

Vicious habits combine to destroy.

Some may wonder about the meaning, or intention, behind the title of this piece. Therefore, let's start by decoding its meaning, so that its essence is laid bare, before we delve into further understanding and discussion.

Introduction

It goes without saying, that if a **bad** habit is unhealthy for the body or mind, a **vicious** one must have a destructive impact. The definition of the word vicious, captures this fact.

Vicious is an adjective that means intentionally harmful, cruel, or characterized by vice

A habit, as we know, is *a routine or behavior that is repeated regularly. It also occurs automatically, with little or no conscious thought given.*

Thus, one who has developed vicious habits is inclined, without thought, to acts that bring harm to others. But as history shows, they ultimately also bring harm to themselves. Examples, include Leaders, Kings and Emperors from ancient history, who indulged in sadistic cruelty, mass executions, and extreme public humiliation of their citizens, especially members of their ruling elite. These vicious behaviors inevitably alienated their closest allies and led to their own brutal assassinations or humiliating death.

Habits can also manifest as social values, or a way of life in societies. And when such values are vicious in nature, they inevitably encourage preying on the weakest in their society, or on their weaker neighbors.

When the focus of the vicious activity is directed inwards, it leads to a collapse of the society, because a house divided against itself can never stand the test of time. Even when directed against weaker neighbors, the constant disruption and negative activity eventually lead to a collapse. History bears ample evidence of such collapses.

These examples are self-evident to most people.

However, there are many personal and social habits that are not generally viewed in the same light as the ones described above. Thus, they are dismissed as benign, or at worst, acknowledged as annoying quirks of a person or the society.

In today's politically correct atmosphere, habits that were once frowned upon are silently borne, for fear of being seen as judgmental. Even worse, habits such as dishonesty are white-washed under the popular term of *spin-doctoring*. Sensuality is promoted as the right to self-expression. Gossip mongering has become big time entertainment promoted by networks and social media. Bigotry is hailed as conservatism or defense of traditions and values. Even reckless addiction-

inducing habits/ behaviors are now categorized as genetically predetermined. Thus, portraying the person exhibiting such traits as victims, absolving them of any responsibility for their actions.

Much as we may wish to redefine or white wash these habits, their effects on their victims as well as the perpetrators still remain. Addictive behavior and habits still wreak havoc on the addicts, their families and society at large. Same is true of sensuality and gossip mongering, under the guise of self-expression or entertainment. Although society may not rank these havocs in the same category as the infamous personalities mentioned above, all who are impacted by today's white-washed habits (i.e. the perpetrators and their victims) still experience mental/psychological anguish or physical pain too. What is perhaps more alarming is the rapid rate at which, once frowned upon habits are becoming normalized by society.

The implications of these wider spreading habits, and the potential for their combined effect to bring destruction to a society is the meaning and intention behind the title of this article.

But a true grasp of this phenomenon is best appreciated when one views this development from a Spiritual perspective.

Relationship between Habits and Temptation

As defined above, a habit is a behavior or trait that we indulge in without giving much thought. Nevertheless, the act is always preceded by an inward or external nudging or motivation. The only difference is that we give in to habits without considering the consequences that could arise.

If viewed from a spiritual perspective, the injunction ***“Do not fall in temptation”*** applies most appropriately to our negative habits.

The urge represents the temptation, and the action that follows without giving any thought (i.e. habit) becomes the fall.

Like all spiritual occurrences, the unfolding and consequences of habits are governed by fundamental spiritual laws, or principles. In addition to the law of sowing and reaping, the laws of homogeneity, gravity and adaptation play a vital role in determining the consequences and progression of our habits.

The law of sowing and reaping govern the outward manifestation of habits and the disruption that they cause in our environment. As already mentioned, the outward manifestations of negative habits cause mental, emotion, and even physical pain to their victims. These imbalances, inevitably create social crises, which can destabilize society, leading to its collapse.

But, more devastating to an individual and society are the activities of the laws of homogeneity, gravity and adaptation in the progression and manifestation of habits.

The Spiritual Laws and Habits

Let us start with the law of Homogeneity.

As stated earlier, habits are triggered by internal or external urges. But according to the law of homogeneity, *like must always attract like*. And what we describe as urges are the manifestation of the attractive energy that we send forth or are responding to from our environment. Thus, as we form our habits, we slowly build up energy centers within our minds or psyche. These centers become invisibly connected with similar energy waves emanating from other people.

