves and each other. It leads to positive generative action in which we can experience a co-creation of a better world in the small and/or the large.

**So, I have an invitation for you:**

To conduct the experiments — in however the form feels right to you — and then share your process, results, and insights with me and each other so that we can mutually refine the practice of HSL.

## **NOTES ON “HSL PRACTICE”:**

In 2001, the Dalai Lama’s gave a simple yet profound teaching — “Everyone needs to feel heard, seen and loved”. This is a profound tool in shifting consciousness in relationship to Self, Others and the Whole.

### **1. For Understanding Myself:**

- 1.1. Regarding my interactions with others —
  - When do I experience being and feeling Heard?
  - When do I experience being and feeling Seen?
  - When do I experience being and feeling Loved?

### **2. For Interacting with Others:**

- 2.1. How do I want to be remembered moment to moment?
- 2.2. When do I believe others experience feeling —
  - Heard by me?
  - Seen by me?
  - Loved by me?

### **3. For Addressing Predispositions and Limitations**

Understanding limitations and predispositions regarding ourselves and others — is an essential HSL activity. We learn, process, and operate in an optimal range of physical (physiological-neurological), emotional, cognitive, and spiritual predispositions and limitations. And we suffer physically, emotionally, cognitively, and spiritually when circumstances require us to operate outside our optimal range of predispositions and limitations.

- 3.1. What is my preferred mode for learning and processing information?
  - Visual
  - Auditory
  - Kinesthetic
  - Other (specify)
- 3.2. What are my physiological-neurological-emotional predispositions and limitations?
- 3.3. What are my cognitive-spiritual predispositions and limitations?
  - Assumptions
  - Values (aesthetic, cultural, ethical, etc.)
  - Beliefs
  - Norms
  - Communications
  - Behaviors
  - Causal Impacts
- 3.4. What predispositions and limitations in others trigger me to suffer?
  - Physical
  - Emotional

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- Cognitive
  - Spiritual
- 3.5. How might I apply the HSL practice to increase my understanding of predispositions and limitations in helping me to deal with others more effectively?
- How can I be more effective in my interactions and communications with others so that I experience being and feeling more Heard, Seen, and Loved by others?
  - How can I be more effective in my interactions and communications with others so that they feel more Heard, Seen, and Loved by me?
  - What would be a creative and joyful response in each of my interactions with others?
  - What steps or actions am I willing to commit to so that I feel more Heard, Seen, and Loved by others?
  - What steps or actions am I willing to commit to so that others feel more Heard, Seen, and Loved by me?

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**NOTES ON “PRESENCE”:**

“*Presence*” is being the expression of compassion (unconditional love). It is the practice of giving the "Gift" of ones awareness, attention, understanding, mindfulness — (“Compassion”) to ones Self, Others, and The Whole.

To be "Present" is to hear, see, and love oneself; as well as to hear, see, and love Others and The Whole.

“Presence” is the intention, invitation, and willingness to be available for the experience of interconnected relationship. And it demands that we be aware of and responsive to both ourselves and to others.

“Presence” establishes a sense of interconnectedness of Self, Others, and The Whole that expresses itself as a capacity to trust, the courage to act, and a willingness to commit.

“Presence” is an act of "attunement" that brings one into clarity and harmony with what one perceives as the higher aspirations, expectations, and needs of Self, Others, and The Whole.

“Presence” is accomplished by: reflecting on ones own views, intentions, communications, behaviors, and impacts on Others and The Whole; discerning and rectifying the "gap" between ones intentions and ones impacts; paying attention to the verbal and non-verbal communications signals and behaviors of Others and The Whole; inquiring into the "gap" between the intentions and impacts of Others and The Whole -- on one Self, Others, and The Whole; and using skillful means to achieve clarity and equanimity throughout the network of interrelationships.

