

**“The Life and Times of
B.J. Palmer:
An Integral Approach”**
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Introduction

The chiropractic profession has a long history of eclectic personalities, dynamic egos, polarized conflicts, and leading-edge philosophies of health and healing. No one person typifies this history better than Joshua Bartlett Palmer (1881-1961), better known to his friends, students, and followers as B.J.

Palmer’s influence on the development of the chiropractic profession was none other than profound. After taking over the fledgling Palmer school from his father in 1904, with about 50 students, he expanded the profession to 30,000 chiropractors in twenty years, and wrote 32 books over the course of his life. During the first seventy-five years of the profession, 75% of all chiropractors were Palmer graduates (Keating, 1997). Today there are 70,000 chiropractors worldwide, 20,000 chiropractic students, and millions of patients past and present. It is the largest health profession next to medicine and dentistry.

Most examinations of Palmer’s life have been biased in one form or other. Whether written by his staunchest supporters and disciples (Dye, 1939; Maynard, 1982) or by rationalistic historiographers (Keating, 1997; Gaucher-Perslherbe, 1993), or by his son (Palmer, 1967), no study to date has systematically examined Palmer from a more integral perspective. This author hopes to do so and thereby place Palmer’s life in a framework truly worthy of his legacy: an Integral Framework. And there lies my bias: to highlight and acknowledge the full-spectrum of

development in Palmer's life, so as to better understand the development of chiropractic (a profession largely influenced by B.J.'s own growth).

This will involve examining Palmer's most life-changing moments, his achievements, as well as his writings. All of this will be discussed in conjunction with various stages of development (especially B.J.'s changing views on religion and spirituality).

The overall hypothesis of this paper is that B.J. Palmer's life was punctuated by peak experiences and transient *states* of consciousness, which later developed into permanent *traits* and realizations. These states were accessed throughout his life by Palmer's constant quest for the essence of the chiropractic adjustment. To him, the chiropractic adjustment of the vertebral subluxation released pressure on the nervous system and allowed the individual to open to the innate intelligence both in body, mind, and spirit. This type of opening was to Palmer a doorway to the universal intelligence or God.

The AQAL Model

Philosopher Ken Wilber has provided a staggeringly comprehensive map of human potentials he calls the Integral approach, or "AQAL" (pronounced "ah-qwal"). This approach can be used to better understand the full spectrum of development that the individual and the collective progress thru, and has already been used to examine the philosophy of health, medicine, and Palmer's own model of consciousness (Astin and Astin, 2002; Senzon, 2000). By applying such an Integral approach to Palmer's life and work, we might better appreciate the farther reaches of this extraordinary individual's development.

All-quadrant

The four quadrants are simply the most basic and irreducible perspectives you can take on any event in the universe. They can be explained by drawing a simple four-quadrant grid in the form of a plus sign. In the Upper-Left quadrant, a person experiences their own interior and subjective experience, as well as a variety of states (and stages) of consciousness (“I”). In the Upper-Right quadrant, there exist the objective observations an individual can make (“It”). In the Lower-Left quadrant, there are various cultural worldviews and explanatory frameworks, theoretical models and philosophies (“We”). These are developed in an effort to explain Lower-Right social practices or paradigms, which are collective behavioral injunctions taken up by a culture such as the chiropractic community (“Its”). (Please see figures 1-4). At the end of each section outlining Palmer’s development, there will be a brief quadratic snapshot summarizing the “tetra-emergence” of these stages in B.J.’s life (Wilber, 2000).

All-level

This refers to the various levels of consciousness that an individual or collective can progress through. For our purposes, this paper will mostly focus on the individual, namely B.J. Palmer, and primarily use the developmental model of Spiral Dynamics Integral or SDi (which charts the growth of values) as a means of determining B.J.’s shifting center of gravity.

Within this framework, several models will be useful, such as those by, Beck and Cowan, Wade, and Cook-Greuter. Each of these theorists has provided a stage-like model of the self’s development from the very earliest stages of human development through some of the higher levels. Beck and Cowan’s Spiral Dynamics, Wade’s Holonomic Theory of Consciousness, and Cook-Greuter’s model of ego-development will be used as the map. Beck and Cowan’s model describes the development of values, Wade’s describes personality development, Cook-Greuter describes the self. Wilber integrates each of the models. For our purposes, the values level is

sufficient to understand Palmer's development up through the *first tier*, the theories of Wade, Cook-Greuter, and Wilber will be used to describe the higher levels. (Beck and Cowan 1996; Ginsburg and Opper 1969; Cook-Greuter, 1990; Wade 1996; Wilber, 2000). All of these theorists have studied self-development, and each of their models agree on a general story of self-unfolding. This paper primarily uses Beck's SDi to examine the stages of growth that Palmer develops through. SDi is a measure of one's values and thus, a good predictor of the individuals "center of gravity" of the self.

Spiral Dynamics Integral:

Beige: Instinctive
Purple: Magical/Animistic
Red: Power Gods
Blue: Absolutist Religious
Orange: Individualistic/Achiever
Green: Relativistic
Yellow: Systematic Integrative
Turquoise: Global Holistic

Table 2: A brief overview of the development of values.

Clare Graves describes the spectrum of development as follows:

Briefly, what I am proposing is that the psychology of the mature human being is an unfolding, emergent, oscillating spiraling process marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems as an individual's existential problems change...When the human is centralized in one state of existence (as I would put it, when the self's center of gravity hovers around a particular wave of consciousness) he or she has a psychology which is particular to that state. His or her feelings, motivations, ethics and values, biochemistry, degree of neurological activation, learning system, belief systems, conception of mental health, ideas as to what

mental illness is and how it should be treated, conceptions of and preferences for management, education, economics, and political theory and practice are all appropriate to that state. (Wilber, 1999)

States of Consciousness

In addition to levels of consciousness, there are states. Wilber writes:

Peak experiences, no matter how profound, are merely temporary, passing, transient states. In order for higher development to occur, those *temporary states must become permanent traits*. Higher development involves, in part, the conversion of altered states into permanent realizations. In other words, in the upper reaches of evolution, the transpersonal potentials that were only available in temporary states of consciousness are increasingly converted into enduring structures of consciousness (states into traits). (2000, p. 15)

I would suggest that due to Palmer's quest for the answer to innate intelligence, his daily meditative states were centered around nature mysticism, or the unity that underlies the sensorimotor realm of nature, the body, and the physical senses. It was this repeated state-change that likely pulled him up through the spectrum of consciousness (Combs 2002; Wilber, 2000).

Suzanne Cook-Greuter writes: "On rare occasions, a transformation or vertical change occurs in response to persistent discrepancies that cannot be accommodated through horizontal integration or defensive mechanisms. In that case, the whole previous meaning system may be transformed and restructured into a new, more expansive and inclusive theory...which transforms or reorganizes the current meaning system into a higher order of integration." (1999, p. 33)

Cook-Greuter also notes that as the individual develops, the boundaries of that structure of consciousness begin to soften, then become permeable to the next level, and finally the

individual stabilizes at the next “center of gravity” and new boundaries are established. This can also occur due to destabilizing forces, such as the death of a loved one, loss, dramatic life changes, and crises.