In addition to linking individuals with similar energy emanations, the waves emanating from us connect to energy centers of the same vibrational alignment in the greater unseen environment. Except that these unseen energy centers may have a higher concentration of the similar energy. And through this connection, they have the effect of strengthening and feeding the continuation of the habit within all who are thus connected to them.

Thus, for example, addictive habits in individuals are supported and fueled by the energy emanations from others who have the same habits. The support and fueling does not require that the people thus connected are familiar, or in touch with one another.

This phenomenon accounts, to a large extent, for the rapid spread and adoption of habits across the globe, even into remote isolated villages.

The Spiritual Law of Gravity has a similar effect as the material law of gravity. In the material, the denser an object, the more energy is required to overcome the earth's gravitational pull on it. The Spiritual Law of Gravity operates similarly on our habits.

Negative habits and their associated energies are denser than positive habits. Thus, they have a downward pulling effect on our being. As such, they require more effort from us to overcome their downward pulling urges.

The denser unseen environments, to which negative habits are connected, swing in lower energy frequencies. They are also inhabited by spirits whose activities and desires are negative in nature, and whose emanations are directed primarily towards destruction rather than up building.

The Spiritual Law of Adaptation or Progression, also has a similar effect to the material biological law of adaptation. The longer we indulge in a negative habit, the more accustomed we become to its vibrational frequency. In time it slowly becomes a part of our being, and we no longer see anything wrong with it. Just as a bottom feeding fish loses its air bladder, and can no longer stay buoyant, so too does continual engagement in negative habits render us insensitive to their effects, especially on others. The result is our inability to see the disruption that they cause. And

we become incapable of linking our actions to the breakdown that we see going on around us in society.

Now, if we combine the effects of these three laws, it becomes easy to see how an initially innocuous habit can quickly buildup power to drag one down into a Spiritual web that strengthens old habits, while cultivating new negative habits.

Worse yet, the operations of the three laws continue to propel the individual ever downward, as long as their inclination remains the same. With the downward spiral, the manifestations of their negative habits become even more vicious, and leads to social chaos and ruin.

Hopefully, this spiritual picture sheds another light on the nature of the challenges faced by anyone struggling with negative habits. Also, this picture shows that while the theory of chemical dependence or genetic predisposition may play a role in addiction, it is oblivious to the principles that govern the progression of this habit. Similarly, viewing bigotry and sensationalism as a pure sociological or historical phenomenon, overlooks their deeper emotional and psychic roots. And anything that affects our psyche should logically require knowledge of the laws that govern our psyche for their effective management and cure.

The Spiritual pathway to freedom from a negative habit

Perhaps the discussion thus far has presented a logical basis for the objective reader or listener to now reevaluate ideas they may have heard, concerning the power of Prayer, or Spiritual introspection in overcoming negative habits.

If indeed negative habits can emanate as low frequency and dense vibrations, it logically follows that good habits and genuine prayers must be associated with high frequency and lighter vibrational energy. And the same spiritual principles must also apply, but this time working in the opposite direction when a person is genuinely engaged in them. Thus, energies of positive habits and genuine prayers can act as buoys to keep one from sinking further, when one also has some negative habits. Where there are weaker or no downward pulling habits, the energies of positive habits and genuine prayer have the effect of *“balloons that reach to the stratospheres”*, connecting the person to the Lighter regions, with the corresponding effect of strengthening their cultivation of other positive habits/vibrations, that contribute to upbuilding in society, instead of ruin and collapse.

Seen from this perspective, the plea *“Lead us not into temptation”*, contained in Jesus’s The Lord’s Prayer, becomes more than just a plea. Indeed, these words are both advice and a plea; that we should reflect and remember each time we are faced with the urge to indulge in a bad habit, which is the temptation that many no longer appreciate.

The second part of the plea says *"But deliver us from Evil"; meaning "may we be stopped (delivered) from committing the evil associated with the tempting urge to give vent to our negative habits"*.

In the book **"In The Light of Truth"** (*The Grail Message*), Abdrushin also warns and stresses against the danger of modern man's lackadaisical attitude to our faults, with the injunction, *"Do not Fall in Temptation"*.

Final word

Hopefully, this quote from **The Life Elysian**, by Robert James Lees, summarizes the essence of this piece, enough to drive the point home to the objective reader and listener:

"It is far easier to avoid a fall than it will be to remedy the effects of collapse.

If one does not exert himself to supply the moral energy demanded, every future temptation will lead to another and deeper degradation, because vicious habits combine to destroy."