

Text Series: Introduction to the Spiritual View of the World and of Man

Text No. 6: Love as spiritual energy

6.1 Subtle life energy

Very many early religions - especially shamanistic and primal religions - know some concept of (subtle) life energy. From the ethnology of the 19th century the term "mana" is known. The term originates from the Melanesian culture of the Maori in New Zealand and other South Sea ethnic groups. For the Melanesians, mana was a mysterious, active agency inherent in certain people, animals, places, times, events or objects, and to varying degrees. Souls of the dead and spirits also possess mana. The cosmos was created by mana of a deity, shamans or chiefs are persons with mana. Special qualities, but also extraordinary, mysterious events are manifestation of mana. The stronger the mana, the better prayers come true. Also impressive natural events like thunder, lightning and storm were manifestation of mana.

But what is mana actually? Mana can be understood as subtle life energy.

Exercise

Imagine a rose in bloom. Try to perceive its beauty as life energy and as love.

Early life energy concepts, then, are actually embedded in a concept of "primordial ground" or, more modernly, a cosmic matrix; that is, mana currents were seen as part of a universal field or web.

Let us summarize: Life energy or "mana" is subtle energy, it is creative, powerful and can be more or less strongly present in a place (or in a person). It is unlimited, infinite and present everywhere.

In China, the concept of life energy "Qi" (popular: Ch'i) is well known: The Dao brings forth the Unity, the Unity brings forth the Two - the Yin and the Yang, Heavenly Father and Earth Mother - the Two brings forth the Third, the unifying, begetting life-odem Qi, and this finally brings forth the "ten thousand beings" (Bishop 2002:28).

Literature reference:

Marco Bischof: Tachyonen Orgonenergie Skalarwellen. Feinstoffliche Felder zwischen Mythos und Wissenschaft. Aarau: AT-Verlag 2002.

Here too: Qi is creative, subtle life energy.

All people, living beings, indeed everything that exists, are connected by a bond of subtle energy. Religions call this energy God, love, superconsciousness and see it as omnipresent, omnipotent and omniscient. In quantum physics, this energy has been called the "great unifying energy" that is everywhere and has absolute power and knowledge.

In Joseph Carter's book "The Awesome Life Force" the life energy is described. According to it, it is composed of etheric substances and more complex subtle particles. Ether combinations produce light photons, which in their turn produce electrons and protons of the atoms. Thus, it is possible to make solid objects materialize out of nothing - something like Sai Baba did (cf. Jasmuheen 2002:26).

Literature reference:

Jamuheen: In Resonanz. Das Geheimnis der richtigen Schwingung. Burgrain: Koha-Verlag 2002⁴.

6.2 Love as primal energy

As we have seen, the Zero-Point-Field is filled with energy, everywhere and at any time. This primordial energy or substance has been given very different names, e.g. tachyon energy, ether, etc.

Many sources suggest that this primordial energy is nothing else than love. All religions agree that God is love.

"Love is the purest and most perfect central and focal point of the entire Kingdom of God" (Niesel 1987:7).

Literature reference:

Gertrud Niesel: Der höchsten Liebe Weisheit. Baden-Baden: Verlag dem Wahren - Schönen - Guten 1987.

Love is the primal energy of all that is. Everything that exists, the entire creation, all living beings and people are expressions of love - crystallized love, so to speak.

Whoever is one with the all-embracing, divine love is always also one with the will of God.

Through the true and living love for the Divine, for "All-that-is", the soul and thus the human being becomes full of light and power.

When asked about the most important commandment, Jesus answered: "'Love the Lord your God with all your heart, with all your will and with all your mind!' This is the greatest and most important commandment. The second is equally important: 'Love your fellow man as yourself!'" (Matth 22, verse 37-39).

Exercise

Try to imagine the Divine as infinite love.

The great Catholic theologian Karl Rahner wrote in this context: "Love of God and prayer both have a common difficulty for us. They both belong to the deeds of the heart which actually only succeed quite well if one forgets above the one to whom one offers them - namely God - that one is doing them. ...One can reflect on it afterwards, and this may even be good, one can think about love and prayer and try to describe what happens. But the

examining reflection is always somehow the death of the deed itself...; and whether the high deed of the heart really succeeds, one can actually know only at that moment when one does it and thereby forgets whether and what one is actually doing" (Rahner 1985:39).

