

GOD AND THE GENOME

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SAINT THOMAS AQUINAS

Despite his Catholic speech, the philosophy of Thomas Aquinas deals on the problem of Chaos against Order.

Man is the battlefield between those two principles:

God represents Order

meanwhile matter represents Chaos.

Matter always looks after the variety, the multiplicity, the complexity on everything, specially on the living beings

as the matter wants them to be as much as possible and different from each other .

Matter leads to Chaos with too many different bodies on this Universe, each one of them striving to survive or to be more than the others.

By other side , we get God as the Unity and hence He leads to the Order.

God is an understanding Being:

first He understands himself eternally and perfectly

and then He understands the beings of this Universe

because they participate in God and all the beings share with God some degree of understanding.

God' s understanding looks after the Universal on all things

meanwhile matter loves the particulars, the singularities , as many as possible.

God likes simplicity

and the Universal is an intelligible form which simplifies the overwhelming complexity of the Universe

into simple species and genres.

The subject of God 's Order against the material Chaos

is already found

in Plato's "Timaeus" .

**It belongs to the Zoroaster's religion where
two gods,
the good and the bad
fight to control the Universe.
Matter fights against God to rule this Universe.**

**Thomas Aquinas says that the perfections of
God must be inside His creatures in some way,
such spreading a bit of those God's perfections
on each creature.**

**We cannot understand totally God ,
He is invisible but we can infer the perfections
of God
by some perfection which some creature bears
inside him.**

**Thomas Aquinas says that all possible
perfections embodied on a given creature must
be before in God
as a pre-existent perfection.**

**All the perfections of God are spread in Him as
the pre-existent seed of the perfection
that some creature will receive**

(we could call nowadays that pre-existent seed, the genome).

The perfections of God are spread on millions and millions of creatures, each one of them gifted with a fragment of some God's perfection.

The genome would be then the pre-existent seed which God has in Him , a seed collecting all the perfections of God but God not gifting them at once all those perfections to a single creature (as it will mean to make a new God of this creature) but sharing each creature a smidgen of those perfections .

The genome would be then an archive of all the perfections of God .

God takes some configuration of the information gathered in the archive we call genome, to create some creature.

As God has a million names because we cannot describe Him by our language, which is so poor for this task (as the Tibetans say too), we try to describe God by our names issued from the material things we perceive.

By the same way, the genome should have too a million names as , at present , we have been unable to describe the genome by using our metaphors issued from the material life (metaphors for the genome such a book, an archive...).

The genome is composed by many proteins and enzymes as God is composed by a million names. Probably the genome is so complex as God is and we will need a million of descriptions, using our limited language, to describe what is the genome.

The genome is a chemical composite and we must ask ourselves why God needs a composite to create the living beings, as we know how God loves the simplicity.

Thomas Aquinas says that God can only get the simplicity He loves after beholding the complexity of the bodies , as God searches the intelligible universal on all the multiplicity of things.

**So for Thomas Aquinas,
God creates a very complex Universe first**

and later He searches the Universal on all that complexity .

**For this goal , God needs the existence of the genome,
which is itself a complex composite
which will create complex living beings.**

**Thomas Aquinas says that by discerning the creatures
we will know how is their Creator God.**

So it is necessary that God creates the creatures

**for the humans can know God
by the way how are the creatures.**

**Thomas Aquinas defends this strange process
saying that the humans are the most superior
form of life**

**thanks to our understanding
and that God wanted us to spend our life
researching by our understanding
what was all about this Universe and on God.**

**The understanding of God about Himself is
perfect ,
He knows everything at the moment
and for all the eternity.**

**To be and to understand are the same thing for
God.**

**To understand is, for Thomas Aquinas,
the uppermost possible activity
and it is the activity akin to God,
who understands all time
as He is in act all time.**

**Men can understand in a limited way
but the duty of men on this Universe is to
understand,**

as it is the most noble possible activity and the one that relates the most the men with God. We are related with god by the understanding, above all other faculties.

We share with God the understanding, although his understanding is perfect and meanwhile ours is limited.

The understanding of God acts on the matter , giving form to it.

**Matter is bones and flesh,
which are just parts of the body.**

**The form is the Human species
as intelligible Universal.**

Therefore, the genome should be this form.

