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Shaun J. Martin

California Institute of Integral Studies

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Decomorose: The Somatic Flowering of the Living Quality

Shaun J. Martin¹
California Institute of Integral
Studies

Abstract:

This essay is an exploration of the human maturation process from a transpersonal point of view. The main premise of the essay is the notion that our maturation on the level of consciousness (the living quality) is not synonymous with our bodily maturation or the ongoing construction of our social personality (the identity project). It suggests that transpersonality is a fundamental component in human development, but has been overlooked and left out in most areas of modern culture. The recent rise of mental illnesses and the overall frustration or discontent within our society is a direct result of infrastructures that have not allowed the unique principal of consciousness to flourish into the transpersonal state. Our society has portrayed the identity project as the panacea to our most primal longing for expansion, yet Decomorose suggests that an enlivening and recapitulation of our consciousness to incorporate transpersonal dimensions is key to unlocking deeper and newer human potentials. As we seek to remedy our old ways of life and create something new we can no longer afford to pay the crippling price of maintaining conventions that no longer suit the expansion of the human spirit.

Keywords: Transpersonal, Consciousness, Neurosis, Maturation, Somatic, Living, Quality, Spirit, Identity, Human Being.

Introduction

There are many components that need to be taken into consideration when constructing a model of the maturation process of human beings. One could argue that human beings are the most developmentally complex and at times neurotic species on this planet. So where does our undeniable neuroses fit in with our conventional notions of maturity and when does our conventional notions of maturity become in effect synonymous with our neuroses? It makes sense to apply the most widely accepted definitions for the words neurosis and maturity while formulating an understanding.

¹Author Email: shaunjarell22@gmail.com

Neurosis is defined as a relatively mild mental illness that is not caused by organic disease involving symptoms of stress (depression, anxiety, obsessive behavior, and hypochondria), and a partial loss of touch with reality. It is safe to say that most human beings if they are honest with themselves could attest to observing numerous forms of neuroses in themselves and in others.

In comparison, maturity is defined simply as the state, fact, or period of being “mature,” but for our purposes and the sake of clarity let us redefine maturity as the full actualization of and conscious connection to *The Living Quality* on each dimension of experience (physical, mental, emotional, perceptual,

interpersonal, and transpersonal). What I call *The Living Quality* is an avant-garde way of verbalizing the most fundamentally ubiquitous and vital interiority of the human being. *The Living Quality* is intrinsically beyond the appearance of and indefinitely immune to the ephemeral happenings of an apparent physical form, psychological image, or autobiographical narrative.

Granted, this is a multi-faceted fractal-like topic and each scholar we have studied has a unique way of making sense of human development by drawing correlations between each dimension of experience and preference for terminology. This is an opportunity and attempt to construct an “original” model that presents a potentially confronting, novel, and succinct understanding of human development. Before I get into these perspectives on the dimensions of human experience as relates to maturation let us take into account the most widely accepted depictions of maturity. Here is where I find it necessary to make a crucial distinction: societal or virtual maturation of what Michael Washburn beautifully calls *The Identity Project* is not necessarily equivalent to the metamorphic maturation of *The Living Quality* itself. While the two obviously interplay on some implicit level they are fundamentally distinct from one another.

Societal / Virtual Maturation Vs. The Somatic Flowering of The Living Quality

Societal maturation otherwise known as ego-development takes place in a purely virtual dimension of experience (aside from apparent anthropomorphic reflections) yet has the power to produce very real consequences for *The Living Quality's* experience and perception, but in actuality

only *The Living Quality* tangibly develops and transforms. *The Identity Project* is but a compulsively and often unknowingly reconstructed then psychologically re-projected filmstrip that is activated in real-time by *The Living Quality* as it grows to mistake its primal reality for an artificial caricature. While societal maturation has its place, the virtual dimension of experience takes an indefinite backseat if our interest is in a fully integrated and coherent human being. The organismic unfolding of *The Living Quality* is not a virtual happening; it is “real,” so to speak. Societal maturation consists solely of virtual achievements and accumulations that have mostly indirect yet in some respects essential ramifications for the physical dimension of *The Living Quality*.

