

Good example of
relevance of mortality
and sexual nature to
spiritual fulfillment...

[Environment](#), [Nature](#)



One of human being innate desires is spiritual fulfillment. Spiritual fulfillment refers to the realization of true self. This realization is not only enough but always more than enough. It means that nothing in life that can prevent human beings from attaining spiritual fulfillment. Spiritual fulfillment allows human beings to overcome things that challenge them. Spiritual fulfillment also refers to life that is distinct from the ordinary physical existence. It's commonly used to describe a lifestyle that is based on specific religious practices.

Clacks stand on spiritual fulfillment is logical and right. She relates spirituality with life that is created through engagement with the world. It involves discovering the attempts made by human beings to include physical experience in their life in order to have a meaning. She asserts that a meaningful life is that which does not exclude sexual nature or mortality. She suggests that a meaningful life or spiritual fulfillment does not only mean embracing religious traditions. According to Fairholm, sexual nature and spiritual fulfillment are intertwined. He explains further that sex alone cannot give a person spiritual fulfillment. This supports Clacks argument that spiritual life involves the acceptance of sexual nature and mortality of human beings. Mcgrath also share Clacks view learning and accepting human sexual nature is the best way to gain spiritual fulfillment. Therefore, to have meaningful life human beings should accept their mortality and sexual nature.

In consideration of what entails spiritual fulfillment, sex and death has been linked together. Human sexuality and the inevitability of death have been explicitly associated with the life processes rather than viewing them as very

different. Although sex result in bringing life, it is potentially destructive ion equal measure. The reflection of sexual love experience suggests that during such acts there is a prediction that flesh would be destroyed after death. Just as the boundaries of personality are dissolved during intercourse, death instigates dissolution of the flesh. Fairholm considers human sexual nature as an attribute that result in love and birth at the same time while mortality liberates people from physical prison. It is only through acceptance of transcendent reality and rejection of the transient world that human beings are able to have meaningful lives. Engaging with death is vital, this is mainly because it is inevitable and it makes human life meaningless. Human life encompasses the joy of birth, love and sorrow of death hence potentially tragic. It is important for people to accept the reality of death rather than trying to cope with the loss. Human sexual nature and spiritual fulfillment are closely intertwined. When sexuality is grounded in an intimate relationship, it can increase the ability of self-awareness. The desire for sexual union provide a glance of thrill of spiritual fulfillment, however sex alone does not guarantee such fulfillment (Fairholm 15).

According to Clack, acceptance of sexuality and mortality nature of human beings leads to spiritual fulfillment. Sex transforms into love that is far from its physical expression while death is a gateway to life. In order to lead a meaningful life, human beings need to transcend physical existence through sexual life. It is possible to transcend human aspects of physicality: sexual and mortality nature by allocating alternative traits such as mind, reason and consciousness. By ascribing the importance of human life outside its physical features, mortality has been viewed as problematic as it renders human life

meaningless. Human sexuality evolved to act as a bonding function. It happily unites people both sexually and non-sexually. Sexual activity entails exchange of pleasure that generates affection and gratitude. Further, it has intrinsic value that needs to be promoted and cherished. Therefore, the quest for sexual pleasure should not be directed to conception. Human bodies require physical communion of partners through sexual and intimacy experiences. Although the form of sexuality and intimacy vary among people and their ways of life, it results in the best of actions. A baby may be born or birth of some element of spiritual fulfillment such as trust, openness, humour and renewed passion for life. Healthy sexuality encompasses awareness and acceptance of these potentials (Chopra 24). The sexual nature of human beings and spiritual fulfillment are deeply personal and interconnected. People's attitudes concerning life, love and compassion relate to sexual feelings. Human beings came to the earth through sexuality. However, sex overtime has been defiled in many cultures and match up with domination, shame, evil, and exploitation. In order to restore human sexual nature there is need to change the negative beliefs concerning sexuality and relate it with joy, love and commitment. This involves learning and accepting sexual nature in order to enhance spiritual fulfillment (McGrath 20).

Clack also identifies the connection between sex, death and a woman. According to Christian tradition, the biblical story of Adam and Eve reveals this. The structure of the story explicitly outlines the association between woman and death. The serpent approached Eve; she is also the one who stole and ate the forbidden fruit thus allowing death into the earth. In addition, a curse was placed on Eve and that implies that woman is typically

connected to sex. Her punishment was to endure pain during childbirth and her desires is for her husband. The context of the story as a form of spiritual life, suggest that sex is troublesome. Clack argues that in order for human beings to have meaningful lives, the recognition and acceptance of sexual nature and mortality is important. Clack asserts that human sexual nature is neither good nor bad. She recognizes that there can be good and bad sexual activity. He proposes that a clear distinction between the morally good and bad sexual activity. A person, who indulges in promiscuous sexual activity, can be satisfied by anyone but a person who attaches sexual desire to a specific partner attains sexual satisfaction. The distinction of sexuality helps individuals to understand and accept sexual nature so that spiritual fulfillment is achieved.