**Otherwise, the genome would be just
one more part of the body,
a piece of matter.**

**But the genome is a form
and therefore an Universal,
the genome gives the form to the Human
species.**

**God creates the intelligible universal
(or genome)**

to give a form to the matter

**and this process is an absolutely intellectual,
intelligent , mental process.**

The genome is first an intellectual , thought concept , a plan, before becoming a chemical composite.

The genome or Universal is the only possible way by which God can create millions and millions of particulars or individuals from matter (from the chemical elements).

Thomas Aquinas talks that the genome is like the geometrical figures such the triangle, the pentagon, the hexagon which contain one inside the other like the Russian puppets, accommodating the most simple geometrical figures the same elements than the most complex geometrical figures which themselves include the most simple geometrical figures inside them.

We could see the genome as composed by many chemical processes, one inside the other like the Russian puppets, and with the most simple processes also present in the most complex processes.

The current neurologists, so naive as they are, believe too that the brain is like a Russian puppet, with each part gathered along the ages over the former part, each part being more simple than the following part and the more simple part of our brain shared with us by the reptiles and the fish.

All men look on them for something which be better than the material things and all men find that it is the understanding the most noble faculty.

All men want to know more , they want to know the last cause of an event, they want to know God.

All men want to get some special "talent" , some special characteristic on their genome which makes them different from the other men. This special "talent" can come from the genome or from some God's perfection.

God is like an architect who knows exactly

where is every brick and part of the building.

The architect had the idea of the building in his mind long before creating it.

So God.

An artist must know where is every part of his work ,

even the smallest one,

or else he will produce a blunder.

The geneticist must know where is every part of the genome,

even the smallest one,

or he will cause a mistake when manipulating it

(but the genome is so complex

that it is impossible to know all its parts !).

Our understanding can only know the Universal.

We are uncomfortable in front of the disorder and the chaos,

we need to get an intelligible Universal

in our mind about all the things we perceive

or else we are unhappy.

Our genome is a chemical Universal

that has synthesized the chemical elements

most good or useful for the good end of creating

living beings,

from all the chemical things available in the Universe.

As an Universal, the genome chooses what chemical elements wants from the immense pool of chemical composites present in the Universe.

Thomas Aquinas says that the material riches cannot be the end of Men, as we just need some material goods to survive and once we have got them , we don't need more of them.

The real end of Men's life is the union with God by our understanding which we share , at a limited way, with Him.

God is absolute love as He wants that all the creatures be in him.

We want the best and the best is love and the best love is the love of God as by this love we are in God.

God is our master.

God is the only free Being , all the others beings are His slaves.

Sometimes Thomas Aquinas says that the soul needs the body to be perfect or just to exist. The soul cannot live alone, it needs the body . But the body cannot live forever, only the soul lives after death.

The body dies and the soul keeps alive. And the animals have a soul but it cannot live forever, the soul of the animals dies with the body at death.

The origin of the genome was not a mutation of some chemical elements but a pure creation, as a mutation couldn't produce such complex thing as it is the genome, says Thomas Aquinas.

All the beings imitate God when they look to create by reproduction, but on the beings, there is something which is lost or tore away from the being to produce a new being, such a seed or the sperm.

And this part never comes back to the beings.

**But God creates without matter,
just by intellectual design,
by the plans of the genome
and God doesn't lose a part of him in this
process
as all the beings are parts of Him.**

**Men understand themselves
and this is a part of the essence on being a man
and to understand themselves
they need to have their mind still,
and not away
gazing the clouds like the madmen do
(the madmen are not on themselves,
their mind is not with them
and it is not still
to think on the moving things
and therefore the madmen have not
understanding).**

**In the most simple beings, there is a movement
form the outside to the inside
by eating
or by the perception of the outside things.**

There is too a movement from the inside

**(from the seed or the genome)
to the outside**

**(it is the growing of the being to the outside,
as a plant or an animal with its boughs and
claws).**

**But in Men there is a third movement after those
two from inside to outside:**

**in Men there is a movement by which the
outside things come back to the inside
and this happens by our understanding,
by our mind.**

**The angels don't need the outside things to
understand,**

**they understand by themselves without
perception of the outside things.**

**The angels have no matter on them but they are
not yet perfect like God
as the angels cannot understand and be
at the same time.**