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“Presence” is a way of being and doing that can be studied by applying the “science method” to the “Conscious Evolution of Consciousness” as a means to identify, establish, and use — principles, and procedures for the systematic pursuit of knowledge about “Consciousness” (and spirituality) — that involve: the recognition and formulation of models; collection of data through repeatable subjective and objective observation and experimentation; and formulation and testing of hypotheses regarding those models and methods.

What are the causes and conditions (dynamics, behaviors and communications) that lead to “Presence” and the conscious evolution of consciousness (individual and collective)?

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**NOTES ON “LEGACY PRACTICE”:**

*“Work is love made visible. And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.”*

**Kahlil Gibran**

In Hearing, Seeing, and Loving one-Self, it is important to have a life-work which provides a sense of meaning to your life. Developing a life-work requires cultivating vision and purpose, with a commitment to a larger sense of meaning and relationships in your life — a “Legacy Practice”.

“Legacy Practice” is about being and living your highest aspirations — in ways that cultivate generative relationships. “Legacy Practice” connects you to your greatest and highest aspirations, and helps you to discover the intelligences, skills, gifts, and talents you bring to the gift exchange of relationships. “Legacy Practice” optimizes your intelligences, skills, gifts, and talents through the lens of your highest aspirations. In so doing, it helps you to share your life-work, and center yourself in the work and relationships that truly inspire you. HSL is most productive and effective when lived and practiced through the context of your highest aspirations. “Legacy Practice” is about truly taking responsibility for what has heart and meaning in your life.

If you tend to your-Self using HSL to actualize your “Legacy Practice”, and you tend to your relationships using HSL with Others and the Whole — then you will leave your legacy in the hearts and minds of others, embodied in multiple intelligences, memories, and forms (art, music, dance, literature, learning, compassion, laughter . . . )

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Everything you have done in your life up until now, has been in preparation for embarking on the HSL of your Legacy Practice. Nothing is or has been wasted — unless you choose to squander it!

Knowing what has heart and meaning in your life — what is most valuable to you — can give you a sense of vision, purpose, mission, and direction in life. You can then focus your time and energy on manifesting this “knowing” as your “Legacy Practice”. Thus when you make choices, you can look to your “Legacy Practice” as a compass.

- 1. What things, experiences, qualities and principles do I, or would I most like to have in my life?**
- 2. Imagine having lived a long and full life —**
  - 2.1. What did I most enjoy experiencing and doing?
  - 2.2. What did I most appreciate accomplishing and having?
- 3. Imagine having lived a long and full life —**
  - 3.1. At my current age, if I were only given 6 months to live, what do I want to experience, do, accomplish, and have?
  - 3.2. What did I most appreciate accomplishing and having?
- 4. Compare your answers —**
  - 4.1. What is the difference?
  - 4.2. What is the overlap?
- 5. What do I really enjoy being and doing, and why?**
- 6. What are my strengths, natural talents, effortless gifts, and core competencies and how do they manifest in your life and work?**
- 7. What are the common threads and patterns in my life and work?**
- 8. Where do my unique gifts and talents, and the needs of the intersect?**
- 9. Where can I make the optimal difference in the world where it matters most?**
- 10. From this place, articulate your highest aspiration:**
  - What is my Highest Aspiration? (Why should I live my life)

## **Grounding HSL in Two Stories**

Here are two stories that help ground HSL for me . . .

I have had some profound experiences in the carrying out of my HSL assignment and learning to be “Present”. None of these experiences required heroic constitution or courage on my part. When I experienced doubt — “who am I to think that I can do this” — I remembered the three “pointing-out” instructions of the Dzogchen-pa Garab Dorje: (1) Discover through direct experience your own true natural state; (2) Attain stability and vanquish doubt in your direct experience through constant practice; and (3) Achieve confidence in liberation through constant integration. So, what was required was that I steadfastly stay in the inquiry and discernment of being “Present” by doing the “Hizzle”.

In the summer of 2001, while I was living and working in the city of New Orleans, I experienced what I call an "incident". Every Saturday morning I would go to a small and secluded park in the town of Metairie to practice classical guitar for two hours. Because the park was secluded, I rarely saw anyone else around, nor could I be seen by anyone else.