A person may aspire towards a better life and health, and this ambition is commendable in satisfaction that one is expected to achieve. However, all the forces advanced in mortality ought to be identified and controlled intelligently before harmony can be disclosed. The coordination of forces of mortality is symbolic and aid in producing spiritual satisfaction. It should be noted that in some cases, issues of mortality might complicate and result in spiritual dissatisfaction. Spiritual fulfillment involves knowing oneself and the overcoming the things that cause challenges. This entails understanding and accepting the nature of mortality to attain spiritual satisfaction (Chopra 40). Clack's assertion that spiritual fulfillment depends on mortality is right. The acceptance of mortality regardless of one's spiritual orientation is essential for people to achieve spiritual fulfillment. This is mainly because death is inevitable and every person is bound to go through it. Although longevity

practices may enable people to feel better as they live longer, death will eventually claim everybody (Fairholm 25). Repressing or denying the facts and feelings associated with the inevitability of death can lead to deadening experience that deprives people from living their lives with the presence and passion. Therefore, it is important for human beings to be aware and accept the inevitability of death in order to achieve spiritual fulfillment.

In her book, Clack, advances the idea that that meaningful life is founded on recognition of basic humanity. She points out that a reflection of sex and death enables people to have a meaningful understanding of humanity.

While seeking to accept that human beings are both sexual and mortal beings and devising a meaningful life through these facts, the interplay of ideas of immanence and transcendence as they are related to human being should be considered. Human beings have generally been defined as having ability to go beyond their physical placing (transcendence) and by their physical placing (immanence). The attempt to describe humans using the two aspects has led to polarization between the two ideas. Chopra argues that if it is possible to understand what entails human being, it is also crucial to recognize the strength of sex and death drive that establishes human responses in life. Under his reading, he suggests that human are animals and acceptance of facts of mortality enables people to lead meaningful lives.

According to Clack, reflection on sexuality and mortality highlights the understanding of humanity and allows consideration of meaningful life with the inevitability of death. Moreover, in order for humanity to achieve spiritual fulfillment, inclusion of sexual and mortality of human being is vital. Spiritual fulfillment indeed depends on understanding and acceptance of the nature

of mortality and human sexual nature. In order for people to find happiness and fulfillment in their lives, they ought to understand the nature of mortality both psychological and spiritually. Mortality is evidently inevitable for all human beings and people should accept this fact and concentrate on ways of achieving spiritual satisfaction. On the other hand, human sexual nature is paramount to the attainment of happiness and satisfying life. A comprehensive understanding and distinction of the nature of sexuality is vital. Although most of the ways that have been advanced as critical in finding happiness have not been fulfilling people should seek spiritual fulfillment using good and morally accepted manners. People need to engage in those sexual activities that have intrinsic value and those that aim at attaining happiness in life. Sexual practices that are devoid of love, and covenantal affiliations between partners result in exploitative, promiscuous and sinful behaviours. Further, such sexual practices erode a relationship and violates spiritual fulfilment. Abstinence from the morally bad sexual activities and vices is essential and these practices should be discouraged at all means in order to achieve spiritual fulfillment (Neck 25).

The book, " Sex and Death" by Beverly Clack explicitly exposes the ways in which the transcendence both in secular and religious thinking has been distorted by the sense of humanity. For many years, people have been debating about the nature of human beings. The underlying arguments have that we are born, sexually reproductive and we will die. The forms of spirituality within the western tradition claim the possibility of transcending the sexual and mortality nature of human beings by attributing to alternatives traits for instance, consciousness and reason. By viewing the

importance of human life outside the physical features, mortality has been scrutinized as problematic as it makes human life meaningless. She urges acceptance that both sex and mortality nature of human beings rather than psychological repression as an approach that emphasizes and enhances spiritual fulfillment. She is right mainly because sex and death are profoundly inevitable in human life. Human beings cannot live without sex while death is inevitable to every person. Sex has been associated with death, and birth ultimately introduces humanity to death. The book is thoughtful and intelligently written as it shows how the basic human facts of sexual and mortality nature. These human realities are depicted how spiritual fulfillment and human physicality are conjoined. Clack clarifies that human beings are creatures that are born with sexual and mortality nature. In order to seek transcendence in physical life, confrontation of death is necessary as it makes human life meaningless. Acceptance of the fact that human beings are vulnerable to death is important. The experiences of human nature: sex and death should not be viewed as dangerous because but a source meaningful life.

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