



## Wholistic and Healing Integrity

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### Abstract

Wholistic healing addresses every level of our being – individually and collectively – including body, emotions, mind, relationships (with other people and the environment) and spirit. Healing that is truly wholistic includes all of these as a unity which is indivisibly interlinked. Integrity within ourselves is marked by specific or vaguely perceived and understood feelings, thoughts and intuitive/spiritual awarenesses which guide us towards our highest good and the highest good of all. People who are in wholistic integrity frequently have a very deep sense of rightness and wrongness that are difficult to define about their states of being in any situation, as well as in their perceptions, feelings, intentions, actions and relationships with other people, the world at large, and spiritual aspects of themselves. This discussion brings together observations within a wholistic framework that helps to explain these issues.

Key words: Wholistic healing, integrity, personal integrity, collective integrity

### Introduction

Wholistic healing addresses every level of our being – individually and collectively – including body, emotions, mind, relationships (with other people and the environment) and spirit. In the Western world we generally discuss each of these aspects of ourselves separately, or perhaps in pairs and sub-clusters (as in the body-mind connection), or in our beliefs about spirituality). However, healing that is truly wholistic includes all of these as a unity which is indivisibly interlinked (Benor, 2004; 2005).

Being in integrity is defined as:

1. firm adherence to a code of especially moral or artistic values: incorruptibility
2. an unimpaired condition: soundness
3. the quality or state of being complete or undivided: completeness

(Merriam Webster's Dictionary)

To this I would add:

4. When we honor and respect each wholistic level of our being, individually and collectively, we are in a place of wholistic unity. We are in a place of wholistic integrity when we adhere to the highest moral, ethical and spiritual standards we perceive and understand for each level, individually and collectively.

Integrity within ourselves may be marked by specific or vaguely perceived and understood feelings, thoughts and intuitive/spiritual awarenesses which guide us towards our highest good and the highest good of all. These lead us to want to engage more with people and situations that feel right, in ways that feel right, and to avoid others that feel wrong. People who are in wholistic integrity frequently have a very deep sense of rightness and wrongness that are difficult to define about their states of being in any situation, as well as in their perceptions, feelings, intentions, actions and relationships with other people, the world at large, and spiritual aspects of themselves.

Awareness of one's integrity varies greatly between different people. I have observed in a very general way that those who are more connected with their feelings and intuitions tend to have stronger senses of personal wholistic integrity, while those who relate to the world more through their thinking and outer-world senses tend to be less aware of their degrees of integrity in their personal wholistic spectrum.

Particularly worthy of mention here are people who manifest the Highly Sensitive Person (HSP) trait, identified by Elaine Aron (1996). HSPs have sensitivities that are often considerably above average for any or all of their senses, including vision, hearing, smell, taste and/or touch. They also process their sensory perceptions in great detail. HSPs are also strongly connected to their emotions – both within themselves in their interactions with others. They enjoy processing their emotions and emotional nuances of situations in conversations with others who have similar awarenesses. While 15-20 percent of the population are HSPs, a much higher percent of HSPs are found among those engaging in psychotherapy. This is because they are generally more prone to introspection, self-analysis and to working hard at developing, maintaining and improving relationships than non-HSPs (NHSPs) are.

HSPs are born with particularly keen awarenesses of their integrity, because their heightened sensitivities are often stressed and they are challenged to find ways to remain comfortable and centered. They often need to actively explore and develop comfort zones within which they feel they are safe and in places of integrity – in a world that may not recognize or acknowledge their sensitivities which require special attention. For this reason I will focus a lot on the experiences of HSPs in these regards, as there is much we can learn from their experiences and observations. Others have expanded on the HSP trait (Jaeger, 2004; Zeff, 2004; 2015)

In many cases, we become aware of issues of integrity when we sense that some person, organization or government is acting in ways that are out of integrity. While the behaviors in question may be in line with principles that are stated and promoted by these individuals or groups of people, so that they have the appearance of integrity within the limited focus of their spheres of responsibility and influence, they may be out of integrity when considered in wholistic perspectives that include the wishes and needs of others who are outside the spheres of influence of those whose integrity is being questioned. The rationales and behaviors of the Nazis are probably one of the clearest cases in point. Within their spheres of control, they believed they were in a place of integrity with their stated goals of 'purifying the German race.' From the perspectives of those who were attacked and murdered by the Nazis they were clearly out of integrity. Short of such extreme examples where the lack of integrity is grossly obvious, there are many instances where questions about integrity are more difficult to define and delineate.