Controversy

While discussing the many controversies that surrounded Palmer throughout his life, Keating writes, “There are chiropractors who swear by him, and those who swear at him.” (p. vi) Palmer’s life is surrounded by a mythos. Gaucher-Perslherbe wrote that B.J. was messianic in his zeal for chiropractic (1993). His own father D.D., referred to him as the “enveloper” rather than B.J.’s term, the “developer” of chiropractic (1910, p. 658).

At the same time, many Chiropractic Schools and several international professional organizations rally around him as an inspiration and teacher. And still, to most chiropractors, B.J. was an enigma. They know only what their “school” taught about him, or what others have said or written. Not many have actually read Palmer, and those few have usually just skimmed the surface with one or two books. Between 1906-1917, he wrote nine books, between 1920-1944, he wrote seven, between 1949-1953, eight books, and 1955-1961, another eight!

We can use these books as a guide to Palmer to find out what he thought, and how he developed over time. Many of the arguments against Palmer have to do with his early deeds or writings, and may have no bearing on his last decades. This type of analysis is just the beginning. It is a way to make sense of the complicated history of chiropractic and healing in America in the twentieth century.

Palmer polarized many people throughout his years as leader of the profession. The question is; which level of consciousness was he at during each of these major incidents? If Palmer was teaching and developing chiropractic from higher levels of development than his students and colleagues, then it stands to reason that he was generally misunderstood. Often Palmer’s staunchest critics are speaking from one level of development without really understanding Palmer (this cross-

level mistranslation will be discussed later on in the paper). For now, let us turn to Palmer's beginnings, his development through First Tier

Palmer's Early Years: Red

Our story begins with Palmer's writings about his childhood. He recounts in book after book how his family life as a child was very difficult. He spent much time living on the streets and confronting a very demanding father, Daniel David Palmer (D.D.), founder of chiropractic (Maynard, 1982), and an even more difficult step-mother (Keating, 1997).

His father D. D. Palmer was married four times. He started as a school teacher and then a grocer. He eventually studied magnetic healing and was an avid student of spiritualism, Confucianism, and science, especially medical textbooks (Gielow, 1981; Peterson and Weiss, 1995). As a father however, he was hard. In one story, B.J. recounts how his father stormed into the schoolhouse to demand that his daughter return home to clean the chamber pots at the clinic, a daily chore. The young girl was mortified that her father made this announcement in front of her class (Maynard, 1982).

B.J.'s attempts to escape his family life and poverty were through sensory pleasures. This next quote is also used by Keating to demonstrate B.J.'s days as a juvenile delinquent. Palmer wrote that he was:

A mental derelict, a no-account kid bum. We (B.J.) spent our mental and physical sap pursuing false pleasures. We were one worthless hulk of degenerate boy. We were a cross-section example of the sexual delinquent of that era. Between five and fifteen, we were confirmed and habitual sex-drunkard, dead drunk in the sexual gutter...We had not yet learned that masturbation was the thief of brain food which destroyed mental values. (1950b, p. 87)

I have included the above quote with much trepidation. It is a delicate matter when subjects such as these enter a mainstream publication. However, this telling remark gives us a great deal of information about him. The most obvious was that he had not yet developed his faculties of restraint and concentration. The less obvious is in regards to semen retention and its relationship to “brain food.” There is a great deal of literature across many cultures and martial art forms that consider the excessive release of semen to be a depletion of “chi” or life-force energy. Palmer himself prefaced the above statement with: “We will be criticized for this story, because it will reveal one tabu subject which polite society does not talk about, but which everybody knows exists. If this story is to do anybody any good, example must be told as it was.” (1950b, p. 87)

Up to age fifteen was Palmer’s sojourn in the Red vMeme. During this time, he never finished high school, either being kicked out or forced to leave due to financial reasons. As one story goes, he was kicked out because he released the white mice on the floor so that the girls would jump up on their chairs and he and his friends could glimpse their panties. After a few years at various jobs, Palmer went on tour with a vaudeville troupe, practicing as a hypnotic patient in a show. This was from around ages 17-20.

According to Beck, Red is a standard level for young children. It also has a direct relationship to street gangs. This level has also been called egocentric, and is typically defined as the “self against the world.” (Wade 1996; Beck and Cowan 1996; Wilber 2000).

To sum up Palmer’s early development according to the four quadrants, we might take note of his UL Red values and UR chronic masturbation; his LL dysfunctional relationship with his family; and his LR leadership of a street gang.

Hypnosis and Transformation

Michael Murphy has noted that hypnotic suggestion is not generally considered to be a transformative practice such as

martial arts, Buddhist meditation, or Christian prayer, but it does stimulate an individual's capacity for "creative absorption, perceptual flexibility, hypermnesia, exceptional physiological control, psychosomatic plasticity, and access to subliminal levels of consciousness." (p. 348) According to Lerner, during the years 1899-1901, Palmer was a subject in a hypnotist's vaudeville act (Keating, 1997). Further research is necessary to explore this hypothesis, but it is possible that he was immersed in hypnotic states on a daily or weekly basis for months or possibly years at a time. This lends great insight into his future development as well as the development of his teachings.

Murphy writes: "This, perhaps, is the most fundamental insight we gain from hypnosis, this glimpse of a superior intelligence within us that can drastically alter our perceptions and thinking, restore healthy functioning, and enhance our most basic capacities. From the wealth of mesmeric and hypnotic phenomena we learn that human functioning can be developed in dramatic ways by evoking something that resembles Frederic Myers's 'subliminal mind'." (1994, p. 348)

I would suggest that Palmer's days with the vaudeville show as a hypnotic subject may have immersed the young man into transient higher states of consciousness. This same time period during which his father was developing the new philosophy that would dramatically transform B.J.'s mission in life and define who he was, was also the time that he spent in regular altered states of consciousness. These two things combined had an intense effect on Palmer's later growth and transformation.

B.J. wrote that Herbert L. Flint was a friend of his father D.D.'s. Whenever Flint came through town for his three-week stints, D.D. would invite him over for tea. B.J. wrote:

Whether or not they discussed us and our 'sins' of omission or commission, we do not know, but we do know that Flint urged us to come on the stage to be tested as a subject. He did not encourage other boys of our gang. Flint could do nothing with us. We had no mentality to concentrate on his suggestions. (1950b, p. 90)

He claimed that he was at first a poor hypnotic subject for Flint's three-week stints in the Davenport area, three years in a row. Then Palmer went on tour with him for two seasons where he became an excellent hypnotic subject. Palmer wrote:

We (B.J.) were his subject, when he broke a four-hundred pound rock on our chest, being suspended with shoulders on back of one chair, our ankles on back of another. We were his ace-in-the-hole subject for varied tests to demonstrate value of hypnosis. (1950b, p. 91)

Palmer also notes that he learned the art of self-hypnosis, and, that the crux of the practice involved intense concentration. He allowed himself to be influenced by the positive hypnotic suggestions so that he could let go of his "derelict" ways. And also, that this was a turning point in his life, which laid the foundation for his future work.

