

Germa Miltenburg (excerpts) :

The hypothesis of the existence of an unconscious prevents us from being sane.

Question: Would that be the same as blaming our disorders on evil spirits?? That means there are no evil spirits, only in our minds, the ones we create?

A human being can only be happy if he is in contact with the life that comes from his inner self as it is in the universe. (How well Germa perceived that happiness and all magnificence comes from inside. A welcome perspective in our totally inverted world that sees everything as coming from outside.)

Because of his accepted methodology, the scientific world even accepted his wrong theories. (Loved this, too. The recognition that Keppe makes also that Freud was a genius in methodology, and a disaster in theory. Although I actually think scientists also accepted his wrong theories because their envy caused them to look for theories that led science away from the truth.)

Christianity mainly saw human being as an immortal soul linked with God and a body linked with sin. One good and one evil. The body should be punished. This was very accepted. (a correct observation of the incorrect dialectics, which we'll get into very soon in this course. As Germa also mentioned, Soul and body can be eternal only when both are unified. Let's just correct that to say, when we recognize the true unification that already exists. This is Trilogy – a union.)

Leonard Burg (excerpts):

Keppe recognizes that man is not his body; he is a soul, made in the image of God, who uses his body to manifest in the world. (we may need to clarify that ... we are body and soul both, but this is one energy. This metaphysical reality may be important to emphasize: we are one thing in essence, with 2 expressions, body and soul. And some day we will recover our true body, one which is a perfect expression of our soul and essence).

Keppe, unlike Freud, ET AL, looks for the root causes of neurosis in consciousness or, should we say, inconscientizing.

Rather than *enabling* man to play the victim, the psychotherapist should aid the client in conscientizing – interiorizing and being truthful about his thoughts and feelings regarding his errors AND his inner beauty – both of which he denies or struggles against. (Leo understood very well the purpose of analysis – not to fixate on mistakes, but to increase the patient's tolerance for mistakes so he can come closer to his essence. After all, what is an error but a symptom or proof of our rejection, distortion or destruction of goodness, truth and beauty).

Bob Butler (excerpts):

Through experimentation and research, Keppe hypothesized that numerous psychological and physical problems were a result of the human beings conflict with truth, beauty and goodness. When the patient conscientized this battle with their true essence, they improved. (Bob understood well what is neurosis for Keppe – the attitudes we have against our true essence, and the essence of life).

Freud focused on the secondary aspects of the human being.

Keppe was adamant that the majority of psychotherapies were not psychological and even some orientations were socio-therapeutic, they were pathological “psychotherapies” with emphasis on etiologies that were unknown or secondary to psychic life and they contributed to illness, excuses and justification of human error. (Bob also understood well this point that a focus on causes of disease that were secondary to psychic life contributed to more sickness.)

The human being has a foundation of Goodness, Truth and Beauty, when we mask these good feelings that is when we get sick.

Christina Landelman (excerpts):

Freud was a materialist. He spoke about the unconscious inside us. (Interesting that Christina perceived that Freud’s considering the unconscious as an instance, a natural occurrence in the human being, that this was materialistic. That’s a subtle but important point she realized.)

Keppe found that we are against truth, beauty and goodness. He speaks about the unconscious. (Maybe this is a mistake in the language, but Keppe would make a distinction between Freud’s unconscious, and Keppe’s inconscientization.)

People are suffering because they destroy the good things they have. Keppe said that we are not victims of disease, we can be healthy if we treat and see our unconscious thoughts. (Again, our inconscientized thoughts. We are sick because of the things we don’t want to see.)

Ramon (excerpts): Realising that traditional psychotherapy only dealt with secondary factors that lead to neuroses and psychoses (the symptoms) Keppe and Frankle succeeded in reaching deeper into the psyche and to the true origins of psychological illness, effectively reaching closer to man’s true essence. (might be good to just re-clarify this that Claudia was talking about last week: it wasn’t really Frankl who got deeper to the psyche and closer to man’s essence. This is all Keppe. In fact, a key point of Keppe’s work: our neurosis comes from our attitudes against

our essence that we don't want to see. And the job of a psycho-social therapist is to help the student see that. This comes from Keppe, not Frankl.)

One of the biggest and most important of all of the discoveries made had to do with the Unconscious. Up until now many of the more popular widely used psychotherapies treated their patients using the Unconscious as the bases for all mental illness which effectively removed all responsibility for the illness away from the individual/patient. Dr Keppe realized that psychological illness is more a battle we wage on what we do know but try to hide. (Nice explanation of Keppe's fundamental difference here. The battle against what we know but don't want to admit. Lots of room for hypocrisy there. You got the difference between Freud's unconscious and Keppe's inconscientization).