Let's consider how our sense of our personal integrity manifests on each of the wholistic levels of awareness.

## **Body**

*Often the hands will solve a mystery that the intellect has struggled with in vain.*

- Carl Jung

Proper diet and exercise contribute to building and maintaining a body's physical integrity. Given good ongoing maintenance materials, a body will generally maintain its own integrity. The challenge in

North American society is to select foods that are not contaminated with herbicides, pesticides, hormones, preservatives, genetically modified food flavor enhancers and cheap fillers that increase the manufacturer's profits but are unhealthy or even toxic – all of which are threats to the integrity of our bodies.

Finding and maintaining a place of personal sensory integrity is often a challenge. HSPs, who have very keen senses, need to learn to attend to their personal needs for being in comfortable sensory surroundings. Initially, as children, or in new surroundings, they may not be clearly aware of the particular stimulations that make them irritable. They feel out of integrity with uncomfortable noise levels, visual distractions, intense lighting, fluorescent bulbs that have a subtle flicker, smells, and uncomfortable bits of their clothing (such as labels and cloth textures), or any other negative perceptions that lead them to feel they are out of integrity.

Sensory overload may be experienced as irritability with overstimulation from noise, too much commotion, or intensity of emotionality that feels somewhere on the spectrum of too intrusive, to annoyingly strong, to insufferably intense, or possibly becoming overwhelming to the point of being intolerably distressing. HSPs usually withdraw from such situations and learn to avoid them as much as possible.

In situations such as a workplace, busy streets or public transportation it may be impossible to avoid the over-stimulation or intensities of emotions that feel somewhere on the spectrum of too intrusive, to annoyingly strong, to unbearably intense, or possibly becoming overwhelming to the point of being intolerably distressing. HSPs usually withdraw from such situations and learn to avoid them as much as possible.

Non-HSPs (NHSPs) may have difficulties understanding and accepting the sensitivities of HSPs. When NHSPs belittle, tease, criticize, pathologize or even bully HSPs for expressing such sensitivities, the HSPs may begin to question whether they are weak, wimpish or in some other ways abnormal. This is where they may lose their integrity, wanting to conform to the expectations of the majority and doing their best to minimize or deny their own sensitivities and feelings of who they really are.

Our bodies may develop symptoms when we are out of integrity. Common body responses calling for our awareness of being out of integrity may include:

- "I can't stomach being in my class (I actually get nauseous) because my teacher can't control the kids and they're completely rowdy and noisy!"
- "I get horrible backaches during some of the meetings we have at my office, because when I speak out in my usual, quiet manner about how to improve the horrible atmosphere or smooth out complex and confusing procedures, people roll their eyes and dismiss me as a softy or tell me I need to develop callouses on my eyes and ears."
- "I clench my teeth to the point that I get headaches when my husband and I get into arguments."

Even when HSPs are not criticized or belittled for their heightened sensory awarenesses, they may find themselves in very stressful situations such as a workplace, busy streets or public transportation where it is impossible to avoid the uncomfortable, over-stimulating sensations. Self-calming techniques such as TWR/WHEE, meditation and various relaxation methods can be enormously helpful to people experiencing sensory overloads. These can be enormously helpful in restoring HSPs to a place of integrity in dealing with their personal sensory tolerances.

People who suffer pains under these sorts of stresses can often relieve them through self-healing methods such as TWR/WHEE (TWR, web reference). They alternate tapping on the left and right sides of their body, counteracting their pains by focusing their mind on positive thoughts. In some cases this is sufficient to completely release the pains. In other cases, people also need to address the feelings and thoughts associated with the pains.

- 'Jessica' (a composite case report, as are all the clinical examples in this article) was a psychiatric resident at a clinic where I worked. She came in one morning with the clear appearance of having a migraine – moving slowly, wearing sunglasses indoors, speaking softly, and clenching her jaw with the pain. She had suffered with migraines for over six years, with only

moderate relief from medications. Using TWR/WHEE, she relieved her current migraine in less than half an hour. She was able thereafter to abort her migraines with TWR/WHEE as soon as they began.

For reasons that are beyond my understanding, migraines fairly frequently respond with complete and permanent clearing of their pains by just addressing the symptoms, without delving into psychological contributors to these headaches – as is often necessary with other sorts of pains.