This is not the only analysis to suggest the great influence that the hypnotic trances had on Palmer. Lerner interviewed one of Palmer's deans, Herbert Hender, in the 1950's. Lerner wrote:

I had the occasion to review this also with Dr. Herbert Hender... He recognized that I was touching the true B.J. when I brought up the subject of the 'post-hypnotic personality' that I believed B.J. had developed. . . . All of the secondary personalities which B.J. has revealed to the outside world have in all probability been created by the hypnotic influences he was subject to more than 50 years ago and to the hypnotic attitudes he has allowed himself to practice since then. . . (cited in Keating, 1997, p. 15)

Others have suggested that this period of Palmer's life was when he learned showmanship, lecturing, and role-playing (Dye 1939; Keating 1997). I suggest it was the beginning of his lifetime of spiritual awakening.

At age 17, his father was busy developing the philosophy and art of chiropractic. In several instances, Palmer explained that at age 17, 18, and 19, he “found himself” (Palmer, 1949, p. xix; 1950b, p. 65; 1952, p. 79; 1961a, p. 56; 1961c, p. 116). Palmer wrote,

At seventeen, he (B.J.) ‘found himself.’ This boy had no education. Educationally, as the world understands it, he was far short. Innately, he had the wisdom of the ages working for him, with him. (1949, p. xix)

When an individual is immersed in altered states of consciousness, those states can act as a means of temporarily “shaking loose” the self’s exclusive identification with a particular level of consciousness, thus encouraging transformation from one level to the next. (Washburn, 1988). This ability to access the subliminal mind would become one of Palmer’s greatest gifts for himself and the profession.

B.J. Palmer: Blue

In the next period of Palmer’s life, he is greatly influenced by his father. (Please note that the original quotes from Palmer include terminology and language, such as, “ourself” and “thot,” not common to modern English language and the author has left them to preserve the historical tone of the quotes.)

Palmer wrote:

Day after day, week after week, month after month, we listened to D. D. propound ideas. We drank them in, hungrily. In time, they percolated and we became saturated with their value. In time, we “found ourself”, all of which has been written in various of our publications.

In 1902, D. D. Palmer issued us a diploma signed by himself, his wife, and ourself. We practiced Chiropractic since we were seventeen, calling ourself

“Doctor”. That was the why and wherefore of mustache and beard—to appear older than our years. We thought we could disguise youth because sick people did not want to go to a boy with a new idea they knew nothing about. We practiced in those early years in Lake City, Iowa; Traverse City and Manistique, Michigan; Elkins, Belington, and Kernes, West Virginia, etc. (1950b, p. 65)

Keating, however, would disagree that Palmer practiced as a chiropractor at age 17. To him, Palmer spent his early years merely traveling with vaudeville. I, on the other hand, would choose to believe Palmer’s assessment of his early life, at least in regards to the development of his own consciousness and his actions.

The Blue vMeme is where the individual seeks to fit into the society they are embedded in and develops a rigid value system of right and wrong, good and bad. According to researcher, Jenny Wade, the limbic system, which governs emotions, dominates this level of consciousness. It is also characterized by logical inconsistencies; science is valued only when it supports “the truth” (Wade, 1996). Here, the individual is most interested in the “in-group,” such as friends and family. Those who are outside of the group are largely rejected (Cook-Greuter, 1990).

At this period of Palmer’s life, he took over the school from his father in 1904. He then married and had a son, David Daniel Palmer. The school soon grew from about 50 students to 700 by 1911, about 1200 students by 1919, and 3,000 students by 1921 (Keating, 1997). Of this time period, Gibbons wrote:

By 1910 B.J. was a man of property, owner of one the finest mansions on the top of Brady Street hill. He was the president of an institution with more than 300 students, called himself a doctor and was already an editor and an author. He had married the daughter of a respected family, wore a Van Dyke beard and dressed in a fitting role for the leader of a professional body, a scholar and an academic. (1987, p. 10)

The biggest conformism as to chiropractic was the establishment of the school, the constant need to determine the proper methods of chiropractic and to discredit heretical notions (Palmer, 1911, 1920), and the development of a professional organization, The Universal Chiropractors Association (Wardwell, 1992). Palmer even joined the first chiropractic fraternity, Delta Sigma Chi on November 6, 1913, of which he was made Honorary President. He also initiated chiropractic textbooks called “the green books,” that meshed the philosophical premise of the body having an innate intelligence with standard science and physiology. He was building a community as well as a profession.

Keating writes:

The early Palmer green books are filled with illustrations of the Developer’s (B.J.’s) efforts to systematize the knowledge he had accumulated and to share this with the field. This writer knows of no other comparable work among chiropractors in this period. (p. 67)

The codification of the philosophy and the statutes in the domain of law were a very important aspect of this era. Rehm has suggested that the need to defend chiropractors in court was when the philosophy of chiropractic actually began. It had to be proven that chiropractic was separate and distinct from medicine. This was initiated by Palmer’s lawyer, Tom Morris, in 1907, and perhaps inspired by some of D.D. Palmer’s early students Solon Langworthy, Oakley Smith, and Minora Paxson, who wrote the first chiropractic textbook, *Modernized Chiropractic* in 1906 (Rehm, 1986; Holmes, 1924). By 1929, Morris supervised the defense of 3,300 chiropractors, and won 85-90% of the cases (Keating, 1997).

Palmer’s introduction of the x-ray unit in 1909 as part of the chiropractic analysis lost him many followers. Some even left and started a new school, Universal Chiropractic College in 1910 (Keating, 1997). This was one of the first real disruptions, probably caused by his crescendoing shift from Blue conformism to Orange science: his need to use science as a means of proving

or disproving the theories of chiropractic became increasingly important. .

Each of these significant incidents reached an apex in 1913, with the death of his father, D.D. Palmer. These crises caused enough friction and softening of boundaries to break B.J. out of Blue and catapult him into Orange as a very successful entrepreneur and scientific researcher.

<p>Upper-Left Quadrant</p> <ul style="list-style-type: none"> • Blue vMeme • The subjective need to fit into the conventions of society. • In B.J.'s case, the need to excel in this domain as husband, father, president, scholar, academic, and doctor. 	<p>Upper-Right Quadrant</p> <ul style="list-style-type: none"> • Use of x-rays in the analysis of the spine • Development of a chiropractic method called the Meric System, based on "nerve-tracing," • Refinement of techniques for chiropractic adjusting.
<p>Lower-Left Quadrant</p> <ul style="list-style-type: none"> • Taking over of the chiropractic school • Establishing a curriculum • Creating a chiropractic community • Getting married • Having a child • Purchasing a home 	<p>Lower-Right Quadrant</p> <ul style="list-style-type: none"> • Revision of the philosophy • Creation of the new "green books" (science and chiropractic texts based on philosophy)

Figure 1: Palmer's Tetra-evolution: Blue vMeme.