**Men are imperfect gods because our ideas are
not the real things
but just representations of the things.**

**God has the real things as they really are,
without representation
and God can do this when understanding
Himself.**

**Men try too to understand themselves but they
cannot.**

**In the genome there is already life
because there is movement on its chemical
parts.**

**Thomas Aquinas believes on a sort of evolution:
the worst beings are the most varied ones,
the most different**

**as they are the most faraway
from the first cause which is God.**

**There is a stairway from God to the lowest
living beings**

**and as you descend a stair on that stairway,
you are more and more faraway from God.**

**Because it, the lowest living beings are
increasingly varied and different.**

**The most close to God living beings
are the humans
as the form of our material body
is determined by our soul and our mind.**

**The human body should be then
the less different and varied possible
from a man to another one,
as men are the beings closer to God
in the stairway of perfections
and subsequently men should be
as less varied and different each other as
possible.**

**The body is made to lift up and to descend on
the earth.**

**But the mind is made to lift and to descend on
the stairway of beings .**

**The being with more understanding
has more perfection and more affinity with
God.**

**God doesn't want that Men feel themselves a
stupid puppet
so God has designed that men spend their life
researching on the Universe and on God .**

**Men who don't spend their life by this way
are brutish, stupid,
out of the Universe 's order
where everything is devised
to lead to the understanding of God.**

**There is no other possible way of life for
humans,
according to Thomas Aquinas.**

**The bad are those who prefer to obey their own
will and interests
instead of obeying God's Order
(which is all the Universe's order
as everything which happens in the Universe,
strange or not,
favorable to the humans or not,
is by the will of God
and must be accepted by Men
as the Order of the Universe).**

**Bad men don't want to serve God,
which means the same than to live in this God's
universe,
and the bad are punished when they suffer
some evil**

which happens against their will.

This is the kind of punishment that Thomas Aquinas foresees :

**not the burning at the stake or the whipping
but just the waiting**

**that something bad happens to the bad men,
as this bad thing**

**will always happen against the will of the bad
men**

and will cause them a lot of pain

**(as the bad men always need that their will
be fulfilled**

**and cannot stand an event which is against
their will).**

The bad men don't want to obey God ,

they don't love God but themselves

**and specially all those pleasures which hamper
to reason well**

**(Thomas Aquinas doesn't forbid the pleasures,
only those pleasures which are excessive and
which don't let think well to the men).**

Thomas Aquinas was a fat man,

so for him gluttony was not a vice ,

quite a virtue

**as Thomas Aquinas found
that when he was well fed,
his mind worked better.**

**All bad men must get some kind of punishment.
And the same Order of the Universe will punish
them by some unexpected evil.**

**Men, as an animal, are made to perceive the
things by their senses.**

**Men enjoy the rites made with material things,
such the sacrifices and the prayers,
as it is by those material acts that God is
remembered .**

**It is a rite to research on the genome at a
laboratory
(a place where we work and pray).**

**To love our fellowmen is to follow the chain of
motors
which is the society,
where every motor is moved by some other
motor
and at the same time it moves another motor.**

**We love the other men because we are part of a
chain of secondary motors**

**and each one of those motors move the other one in the chain,
all of them moved from the first movement conveyed by the first motor, God.**

**All the beings are secondary motors chained one with the other
and experiencing the movement conveyed to them
by other secondary motors on the chain, from the first motor God.**

**The will is there for the Humans to choose the best
and the best is to love God.**

We are free to choose by our will.

**But as men always choose the best,
they will end to always choose to love God.**

God can do miracles by three ways:

by not following nature Laws,

**by following nature's Laws
but in a different order**

and by following Nature's laws

but without following its principles.

**The first case is when God makes the Sun to refuse to move,
the second case is when God forces the day to go backwards
and the third case could be the very same genome,
which is created from nowhere,
without any kind of Nature's principle.**

An eclipse can happen too in the genome, when a part of it lacks.

If we don't know the cause, we call it a miracle.

**As we cannot understand the essence of God,
we cannot understand neither His miracles.**

**God can do things which the Nature cannot do
and a much bigger scale than the Nature
(such when creating the genome).**

Everything done by God is never against the Nature's order.

Although sometimes it seems that way.

God acts sometimes as behaving against Nature and against Nature's order,

but Nature is just a particular thing made of all the things of this universe.

Nature is not at all a god.