I have to guess that migraines have a strong physical basis for their mechanisms of operation, and that addressing the physical manifestations of the pains in people's nervous systems and muscles clears their pain. Yet the way that people generically clear their migraines with TWR/ WHEE and many other Energy Psychology methods involves not just tapping on the left and right sides of the body, but also focusing the mind on physical sensations, feelings, thoughts and affirmations, and clearing the nervous system of whatever malfunctions are causing, or at least contributing to the migraines clears the pains. It may be that some people have predominantly physical causes for their migraines and others have more emotional and mental components at play.

The same questions must be addressed with various bioelectrical and acoustic devices for stimulating the brain that reportedly can clear pains and other physical and psychological problems. Fascinating technologies are being developed that use these approaches – with early reports of helpful results. A few interesting references on these devices include Dailey, B. Sorin, S. Evans, 2015; Shealy, 1979; Shealy, Cady, Wilkie, Cox, et al., 1989a; Shealy, Cady, Wilkie, Cox, et al., 1989b; Shealy, Cady, Veehoff, Houston, et al., 1992; Shealy, Cady, Veehoff, Cox, et al., 1993; Smiley, 2016.

And here we also have to consider biological energies that might be involved in migraines and other problems across the wholistic spectrum. These will be discussed under 'spirit', below.

## Emotions

*We know too much and feel too little. At least, we feel too little of those creative emotions from which a good life springs.*

- Bertrand Russell

HSPs are often keenly in touch with their emotions, being much more in integrity than many NHSPs in terms of conscious awareness of their own feelings. As with physical sensations, however, HSPs may at times be flooded with their feelings, experiencing overwhelm and feeling out of integrity. For instance, boisterous expressions of feelings, including anger may be just part of a day's normal experience for NHSPs, experiences that they can shrug off with relative ease. HSPs may find such strong emotions unpleasantly intense or even frightening.

HSPs are often repeatedly surprised at NHSPs' responses to the HSPs' expressions of their feelings. HSPs start out in life expecting others to accept their HSP feelings and their sensitivities to others' feelings. HSPs often suffer when NHSPs respond to expressions of feelings with disapproval, pathologizing, bullying, rejection, dismissal or abuse.

More subtle, but often equally important, are HSP awarenesses of any holding back on the part of other people from expressing what they are actually feeling. It is quite common for people to put on a pleasant face that covers their discomforts in expressing their own emotions, or minimizing how they resonate with hearing or seeing others expressing their emotions. HSPs often pick up on these shifts away from emotional integrity. HSP children may find these sorts of encounters confusing, particularly in adults – who they assume and are indeed told are role models for children. Discussions and clarifications with an understanding parent or teacher can be enormously valuable to them in such situations.

HSP children will sense the hidden feelings and may be confused by such cover-ups:

- Children's misunderstandings and partial understandings about the worlds of information they are absorbing may be amusing or funny to adults, but often adults will not clarify for children what

they are tickled or laughing about. Children may interpret such experiences as rejections of who and how they are as little people.

- It is quite common for people who are grieving to hold back from showing their tears and sadness. Children will often sense the unhappiness of the adults, and again may take this as a personal criticism or rejection.

- HSP adults may be treated in similar manners by their family, friends and people in their workplace. The HSPs' strong emotional responses to situations that NHSPs would feel are no more than water off a duck's back may be dismissed by the NHSPs as annoying or laughable. The HSPs may feel something is wrong with themselves, rather than that there are just differences in sensitivities at play.

HSPs who are feeling stressed by the intensity of their emotions often find it extremely helpful to identify and practice stress reduction methods for their sensory and emotional overloads. These help them return to a place of integrity.

Many NHSPs feel they are in integrity when they are not showing their feelings. A high percent of NHSPs are often unaware that they are even experiencing feelings. So for them, a sense of emotional integrity may be one that is free of experiencing emotions much of the time. Understandably, the emotionality of HSPs can be an irritation or annoyance to them.

My many years of experience in helping people with their personal and interpersonal problems have shown me that despite NHSPs' lack of conscious awareness of their emotions, most of them do experience emotions. And when they do, then even though they are unconscious about their emotions, they may be distractible, irritable, easily triggered into frustration or anger, or may have vague feelings of not being their normal selves. With chronic, unconscious emotions percolating beneath the surface of their awareness, their bodies will often 'speak' about their unexpressed feelings.

