

Gratitude: Mechanics of Soul Rebellion; Machinations of the Enslaved Soul

Such a mission requires freedom, strong leadership, and the collective courage to defend the nation from outside aggressors or internal revolutionaries. A people just out of slavery must go through a period of mental attitude adjustment in order to achieve these levels of responsibility. This adjustment requires the renovation of the soul. Wheel-tracks associated with a daily life in slavery must be torn down and replaced by wheel-tracks which develop a lifestyle of freedom, privacy, property, divine institutions, and national defense.

The salve mentality is apparently hard to alter once ingrained in the memory center. The slave mentality facilitates all the techniques of survival: compromise of standards in order to placate the master; passive submissiveness in order to avert physical abuse; enforced humility in order to avoid accusations of sedition; acquiescence to a demeaning condition of servitude in exchange for logistics.

It is rare for slaves not to hate their masters. The ability to conquer one's emotions and arrogance while in slavery is difficult and requires daily concentration and submission to absolute standards.

Out of adversity comes the wisdom of personal victory while under unjust, unfair, and undeserved circumstances. We learned from our Prisoners of War in Vietnam that the enemy may torture the body and propagandize the mind but establishment and doctrinal thought is superior and cannot be defeated in the soul of the person who is willing to stand fast with truth.

Probably the most courageous men of all our nation's wars are those who endured the prison camps of Vietnam. Men have fought famously in battle throughout our nation's history. Most battles last for hours, days, sometimes months. But hundreds of our soldiers were Prisoners of War for six or seven years during the Vietnam War. They were turned into worse than slaves being tortured, beaten, starved, propagandized, isolated, and shackled in prison cells infested with the common vermin of a never-to-be-developed country.

The leader of these several hundred men was a Vice Admiral of the United States Navy, James Bond Stockdale. Several years ago, he made the unfortunate decision to enter into politics as Ross Perot's running mate for the office of President. The man still walks with a limp because of a broken leg suffered when his aircraft was shot out of the North Vietnam skies and which was never treated by his captors. He was savagely beaten on several occasions, often with rubber hoses. He was kept in solitary confinement for months at the time. Yet he was made sport of by the national media because he didn't possess the facade typical of candidates who have been primed for prime-time politics. He is a brilliant man, a decorated officer, and a true national hero. He organized a system of honor in the prisons of Hanoi which served as the "Bible" for his fellow POWs. As senior-ranking officer, his duty was to organize these men under a code of conduct which could effectively withstand the brutal tactics of their captives—an evil pack of bestial, uncivilized, and degenerate heathens to whom they had fallen captive.

Stockdale's description of how each of his fellow POWs took personal responsibility for his own volition and decision-making process while under maximum pressure is an inspiration and helps us understand why the first generation Jews of the Exodus failed so miserably.

Stockdale, James Bond. "Dignity and Honor in Vietnam," Wall Street Journal, 16 Apr. 1982:

There are a lot of things a torturer can't do with torture. Aristotle said that compulsion (an irresistible impulse to perform an irrational act) and free will can coexist, and he was right. A man about to undergo torture must have burned into his mind the fact that he can be hemmed in only within a very narrow window and that he need not volunteer information.

To keep your integrity, your dignity, your soul, you have to retain responsibility for your actions, to deal with guilt. (Yes, I lost the bubble, I might have done better, but I didn't.) You need to look squarely at what you did and measure its limited gravity in the light of the overall truth of the total situation, then use the guilt, such as it is, as a cleansing fire to purge the fault, as a goad for future resolve, and above all not be consumed by it. But you have to do all this yourself. To say that guilt doesn't exist or that it was the work of "*evil spirits*" or "*brainwashers*" is self-delusion. What is indispensable to avoiding the web of fear and guilt is the ability to stand isolated, without friends and surrounded by entreaters, and quite uncharitably say "*no*," without the crutch of anger, without embarrassment, with finality and with commitment to the consequences.

Young Americans in Hanoi learned fast. They made no deals. They learned that "meeting them half way" was the road to degradation. My hypothetical young prison mate soon learned that impulses, working against the grain, are very important in political prisons, that one learns to enjoy fighting city hall, to enjoy giving the enemy upside-down logic problems, that one soon finds himself taking his lumps with pride and not merely liking but loving that tapping guy next door, the man he never sees, the man he bares his soul to after each torture session, until he realizes he can't be hurt and can't be had as long as he tells the truth and clings to that forgiving band of brothers who are becoming his country, his family.

Admiral Stockdale was awarded the Congressional Medal of Honor for his leadership and courage in the prisons of North Vietnam.

Humans may be forced into submitting their bodies into slavery but no man has to submit his soul to servitude. This is what the Jews missed. They had permitted the Egyptians to enslave them both soul and body.

When the slave master enslaves your soul then submission may be accomplished but it is only a thin veil which hides venomous mental attitude sins—anger, bitterness, hatred, vengeance, malice, and resentment. Inability to deal with the problem spiritually causes the emergence of self-pity. Self-pity is a prolonged self-indulgence in which one learns to use his own misfortune as an excuse for his own misery.

Prolongation of slavery becomes necessary in order to assuage the guilt for being robbed of one's self-esteem, personality, and liberty. Therefore, he resolves to mentally stay in slavery in order to justify his existence. To place such a person in a state of freedom requires intensive training and a lot of lovingkindness and longsuffering. Such deep and wide wheel-tracks as these require a lot of time, displays of unconditional love, miraculous grace, and enduring patience.

God provided all the means for this first generation to recover but they refused to do so. They enjoyed slavery and hated freedom and they resented the fact that they were chosen to take on the responsibility of running a Client Nation. It was much easier for them to continue in their self-pitying condition, but in order to do so they had to get back to Egypt where, under self-deception, they could resume self-justification of their failure. Nothing could make these Jews happy because inside the three arrogant skills they had absolutely no gratitude.