Everything on this Universe is an agent or instrument of God, who uses the beings for His purposes, as the hand is an agent or instrument of the body.

Men are the hand of God and the genome creates the hand.

All Nature is a work of God , a work of art of the supreme artist, God.

God can give to Nature a first form, and later He can modify this first form and sometimes God can do something not expected.

Men want to know what is God

or else they turn upset.

Because it men want to know what is all about the genome as they suspect that the genome is God.

Thomas Aquinas compares God to a military general

and the beings would be the soldiers.

He says that both, the general and the soldiers , want the same goal: to win.

But the general rules and the soldiers obey.

God has the same goal than the beings.

Men look after the origin of everything

(such the origin of Spiderman or the origin of a disease)

and the origin of everything is the first cause , God.

The Truth is no other thing than the first cause, the origin of everything.

We can call too Truth the genome.

**When researching for the first scientific causes of everything,
we are researching on God
and if this research is the deepest feasible,
we are the most nearby possible to God and to the Truth.**

**Men can understand no much on God,
but the little that we can reach to understand how is God,
we take it as the most important science
and we call it our goal as humans: to understand God.**

The good of all the creation is more important than the good of a part of the creation.

**The good of a man is not important,
it only counts the good of the Universe.**

**So the good of all the genome is the main thing,
the good of a part of the genome is not relevant.**

**A genome can have in it a faulty part
but the genome only thinks on the whole.
And the end of the genome
is to create a living being**

although it be born with a congenital or genetic disorder.

**The independent,
those beings which live aside from the Universe,
are refused by God
as they are not part of the Universe
but of the Nothingness.**

**The bad are useful as they are used to produce
good beings :**

**there is here a recycling of the soul or spirit ,
different from the recycling of the matter as
stated by the materialists.**

**Here Thomas Aquinas says that the soul or spirit
is recycled once and once again
from a bad body to a good one
to get a good soul.**

**The Universe is not a place for recycling matter,
as the materialists believed,
but a place for recycling souls or spirits.**

**Thomas Aquinas says that the people with bad ,
sick or handicapped bodies**

**cannot understand God
and therefore they are out of the Universe into
the Nothingness.**

**And that the busy people who work all day to
make a living
or to take care of their family
cannot neither think
on how they understand the things and God.
So the only ones who can live the Thomas
Aquinas' lifestyle
are the monks.**

**The understanding is the only thing on this
universe which can mix the past with the future,
as God does at every moment.**

We the humans can do it too by our memory.

**The genome, understood as a kind of chemical
memory or archive,
can mix past and future too
(the past and future genetic characteristics).**

**Thomas Aquinas wants that the soul makes the
body,
as the understanding is better than the material
life.**

Therefore, the soul must create too the genome , from intelligible plans.

The body is just the material organ of the soul.

**The soul needs the body to feel ,
to perceive the things
and to reproduce.**

The understanding doesn't need the body at all.

The body of the oysters is the lowest one, never moving, never acting.

**The soul gives the form to the body,
says Thomas Aquinas ,
as the superior must rule the inferior
and the soul is superior to the body.**

**The soul is better and richer
by giving more and more form to the body.
And the soul can give more form to the body
whence it understands better God and His
creation.**

**The best living beings are those with more form
on their bodies.**

The smallest forms of this Universe are the most material (the atoms)

and Thomas Aquinas don't give them any kind of value,

as even God despises the atoms.

God doesn't know all the atoms present in the Universe

nor wants to know them.

God only knows the beings which are part of Him.

Atoms belong to the matter.

The atoms must be given a better form by the soul

and this is soul's duty on this Universe.

Atoms are just matter

**and must be given a form ,
as much good as possible,
by the soul.**

The chemical elements in the genome

are too the smallest parts of the genome and the most material ones

and the soul must thrive

**to give a form to those chemical elements
(and the same genome is the form for those
chemical elements).**

The plants are those living beings next after the oysters and the chemical elements in the stairway of perfections. The plants move us by the food they provide for us.

Millions of different men can be created only if there is an Universal or genome which allows millions of different variations. Those variations must be very small or else the genome could only produce living beings with limited variations, such three legs , eight hands and four eyes.

To produce millions of variations they must be millions of parts of the genome which could be varied. Because it the genome is so complex.

Each living being acts as a limitation for all the other living beings, either by living on a space and time of its own or by having on it some unique variation which the other living beings have not.