- Gritting their teeth unconsciously to keep from expressing strong feelings may lead to headaches in their temples (the area of insertion of the muscles that pull the jaw shut).

- Holding back from hitting someone who angers them may produce pains in their shoulders or back.

- Deep sadness may express itself in chest pains (heartache).

Louise Hay has an excellent book exploring common meanings of such body symptoms.]

I've been pleasantly surprised to find that those NHSPs who are open to listening to what their bodies are saying (through various symptoms) about their lives are often able to connect with the meanings behind their symptoms. These are, however, by far the minority of NHSPs. Most NHSPs prefer to get medications to address what they perceive to be purely physical problems.

HSPs, on the other hand, readily connect with what their bodies are wanting them to know. And as soon as they start to listen, the intensity of their symptoms decreases, often quite dramatically.

And here we have questions to ponder about what emotional integrity constitutes for an NHSP. Is it being at peace with burying their feelings and moving on with life, in harmony with their habitual avoidance of emotional awarenesses? Or might this be considered a disharmony or ignoring and avoiding emotional consciousness? To a great extent, people generally accept that what works in a person's life is ok, as long as they are comfortable with it.

Personally, I find that even when people are comfortable on conscious levels with their ignoring and burying of emotions, their unconscious mind may be objecting to what they are doing. My evidence for this comes from the persistence of physical symptoms, even to the point of being treated surgically. While it is rare for such people to consider wholistic approaches, even when they have joint degenerations and other serious physical conditions, their pains may be markedly decreased when they listen to what their bodies are wanting them to know about their lives. For the most part, however, these people remain in their personal place of integrity in which they deny and avoid feeling their emotions. And in a significant percent of such cases their pains are not relieved by the surgery.

## Mind

*Mind has the characteristics of a process more than of a thing; a becoming, a way of being, more than an entity. Every individual mind is a process of interaction with whatever it is that exists apart from ourselves according to its own private history.*

- Iain McGilchrist

We have enormously complex beliefs and thoughts about ourselves. Sadly, our mental sense of integrity is very often rigidly locked into conceptual constructs we've picked up from our family, friends, community, religion, school, general culture, media and other random sources. We hold these as truths that are believed to be self-evident, and generally resist any questions or challenges that might lead us to query or doubt, much less to alter our mental beliefs.

Clearly, mental awarenesses of wholistic issues are also intertwined with the physical, emotional, relational and spiritual responses themselves. These add further layers of complexity to our beliefs and thoughts, as well as to each of the other wholistic aspects of ourselves.

So we end up with emotions, about which we hold a sense of integrity, plus mental beliefs about emotions, with further layers of senses of integrity. Some of these beliefs relate to how and whether we are comfortable perceiving our own and others' emotions; our personal and cultural rules for whether, how and when emotions are to be expressed or repressed; and what are the best ways to deal with emotions when they are experienced by ourselves and others.

Fortunately, some of the new methods like TWR/WHEE enable us to alter both the emotions themselves and our beliefs about the emotions. Even more fascinating are changes we can make in our memories of emotions and the circumstances we recall that were associated with them.

By focusing your mind on an issue that is painful (on any level of wholistic awareness), alternating tapping on the left and right sides of your body, and then refocusing on positive feelings and thoughts, you can rapidly reduce and eliminate the pain.

I cannot count the numbers of people I've helped to relieve their chronic pains through self-healing approaches, even when they had suffered their pains for many years. Here are a few examples.

- Betty, a secretary at the same clinic where I worked (mentioned above), heard about Jessica's successful relief of her migraines, and asked if I could teach her how to relieve her own migraines, which had been present for three years and were gradually increasing in frequency to about twice a week. She didn't have a migraine at the time that she made this request, but I suggested she might learn to use TWR/WHEE on her memory of the worst migraine she had ever experienced. She did this, and reported over the next few weeks that her migraines were less frequent and she was able to abort them quickly by tapping when she sensed they were starting.

- Greta asked me at a conference where I presented whether I could help her with pain in her cheek that she had suffered for over 40 years. The pain started following a toothache, for which she received a dental filling for a cavity in one of her right upper molars. The dental work itself was extremely painful, as the anesthesia did not work properly. The filling increased her pain, and she had it removed by another dentist, who replaced it with a filling of another material. The pain persisted, and the tooth was eventually extracted. The pain still continued, affecting a large portion of her cheek.