For example, in first-world societies physical or digital currency is pragmatically necessary to provide clothing, shelter, food, transportation, etc. for the physical dimension of *The Living Quality*. If our main inquiry is directed towards *The Somatic Flowering of The Living Quality* then physical and digital currency is about as useless to us as it would be to an actual flower. This is where the distinction has to be made between maturation on the level of *The Identity Project* and maturation on the level of *The Living Quality*. A great number of human beings achieve copious amounts of material wealth and virtual success yet cannot seem to identify why it has not fulfilled them. This misunderstanding is representative of what I conceptualize as perceptual immaturity. There is an unconscious misperception that the primordial yearning for somatic flowering can be fulfilled through virtual means when in fact it can only be actualized through transpersonal unfolding.

The colloquial association between societal

or virtual success and somatic flowering is not totally groundless, but the unconscious assumption that they are equivalent is the primary factor underlying the neuroses human beings collectively suffer from. Unfortunately, this misperception still propagates itself throughout the masses and is commonly accepted as the inherent purpose or developmental peak of a “mature” human being. Now, all of this could also tie into the logistical notion that a mature human being is able to, “stand on their own two feet,” whatever that may entail based on societal or circumstantial contexts, and while that is not entirely false the crucial difference here is of perceptual maturity. It is crucial that the supposed societal value of opulent survival and the aggrandization of *The Identity Project* be distinguished from the transpersonal interests of *The Living Quality* that can never be fulfilled through mere physical survival or virtual means.

Physical Maturation

Physical maturation is about as straightforward as it sounds. Every human body has a natural growth trajectory in terms of height, weight, somatic preference, and the overall “fleshing out” of the anthropomorphic dimension. Every physical body matures in nuanced ways, and always to an inimitable extent and depth on each dimension. A fully mature human being on the physical dimension will be considered “full grown,” whatever that may look like for any given individual. When I get into the maturation of other dimensions I will touch on elements of our relationship to the physical dimension, but in speaking I felt it more accurate to depict physical maturation as an objective metamorphosis, albeit has many subjective factors that influence it. *The*

Identity Project’s only relationship to the physical maturation process is that the appearance of and screenplay surrounding the holographic self-image projected by *The Living Quality* changes in tandem with the physical organism’s changing appearance and experiences. A physically immature human being may be someone whose body growth has stunted, may suffer from chronic illnesses, or some other somatic idiosyncrasy.

Mental Maturation

Mental maturation comes down to how coherent our relationship is with information as relates to its immediate, circumstantial relevancy outside of mainly amusing or abusing ourselves. The ways in which we perceive, receive, retrieve, organize, and express information from the innumerable internal and external stimuli we encounter is fundamentally what the mental faculty provides. Cognition is one of the many faculties available to *The Living Quality*, and the ability to acutely retrieve only the information that is immediately relevant in any given moment then have cognition autonomously go offline is exemplary of a mentally mature human being. A mentally mature human being will also be capable of keen syntheses of information, finely tuned verbalization, transpersonal access to “flow states,” and the instinctual response-ability to function only in direct contact with surrounding, environmental facts that relate to *The Living Quality*. As opposed to mentally and emotionally swooning over “past” and “future” happenings of *The Identity Project*.

A mentally immature human being has difficulty accurately perceiving, receiving, retrieving, organizing and expressing

information, as well as an inability to sustain prolonged states of focused attention. A mentally mature human being has also passed through then seen through *The Identity Project*, which is no longer a deeply internalized reality. All the practical self-information necessary for *The Living Quality* to navigate psychosocially is available as a kind of cognitive database without any personalization or emotional charge. Mental maturity also requires an in-depth understanding of the psychosomatic (mind-body) nature of the human experience. *The Living Quality* is capable of making a “thought” realer than the surrounding, tactile environment of the physical dimension, thus biochemically amplifying the emotional experience of the body, be that positively or negatively.

