

vincenzo di spazio

the emotional gene



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The Emotional Gene
AgeGate Therapy and Ancestors

aquanesting edition

Translated by Debora Degaudenz

*To my father Pietro and my aunt Lina,
who gave me the great honour of caressing their hand
during the transit between life and light.
I dedicate to them these new discoveries
about emotional genomics.*

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THE TEMPORAL BODY

The everyday existence of human beings is imbued with a radical *feeling of the time* that projects onto every entity, event, person, the whole group of memories and expectations. Memory is stratified into the body, in feelings, humiliations, difficulties, pleasures, ecstasies. Memory interweaves in our mind to build strength, identity, power of action, awareness of the world and control of its complexity. Behaviours are set in the deep memory of the body, in the reminiscences that the conscious mind gradually effaces, however they are indestructible in that real location of the mind that is corporeity. In fact, Di Spazio wrote in one of his previous work, that we are «memory in the most complete and complex sense of the term»¹. Phylogenetic memory takes in the genotype the long path of evolution and ontogenetic memory the single human being.

And then if our *mind*, in the complexity of its structure and its functions, lives in a dynamics of learning and of oblivion without rest, our *body* doesn't forget anything, it preserves in its fibres, in its cells, in the core that set it up, all the smallest events, objects, visions, thoughts, glances, words. The on-going accumulation of bodily memories (the mnestic traces) leads us to death. Our being literally gets squashed by the weight of somatic memory, indelible and perfect. While we are alive, this memory (the deepest one) generates the most exciting and most distressing feelings and thoughts. The deep memories of our body travel with us forever, ever since we were children, ever since we were born. That's why «there doesn't exist a specific organ of "memory"; every nerve, for example in our leg, remembers the previous experiences. Every word, every number is the result of a physical process that is settled somewhere in the nerves. Everything that has been absorbed into the nerves, continues to live inside them»².

Procedural memory, phylogenetically older, and the declarative one, most recent, with all their respective branches, are at the same time completely mental and completely corporal and a lot of memories «instead of disappearing, escape from the reminiscence processes, lie buried in the nerve waves like fossil traces of a remote past that remains hidden to our conscience»³.

Aristotle defines reminiscence as the «search of an image in the corporal substrate» (*Dalla memoria e dalla reminiscenza*, 453 a); Connerton affirms that «the past can be preserved in our mind through the memory settled in our body» and Fraser confirms that the sense organ which perceives time doesn't have a specific location in the brain but we can find it «in every part of the body, because it deals with nervous system»⁴.

Through the rigorous experimental research that he has been conducting for ten years, Dr. Di Spazio has identified the concrete method of this memories materiality, the physical trace in the bilateral spinal points that signals event and he made, in this way, the inner world of the patient accessible to medical practice. The harmful events settle specifically in the somatic memory, producing a *somatological reflex* that points out the connection between the trauma or stress and the time in which occurred, which confirms the intense interaction between Some, Psyche and Time, between the physical-neural dimension of the *engrams* and that conscious-immaterial of the *memories*. This interaction constitutes the human being and concerns not only the individual but also all the communities in which the existence of each person makes sense.

The deepest root of subjectiveness, of memory, of being a person, lives in the *temporal body*, in the course of which who we are is outlined and left behind, always identifying it, despite the enormous changes that are undergone from the birth to the end. The *proper body* sets up the Self

¹ V. Di Spazio, *Il Meridiano del tempo*, Aquarius, Palermo 2002, pag. 7

² F. Nietzsche, *Frammenti postumi 1879-1881*, in «Opere», a cura di G. Colli e M. Montinari, Adelphi, Milano 1964 e sgg, vol. VI/1, 2[68], pag. 343.

³ A. Oliverio, *Prima lezione di neuroscienze*, Laterza, Roma-Bari 2002, pagg. 99-100.

⁴ P. Connerton, *How Societies Remember*, Cambridge University Press, Cambridge 1989, pag. 102; J.T. Fraser, *Il tempo: una presenza sconosciuta*, trad. di L. Cornalba, Feltrinelli, Milano 1991, pag. 148.

and for this reason the *Körperhaben*, having an organism, is very different from *Leibsein*, being an incorporate mind settled in a world that is cultural and social. In the work that he presents, Vincenzo Di Spazio extends this world beyond the time of the subject and establishes it in depths of genetic time, in bodies of people from whose matter originates the today's living ego.

The relevance even diagnostic of the result is absolutely evident and it is possible to summarize it in the following points:

- 1) Memory consists, among other things, of a change of state from energy to matter.
- 2) Pathomimesis implies that «a part of our body memorizes and reflects endlessly the sorrowful signal felt from those who have left us. (...). Our hurt is so deep that it resounds in time through our descendants».
- 3) The *emotional gene* allows us to consider «under a brand new light the possible reverberation on our body and on our psyche of trauma's effects, those which happened before (even long before) of our conception»; it concerns a «bigger memory that is passed from one generation to another».
- 4) Therefore aetiology of groups gains a new light and a plausible explanation: the *Geminus Effect* - that consists in «*something* that reverberates from one man to another, the information is transferred and shared»- explains the gene mutation at the basis, for example, of the «larger incidence of breast cancer in a certain family group». It's also about an extension to temporal dimension of empathy, a feature of *mirror-neurons* discovered by Giacomo Rizzolatti.

Time is then an essential form of life that rises and goes down, since time is another name for being. One of the limits to a purely organicistic approach to corporeity is the almost complete ignorance of this natural temporality which finds its expression and form in our body. The body is not in the past but is the past of memory; the body is not in the future but it leans toward the time that it has to be in; the body is not in the present but is the fullness of being here and now. The body doesn't keep memories of past events like clothes to wear but is the real memory of these similar events; the body doesn't just wait to see what happens but it brings the future to the present through the temporal purposes' strength, so when something happens the future is under way in the body's tension. The body in other words, is time itself, it's a bit of a temporality living and conscious of itself. The *mind/memory* is the place where human finitude reaches the temporal limits of its identity. Anyway time is a perception of the body that takes place in the body.

The phenomenological and existential truth of Di Spazio theories is evident. Actually «the body is an ocean of memories» and «Memory is the Mother of every event in our Universe, from the Big Bang up until today». *Chronobiology* is a science that reads the body as time and «deals with the temporal manifestations of somatic and neuro-hormone functions», of the living time machine that the human body is: «Memory's thread permeates every hiccup of our universe, it becomes knotted with no beginning and no ending to the call of Time». And it's here that the «memory therapy» suggested by Di Spazio fits in. Every memory, indeed, makes sense only if it's in connection with oblivion, that oblivion which life, like memory, requires. Forgetfulness' angel is as benign as the memory one and the clinical methodology suggested here, has among its main duties to let him open his mercy wings again. Oblivion has not only the shape of effaced or suspended memory but also that one of memory *freed* through individuation and dissolution inside our body, of what the Author of this book defines as «the reassuring presence of those who left us, effacing time and space barriers.

This strong memory is preserved not only from direct witnesses of the event, but it reverberates like an echo through generations. (...) I think that if I had had the chance to ask to an old shaman the explanation for this disquieting clinical phenomenon, of biological memory's meaning, of emotional genes' influence on our life, of sorrow that spread through generations, of energy that turns into matter, of emotion that transforms into the body, of the curvatures of time-space on a human scale, he would have answered, giving a little ironic smile: «Ancestors spirits are always among us...».

A real shaman of time was Borges, who wrote: «I was built of fleeting matter, of mysterious time. / Maybe the origin is inside me. / Maybe from my shadow / Rise fatal and illusory days»,