Literature reference:

Karl Rahner: Von der Not und dem Segen des Gebetes. Freiburg/Br.: Herder Bücherei 1985¹².

Jakob Lorber writes: "The more love a person begins to feel for God and his neighbor, and the more merciful he becomes in his mind, the greater and stronger the spirit of God has become in his soul. For the love for God and from it for the neighbor is precisely the spirit of God in the soul of man. As this love increases and grows, so does the spirit of God in him. If in the end the whole man has become pure and most beneficent love, then also the complete unification of the soul with the spirit from God has already taken place, and the man has reached for eternity the very highest goal of life set for him by God" (Lorber 1991:79).

Literature reference:

Jakob Lorber: Heilige Zwiesprache. Gebete und Andachten. Bietigheim: Lorber-Verlag 1991⁵.

It is interesting to note that love is not just a feeling, but must come from the heart and be supported by the will and the mind. Only when the whole human being is "illuminated" by love, he is merged with his divine core, he is a real image of God.

The question arises: Why do we have to love God if the Divine itself is absolute, perfect love? The answer is simple: it is to become one with the Divine, and we can only do that when we ourselves resonate with divine love. Only when we resonate with divine love, that is, when we vibrate uniformly with divine love, so to speak, is God not only within us, but we are then in harmony with the divine, that is, our thinking, feeling and acting.

Exercise

Imagine the Infinite, Divine. Try to send love to it.

Divine love is gentle, compassionate, blissful, tranquil and invigorating.

God's love emanates continuously - everything is permeated by the primal energy. It radiates into the interior of a human heart, if it seriously longs for it - i.e. goes into resonance with it - and makes every effort to seek and ultimately find the deep-intimate connection to the divine.

Jakob Lorber goes even further, emphasizing that love is life itself: "I tell you, everything in man is dead except love! Therefore let your love rule in fullness over your whole being and feel love in every fiber of your being, so you have the victory over death in you, and what was dead in you has passed over into indestructible life through your love. For love, which feels itself and from such feeling also recognizes, is life itself, and what passes into it also passes into life" (Lorber 1991:19).

Exercise

Close your eyes and imagine yourself, your body, your soul and your God spark. Imagine that everything about you is made of crystallized love.

6.3 Love can neither only be received nor only given

Love - like any energy - must flow in order to have an effect. Just as electricity works when the electrons flow from the negative to the positive pole, love causes changes when it flows, i.e. is passed on and received.

The creation was - and is! - a pouring out, a passing on of the love which had existed before as potential but had not been actualized yet.

"The pure love gives always from everything what it possesses. It does not become poorer from this giving, because what it hands out, it receives back a thousandfold from the giver of all gifts, from its God the Father" (Niesel 1987:20).

Whoever seeks love cannot receive it as long as he or she cannot give love. Conversely, no one can give love who is not also ready to receive love. Love must flow in order to be effective.

Pure love is both a physical force and a center of light.

"The love for the neighbor, the humble attitude, the wise silence and the benevolent, spiritual giving, are results of the true love activity of a human spirit" (Niesel 1987:32).

Unfortunately, we make the mistake again and again that we reduce love to an emotion - that is love also, but not only. Love is active energy, which - unlike other forms of energy - never consumes itself, but becomes stronger the more it flows.

One of the most tragic twists of meaning in human history is the equation of lovelessness with strength and love with weakness. Love is not weak, as unfortunately is suggested again and again: Love is absolute strength, energy, power - and can do practically anything.

Here it is necessary to uncompromisingly put the common idea of strength = violence = lovelessness and weakness = non-violence = love from the head to the feet. Not the one who refuses love and hurts living beings is strong, but the one who grants love and helps living beings is strong.

6.4 Love as vibration

Love as primal energy contains such a high vibration that it can permeate everything else. Love can penetrate and raise the vibration of every object, every living being and every feeling.

Exercise

Imagine love. Try to perceive the vibration, color, sound or taste of love.

We are all familiar with the feeling of being in love: everything seems beautiful, good - we perceive everything pink, so to speak, as the saying goes.

By the way, it is not by chance that love is assigned to the pink color.

Classical chakra theory assigns a particular color to each chakra or energy center of the human being:

To the root chakra: red
Sacral chakra: orange
Solar plexus chakra: yellow
The heart chakra: green and pink
The throat chakra: white or light blue
Brow chakra: blue
The crown chakra: violet

As is well known, each color has a different vibration - and each vibration expresses a certain quality, certain characteristics.