Palmer's Blue period can be summed up according to the four quadrants as follows (see figure 1): UL Blue vMeme; UR refinements in chiropractic adjustment techniques, including the use of x-rays and "nerve-tracing"; LL solidification of chiropractic community, as well as marrying, having a child, and purchasing a home; LR expanding chiropractic school,

developing a curriculum and canon of “green books,” including his revision of the 1906 text *The Science of Chiropractic: Its Principles and Adjustments*, coauthored by his father. In the 1910 edition, *The Science of Chiropractic: Its Principles and Philosophies*, he was the sole author, and many of the new ideas developed because of the court cases were incorporated (Wardwell, 1992; Wiese and Lykins, 1986).

Entrepreneur Emerging: Orange

In this stage, Cook-Greuter writes, “individuals are interested in reasons, causes, goals, costs, consequences, and the effective use of time. Formal operations and abstract rationality are at their peak. There is a deep belief in progress and the perfectibility of humankind. There is also a conviction that the proper analytical, scientific methods will eventually lead to the discovery of how things really are, that is, to the discovery of truth.” (1990, p. 88)

From the time that he became the president of the Palmer School of Chiropractic in 1906 to the opening of his research clinic in 1935, he wrote fourteen books, started a printing press, owned two radio stations, taught classes around the country and the world, and expanded his school and chiropractic into a worldwide profession.

Wardwell wrote about Palmer’s great skill as a salesman and motivational inspiration. He cites a visit to the Palmer campus in 1920 by Napoleon Hill, the famous author. According to Wardwell, Hill wrote of the experience:

Here I found the most inspiring institution of any kind—bar none!—in America. Here I found MY teacher! A man who not only teaches about things, but how to do things. A man who embodies in his life and work the principles of living and doing, the fine “Art of selling Yourself. . . .” (Wardwell, 1992, p. 71)

Palmer launched the first radio station west of the Mississippi in 1922 (WOC). By 1924, it was broadcasting at

5,000 watts, and was one of the five strongest radio stations in the world. Ronald Reagan started his broadcasting career under Palmer's tutelage. In 1930, Palmer expanded to a second station in Des Moines, Iowa, (WHO). The primary purpose for creating the stations was to advertise chiropractic. After the stock market crashed in 1929, the radio stations became a very important source of revenue for Palmer (Keating, 1997). Palmer even wrote one book in 1942 entitled, *Radio Salesmanship: how its potential sales percentage can be increased*. According to Palmer, this was a required textbook in every radio station from New York to California for many years (1949, p. 466).

Many critics of B.J.'s confused this Orange individualism with Red power drives. A quote from Dye, who knew B.J., explains this very well:

Since 1910 I have reported many a talk given by B.J. to his classes and to public groups...In none of those that I have reported has B.J. ever assumed an attitude that could be deemed autocratic or that could be interpreted as an intimation that he would wreck the profession unless it bowed to his dictates. Unfortunately, in the mannerisms used by him in putting over an idea, he does get a little bit too emphatic with the result the listener may have trouble in getting the entire idea. . . . Even the most casual member of the Pre-Lyceum or Lyceum Classes of 1936 and 1937 could not help getting the impression that B.J. was solely interested in the continued evolution of the Chiropractic principle toward a still more firm scientific foundation. (p. 291)

In regards to the four quadrants, Palmer again shows development in every area (see figure 2). In the UL, he is rooted in the Orange vMeme; in the UR, new instrumentation is developed to detect the vertebral subluxation; in the LL, Palmer uses the cultural exchange of radio to extend his message of healing and health to the masses; and in the LR, he creates the B.J. Palmer Research Clinic, where the ideas surrounding chiropractic were broadened. This begins with green book volume five, *The Philosophy of Chiropractic*, coauthored by

John Craven in 1916. Therein are the concepts of cyclic interactions between the innate intelligence, the universal intelligence, and matter in the form of living bodies, all of which is a pre-systems approach to health and healing. Also, Palmer and his staff rely primarily on the philosophical method of deduction to base their theories upon.

<p>Upper-Left Quadrant</p> <p>Orange vMeme</p>	<p>Upper-Right Quadrant</p> <ul style="list-style-type: none"> • Neurocalometer • Technique development: HIO
<p>Lower-Left Quadrant</p> <ul style="list-style-type: none"> • Radio • Revision of the philosophy 	<p>Lower-Right Quadrant</p> <ul style="list-style-type: none"> • Expansion of the “green books” • The use of deduction Research clinic formed

Figure 2: Palmer’s Tetra-evolution: Orange vMeme.

Orange and Spirituality

It is important in this section to mention Palmer’s impression of mystics and yogis during his trip to India in 1925. He was especially disillusioned by the poverty and lack of cleanliness. He wrote;

The glamour is gone. I have seen-I am glad to know. I came back to America more than ever pleased with the principles of Christ. . . the Fatherhood of God and the Brotherhood of Man, *as I interpret them* and continue living them as best I can. (1926, p. 363)

The italics added by B.J. “as I interpret them,” shows that he does not accept the conventions of organized religion. This use of the doctrine of the “Fatherhood of God and the Brotherhood of Man,” Palmer eventually interprets as universal intelligence and the innate intelligence, which connects all men. His outright disdain that he developed toward the “holy men” was very scientific-materialistic, which is characteristic of the Orange vMeme.

He wrote:

I have read books on India since I was a boy. I have read about the transmigration of souls, that tranference, mind over matter, dissolution of soul and body, annihilation of space and time, etc. . . . I have longed for the day that I would by contact, get it all direct. . . . I went into it all and studied it thoroly; and again I was disillusioned. It is the cheapest and laziest tawdry way of becoming a dirty and filthy beggar in the name of religion, taking everything and giving nothing in return, that I have found in all my travels. (1926, p. 368)

This quotation is also important when contrasted with Palmer’s later comments on Buddhism in 1953 and “Yogism” in 1958, where he no less than explicitly endorses these mystical traditions. (We will explore this in greater detail later).

Crisis and Transformation in the 1920’s

Several difficult incidents that were pivotal for B.J. helped him to transform from Orange to Green. For most of the 1920’s however, Palmer was firmly rooted in the Orange vMeme.

The first incident was what has become known as the NCM Debacle (Wardwell, 1992). In 1924, B.J. introduced the Neurocalometer (NCM). This was a device designed to measure the heat of the spine in order to detect where there was a resistance to the nerve flow at the site of vertebral subluxation. Palmer’s friend Dossa Evins designed the NCM after years of

research. (The NCM was a precursor to the thermography instruments that many chiropractors use today.)