Varieties of pain medications were prescribed, none of which completely alleviated Greta's pain. After close to 10 years of exploring various medications for her pain, which was diagnosed as neuritis in her facial nerve, the side effects of the pain medications eventually proved to be intolerable, so Greta just learned to live with her pain. Her pain was almost constantly present, interfering with her chewing, speaking and sleeping. The only treatment doctors could suggest was to cut the involved facial nerve. She refused to do this, as it would have left her with a disfiguring facial paralysis.

With a one hour lesson in self-healing with WHEE for her pain, Greta was pain free for the first time in over 40 years. A significant part of her relief was related to releasing anger at the first dentist, whom she blamed for causing the pain.

A further step in self-healing of painful memories and feelings is to install positive thoughts and emotions to replace those that have been released. TWR/WHEE enables us to do just that. These 'replacement positives' are then strengthened by repeated rounds of tapping and affirmations.

Installing and strengthening positivity is another demonstration of how we can work on every wholistic level of our being. Many people have never experienced this as a deliberate exercise in self-healing. They are often surprised when they have built up their positive thoughts and feelings to the maximum of '10' on a scale of '10' that if they continue to tap to strengthen the positivity, it may increase to '11' or higher – because they have no sense of how positive they can feel!

### **Relationships with other people**

*Let there be spaces in your togetherness,  
And let the winds of the heavens dance between you.  
Love one another, but make not a bond of love;  
Let it rather be a moving sea between the shores of your souls.*  
- Kahlil Gibran

Sensitive people feel they are in a place of integrity when they can express their sensitivities and receive respectful acknowledgments and responses to them. They feel out of integrity when they encounter intolerance of their sensitivities, or bullying that may be anywhere on a spectrum between snide remarks about people being overly emotional, to teasing about blushing or withdrawing into silence when an HSP is treated rudely, to outright, brutal disparagements over HSPs showing feelings or not tolerating rudeness or nastiness. HSPs have often reported these sorts of rejecting relationships with family members, masquerading as encouraging the HSP to "be strong" or to "stop being a wimp." With discouragements like these, HSPs may come to feel they are actually abnormal. To stay within a place of integrity, HSPs often withdraw and isolate themselves socially, preferring the company of just a few, select friends who are also HSPs or who are accepting of their being sensitive. In time, with support of other sensitive people, they come to live with their sensitivities as an acceptable norm.

Relationships often serve to bring out awarenesses of rejections and trauma residues, and invite people to find the healings that they need in order to resolve these.

- Earnest, an HSP, and Lilly, an NHSP, came to me for help to deal with the sad death of their 5 year-old poodle, Dina. Dina had been run over three months earlier, when a staple in her leash tore through the old leather strap and she chased a squirrel across the road. She had lingered with severe injuries for close to a week, but then died. While it was no one's fault, this childless couple in their mid-40's were having problems overcoming their grief, each in their own way.

Earnest felt depressed, was having difficulties concentrating on his work, and suffered from insomnia. Lilly was irritable and short tempered. She was worrying about Earnest, and very frustrated she couldn't find any ways to help him.

As I always do, I invited each of them to tell their life story. Earnest was the oldest of two children, and he and his sister (two years younger) were doted on by his parents and maternal grandmother. His sister had suffered from leukemia for a year and died at age six. The family was devastated, and after several years of grieving turned all their adoring attentions on Earnest. He grew up lacking for nothing, knowing he could do no wrong in his family's eyes. He did well as an elementary school teacher, enjoying working with grades 1-3. He had been invited several times to consider working towards being a principal, but was never motivated to leave his teaching.

Lilly had grown up as the youngest of three girls in a family stressed by her father's binge drinking and her parents' frequent arguments. Her parents separated when she was twelve. Her

father remained in her life only peripherally, with sporadic, irregular contact, though he continued to provide financial support for the family. She, too, had chosen elementary school teaching as her career, which is how she and Earnest had met each other. Though they dearly wanted children of their own, and Lilly had conceived twice, both pregnancies ended in early miscarriages. No specific infertility problems were identified, and they ended up satisfying their parenting urges as teachers and with a series of three dogs.

Their first two dogs had died natural deaths, and their courses of mourning them had not been unusual. They were puzzled and frustrated that Dina's death was hitting both of them so hard.