Love can also take on very different forms, from physical, sexual love (Eros) to spiritual, divine love (Agape). However, the mistake should not be made of regarding physical love as "inferior" love.

By creating human beings as sexual beings, sexual love was also given to them. It is a tragedy of the Christian religion in particular that it has devalued sexual love over time to such an extent and even suppressed it that whole generations of people have suffered from psychoses and neuroses.

Hinduism, for example, was much less inhibited, as the open and direct relationship to sexuality of many Hindu currents proves. In the Lingam cult, for example, the erect penis is revered as a sacred artifact - and is also depicted in plastic form.

But also in Hinduism - and for that matter in many religions - there were ascetic currents - or more positively: efforts to refine and spiritualize sexual power. This was the case, for example, in Tantrism.

Be that as it may, people realized very early on that sexual power is a kind of love - but only one form among many others.

6.5 Love as connectedness and relationship between all beings

A fundamental characteristic of creation is the interconnectedness and interrelation between the divine - that is, the principle of creation - and the created. Everything that is is connected with everything that is.

All human beings, living beings, animals and plants, as well as all other objects, are connected to the Divine.

From ecology we know that all living beings - and also so-called a-biotic, i.e. non-living objects - form communities of life and are interdependent in many ways. In ecological science, we speak of "bio-geocenosis," which can be translated as "system of interactions that exist between plants and animals of a biotope with their inanimate environment."

Just by the way: There is a whole range of spiritual and religious directions which deny that "dead" objects exist at all. Everything what is, is in some form animated, also a stone or a machine. For example, one can easily communicate with the spirit or deva of a machine and ask them to make the machine work again. Maybe the next time your PC program crashes again, instead of throwing a tantrum, you can send love to the PC and the spirit being of your PC.....

But back to our topic: we can easily understand connectedness and communication between people, living beings or objects as a form of love.

David Steindl-Rast (1985:142) believes that love means above all togetherness with everything, with every neighbor - and also with our most bitter enemy: "A 'yes' to togetherness is ... a characteristic of love, because it is diametrically opposed to indifference." Here it is important to recognize that the true self is not limited to my little ego or to my body - but everything that is, all people, living beings, plants and objects belong to it. This relationship is always mutual. Steindl-Rast gives a beautiful little anecdote about this: "My little niece sent her poodle a postcard from vacation, which she signed 'Lisa, your owner.' The poodle, however, never leaves any doubt that he feels he is Lisa's owner" (Steindl-Rast 1985:144).

Literature reference:

David Steindl-Rast: Fülle und Nichts. Die Wiedergeburt der christlichen Mystik. München: Goldmann 1985.

Exercise

Imagine your family, your closest friends, your direct colleagues at work or your closest relatives. Visualize your relationships with each other, your sense of belonging as love.

It is well known from Indian cultures that before killing an animal that they wanted to consume, Indian hunters apologized to the spirit being of that animal because they had to kill the animal. This attitude expresses exactly this kind of loving attachment.

By the way, this example shows something else: love is shown not so much in an action itself, but in what spirit and attitude the action is done: Do I buy an object to indulge my greed for possessions, or do I buy the object because I want to please someone.

A dogged vegetarian who frantically suppresses his desire for a juicy steak is probably acting more uncharitably than a non-vegetarian who consciously and pleasurably consumes a piece of meat that he has previously blessed. So that I am not misunderstood: I find the conscious, loving decision to abstain from eating meat, so that no animal has to die, extraordinarily positive and valuable. But only if one does not treat other living beings - and also not

oneself! - unkindly or even does violence to them. That is why every "pedagogical" attitude, no matter how well-intentioned, with which one wants to bring other people to a certain behavior, is counterproductive, because it takes over other people and does violence to them psychologically or physically. Love is never harsh, hurtful or appropriating. Love always respects the free will of the other person.

It is precisely in the granting of freedom that love ultimately has a unifying effect, because it leaves everyone the freedom to be as he or she is or wants to be.

People can in no case be "forced" to love - or to be happy - that would be a contradiction in terms.

Love for God, but also love for our neighbor, are expressions of our connectedness to all that is. If it is true that the energy existing in the zero-point-field is nothing else than love, it becomes immediately clear that every love is just this connectedness to everything and expresses what exists. This also means that love in this sense cannot be selective, that is, it can exist only to certain people, living beings or objects and not to others.