Well, one Saturday morning, I heard loud and aggressive voices echoing across the park. The voices got louder as a group of six young white males emerged from the trees and walked towards where I was playing guitar. I tracked them discretely and began to discern that they were using highly inflammatory racial epithets to refer to me. They had apparently decided that I was an African-American. So they were also verbalizing an intention to do me considerable bodily harm, if not commit downright murder.

As they got closer I was able to estimate their ages as ranging from 22 to 27 years old. They appeared to be in good physical shape. So, I put away my guitar and music, and slowly stood up. When they got to about eight feet away from me, they began to fan-out so they could surround me. I quietly said, “don't do that”, and became very calm. Now my mind was processing two different streams of thought. One stream said that I needed to be prepared to die, kill, or both. And the other said that there must be a creative, peaceful solution available from the insight that everyone wants and needs to be heard, seen, and loved.

The young men informed me that they belonged to a group of like-minded individuals that found my existence to be an affront to their personal sensitivities and to their god. They let me know that they had been monitoring my appearance every Saturday for weeks, and it had been determined that I was needed as an object lesson so that people would respect place and decorum. And then they prepared to pounce.

I turned to directly face the “mouthiest” of the group. I had determined that he was the leader, and he was the one that I would commit violence upon if I decided upon an aggressive response. And, in a very friendly and really interested tone of voice, I asked

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him to tell me his personal story about why he wanted to harm me, and how I represented such a profound affront to him. I told him that regardless of the outcome of the day, it was just really important to me to understand him, and his life, and his suffering, and his frustrations, and his dreams.

So for the next forty-five minutes, he and his colleagues explained to me their dreams and aspirations, values, beliefs, norms, proclamations, behaviors, and essential conditioning and experiences that led them to this moment. It was a powerful and enriching dialogue. I was gifted many insights about their conditions and conditioning that I was not aware of before. And they learned things about me that had them intensely curious and thoroughly amused. I asked them if they felt “heard” by me? They said “yes” and expressed actual appreciation for the opportunity. I asked them if they felt that they knew me. They said yes.

I then asked them “now what?” Six pairs of downcast eyes, and one voice saying that it was too bad that I had not shown up today, or they might have killed me.

I told them that I was going to show-up the next Saturday, and wanted to know if they would kill me when I showed-up. The leader said, “yeah, we will kill you, but I don’t want to; but we have to”. Three of his colleagues blanched and said that they would not participate in it.

The leader asked me not to show-up. I asked him, that from what he understood of me, what was I going to do. He said I was going to show-up. I asked him what he was going to do. He laughed and said he'd get back me on that one.

I did show-up at the park the next Saturday, and for most Saturdays until the weather precluded it. I never did encounter that group of young men again.

But I did learn an important lesson about people needing first to be heard — in order to be seen. And that lesson probably saved my life.

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In 2002, I was traveling through an airport when I spotted a young child — maybe two years old — and her mother standing in the middle of the aisle. There was something about the situation that brought my attention to focus on what was going on in that moment for and with the child.

So I slowed down and observed. As people would approach the area where the mother and child were standing, the child would look at their faces with an intense yearning and curiosity. Most people did not even notice the child looking. And of those very few that did, they quickly looked away and appeared non-responsive. Each time the child experienced this reaction, she would in turn cling tighter to her mother's leg, look hurt, confused, and fearful for a moment, and then be more tentative in her next "invitation".

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By the time I reached her, she barely looked up at me; and then with such despair that I felt the tears of my own emotions. I stopped in front of her, and smiled and waved, and mouthed the word "hi". And in my mind I was really trying to see and love this child. Her face lit up, and she stepped away from her mother towards me with a huge smile and glowing sense of confidence. I moved towards her mother so that the child leaned back into her before she became alerted and concerned. When I was twenty feet down the aisle, I turned to look back — the child had turned to watch me leave and started waving and smiling when she saw that I was seeing her.