My speculations were that each of them was experiencing resonations of Dina's death with losses they had experienced earlier in life. Earnest, who had been eight when his sister died, would have been just at the developmental stage where a child comes to understand the finality of death. As we explored his childhood memories, it became clear that his family's intensifying their doting on him had been paradoxically difficult for him, as he felt he was benefitting from his sister's death, and he felt guilty about this. But he never got to discuss this with his family, as their way of dealing with their grief was to bury it outside their conscious awareness and move on, focusing their love and caring on him. Earnest was sensitive to his own emotions and readily connected with these memories and feelings. Using TWR/WHEE he was able to release his guilt and other aspects of his grief over his sister's death. He then was able to process his grief over Dina's death.

Lilly's stuckness with her grief was related to her distress over Earnest's withdrawal into depression. This had triggered memories of her loss of her father in the divorce. Here, too, TWR/WHEE enabled her to clear the residues of her childhood grief along with the grief over Dina's loss and her feelings of being abandoned by Earnest when he withdrew into his grief over Dina.

The memory residues that Lilly and Earnest carried from their experiences of grief earlier in their lives were like festering sores inside each of them. TWR/WHEE enabled them to connect with and then release these emotions and memories. People usually find it helpful to address components of both emotions and mind in order to clear their pains – both current and in their memories.

And a side note on pets. Pets are members of the family. When they pass on, they are often grieved just as other members of the family would be.

[Lachman, Larry. The Disparaged Grief: Pet loss and 20 years of 'fighting the good fight'. *International J Healing and Caring* 2006, 6(3), 1-6.]

On broader levels of relationships, people in a tribe or clan or society have often considered themselves entitled to assert their dominance over any other individual, clan, tribe or society weaker than themselves. My assessment is that these are demonstrations of lacks of wholistic social integrity.

## **Relationships with the environment**

*The only work that will ultimately bring any good to any of us  
is the work of contributing to the healing of the world.*

- Marianne Williamson

In countless societies throughout recorded history, humans have felt themselves to be anointed as the beings chosen by God to administer the resources of the entire world. For the most part, humans have been incredibly self-centered and selfish in carrying out their perceived duties and responsibilities in these regards.

Many are coming to perceive that humans are increasingly out of integrity in this wholistic sphere of our relationships with the environment. Humanity actually appears to be working its way towards suicide through overpopulating the world, exhausting its resources and polluting the environment, in



addition to warming our planet to the point that most life as we know it today is likely to become unsustainable.

In many indigenous societies, there is an acknowledgment that humans are but a small part of the community of all living beings on the planet. We have no rights to assert ownership over other species, nor to assume we deserve greater privileges to resources of land, waters and air than other species do. In these societies it is often the custom to ask permission of the spirits of the land, waters and living beings (plants and animals) before entering a new territory. These are ways of honoring the collective integrity of all that is. A common Native American invocation at the end of a discussion, lecture or prayer that states this acknowledgment, is to add, "*All my relations.*"

## Spirit

*God created Man in His image, and Man returned the compliment.*

- Jerome Lawrence and Robert Edwin Lee

*Inherit the Wind*

On the extra-sensitive end of the HSP spectrum are those who can directly read others' physical conditions, emotions and thoughts. These super-aware children and adults often learn very quickly to keep their intuitive impressions to themselves, outside of those few situations and forums where their intuitive gifts are accepted.

- Olga Worrall was one of America's most researched, stellar healers in the mid-20<sup>th</sup> Century. In discussing her struggles to understand integrity, she told the lovely story of listening at age 4 to visitors in her home complimenting the family's new brown curtains. She asked her mother, "Why are these people lying about the curtains? They don't like them at all! I thought you said we're not supposed to say things that aren't true!"

Her embarrassed mother told her, in front of these friends, never to say anything impolite like that again. This led Olga to shut down her intuitive awarenesses from that point forward, and they were only awakened again years later, when she came to have a clearer understanding of social graces, of NHSPs' discomforts with intuitive awarenesses, and of spiritual and healing integrity.

And on this spectrum are also sensitive children and adults who are precognitive, have reincarnation memories, see spirits, and have gifts of diagnostic and healing abilities. These intuitive/ psychic abilities are parts of the awarenesses and language of the spirit aspects of our wholistic consciousness.