Love can also overcome one's own limitations: "And so also lay all your love for your brothers and all your concern for them before the feet of the Lord, embrace them with your heart above all things ardently, and you will surely be convinced that the Lord begins to act precisely where man, out of his humble, inner knowledge, lovingly hands over to the Lord all his futile power of action and over-weak power of will" (Lorber 1991:81).

6.6 Love as a criterion for judging our actions

It is known from various spiritual and mystical directions, but also from thanatology research, that people do a life review, a kind of self-examination, after death - often in the presence of light beings or angels. "The life review does indeed bear a striking resemblance to the 'judgment scenes' after death described in the sacred scriptures of many world religions, from ancient Egyptian to Judeo-Christian [and Islamic, note CJ], admittedly with one crucial difference. ... the persons with near-death experiences [report] unanimously that they are never judged by the light beings, but feel nothing but love and understanding in their presence. The only judgment that is ever passed is a judgment of self and arises solely from the feelings of guilt and remorse of the person concerned" (Talbot 1992:265).

Literature reference

Michael Talbot: Das holographische Universum. Die Welt in neuer Dimension. München: Droemer Knauer 1992.

The beings of light were always concerned with two things: one was the acquisition of knowledge, the other "...the importance of love. Again and again they proclaim the message that we must learn to replace anger with love, to love more than before, to forgive and love everyone unconditionally, and to realize that we are loved again. This seems to be the only ethical criterion to which the light beings refer. ... For the beings of light, apparently, compassion is the barometer of love, and when someone wonders whether some act they

have committed was right or wrong, they often respond by wanting to know from them: Did you do it out of love? Was your motive love?" (Talbot 1992:266).

People are on earth only to learn that love is the key word.

Exercise

Choose any action of today. Consider to what extent this action arose from love, from the heart, and to what extent from other motivations.

Let us summarize: Love is the decisive criterion for judging an action, a feeling or a thought. Not so much the content of the action is decisive, but the question whether the action is done out of love or not.

Love, as a motivation for action, seems to bring us closer to the divine, to the zero-point field, and thus to the actual reality. It also helps us to see through the appearance of false, external reality.

6.7 Love and Humility

Innumerable sources of the religions point out that with the kindling of perfect love for God also the unconditional acceptance of the divine will happens.

No longer the small ego, but the illuminated soul controls the thinking, feeling and doing of man.

When man is in love with God, he also feels suffering as an expression of divine love. "The accepted suffering - in connection with My divine love - purifies your thoughts, your speech and your actions, if they are still faulty. With the help of love and through love you overcome everything" (Niesel 1987:14).

Unfortunately, in the history of Christianity, suffering and humility were perverted: The church used suffering - and even worse: caused suffering itself - to legitimize and enforce its absolute claim to power, supposedly in the name of God. Life on earth was presented as a valley of suffering - and the suffering people were put off to the life after death. But this was diametrically opposed to God's intended idea of all-embracing, divine love and the acceptance of the divine will.

Exercise

Choose the term humility: What comes to your mind spontaneously when you hear this term? What other terms do you spontaneously associate with it?

"You shall love and worship Me, the Eternal Father present in you, and listen to My voice, for I truly and essentially dwell in your spirit. If you recognize Me and let yourselves be spiritually guided by Me, you are guaranteed to find the safe way to the Kingdom of Heaven by My hand. But you are not only to be hearers of My WORDS, but to realize My living WORD in you" (Niesel 1987:16).

So the divine love dwells in the inside of every human being, in his heart. At the same time, man should always be aware that in the face of God's infinite love, he is too small, too limited, to grasp this love. Man should approach the divine humbly, that is, humbly directed towards the divine love: "If you always want to love me, but your heart is not strong enough to grasp me with flaming love, think that you lack true humility; for it is the very foundation of all life. Therefore, above all, practice humility. If you find its innermost root, then you have also found me in all power, strength and love" (Jakob Lorber in Jesus Words 2:21).

Literature reference

Jakob Lorber: Jesus Worte 2. Jesus Worte zur Meditation 2. Aus der Neuoffenbarung empfangen durch Jakob Lorber. Bietigheim: Lorber-Verlag.