In my reflections, I pondered how sad it was that perhaps many of us learn quite young that we are not seen, that we don't matter, and that it is not safe to give into wanting to be seen. And then I observed that children stare at each other. I mean they really stare at each other. Some subtle message seems to pass between them and then they are comfortable with sharing the world together.

So despite the social taboo against it, I now stare at people — babies, children, and adults. I stare from a place of wanting to really make a positive connection with them, to comfort them in the knowing that they are not alone, and that I love them. Yes, my "baby steps" with this practice have been with children — who just so totally get it that it makes me laugh joyfully. It has taken some courage and persistence to stay with it long enough with adults that they get it too.

So I learned an important lesson about people needing first to be seen in order to experience being loved. And maybe that lesson changed the trajectory of somebody's life.

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## BIO

### **MARK R. JONES**

I am the Chief Executive Officer of The Integral Wellness Group (IWG) — a “think-tank” of strategic thinking partners that initiates, analyzes, designs, develops, supports, and/or delivers programs, projects, consultations, services, and products to address extinction-level issues and problems such as — global climate change, pandemics, warfare, famine, obesity, potable water shortage, aging populations, energy crises, ecosystem degradation, pollution, etc. IWG provides management, integration, and operations resources and support to impacted non-profit, for-profit, and government organizations, and communities and community groups. IWG defines and implements policies, practices, systems, and program delivery in the areas of: integral wellness, integral education, integral leadership, integral logistics, and integral spirituality.

IWG efforts provoke profound shifts in individual and organizational consciousness -- where "Consciousness" is the awareness, assumptions, and beliefs that people use (knowingly or unknowingly) that shape what and how they think, say, and do in our relationships with themselves, others, and the world around them. Albert Einstein said, “You cannot solve a problem at the same level it was created. You have to go to a higher level.” At the IWG, we translate and understand Einstein’s wisdom to mean: You cannot solve a problem at the same level of consciousness that created it. You have to go to a higher level of consciousness and transform it. We have defined the IWG "Human Technologies" that provoke breakthroughs in clarity, trust, and innovation -- using insights, processes, systems, and tools that transform consciousness through the integration of the five interrelated Human Technologies approaches:

- (1) Consciousness (Self-Awareness)
- (2) Whole-Person (physical | emotional | intellectual | consciousness)
- (3) Whole-System (all Stakeholders)
- (4) Community | Relationships (Interconnectedness)
- (5) Whole-Life Cycle (Continuity)

I am also the CEO of the IWG operational arm: The Sunyata Group — Sunyata Association 501(c)(3) Public Charity {IRS DLN: 17053349021046}; Sunyata Foundation 501(c)(3) Private Foundation {IRS DLN: 17053362066026}; Sunyata Agency Inc. (SAI); and Sunyata Umbrella Network Inc. (SUNinc).

I am a Master “Systems Architect” specializing in the optimization of individual and organization value, performance, and contribution to increase: social and economic effectiveness and efficiency (Non-Profits | Government); and/or social and economic profit leveraging {IPO | LBO | M&A | etc. (For-Profits)} — through integral leadership; generative and healthy organizations and communities; informatics, and institutionalized business and political savvy. I have over twenty-five years fulltime professional experience, including five years fulltime experience serving at a senior executive level (CEO|CIO|CTO|CTA|VP . . . ), and ten years serving in senior management positions (Chief Architect | Chief Scientist | . . . ) — leading information technology, information systems, and technology innovation, and business optimization efforts for multi-national corporations and with the U.S. government. I have achieved over a billion dollars in cost savings, cost avoidance, and revenue generation; and has managed organizations with annual budgets of \$100M or greater. I have twenty years experience serving in leadership capacities in elected and/or appointed positions. I have been a spiritual practitioner for over forty years, and a spiritual teacher for over thirty years. I have a Master of Science degree in Management; a Bachelor of Arts degree in Systems Analysis; and over 2500 hours technical, management, executive, and community capacity-building training. I am a graduate and Past Chair of United Way’s Project LEAD Program.