Emotional Maturation

Emotional maturation has to do with our sensitivity and receptivity to our tactile interiority and biochemical surges. Most modernized human beings are so severely immersed in *The Identity Project* that they are totally desensitized to the palpable reality of *The Living Quality*. It seems as though there has always been limited place in our psychosocial framework for somatic feeling, which has kept a great number of human beings emotionally immature. An emotionally immature human being is unable to fully process and allow emotions to be completely felt without *The Identity Project* creating narratives, judgments and somatic contractions that stifle *The Somatic Flowering of The Living Quality*. In doing so, *The Living Quality* accrues layer upon layer

of emotional trauma and the thing about emotional trauma is that just because a genuine emotion goes unacknowledged does not mean that it simply vanishes into thin air.

On the contrary, repressed emotions densify themselves around *The Living Quality* awaiting integration, dulling our sensitivity while luring us unknowingly towards their energetic resolution through electromagnetically attracting situations and constructing perceptions that trigger them. The paradox here is that an emotionally mature human being is not overtly sentimental as we normally understand it, but rather supremely vital and attuned due to emotional residue no longer barricading *The Somatic Flowering of The Living Quality* through each dimension of experience. Emotions become a bioelectrical blip to the organism that is fully alive and in sync with *The Living Quality*, because while emotion may momentarily ripple across the system, psychosocial narratives surrounding *The Identity Project* do not reinforce nor prolong them so they leave no biochemical residue.

Perceptual Maturation

By its very nature perceptual maturation is all encompassing. In this model perceptual maturity is summed up as the ability to receive information without psychologically projecting, let alone recognize psychological projection as such. This applies to every dimension of experience so in perceptual maturity the nature of each dimension is perceived with absolute and transpersonal clarity. We have a cloudless perception of *The Living Quality* and its reality, *The Identity Project* and its reality, the psychoemotional tinge of phenomenon, as well as the nature of interpersonal and transpersonal domains. A perceptually mature human being is incapable of taking

The Identity Project and its reality seriously yet understands its relationship to the physical dimension of *The Living Quality*. Perceptual maturity also involves only a functional relationship to cognition, not a personal or autobiographical one. Contents of cognition are no longer infused with emotion rooted in personal history or bias, but are activated and contextualized when pragmatically relevant for the psychosocial navigation of *The Living Quality* in the physical dimension then go offline when unneeded.

Perceptual maturity also involves how *The Living Quality* perceives Reality, in the most transcendental sense. In the modern world interpersonal intentions and expectations sometimes develop based on a false view of Reality. The capacity to access a sincerely venerated view of Reality is necessary in order to refine the nature of our intentions and expectations, ultimately harmonizing our behaviors, which rest on the foundation of our perceptions. When the most elucidated perception is in operation expectations do not arise and intentions naturally become transpersonal, which harmonizes behaviors. Side note; let us be clear not to confuse the aptitude to recognize and anticipate patterns with having expectations, because patterns become naturally and increasingly recognizable when in-sync with *The Living Quality*. In contrast, expectations find root in the unconscious preconception that *The Somatic Flowering of The Living Quality* can be brought about through *The Identity Project*, or has any correspondence to additives. Ironically, the visceral perception of this misperception is actually what begins to methodically liquefy any dense identity structures, layers of emotional trauma, as well as shift the perceptual ground of our intentions, dissolve our expectations and

harmonize our behaviors.

Interpersonal Maturation

Interpersonal maturation references the quality of our approach and engagement to other members of the species. To reintroduce a previous sentiment, in the modern world, interpersonal intentions and expectations often develop based on a false view of Reality. In liberating our perception from a false view of Reality we naturally relate to others much differently. An interpersonally mature human being is able to attune to others without contaminating that attunement with the vantage point they have with themselves. Meaning if we are totally immersed in *The Identity Project* we do not and cannot perceive nor attune to *The Living Quality* inherently present in others.

Once we are consciously and fully re-infused with *The Living Quality* there may even be moments where the entire notion of there being “other people” almost feels inaccessible and not directly provable. In interpersonal immaturity we engage other members of the species from the fearful, critical, and insatiable perspective of *The Identity Project*, which breeds competitive, exploitative, inauthentic, and dissonant interactions by preventing *The Living Quality* from recognizing itself. With this recognition comes the natural tendency and even longing to support and share the mystery of life with other members of the species. We begin to instinctively “try on” other’s point of view in honor of clearly perceiving and experiencing our tangible interconnectedness. This expanded perspective allows for *The Living Quality* to intensify its recognition and experience of transpersonality.