In this one incident, we find the strength and weakness of the Orange vMeme. B.J. sought to establish a truly objective means of detecting the mysterious vertebral subluxation. This, he honestly believed, was the answer. Palmer wrote:

Back in 1924 there was invented an instrument which was destined to change the methods used in Chiropractic; destined to change the approach and mental reasoning of Chiropractors to their sick patient's. It was destined to make possible discovery of the specific for the cause of dis-ease in the human body and to show accurately exact location of that cause. That instrument is the NEUROCALOMETER. (1961c, p. 89)

According to Keating, Palmer used this instrument to exert more control over the profession and to make a profit. Palmer told each chiropractor that they must lease one of these instruments from him. The price rose from \$500 to \$2,200 in less than a year. And, in no uncertain terms, he told them that if they did not use this instrument then they were not really practicing chiropractic. Subsequently, he lost four of his core faculty who left the school in protest and started another school, Lincoln Chiropractic College. Today, it is called National College (Keating, 1997).

Commenting on Palmer's attitude that all chiropractors will use the NCM whether they like or not, Dye suspects that Palmer simply meant that the scientific proof provided by the NCM would make the use of the instrument inevitable. Dye writes:

It simply means, and can only mean, convinced as he is of the merit of the Neurocalometer, he is eventually going to prove to the profession that it will come to the use of the instrument, regardless of whether they accept or condemn it now. It can mean nothing else. (p. 284)

Maynard wrote that the stress was so overwhelming from the extensive criticism from the NCM debacle, that Palmer had a break down, and spent some time in a sanitarium called Pass Christian in Mississippi. He did not get the rest that he needed. In fact he spent most to the time in a bed dictating 100,000 words to a reporter. Palmer healed himself by building a gigantic garden in 1923-1924. He named it “A Little Bit O’ Heaven.”

He left Pass Christian and focused his attention on collecting glacial rocks and boulders by the ton from the banks of the Mississippi River. These were used to build the garden that was to boast two million visitors by 1959. B.J. consciously developed “A Little Bit O’ Heaven” and the Buddhist Gardens as a “pilgrims retreat” of quiet and repose. Eventually, with the help of his grounds keeper, Wilhelm Stahmer, the garden was to contain waterfalls, shrubs, trees, ponds, dozens of his statues of Buddhas, the pantheon of Hindu gods, all of which was housed in a 3,300 square foot building with a 40-foot ceiling (Palmer, 1949; Maynard, 1982). I would suggest that the construction of this garden could be viewed as a two-year long meditation for Palmer that helped him develop into the next level of his own awareness.

Crisis and Transformation in the 1930’s

As if he did not learn from the NCM debacle, in 1934 he introduced a new chiropractic technique, HIO (Hole In One) or Upper Cervical Specific. This new way of adjusting the spine was based on his research using his new instrument; NCM. Again, he told the profession in no uncertain terms, if you are not doing HIO, then you are not a real chiropractor. (This chiropractic technique is still widely taught in several schools.)

His standing in the profession declined because of these incidents. He still had a large and loyal following, but in the fringes of the profession, in other schools, and other states, his legacy was no longer the dominant chiropractic paradigm.

And then, in 1935, he opened the B.J. Palmer Research Clinic, at the time costing one million dollars to construct. This

was the height of his rationalistic inquiry. Of this time period, Dye writes:

Having known B.J. for many years, and having observed him in those years, I have noted a remarkable change within the past decade. Of course, as any man grows older in years he becomes more mellowed towards the events that cast difficulties in his path in earlier years. B.J. is no exception to this rule. On the other hand, he has not borne the animosities that so many of us carry to our final day. He has apparently become more tolerant toward his enemies in the field of Chiropractic, and has wrapped himself more and more in his research and experimental laboratories. . . . (1939, p. 293)

Unfortunately, due to his lack of training in scientific investigation, his research is difficult to interpret. One thing that we do know of this time is that his research led him to studying the subtle energies of the body, and how the atmosphere and the environment had electrical effects on the organism in relation to the chiropractic adjustment and vertebral subluxation. His research is summed up in two books, *The Known Man or An Explanation of "the phenomena of life"* (1936), and *Chiropractic Clinical Controlled Research* (1951). This insight into the holistic relationships within the organism, coupled with his studies of the world religions, his travels, and his constant quest for the answer to his questions about innate and universal, led him directly to the Green vMeme.

Green Unfolding...

The Green vMeme is marked by multiculturalism, a critique of hierarchy and rationalism, and a more egalitarian outlook.

At the height of these crises, B.J. traveled the world three times. In 1921-22 he, his wife Mabel, and son Dave traveled to China, Japan, and Korea. In 1924-25 they traveled to Thailand, Burma, Philippines, Singapore, India, Ceylon, Israel, Egypt, Arabia, Syria, Italy, Switzerland, France, and England. In 1933, they traveled to Hawaii, Fiji, Samoa, New Zealand, Australia, Indonesia, and Cambodia. This is a pivotal and transitional time for Palmer. He grew in his sensitivity, his compassion, and his vision, as well as his inspiration and spirituality. These journeys are recounted in two books, *Around the World with B.J.* (1926), and *Upside Down Inside Out with B.J.; Including The Greatest Mystery in History* (1953).

In his travel logs, we see several things happen for Palmer. The first is that his compassion and spirituality grow. He saw with his own eyes the poverty around the world. He also studied the world's religions and examined their main precepts. He traveled to their holy sites, shrines, and monasteries, and analyzed them through his own philosophical understanding that had been developing for these twenty years. He did not like everything that he saw, as mentioned above, but in retrospect thru his writings some twenty-five years later, we can infer a profound transformation in Palmer's sense of self.

Palmer began to view religion as the striving of man to commune with the infinite. He referred to God as universal intelligence, and the soul within man as the innate intelligence, the divine spark of God. Innate intelligence was also seen to be the driving force behind the organization of the living form. While these concepts were inherited from his father, Palmer brought greater depth and insight into these ideas as he embodied them.

In his Green postmodernist critique on religion in general, he focused many of his writings around Christianity. He condemned the idea that all people should be converted to one single belief. This is an excellent case in point. In 1926, during

his travels abroad, he discussed missionary work in great detail. It is obvious that he had a distaste for it, but he does not condemn it outright. He merely suggested that it did not work very well. In 1950, however, he wrote extensively on the hypocrisy of the missionary ideal. (Palmer, 1926, 1950a)

While B.J. was criticizing organized religion in general, he also saw a common ground, that all people have the same life force, and this is the tie that binds all religions (an insight that would be more clearly expressed later during his shift into Second Tier). He wrote, “Same health would be restored to a Buddhist, Mohammedan, Confusionist, Hindu, or whatever other religion he professed or denied.” (1952, p. 87) Instead of the postmodernist critique of a dominator hierarchy, which maintains that hierarchies should be toppled at all costs, he critiques and then *reconstructs* with a series of beliefs that are directly informed by nature mysticism and even deity mysticism.