The question arises whether there is not a contradiction between the unconditional love for God and the unconditional subordination to the will of God on the one hand and the idea of self-development and self-realization of man on the other, who is and should be creative and creative within the scope of his abilities. Somewhat exaggeratedly said: Are not humans, who set themselves goals and try to realize their desires, simply at the fattening of the small ego, which must be diminished then again laboriously, in order to experience the divine love?

It is known from psychology that even the most sublime goal, the most altruistic initiative can lead to the ego of the initiator or founder being inflated. In contrast, as is well known, Jesus repeatedly said that whoever humbles himself for others will be exalted by God.

6.8 Love is gentle

"When I come as Father, I come in all silence of heart. My thunders proclaim to you the near God and tribulations the great, inexorable Judge as the great creations proclaim the great, mighty Creator and Lord over all. But if you feel gentle love in your hearts, know that the Father is not far off." (Jacob Lorber in Jesus Words 1:159).

Literature reference

Jakob Lorber: Jesus Worte 1. Jesus Worte zur Meditation 1. Aus der Neuoffenbarung empfangen durch Jakob Lorber. Bietigheim: Lorber-Verlag.

However, I would like to warn against understanding love as this sweet, kitschy feeling that is partly sold to us through commercialism. Love is gentle - but also powerful. It is infinitely strong, and yet light. It does not pull down, but makes everyone float up, with ease.

"Love and respect for all that is and exists lets you be all-one and a spark of bliss. Become aware of this limited view and experience of judgments and fears, so that you can open to a new moment beyond old experiences, beyond time, in an endless 'space' that you have never left and will never leave - the space of infinity, of unconditional love, the space of your true being. In this space, space and time dissolve. It is being, simply being" (Vödisch 2005:76).

Literature reference

Barbara Vödisch: Lady Nada. Botschaften der Liebe. Die Weisse Bruderschaft. Woldert: Smaragd-Verlag 2005⁵.

Exercise

Try to capture the gentle nature of love with an image, such as a soft spring air, the babbling of a brook, the reflection of the sun in the waves of a lake.

6.9 Little love and big love

"There are two kinds of love. One is desire love, opposition love, clinging love. The other is great love, absolute love, freedom.

If you desire something for yourself, your love is not true love. It depends on many conditions; when they change, you suffer.

Suppose I like a girl very much and she loves me. I travel to Los Angeles, and when I come back she has another boyfriend. My love turns into anger and hatred. Thus, small love always brings suffering.

Great love knows no suffering. It is only love, absolute love, so in it there is neither happiness nor suffering. This is Bodhisattva love" (Seung-Sahn, quoted from Baatz 1983:68).

Literature reference:

Ursula Baatz (Hrsg.): Jitokku lacht den Mond an. Texte der Zen-Meister. Wien/Freiburg/Basel: Herder 1983.

But one should not make the mistake of seeing every physical-sexual love as exclusively desiring - or "small" - love, and a-sexual love as not desiring - or "big" - love.

If one does this, one involuntarily slips into the old thinking that saw physicality as bad, spirituality as good - and that ultimately led to a great deal of suffering.

The decisive factor in any kind of love is whether the attitude is a selfish one, oriented towards one's own advantage and enjoyment, or whether it is about a loving relationship in which love is given to the other person without any expectation of reciprocation.

This may sound a bit dusty, but I am convinced that exactly this attitude of wanting to give love to the other person - without wanting to receive anything in return - is decisive for the quality of love.

For example, Jakob Lorber writes: "True, one and living love is in itself most unselfish; it is full of humility, is active, full of patience and mercy; it never unnecessarily burdens anyone and gladly tolerates everything. It has no pleasure in the need of its neighbor, but its restless effort is that it helps everyone who needs help. So pure love is also chaste in the highest degree and has no pleasure in the lust of the flesh, but all the greater pleasure in the morals of the heart" (Lorber 1991:36).

Literature reference

Jakob Lorber: Heilige Zwiesprache. Gebete und Andachten. Bietigheim: Lorber-Verlag 1991⁵.

It should not be concealed, however, that in the various religious and spiritual schools there have been two opposing strands in terms of attitudes to sexuality:

1) Sexuality as a force to be controlled and overcome.

The major religions, most notably Christianity and Islam, have clearly limited sexuality to marriage, not infrequently seeing human beings as physical, libidinous beings whose sexuality needed to be controlled.

