

How Analytical Trilogy Differs from Other Therapies

Excerpt from Teleclass with Dr. Claudia Pacheco

Claudia: Other schools normally regard the etiology of psychopathology in:

1. Physical, heredity, or genetic factors or in other physical disturbances. This is mostly the view held by medical doctors and psychiatrists as being the main root cause of psychosis and some neuroses as well. They consider physical, organic factors to be the principal cause of problems.
2. Social factors.

There is a general belief that neurosis is caused by social or cultural influences and pressures. Freud considered that neurosis was caused by cultural, moral values. In this view, culture and society would be the main cause of our anxieties, unhappiness, illness. There are also other schools that have this kind of approach. So if you go to a doctor that has this social approach, he will focus the cause of your problems on your family, your school, society, religion, morals, whatever. And this shock between cultural values and restrictions and the instinctual aspect of the human being made up of our unconscious desires and pleasures that need to be satisfied (called the libido by Jung and Freud), this conflict would cause neurosis. There are also other schools that see linguistics as the cause of our problems—Lacan, neurolinguistics, Karen Horney. There is also a Freudian instinctual approach. The libido, sexual instincts that are repressed and are seen as improper, ugly, not acceptable by society. All of this considers that our instincts entering into conflict with society would be the cause of our problems, i.e., nature and society.

Most schools of psychotherapy don't focus on the cause or the etiology of neurosis being from the psychological inner life of the person as Keppe does. For Keppe, neurosis or illness could never come from the instincts, as Freud said. Our problems are psychological and metaphysical, not physical or organic. The inner life of feelings and thoughts of the person must be understood. So Keppe's is the only approach that really sees the main cause and blame for neurosis as coming from the inner life of the person.

So, here enters the element of choice, of the will. Because if your illness is caused by a wrong use of your will, you can become conscious of this problem and reverse the process and help yourself. If you have an organic factor causing your illness, if you have a social or family factor or an instinctual problem, you will never be able to correct your problems and attitudes. So Keppe sees problems emerging from the sick attitudes and a wrong use of the will, from a wrong perception of reality. Everything, then, comes from the inner life. Dr. Keppe's work is the only psychotherapy that focuses on the true cause and treatment of the problem as being in the inner self, and he developed his method of interiorization to approach this.

Because after all, if you consider a client a victim, what's the point of psychotherapy? He must go to another kind of specialist. A psychotherapist must deal with psychological therapy. And the only true psychological approach is Keppe's approach.

One of the key points to understanding Keppe's work is to see how he understands the human essence. Are humans born with bad instincts, as Freud says? Is the human being born with good and evil in himself and nature? Is it necessary to have a bad side with

anger and hatred? Must we manifest our hatred or become sick? Do you have to integrate the dark side of your mind into your personality, as Jung believed? How does Keppe see the essence of the human being?

This is where we enter into philosophical and metaphysical aspects and the concept of health, illness, fantasy, reality. This metaphysical approach of Keppe's is different from other authors as well. This is the first time a psychological approach takes the spiritual and metaphysical side of the human being into consideration. The Freudian approach does not at all.

Contrary to Freud and Jung and many other doctors, Keppe sees the essence of the human being as good, beautiful and truthful. That means that by nature man was created good, beautiful and truthful. There is no such thing as integrating anger or envy or hatred or negativity or neurosis or sexual dysfunction into the personality. Illness is artificial. Illness is a creation of human beings through the wrong use of the will.

However, at some point in our history we broke from this perfect structure that we have. We can see this in our genetics, actually. Something has gone wrong with the functioning of our DNA; something is working wrong in the sense that our genome is no longer as perfect as it should be. We are now born with some psychogenetic flaws, and this is what Keppe calls psychological Inversion. Because we have this inversion in ourselves we see things upside down. Think of it as the eye which captures an image upside down which is then righted by the brain. Psychologically speaking something has gone wrong with our perception of reality. It is inverted. We feel that good is evil and evil is good. We take pleasure from evil and we reject good. This is a disturbance in our will. So when man was first created by God or nature, he was initially perfect. Nature had this perfect love, but we have become flawed. So how do we deal with this in our lives?

Now, Keppe does not deny the influence of external factors that reinforce neurosis. But he proposes that if a person makes the inner choice for goodness, truth and beauty, he or she will be able to handle the external factors better. So for Keppe, health would come from the willingness to see how inverted we are from our true nature. If we see how we are, then we can begin to correct or control our Inversions. And seeing this Inversion is essential. We need a lot of tolerance with the perceptions we receive of our problems, a lot of tolerance to seeing ourselves as neurotic. In other words, our present state is not perfection any more; we are presently neurotic beings living in a totally neurotic society. So tolerance towards the perception of problems and pathology is essential for the resolution of our problems.