He also critiques modern science and medicine as being pathologically stuck in the rational perspective. The scientist or medical doctor that belonged to a religion and then proceeded to deny the body’s innate intelligence through surgery and medications, to B.J., was a hypocrite. He wrote:

This God-worshipper has been studying *physical* man four, eight, or ten years. He now begins to IMPROVE upon handiwork of God. Because this man has sat in a surgical pit for four years, he feels capable of saying—if actions speak louder than words —“God, you are ignorant. What do YOU know about making human beings? If you’d take a few lessons from surgeons, you’d make people according to OUR designs and leave out many ‘useless’ organs!” He makes a distinction between what he “believes” and gives money TO, and what he “knows” and takes money FOR. (1950a, p. 216)

This is again, at once a critique of the dominator hierarchy of medicine, science, law, religion, all in one, with a vision for a better way, an innate way, a more holistic way. The chiropractic adjustment, given at the precise time and place, allows the body’s inner wisdom to heal itself, and allows the

divine spark within to come forth into awareness. And this would eventually lead B.J. to Second Tier.

Using the four quadrants at this level of Palmer’s development (figure 3), we can see: an UL Green vMeme; UR study in controlled research (while also facing his own failing health); the LL letting go of many of the responsibilities of leadership, as well as the extension of many of his theories to a wide array of disciplines; in the LR, he completed his book *Chiropractic Clinical Controlled Research* in 1951, and described the research undertaken in the clinic as a means to get people well and discover the one cure for all dis-ease.

<p>Upper-Left Quadrant</p> <p>Green vMeme</p>	<p>Upper-Right Quadrant</p> <ul style="list-style-type: none"> • clinical research
<p>Lower-Left Quadrant</p> <ul style="list-style-type: none"> • Semi-retirement in Sarasota, Fla. • Development of the philosophy and its application across many domains of knowledge. 	<p>Lower-Right Quadrant</p> <ul style="list-style-type: none"> • Greenbook volumes 22-28 written. • Chiropractic Clinical Controlled Research published.

Figure 3: Palmer’s Tetra-evolution: Green –vMeme.

Cross-level Criticism

Jane Loevinger wrote, “In principle, a person does not fully understand the relevant thinking of people much above his or her own (level).” (Loevinger, as quoted in Cook-Greuter, 1999, p 140). And this brings us to the heart of Palmer’s critics.

Any criticism across levels of development runs the risk that something will be lost in the translation. Hopefully this will not be the case. However, much of the mythos that surrounds Palmer's life is based on this very paradox.

In an interview with the Shambhala Press about this topic as per his own critics, Ken Wilber writes, "Nothing much is gained by having different levels of consciousness attack each other." As difficult as this may seem, it is vitally important when examining Palmer's life. The interview continued discussing Wilber's book, *Sex Ecology and Spirituality* (SES):

Shambhala: Okay, so this is starting to make more sense. When green critics read yellow sections in SES, they accuse you of being red--egocentric, arrogant, antispiritual, dominating, oppressive, controlling, etc.

KW: Yes, that's right, but again, this doesn't mean that I am pure and am innocent of all of that. It just means that there are many second-tier (and third-tier) worldviews presented in SES, and the green-meme will in any event look at those and see nothing but the red meme. (Wilber, 2001)

Keating's critique of B.J. is a case in point. This is not to say that B.J. was a saint, he certainly was not. But if this developmental analysis is correct, and B.J. did in fact achieve Second and perhaps even Third-Tier consciousness, then much of Keating's criticism is woefully inaccurate. This would apply to several other authors as well, but the Keating quotes below are the easiest to use as an example.

Palmer's belief that his role was a manifestation of the divine, that his mission was to bring health and the god within to the masses of humanity, has been seen as messianic and egotistical. From the perspective of Third Tier, however, this could be understood as a type of Bodhisattva vow.

Keating writes: "he asserted his privilege to rule by virtue of birthright and commitment to true principle. . . like the divine right of kings, B.J.'s crown was a holy family mandate. . . . Palmer's story is a tale of ego. . . . B.J.'s philosophy of

chiropractic became a celebration of self in several respects: a festival of egoism as well as egotism.” (1997, p. 273 & 275)

For his supporting evidence of this egoism, Keating uses Palmer’s call to his followers to look within to the unlimited fountain of power and wisdom. When Palmer’s writings are interpreted from Second or Third Tier, they are clearly written expositions on enlightenment and awakening, and as noted below, the developmental analysis of human capacities. They are not written from Red, but from Yellow, Turquoise, and Coral.

B.J.’s Pacers of Development

I think that there are several factors that predisposed B.J. to opening to Second Tier and beyond. The most obvious one is what I have termed the chiropractic Koan, where his quest since age 17 was to discover the answer of innate intelligence, to listen to it, and grow into it, and eventually merge with it as the Universal Intelligence. Understanding the role of the chiropractic adjustment in that process was his constant question (Senzon, 2000).

The second factor is his lifelong study of world religions. From 1922 until 1933, B.J. studied all that he could about the people who built Ankor Wat in Cambodia. He also studied Buddhism and Hinduism in great detail throughout his life.

The third factor of his development into Second Tier was his constant striving to perfect the art of chiropractic. When he developed HIO in 1934, he had been practicing and teaching the physical art of adjusting the spinal column for at least 30 years. Photos and videos of B.J. adjusting show that his entire body was engaged in every movement.

Dye noted that in the student clinic at the Palmer School, 90% of the atlas adjustments from 1910 onward that students could not do on their own were performed by B.J., because of his “recognized skill.” (Dye, 1939, p. 231)

In this way, the daily practice of very specific chiropractic techniques can be viewed as a form of martial art.

Murphy has noted that martial arts can be used as a “many-sided, integral development of human nature.” (1994, p. 448)

Finally, there was his research into the holistic and energetic components of living humans. He determined that each vertebra was holistically linked to the health of the entire person, and that a vertebral subluxation at the first two cervical vertebra would cause systemic compensatory distortions throughout the spine and the body. He even examined how the electromagnetic nature of the physical organism was related to the environment and hence universal intelligence (Palmer, 1934, 1951a).

Put any one of these things together, and you might have a dramatic transformation for any individual. Put these together for B.J., who had probably passed through Green in the early 1950's, and you have the emergence of Second Tier, and then perhaps Third.

Second Tier

With the advent of Second-Tier consciousness, a person begins to reflect on the evolutionary unfoldment of development itself. And it was Palmer's insight into the relationship between religion and science that provides the most suggestive evidence of his development into Second Tier.

In his 1953 analysis of James Frazer's *The Golden Bough*, and again in his 1961 book, *The Great Divide*, he specified that science and religion have been at odds because religion is stuck in creeds and dogmas, and science does not accept the innate within all nature, a realization that comes if one investigates the “empiricism” of interiors.

