

The human being becomes ill as a result of his anger toward light, toward consciousness. He prefers to live in darkness, far removed from any perception. This is what causes his illnesses and all of the problems that beset humanity. At the same time that his intention is to know, he opposes knowledge entirely – and in the struggle leaves strewn along the way the ruins of a life spent in battling against the truth.

Norberto Keppe

Excerpt from Interview with Dr. Cláudia Pacheco By Richard Jones, June 2001

RICHARD: In one of your classes, when we talked about some of Dr. Keppe's scientific discoveries, you talked about the importance of living a psychological life. What do you mean by this?

CLÁUDIA: *Psyche* comes from the Greek and it means the soul. And *logical*, of course, would be the study of rationality. So in the word *psychological* we have the rationality of the psyche. And if you explore the word *logos*, which comes from the Greek word for study, understanding and knowledge, and join that with *psyche*, or soul, you can understand that a psychological life would be our inner life, or the life of our soul. It would also include everything that is metaphysical, which is that which includes but goes beyond the senses or what we call the sensorial life of the human being. In English you would call this the sensory life, so I'm using the word sensorial in the scientific, psychoanalytic sense. This sensorial life, then, would include all the metaphysical aspects: feeling, emotions, thoughts, concepts, values, judgments, knowledge, understanding, the process of knowing things, intuition, consciousness, unconsciousness, plus all the psychological activities that are more related to our soul.

You can see that the Greeks understood soul in a more scientific way than later theologians who started to use it as a religious concept only.

RICHARD: Do we give enough weight to the psychological life in our world?

CLÁUDIA: Well, this is obvious: we don't give almost any weight to this. But we human beings are seeing and feeling more and more the need and thirst to have this contact and understand this most important part of our beings – the metaphysical aspect. It is exactly this that differentiates us from animals, and if we do not consider our psychological aspect, we are actually treating ourselves like simple animals, like dogs or monkeys. By the way, behaviorism would have us understand our behavior by understanding the behavior of animals, and this is absolutely ridiculous.

RICHARD: There are people though who believe we *are* animals, or primarily animals anyway. That this is the totality of human existence ...

CLÁUDIA: I know. And this mutilates not only our understanding of ourselves, but our treatment of illness and problems as well. And this viewpoint has consequences in all areas of human function, because we are not only animals. We have this animal

part sure, but we also have this metaphysical part which is beyond the sensorial world.

RICHARD: Why do we want to think that we're just animals? Why do we perpetuate this belief?

CLÁUDIA: Well, now we come to an important consideration, because one day or another, we in the human species are going to have to go to the source of our fundamental problems on earth. Sooner or later we human beings are going to have to have the conversation about our direct attitude against our creation. Quite frankly, and I say this scientifically as a psychoanalyst, we human beings have a strong fundamental spiritual problem. We want to be God ourselves and we won't settle for less than that. Fundamentally, we don't want to be created beings. This has caused us to continue to deny the metaphysical aspect of ourselves.

Metaphysics is absolutely a synonym of being, and it's related to a superior spiritual being that gave the start for everything, including our own lives. So this desire to be God, what Keppe calls theomania, is at the basis of our inverted lives.