Further personal spiritual awarenesses may include communications with spirits of humans (unrelated to bereavement), animals and other spirit beings – some of whom are benign and friendly, and others who may be selfish, manipulative and nasty. Nature spirits, angels, and the Being of Light/ God/ The Infinite Source are found in these realms. These are frequently reported in near death experiences, pre-death experiences, deathbed encounters and during bereavement.

What we identify as 'spirit' are series of awarenesses that are known to those who connect with them as consisting of dimensions extending beyond physical reality. They seem to be perceived through inner, intuitive awarenesses of the spirit worlds. They may be reported as perceptions of the physical senses, but it is unclear whether they are actually sensed through the eyes, ears, nose, taste buds, touch, or other senses, or whether inner, intuitive/ spiritual perceptions are translated by the mind and/or brain into these more familiar forms of perceptions.

I was pleasantly surprised to find a survey of 201 relatives or close friends of people who had experienced the sudden death of someone close to them within about the prior two-month period. This was reported in the American Journal of Psychiatry, which is rather conservative when it comes to matters of spirit, and certainly not a New Age journal by any stretch of the imagination (Vargas, et al., 1989). Two out of three of the people surveyed reported they had either seen the deceased, heard their voice or movements about the house, or intuitively sensed their presence within a few weeks of their passing. This phenomenon was explained by the authors as a generally unresearched and

unreported phenomenon in the grief reactions literature. It was technically labeled as “preservation of the lost object”, where ‘object’ is a psychiatric term for the internalized image of another person. No mention is made of the possibility that these perceptions might have any validity outside of the imaginations of those who perceived them.

In general life experience (unrelated to the Vargas, et al. article), many of those who are questioned about bereavement apparitions report them as having the feeling of being the continued, spirit existence of the departed person. This has been my own experience with repeated, casual surveys of acquaintances, holistic conference attendees, and my therapy clients. Another interesting observation I’ve made is that almost none of the people who responded that they had had such experiences had ever mentioned them to anyone else because they, themselves feared they might have been having a psychotic perception (‘losing their minds’), or that others would suspect that was the case.

This appears to indicate that bereavement apparitions are the most common personal experience of spirit dimensions of reality. I would love to see replications of this research that include separate groups of NHSPs and HSPs, which might shed great light on this phenomenon.

Integrity in spiritual dimensions of our lives is probably the most difficult of the aspects of the wholistic spectrum to define. From conventional perspectives, this is for many people a matter of opinion – based on teachings in various religious traditions. Within any of these teachings, being in integrity is based on established beliefs, religious laws and traditional expectations. Adhere to these culturally established ways and you are in a place of integrity within that religious community.

Within NHSP frames of reference, spiritual awarenesses are generally perceived and understood to be beliefs. Not sensing these dimensions directly themselves, it is difficult or impossible for NHSPs to even consider that they may be more than fantasy or wishful thinking – if they are being kind – or dismissing them as delusions and hallucinations if they judge HSPs harshly.

From perspectives of HSPs’ with direct spiritual awarenesses, the questions of spiritual integrity become more difficult to define in ways that are universally acceptable. As we sense our ways into personal spiritual awarenesses, different individuals may hold diverse principles and standards to be of greater or lesser priorities.

“Do unto others as you would have them do unto you” is a common starting point. Depending on your values, this could generate acceptance, closeness, warmth, generosity and supportiveness. However, this could also promote competitiveness and using yardsticks of power and financial success as measures of personal and collective worth. This is the current position of the one percent of humans who control 50 percent or more of global wealth and resources.

In offering healing, it is common to ask the support of Spirit or of our higher selves that whatever results are being sought should be granted/ manifested as requested, or even better than we have conceived, if these are for the highest good of ourselves, of those whom we are offering to help, and of All that Is. This form of request for wholistic healing acknowledges that as humans, despite our best efforts to be in a place of full, wholistic integrity, our personal vision of the highest good for ourselves and for All may be limited or in some ways flawed or misconceived.

## **In summary**

There are multiple overlaps in the wholistic elements related to integrity. Each wholistic element contributes its own factors and is complemented/ supplemented/ enhanced and complements/ supplements/ enhances the other wholistic elements. We are used to considering and addressing each element separately, yet they interact inseparably as a wholistic chorus of voices. Each represents a level of awareness that contributes significantly to the chorus of voices that create the wholistic entities that we are. And each is supplemented and complemented by aspects of other wholistic aspects of the chorus.

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