Another telling sign that Palmer developed into Second Tier was his notion of the Great Divide. He postulated that human consciousness differentiated around 500 B.C., allowing humans to cultivate rationality and reason from their previous state of undifferentiated consciousness. The next step according to Palmer was to use this new conscious awareness, this educated intelligence to embrace the innate source of all wisdom, and be guided by it. To him, the quickest and most practical way for this abstract spiritual intelligence to be embraced by the

educated thinking mind in the body is through the chiropractic adjustment. He was, in no uncertain terms, a pioneer of integral healing.

It is difficult to distinguish exactly when Palmer entered the levels of Yellow and Turquoise. Perhaps it was after his trip to Cambodia. I hypothesize that it was sometime in 1953, perhaps upon re-writing his notes from his 1933 trip to South East Asia.

In any event, Jenny Wade describes this transformation as mind and body becoming one. Here there is “a frank acknowledgement of the intuitive voice. . . accompanied by a cognitive sophistication far in advance of the ‘gut’ voice.” (p. 163)

During this period, Palmer discusses his ability to listen to that “wee sma’ voice.” He even makes suggestions to others on how to get in touch with it. In fact, only the chiropractor that can listen to this voice, according to Palmer, is truly practicing the art of chiropractic. “That special something,” is required.

Palmer claimed that he started to listen to the innate wisdom as his guide for making decisions early on at age 17 (1949). He also discussed how he made his business decisions based on listening to the innate (1961c). He even carried a pad and pen with him at all times to write inspirations, especially at night by his bedside. He also suggested that some chiropractors might take up yoga in order to attune to the infinite (1958).

Palmer writes:

This timeless, changeless order is an assurance of unchallenged authority; a sign of safe anchorage for the unsettled and undecided mind of man.

Increase in man’s knowledge does not mean the discovery of new things, but only his insight into his understanding of himself and his ability to use that which already is, always has been—like the growth of a child from infant to adult man, who digs deeper discovering worlds within man, new to him but old in time. When these are realized man can and will face uncertainty, secure in knowledge, at peace within himself, because he will be at peace with the Almighty

law of the Universal as well as the Unital law within each created unit. (1961a, 176)

A four quadrant summary of Palmer’s Second-Tier development (figure 4) can be stated as: UL Second Tier; UR research discussions; LL call to action to fellow chiropractors, as well as his cultural legacy, *Our Masterpiece*; LR continued travel to Davenport for Lyceums (homecoming) and graduations. The Lower Right would also include his final writings on philosophy, which have never been fully explored as a distinct period of the philosophy of chiropractic.

<p>Upper-Left Quadrant</p> <p>Yellow/Turquoise Holistic Integralism</p>	<p>Upper-Right Quadrant</p> <ul style="list-style-type: none"> • Discussions of research in <i>Our Masterpiece</i>.
<p>Lower-Left Quadrant</p> <ul style="list-style-type: none"> • The conception of a Subluxation free world where all people know the innate within. • A call to action on many levels. • . • <i>Our Masterpiece</i> volume 39. 	<p>Lower-Right Quadrant</p> <p>Lyceum and graduations 1961: <i>The Great Divide</i> 1961: Law as applies to God and development 1957: Holistic/systems: Law of life and development 1950: 53: concepts of spiritual evolution of society 1949: theories of origin of innate, innate to innate communication 1936: holistic development of the concept of energy/body</p>

Figure 4: Palmer’s Tetra-evolution: Second Tier.

Third Tier: Transcendent Consciousness

It is difficult to say whether Palmer permanently adapted to the Coral vMeme, or the beginning stage of transcendent consciousness.

While it does seem that he made an advance in his spiritual insights, these may have been heightened states of awareness and not necessarily established stages. There are however, three aspects of Palmer's later writings that point towards an awakening into Third Tier. The first is his use of the pronoun "We." The second is the completion of his quest, the highest answer yet to his chiropractic Koan. And the third is his finalistic teaching, his passing of the torch. I will deal with each of these separately.

Approaching Third Tier as "We"

Palmer's use of the term "We" as opposed to "I" is the perfect place to start. In the early books, from 1906-1934, he went back and forth between the uses of each pronoun. I liken this to getting used to a pair of shoes before finally committing to them and over time, they are broken in, and then eventually, the shoes become an extension of your foot. It is not until 1949, that he publicly announces the use of "We" and denounces the use of "I". He wrote:

This book, so far as the author is concerned, writes from the duality of personalities—the inseparable, indivisible, Siamese-twin personalities living in the one structure—the Innate and Educated individualities. . . . To read this book and gain the viewpoint of its author, the reader must know the "we" or *he* will fail to gain the fundamental purpose of this book. (1949, foreword)

It is important to place this in context of his life. After years of study, examining thousands of skeletal remains, adjustments of thousands of patients, observing miraculous recoveries, traveling the world over, studying religions, losing loved ones, friends, making enemies, building an empire, and finally in 1948, losing his wife Mabel, he simply "awoke." And from age 68 until his death at age 80, he wrote sixteen books totaling 8,045 pages, and in each one, the pronoun used was "We." The consistency of his use of this pronoun not only in his

writing, but also in his daily speech, suggests the acceptance of his self as a part of the universal.

Interestingly, all of his works from 1949-1953 have a disclaimer to the use of the term “We.” He notes that the use of “We” serves three purposes:

1. It eliminates that disgusting and egotistical selfish pronoun “I” which constantly intrudes itself.
2. It permits the author to delineate his concept of the duality of personalities inhabiting one human home.
3. It broadly includes and spreads credit where credit is due, to any, every, and all people who have or are cooperating in building the structures, organizations, institutions, and associations which are an integral part of their lives. (1950, p. vii)

Obviously, this awareness came at the start of his Green vMeme, from 1949-1952. The above quote shows that his use of the term was anti-hierarchical and egalitarian. Later on, however, as noted in his forward to *Upside Down Inside Out*, B.J. went back through thousands of pages of notes from his trip in 1933, and changed every pronoun. This was also the text that chronicles the Cambodian Buddhist ruins. I am suggesting that the very process of writing this book in 1953 was in part, an intense meditation on “We.” After this, he does not mention the use of “We” again until 1961 the year of his death. In his book, *The Glory of Going On* (published posthumously by his son), he includes an entire chapter that recounts his awakening to the use of “We.” The chapter itself is written almost as a sacred text. Many paragraphs begin with a variation of the capitalized phrase, “IT WAS IN THAT ONE ROOM,” while intensely studying twenty thousand vertebra, night after night in his osteological lab. Many of these passages are indicative of the Coral vMeme, or the beginning of Third Tier. He wrote:

IT WAS HERE IN THIS ONE ROOM, the Great Teacher and Master of ALL people of ALL times, was Innate. IT WAS HERE with these retired personalities,

with the their every-day personal products, I learned the basic truths of Chiropractic and how to become a Chiropractor.

Up till THIS period of MY life, I was INVOLVING MY thots, words, and acts much like so many have done and were doing. The “I” was egotistic as well as egoistic. After THIS period of OUR life, WE began EVOLVING like few people do or have done. From then on, WE thot, spoke, and acted. From then on, “I” was humble in the presence of Innate within as WE lived together.

