

Translators' note

This is a book about envy, but not envy in the everyday sense of the word. We normally think of envy as to covet or begrudge, "a feeling of discontent and resentment aroused by and in conjunction with a desire for the possessions or qualities of another." When the author speaks of envy he gives it a broader meaning, more insidious and damaging than the way the word is commonly used and understood. In fact, his definition of envy is closer to the Latin root of the word -- *invidere* (*in*=non, *videre*=to see) or not seeing. Keppe equates this non-seeing with an absence of consciousness, a blindness to what is good, beautiful and truthful in our lives.

Freud believed that certain psychological complexes were caused by repressed sexual envy. Keppe, although trained as a Freudian analyst, observed in clinical practice that his patients exhibited an envy that was not sexually based but rather due to a broader rejection of love – an unconscious rejection of goodness, truth and beauty. Keppe considers this universal form of envy as the major (though mainly unperceived) destructive psychological force that underlies all of our ills -- mental, physical and social.

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The Origin of Illness by Norberto R. Keppe **Preface**

Practically speaking, I consider this book to be the most important of all that I have written; first, because it explains the basis of problems –the cause of mental, physical and social illnesses; and second, because it provides the means to recognize and treat those problems.

For those who have no prior knowledge of my work, this book is sufficient to understand and even resolve a series of illnesses – but only if the ideas presented here are approached without preconceived notions and accepted as fully as possible. In other words, the reader must put envy aside for a bit in order to comprehend my message.

If I wrote a book about evil, it would simply be one more among the millions of pages already penned on the subject. And if human beings have not improved, it is certainly because they do not want to avoid what is bad but prefer instead to deny the good they receive, prompted by an inverted sense of values that stems from their envy.

Most of life's mysteries can be understood and resolved by perceiving envy, resistance and projection. Envy, for example, is not only invisible but also the cause of the greatest number of disastrous consequences in the life of the individual and society. In other words, our destiny is determined mainly by something we do not perceive. This being the case, we are forced to admit that modern-day science is estranged from reality because it fails to address the true origin of our ills.

When people say they want to be free, what they really mean is that they want to be free to satisfy their wildest desires without consequence, to become demented without suffering any bad results. Following one's own will means acting out one's envy, and that in turn means acting in an inverted manner (adopting harmful attitudes, making unhealthy choices).

Unfortunately, the human race is really in a serious predicament, wanting to be happy but not succeeding; thinking we know what is best when we don't; and worst of all, being seriously ill without being at all aware of it. What is to be done with someone like that?

Until a person is willing to come down to earth and live like a human being, to accept life the way it is, he will not achieve the balance he needs to be healthy and live well.

It is not that we don't want to perceive our problems, but rather that the problems themselves are due to a lack of perception. In other words, the problems don't exist in and of themselves but result from the absence of awareness. A "sick" person seems very childish because he idealizes the world and those around him, seeing things in an unrealistic, fantasy-based way. As result, he does not live a normal, productive life, nor does he allow others to live in a well-balanced way.

When a person is not aware of his envy, his personality remains immature and he will derive pleasure from destructive acts, just as a child takes pleasure in behaving badly. This being the case, we can say that either we become aware of our fundamental shortcoming – our envy -- or the human race will eventually cease to exist. Each of us is obliged to discover and work with the cause of our illnesses and to forgo the childish pleasure we take from our destructive acts. Nevertheless, pathological thoughts and feelings cannot be controlled by others – and that is a source of great satisfaction for those who persist in them.

This book was written for you, dear reader: first, because there is no human being on the face of this planet who is totally free of neurosis; and second, because if you are not willing to examine your problems in depth, your life is bound to fall very short of what it could be – precisely because the willingness to examine one's destructive attitudes in depth is the way to remedy the psychopathology that exists in all human beings.

As a rule, people are not interested in solving problems, their own or those of society. Instead they tend to idealize themselves and pretend that the world and other people are as they imagine. In other words, the very people who idealize so greatly are the ones who get involved in all sorts of difficult situations – and because of their excessive

envy, they fail to embrace and take advantage of reality, which never ceases to delight people of good will. Those who accept the real world do so because they act in accordance with their essence (which is good, beautiful and real) and because they are willing to see the errors and destructive attitudes in themselves and in others.