Both Christianity and Islam restricted sexuality exclusively to marriage. "Let those who cannot find a dowry (opportunity for marriage) beware of all unchastity.... Do not force even your slave girls, if they wish to be honorable and chaste, to fornicate for the sake of the accidental goods of earthly life" (24th sura, verse 34). Sexuality is to be limited to marriage, although - contrary to the opinion held by many Muslims today - non-Islamic women belonging to a scriptural religion may also be married: "It is also lawful for you to marry free chaste women who are believers, even free believing women of those who have received the Scripture before you, if you give them their morning gifts and live chastely with them and do not make them merely concubines and concubines or take whores secretly" (5 Surah, verse 6).

Jesus once said (Math. 5, verse 28), "Whoever even looks at another's wife and wants to have her has already destroyed her marriage in his mind." And divorce is outlawed with very harsh words: "Whoever separates from his wife ... destroys her marriage. And whoever marries a divorced woman becomes an adulterer" (Math 5, verse 30). Marriage is seen as legalized sexuality, so to speak: "You say, 'The best thing is for a man not to touch a woman at all.' I, on the other hand, say, 'Lest you fall into fornication, every man should have his wife and every woman her husband.' The husband should not neglect his wife, and the wife should not deny herself to her husband. The wife does not dispose of her body, but the husband does; likewise, the husband does not dispose of his body, but the wife does. Neither should deprive the other - at most, if you agree to forgo conjugal intercourse for a time in order to devote yourselves to prayer. But after that you should come together again; otherwise Satan will seduce you because the instinct in you is too powerful. ...It would be much better for me if everyone lived celibate like me" (1Cor. 7, verse 2 - 7). Here Paul is absolutely direct and open: sexuality is a drive that can be exploited by Satan and that must be controlled.

Many religions know the ideal of celibacy and especially of sexual abstinence. If you have seen the Gandhi movie, you know that Gandhi also tried to renounce sexuality - but with varying success.

2) Sexuality as a positive force and expression of love

In contrast, more modern currents - especially in the New Age area - have repeatedly emphasized that a lovingly lived sexuality conforms to divine love and is in no way bad.

Representative for others I bring here a quotation from Barbara Vödisch (2005:45): "Your right to serve each other in love, to meet in love and to experience bliss through highest pleasure. Is it not alive, your body, when it is filled with lust and love. You yourselves should love and accept your body, your desire. I know how difficult this is for you and how deep lie the humiliations, the hurts and the feelings of guilt that you have experienced at the hands of your parents, the school, the church or whomever, and that stand in the way of a healthy acceptance of your own physicality and your sense of pleasure." And further, "Sexuality is independent of age and not separate from you. The forms, intensity and expressions change. The seed of pleasure, the seed of bliss and union of the dual is always within you" (Vödisch 2005:47).

Thereby the sexuality is seen, so to speak, as a preliminary stage to the overcoming of the polarity.

In the Indian tradition, sexuality is also known as energy that can be spiritualized through transformation and promotes spiritual development. The coarse material Kundalini energy, which lies coiled in the root chakra of the spiritually not developed human being, can be lifted up and spiritualized with different methods into the other chakras - whereby the Kundalini force is understood at the same time also as connecting energy with the divine.

It should be remembered that the Fall of Man also meant, among other things, that androgyny - that is, the union of the masculine and feminine sides - was abolished and people were separated into men and women. Many spiritual schools see the androgynous human being, i.e. the supersexual or better bisexual human being, who has united the feminine and masculine in himself, as a goal of development. Thereby the sexuality and the separation into two sexes is the consequence of the fall into polarity.

However - this is to be noted here immediately - there are also many reports according to which higher developed spirit beings or angels appear in each case in two aspects, in a male and a female form of their selves accompanying them. So the fear would be unfounded to lose the own femininity or the own masculinity.

Be that as it may: I am convinced that - however sexuality is lived - it is crucial that it is used in a loving way and not egoistically or as a means of power, in whatever form. Besides, there is probably not one right way to deal with sexuality, but very different ones - depending on the person, his background of experience and his socio-cultural affiliation.

It becomes bad when sexuality or its control is used to create dependencies, unkindness or violence. In this case - and only then - it leads away from the divine. Nor is it a matter of standardizing sexuality - by declaring homosexuality a disease or a sin, for example, and condemning it, as is repeatedly done in various orthodox religious circles. For it can hardly be assumed that the Divine would have permitted so many forms of sexuality, only to prohibit them again immediately. So the criterion here is also: The love for the other.