**Each living being is a limitation
for all the other living beings and their lifestyle.**

**We can see it in the human society
where the position or job available for a man
is not longer available for the other men.
A man works as a limitation for all the other
men.**

**Why God needs this universe filled with millions
of living beings
which limit each other ?**

**God needs limited living beings
and the limitation too often comes from another
living being
who hampers you to do this or that.
Only God can be unlimited.**

**All men think on how is their life and on how it
could be,
on how is their genome and on how it could be ,
on if they have developed all the potentials of
their genome or not
along their life.**

Their genome is in potency

but along the life some of those potencies are turned acts and others not, depending on the limitations exerted by the other living beings all of them with their own potential genomes. All men are unsatisfied with the acts of their life as compared with the potential of their genome.

Thomas Aquinas says that they cannot be two Gods on this Universe, without relating at all with each other .

This universe cannot stand two infinite beings. If we consider God as one of them and the genome as the other God, both infinite and impossible to understand, the lack of relationship between both can explain the flaws of the genome.

The genome follows its own path without asking God, and Thomas Aquinas would say that the genome is then not other thing than the blind and stupid matter.

Thomas Aquinas says that the existence of freedom

allows the coming of millions of variations on the living beings.

The genome has the freedom to choose its chemical configuration

and from here its variation of living being.

God knows all the beings

by their likeness with Him

(as all of the beings have some level of understanding

and the understanding is the most perfect likeness).

God recognizes the beings as belonging Himself and the beings

to the same intelligible species

which relate with each other by the understanding.

(God cannot recognize then the atoms).

God is good

as to be good is to want to spread oneself on everything.

God wants to produce something like Himself and then after he creates the world.

God wants to spread Himself

and by the way He propagates the being to all the creatures.

Men want to reproduce too themselves by imitation of what God does.

The genome can be seen as a gathering of dissimilar chemical parts which only God can make even , putting order on the genome by leading its different parts towards an end, as a military general with his soldiers.

The genome is eternal like God and has all its being at once, like God who has all its Being at the same time.

It is necessary that both the genome and God have all their parts united as a whole and working together to produce a being . This is only possible if God and the genome are eternal and without some part not collaborating to the end of the Universe or the end of the genome. There is the need of a first motor which moves all the whole composed of parts and this first motor must be eternal.

**Without this first motor,
the parts would cease to move and live.**

**The parts are limited, finite,
they corrupt and are not eternal .**

**The first motor, be God or the genome,
must be eternal and not corruptible.**

**Otherwise the genome couldn't fulfill
its goal
which is the creation of a living being.**

**The genome creates and it is created at the
same time,
or the genome has not the need of a first motor
such God ?**

**The genome is its own first motor
and moves by itself ?**

**If the genome loses its first motor,
it fades away and becomes again a lot of
proteins, enzymes and DNA
without relationship among them ?**

**The first motor is always necessary,
never eventual.**

**If the genome is infinite,
its parts must be in touch
one with each other
or one after the other
like a chain.**

**The same happens in God as He is infinite but
His parts must be united
by some kind of contact.**

**The genome is moved from inside
by an "intelligent designer".**

**Everything which moves
is moved by some other thing.**

**Every part which moves inside the genome is
moved by some other part , by another protein
or enzyme.**

**The genome needs that all its parts move , or
react chemically.**

God needs that all the beings move and relate with each other.

**If a part doesn't move,
it comes the mistake, such the genetic flaw.**

**Men always look for the best
and the best is the goodness
and God is the goodness
as the best and most good thing on Universe
is the understanding
and God is the perfect understanding.**

**God reproduces Himself by intellectual ways
such by being God our main influence on our
thinking.**

**God is good and wants Himself to be in all
things ,
as all the good things want to disseminate on
others.**

**God wants to disseminate Himself on all the
Universe because this the best good possible.
Our ideas are a way by which God reproduces
Himself on us.**

**God is known by us
by how His creatures are.**

And the genome can be known by us by the effects it causes on the creatures.

God cannot lie.

He is the only Truth.

**Never mind if we Humans like the Truth or not.
Humans must always adapt to the Truth which
is the course of the events on this Universe ,
itself being God.**

**Men always look after the best
and the best is what doesn't lie
and God cannot lie**

as everything is

as He wants it to be :

there is no falsehood in His Universe.