IT WAS THERE, plus time, IN THIS ONE ROOM, I found Myself WE found OURselves-INNATE AND I- until EACH lost his or her singular and single identity and became a plural duality, to eventually walk down the byways and highways together the rest of OUR lives. (1961a, p. 153)

In the first two quotes above, and again in 1961, he uses the term duality when describing this shift in consciousness. Perhaps this experience was an altered state,” cosmic consciousness,” where all duality between self and other in the gross realm of nature disappears, and this moved Palmer so deeply that he changed the way in which he related to himself, his community, and the universe. He became “We.”

Zen Koan as Chiropractic Philosophy

From 1949-1955, he wrote much about the relationship between the individual and the infinite. For example, “Innate Intelligence is the Great I am that I am. Innate is the internal source of all and everything.” (1955, p. 48) This was his exploration of the new consciousness. But then his writing changes, and from 1957-1961, these types of writings are geared more towards awakening to the inner God. And this becomes the answer that he always intimated, but never clearly expressed.

The answer to his lifelong question, “What is innate intelligence, and how does the chiropractic adjustment link it

through the nervous system to the great universal intelligence?" finally arrives. To him, God was the universal source of intelligence, which was the archetypal ground of all nature. God as the infinite communicated to the finite through the innate intelligence. These writings strongly suggest deity mysticism.

While Zen is focused on formless and nondual mysticism, Palmer's Koan brought him experiences of deity mysticism, or the subtle realm, rather than the causal. His understanding of deity mysticism is evidenced by the following quote. Palmer writes:

Every Chiropractor, whether he realizes it or not, every time he corrects the impediment between the living "GOD" in man, IS AN APOSTLE of that living "God," bringing into reality the Living Intellectual "God" from above, permitting it to work thru the living material bodies of all mankind. IT IS A LIVING PROVABLE "GOD" IN MAN, THE VERY SOUL AND LAW OF HIS BEING. (1961a, p. 261)

And thus, as an extension of his insight into the role of the freed innate wisdom for man to unify with, chiropractic became for him a practical means to answer the questions of all religions while healing people in the meantime. To Palmer, the philosophy of chiropractic is rooted in a mind/body/spirit triune that is only real for the soul that chooses to pursue its truth in their daily experience.

The Call as Bodhisattva Challenge

Beginning in the late 1950's, Palmer's mortality was evident. He wrote more and more to the future, to those who would carry on his and his father's legacy. The truth of his very existence was the expression of the universe through the individual by way of the chiropractic adjustment. He did not have faith nor belief, but only experience. And this he sought desperately to pass on. An example of this call was as follows:

Time ALWAYS has and ALWAYS WILL perpetuate those methods which better serve mankind.

CHIROPRACTIC IS NO EXCEPTION TO THAT RULE.

Our illustrious father placed this Chiropractic trust in OUR keeping, to keep it pure and not sullied or defamed. We pass it on to you unstained, to protect as he would also have you do.

As he passed on, so will we. We admonish you to keep this principle and practice unadulterated and unmixed. Humanity needed THEN what he gave us. You need what we NOW give you. Out there in those great open spaces are multitudes seeking what YOU possess.

The burdens are heavy; responsibilities are many; obligations are providential; but the satisfaction of traveling the populated highways and byways relieving suffering, prolonging lives, adding millions of years to lives of millions of suffering people, will bring forth satisfactions and glories with greater blessings than you think.

Time is of the essence.

May God flow from ABOVE-DOWN His bounteous strengths, courages, and understandings to carry on; and may your Innates receive and act on that free flow of wisdom from ABOVE-DOWN, INSIDE-OUT; for you HAVE in YOUR possession a sacred trust. Guard it well. (1961a, p. 253)

In the last years of his life, from 1948-1961, when Palmer was achieving these new structures of consciousness and tirelessly writing sixteen volumes, his body failed him. Plagued by ulcers and other forms of GI disturbances, eventually he was diagnosed with a malignant tumor of the bowel (Quigley, 1989). B.J. Palmer died on May 27, 1961. A life of genuine search for the ultimate answers was completed.

Conclusion

By understanding B.J. Palmer as an advanced soul and pioneering healer, chiropractic as a health and wellness discipline can be viewed in a new light. In his later years, Palmer derided any chiropractors that were based in merely First-Tier approaches (in other words, any chiropractors who could not see the transformative implications in the chiropractic adjustment).

He wanted chiropractic to be an Integral Approach to health, where by adjusting the spine and removing any impediments to the flow of intelligent energy in the body, that the individual would become healthier and more in tune with their inner most nature. Thus, body, heart, mind, soul, and spirit could all be transformed by the chiropractic adjustment.

His vision was truly global. He thought far into the future and wanted to bring a new spiritual and practical truth to humanity. Chiropractic, then, is a unique discipline, one that stands distinct from the field of medicine. And in the chiropractic of today, there is great disparity as to practice, philosophy, and intent. Although most chiropractors do seek to allow for the innate intelligence to become manifest as health, very few see their role as a spiritual guide to the infinite source. This is what Palmer and his father before him envisioned.

Palmer's life according to Spiral Dynamics, including year and sample quote.

Value Meme	Years	Quote
Red	1890s	We roamed streets and alleys. We were alley-cats, wharf-rats, dead-end kids...We had hangouts and meetings of alley gangs...We (B.J.) were generally leader of gang who directed activities...(v. 22, 1949, 87)
Blue	1900-1924	We do not claim that this something which controls and runs our body is electricity, but we have seen fit to give it an added attribute – intelligence, Innate Intelligence – which is a segment portion of Universal Intelligence (God). (202, v5, 1920)
Orange	1924-1936	Although vitally interested, and a student of the occult all my life, I have yet to talk with any person in India or to see any manifestation which would justify my practical mind making the statement that there was anything transcending the human in anything they claim to accomplish. (1926, p. 368)
Green	1936-1952	It is true we are spiritual, using the body as an instrument. (1948, p. 32)

Yellow-Turquoise	1953-1955	Long ago we learned that WHEN Innate thot-flashes came they MUST BE accepted for full face value and acted upon AT ONCE, regardless whether we educationally thot they were right or wrong, good or bad, would or would not work. To do this was to humble education but we looked up to Innate and heeded its counsel. (1955, v. 33, 116)
Coral	1957-1958	Let us open our minds and discipline our thoughts and actions that we may better understand God's laws and become more efficient workers and "masters of our fate." (1958, v. 36, 18)
	1959-1961	The value TO mankind of that "God" – LAW IN man depends upon how well man permits that "God" –law IN man to express itself, and how much he utilizes that LAW OF LIFE to become A LAW OF EVERY DAY ACTION in himself AND IN OTHERS, wherein he aims to liberate THAT LAW in himself as well as in others. (1961, V. 37, 251)

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