Personal development comes as a result of reasoning that is inverse to envy, which I can explain in the following way: all human beings have capability and talent, but what blocks them and keeps them from developing is their envy, a prior element. I can say with all certainty that if a person had no envy, they would achieve every possible success in life. In order to accept what is good (constructive), a person must be willing to see the bad (destructive) things they do, even though these generally occur on a psychological (invisible) level such as a destructive feeling, intention thought. There is no other way to live well except by being conscious of the evil one accepts.

The purpose of this book is to make people aware of the fundamental motives that lead to all of the illnesses humans have carried with them through the ages. This is a scientific study which also embraces philosophy and theology; thus the name Analytical Trilogy. It is a book that brings awareness of mankind's problems -- the only way to treat as fully as possible the illnesses that afflict our lives.

In a formal sense, we "know" everything; that is, all knowledge is infused in our inner being, requiring that we learn how to use and apply it. We reject the good we receive, not the evil, because 1) we are not grateful for all the good that exists, and 2) our enormous envy prevents us from recognizing the existence of the good things that benefit us. Our envy, which lies at the root of our personality, makes us resist good, not evil. Because of this, the greatest sacrifice for us is to practice good – a result of the process of inversion that accompanies us from the time we are born, forcing us to cling to our erroneous attitudes. Human beings in general are unwilling to accept awareness of their envy so as not to have to stop practicing evil (destructive) acts.

When we talk about envy (the keystone of pathology), we touch on the primary cause of illness – which explains why most people have a violent reaction to knowing about it. Neurosis is always an impediment to good, caused by this very strange attitude of opposing what is pleasant merely because we are not willing to see that goodness comes from outside ourselves as a gift. Because of this, the neurotic person sees anything good for his fellow humans as bad for himself and anything bad for others as good for him. In other words, the neurotic person does not wish to see anyone happy – even though in the process he condemns himself to unhappiness.

The most immediate consequence of envy is censorship, because envy is an abominable type of behavior and therefore the envious person does everything he can to avoid perceiving it. And if a person is not willing to see his problems, it's because he is not interested in what is good. Nevertheless, life is always difficult for the person who tries to make it easy.

The Origin of Illness by Norberto R Keppe Introduction

My hope is that this book, which explains the origin of the illnesses that afflict human beings, will be a great help to everyone so that sickness can be avoided. By sickness, I mean all types of pathological conditions: psychological, physical and social. I propose, then, that if people become conscious of the true origin of illness, the greatest problem of all; that is, the fundamental element behind our problems and unhappiness, it can be corrected as much as possible and they will begin to lead healthier and happier lives in harmony with their original sane (healthy) essence.

This study is divided into three parts. In Part One, we examine the need to become conscious of envy, the element that is basic to all of our adversities. In Part Two, we look at censorship (resistance), which is the attitude people take when they see any sign of their envy and the problems it causes; and in Part Three, the focus is on the painful consequences of projection, practiced by the neurotic, who are unwilling to face any awareness of their envy and the many errors that result from it. I believe that if readers make an honest effort to understand and accept the premises I set forth in this book, a good part of any anxiety they feel will be greatly relieved right from the outset.

With the advent of psychology in the 20th century, we began to realize that people were not what their masks made them appear to be, and that, instead, what existed behind the mask was a whole range of distrust, intrigue, slander, phobia, anger, depression and paranoia – much to the dislike of the ill-intentioned and the liberation of those who adhere to goodness.

Society on the whole has adopted a delusional way of thinking, not just regarding economics but also toward politics and religion -- which is why things are in such a state of disarray. People believe those three areas of human endeavor will somehow function as though by a miracle. They think they will make money by sheer luck (win the lottery or inherit a fortune); that politicians will create laws that favor the people, and that God will cause “coins of gold” to shower into their lives, figuratively speaking. My belief is that the solution to our problems is through action, as long as it is not pathological, of course.

Freud's proposal that we have an unconscious aspect of which we are not aware and that most of the time we act unconsciously, was undoubtedly one of the greatest discoveries of all. From that moment on, every notion we had about any aspect of life would have to be revised. He showed that neither was society correctly constructed, as was previously believed, nor were people as they had imagined themselves to be.

Unfortunately, due to his medical background, Freud lacked sufficient knowledge of metaphysics to see the question more realistically -- which is why he did not progress beyond the bounds of traditional medicine. Nevertheless, he knew through his keen intuition that there was much more to this question than he was aware of. The purpose

of this book is to provide a summary of the whole formative process of illness as well as the means to achieve a cure.