Susan Berkley (excerpts): Reading this chapter I got the sense of how messed up psychotherapy is and how Keppe so brilliantly straightened things out. (You can see why Alex Frascari was so concerned about presenting the ideas in this book to a group of psychologists and psychoanalysts and psychiatrists in Russia a number of years ago.)

When we attribute the cause of mental disturbances to factors outside psychic life, the individual becomes more persecutory and his condition becomes worse. (And isn't this factor of paranoia one of the most pernicious in our social problems today? Every nation blames outside factors for their problems. Republicans blame Liberals, Jews blame Arabs, everyone blames the terrorists.)

We cannot be victims of what we do not know but we damage ourselves by wanting to conceal what we are aware of. I believe this one phrase is an elegant summary of what AT is all about. (Me too!)

Aline Girardi (excerpts):

As he was aware since the beginning, when he was studying with Prof Frankle, there was insufficiency in the fundamental hypotheses of psychoanalysis.

He totally agreed with Freud's methodology of Psychoanalysis, but not with Freud's hypotheses, which were catastrophic to the human population and society. (Exactly this, Aline. I think your understanding that Dr. Keppe considers Freud's technique to be genius is right on. However, as you realize, Freud's theories were a serious disaster for humankind. Interesting how Freud's ideas still dominate, though, isn't it? There is a real need for Dr. Keppe's corrections and advances in psychoanalysis and all science to enter the world.)

All of the psychotherapies are biological and organic treatments. They emphasize that social and biological aspects of the psyche is a waste of time, because these

lines, as well as Rogerian, Transactional Psychodrama, and Behaviorism, never consider that psychic life is within ourselves. In their understanding, they are always victimized by something external to themselves, which constitutes the most dangerous belief. Therefore, with this treatment, the clients only change the neurosis for a new one and wind up with another illness. (Again, you have understood well what is missing in the modern psychotherapeutic approaches today. We are not seeing true psychology – a point of view I have only read in Dr. Keppe's work.)

Freud used his idea of libido to explain illness, and for Dr. Keppe it did not make sense. How the libido could be responsible for our equilibrium or imbalance? How the therapists could treat their patients through relationships? For Dr. Keppe, client's life (libido) is totally useless to treat the neurosis, when the client has a sexual problem it shows what this reveals in his psychological life, that is, difficulties with the inner self. (This is another good thing to note in Dr. Keppe's work – everything that appears to be an outside problem is analyzed in respect to the patient's inner life. This process of interiorization we will study a little further along in the course.)

Marie Wangberg (excerpts):

Dr Keppe claims there are no true psychological therapies among the established therapeutic orientations because they are mainly biologically oriented and "they see psychic life as always victimized by something external to it" (page 4, From Freud to Viktor E. Frankl: Integral Psychoanalysis). One factor that is causing this, is that we tend to place what is secondary first. Since this is the case, the therapy aiming to aid a patient is committing the same error as the patient because, as Dr. Keppe says, you can't treat a person using the same process as the one that made him/her ill. (What I like about your observations, Marie, is the focus on how we put secondary things first in our lives. This is the basis of Inversion, and fundamental idea in Dr. Keppe's work, and something we need to understand very well if we're to really do competent psycho-socio therapy. You also perceived well the fundamental point that treating the secondary elements – the biological elements – as fundamental causes the therapy to also stay in secondary interpretations, thereby committing the same mistake.)

The general attitude to place the cause of our problems outside ourselves makes us more paranoid. If it were true, that problems are external, we would have all the rights to blame family, world or universe for all our shortcomings. (That's nicely spotted as well – and is one of the key problems in our world today. Everyone's paranoid about what's outside when really the problem lies inside.)

Social psychotherapy consists mainly of Transactional analysis, Rogerian Analysis, Psychodrama and Behaviourism and Keppe consider them to be born psychopathological because they attributed the cause of psychological problems to the relationships with others. To think that we can be happy through somebody else causes severe affliction because we can never find the perfect person to be with. Keppe sees that these orientations focus on matters inferior to humans, which are sex, money and economic and social power. Happiness comes only through contact with our inner selves. (Isn't it true, Marie? Trying to be happy through someone else is impossible, so this highlights how psychopathological are the modern psychological approaches. Your excellent comment suggests that our search for the perfect partner is in itself pathological. And I wonder how many people realize exactly where true happiness comes from?)