Everything is and happens

as God wants it to be .

**Falsehood happens on those bad men who
ignore God and don't understand Him .**

Falsehood happens only in the Nothingness.

On God's Universe there is nothing false.

**There is a stairway of levels of understanding
among all the beings.**

Men are the beings

on the uppermost stair .

Only the angels are on a upper stair before coming God at the top.

But the angels are not related with the material world,

they understand without syllogisms, without reasoning,

they understand by pure intuition,

they don't need to perceive the material things to think.

Those beings with a bad body

cannot understand a thing on how this Universe works.

The scientists can do it

but after many years of hard work

(so the scientists got a so-so bad body and because it they devote their life to Science?)

There are millions of names for God

and all of them are not enough to describe him.

He has the most pure and great Being.

All the creatures want to get as much Being as God

but they can't .

**In the effort, those creatures get more and more being
and with more form
and they are those beings closer to the divine state.**

**Those men who got much more rich life,
whose life has inspired more biographies,
are those men with more being , those men more divine.**

**As it happens with God,
we can only describe the genome
by what it is not
(it is not a book, neither an archive...).**

**A being is more a being
as it is more faraway from matter
and from Nothingness.**

**A being with more form ,
more understanding
and more life
is more distant from Nothingness
than the other beings.**

The genome would be then an imperfect being as compared with the perfection of the living being it produces.

The genome can catch some particular chemical elements from all the Universe's pool of chemicals, which is huge.

Later the genome processes those few chemical elements

by a particular, imperfect genome's way. But God can catch all the existent chemicals with all their potentiality and do what He pleases with them , such to conglomerate a given genome or another one.

By the same way which God can understand whatever being of the Universe, He can choose too whatever chemical of the Universe , as all of them are particulars, such the hydrogen or the helium, and God can decide to rise a given genome from those chemicals.

All the chemicals belong to God and are part of Him too, as are all the beings.

**When God chooses some chemicals for the genome,
He is choosing some beings or chemicals
to use them as agents or instruments for His
will.**

**All those chemicals have a potential
and God can use them in all their potential
because God is always in act.**

**As many other philosophers have said,
God needs the potential , the Time and the
Space
to develop or expand His Being.**

**The genome cannot be God
because the real God cannot admit additions
and rests.**

**The genome is a composite of parts
which are added or withdrawn.**

**The genome is the smallest part of a living being
and it is composed of parts itself,
but God has no parts in Him .**

He is the pure simplicity.

There is a difference between to create from to mutate or change.

The genome can mutate but it cannot create itself.

The genome is in potency in the living being and it is the duty of the living being to develop all the potential of its genome.

God is never in potency ,

He is always in act.

God can only develop the living beings by the help of a genome.

God chooses among many possible genomes.

He is free to do it,

we are not free to choose our genome.

Sometimes Thomas Aquinas talks on the angels in terms that could be too applied to the genome,

which is not an intelligible entity

like the Mathematical entities still related with the material objects.

The genome seems to be something intelligent, not issued from a material combination of chemicals

and it has some kind of inner logics

or perfect understanding of itself

**without any need to relate with the material world,
as the angels do too.**

The angel understands without the need of syllogisms neither principles.

The angel knows without need to research.

**The animal only perceives and cannot understand what is his life,
as the children do.**

**The animal and the kid cannot understand why their life consists
on perceiving and nothing else.**

**God and Men know that they think
and that they understand
and even that they know that they know that they think.**

**For Thomas Aquinas,
this is the best life,
it is life in its most excellent degree .**

the life of understanding.

**Thomas Aquinas observes
that Men like themselves**

**above all things,
Men like to understand themselves above all
things
and Men like to love themselves.**

**So Thomas Aquinas projects those attitudes of
Men ,
towards his concept of God.**

**The God of Thomas Aquinas
is a God who loves Himself above all things,
a God who likes Himself above all things and a
God who loves to understand Himself above all
things.**

**And later God loves to understand everything
else of the Universe.**

**The human understanding can get the perfection
when researching on the artificial things,
those things made by men,
but we cannot reach the perfect understanding
on the natural things made by God.**

The Nothingness or not-being cannot be known.

**Thomas Aquinas says that inside God there are
all the seeds of the things**

and that inside those pre-existent seeds there are too all the virtues in potency.