Transpersonal Maturation

Transpersonality is the main topic here. Speaking from first-hand experience, I conceptualize transpersonal maturation as the undeniable, observable, experiential and unwavering engagement with an epiphenomenon that is greater than what we conceive and believe ourselves to be. It is obvious, sometimes painfully so, that there is an “Immovable Moving” or “Unknowable Knowing” that effortlessly orchestrates and connects the symphony of existence with unfathomable precision. There are many traditional ways of speaking about this dimension of experience be it through religious discourse or conventionally personified terms such as God, Universe, Cosmos, Source, Life, etc., but the focus here is on understanding the NATURE of this transpersonal dimension and its role in *The Somatic Flowering of The Living Quality*, rather than what to label it. The central imperative around understanding transpersonality is that it provides *The Living Quality* with the existential elixir of acausal purpose and belonging, something of which the human species has profoundly lost touch.

To again speak from personal experience, the transpersonal dimension seems to have its own propensity or nature, comparable to that of the natural elements (water, fire, earth, air). For example, many things constitute the nature of water and fire, but here it matters only how the understanding of the nature of water and fire would relate to *The Living Quality's* experiences in the physical dimension. It is in water's nature to flow and fire's nature to burn, impersonally and transpersonally, meaning they do not flow and burn “because” of someone nor is the flowing or burning themselves, “someone”.

With that said, having an understanding of the nature of water and fire allows us to engage the phenomenon sensibly, (i.e. too much water drowns the physical system and too little water dissipates it, too much fire burns the physical system and too little fire deadens it). From first-hand experience, the transpersonal dimension seems to electromagnetically “call” *The Living Quality* to liquefy itself of dense identity structures and autobiographical emotional trauma in order to facilitate an open-ended, self-transcending coalescence with each dimension of experience. The main point here is that an apperception of and conscious connection to the transpersonal dimension optimizes the degree of coherence, organization, vigor and efficiency that operate in every other dimension of experience.

A transpersonally immature human being otherwise known as someone who is completely immersed in *The Identity Project* lives in a state of quiet desperation and suffering. They become increasingly crippled by the belief and more importantly the PERCEPTION of being an isolated, fragmented and disconnected subjectivity in an indifferent, threatening and objective universe. This misperception understandably restricts *The Somatic Flowering of The Living Quality* throughout every dimension of experience. The nature of the transpersonal dimension is to flood an enigmatic reverberance into every possible dimension of experience, thus magnifying *The Living Quality*, which is akin to intense water pressure as it splashes up against the dense dam walls of *The Identity Project*. All suffering and neuroses in the human experience is the result of becoming engrossed in *The Identity Project* to such an extent that *The Living Quality* begins to

reverberate so slowly that it densifies as though freezing into ice. As opposed to reverberating freely in its originally vaporized state, thus being capable of flowering into every dimension of experience and actualizing the evolutionary potential of each human being.

Conclusion

Decomorose is a term that I have coined to encapsulate *The Somatic Flowering of The Living Quality*. *Decomorose* synthesizes the phonetic, morphemic, and semantic dimensions of the words decompose and morose. In my experience, *The Somatic Flowering of The Living Quality* is akin to the decomposition of morose living or more simply, the process of coming alive. As *The Identity Project* comes crumbling down *The Living Quality* becomes re-ignited by the transpersonal dimension, which heightens our senses, optimizes the functioning of our autonomic nervous system, organizes our cognition, as well as illuminates our perception. The irony is that we can only find abiding fulfillment where we have always poetically tried to remind ourselves that it was, within us. Reacquainting ourselves with how to embody our unique connection to, perspective of, and emanating the unconditional love of *The Living Quality* is the only worthwhile endeavor of the human experience. All else is quite literally smoke and mirrors.

References

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