Inside the genome they must be the virtues in potency.

The genome itself must have virtues, as without the desire to create good things it is impossible to create at all.

So there are inside God seeds or reasons for everything and God, says Thomas Aquinas, sometimes uses them and other times God jumps over them (to do miracles).

Faith is the most extreme wisdom, the one reached when a person is absolute sure of a thing or the one reached to end a never ending period of sterile researching.

Faith is the most extreme certainty. It is necessary to live every philosophy, religion or School of Philosophy with the most extreme faith,

otherwise it is impossible to realize all the implications of its wisdom.

We cannot understand the Epicureans but by living like they did,

thinking the world as they did

(all atoms and bodies)

and then after we will understand everything which Lucretius says in his book .

So Faith is necessary, according to Thomas Aquinas, to reach the most hidden facts of a subject.

**God understands Himself
and loves it**

and men pretend to do the same God does.

This is the most important point on Thomas Aquinas' philosophy.

Everything Men do

is an imitation of what God does,

from our trying to understand everything to our love of ourselves.

We imitate God all time

and we look to be in him

as the only possible reason for the existence of men and of the Universe.

But only the monks have time to spare for understanding God all day.

Let's mention too other medieval philosophers. Meister Eckhart thought that God was the most simple being without no parts and therefore God was the most perfect being too.

But God did the Universe very varied and filled it with millions of creatures because God, as the most perfect and simple being, is too the one which can create more variety (assuming that a perfect, simple, always in act Being cannot create other way than by spreading Himself on millions of copies of Himself, each one of them bearing some of His perfections).

Saint Buenaventura said more or less the same : the variety and beauty of so many plants, animals , waterfalls and mountains on our world is there to make think Men

on the unity of God and on His perfection, as God is the only Being able to create such millions of living beings.

The human art, such painting or music , must show too the magnificence of God and His creation:

when painting Nature we are praising God by depicting all His details shown in our world.

The multiplicity of numbers allows the existence of millions of beings, each one with its own number and proportion. The genome can be varied thanks to the numbers and by their many possible proportions.

God is invisible but he makes Himself visible by the creatures.

God cannot show Himself as He is the pure Being and Unity but he has devised a way to show Himself by the help of the particular , multiple creatures. Everything on this Universe is a theophany of God.

And the only way a perfect being without parts could show off

is by the multiplicity of limited beings issued from Him.

God needs the beings to flee from His unity and to know the things.

The existence of the eternal Truths is a proof of the existence of God, as the eternal Truths are always what God want them to be.

2+2 are 4

and all men have two legs because a given chemical configuration in the genome orders it: those are eternal Truths.

The genome cannot be divided to the infinite. Men are at the same time diverse and the same.

For Nicholas of Cusa, the genome is a microcosm or a reduced version of all the Universe, specially of all its chemical elements.

By this way the genome gets to resolve the oppositions which are present in the Universe and obtain an Unity.

**The genome must have a Unity on it to be operational
or it would be just a mess of chemicals.**

The genome must be in all things at the same time

if it wants to be the principle of everything.

And to operate this way,

it must be a briefing of all things

and of all the Universe.

At the same time, all the things must be in the genome, in a reduced version.

The Universe is inside the genome in a reduced way.

Nicholas of Cusa demonstrated this point by the fact

that all the members of our body are there thanks to the other members,

as each member gives its perfection to the other members,

the hand to the arm and so on.

**Because it, all the members must be , in a reduced way,
already inside the genome.**

All those proofs from Thomas Aquinas and other philosophers let us still unsatisfied on what is the genome, but at least they give us some topics to think on , different from the topics of the current geneticists who always talk on proteins and enzymes.

Of course, the current geneticists, specially those more fanatical materialistic and positivist, wait for new discoveries on the genome (concerning new enzymes and proteins) which could turn us the philosophers preposterous fools.

But we are afraid that if the genome must be part of this Universe, it must be so complex as this Universe is.

The genome reflects the millions of lifestyles of the living beings and the millions of possible events that can happen in this universe.

The History of the World is so complex, that we must infer the genome must be as much complex as the Universe is too, if you blame the genome the responsibility

**for all which has happened and happens in this Universe
and on the behavior of all the living beings.**

Just think that the genome is a very delicate, intricate chemical composite which can be damaged easily by radioactivity or by poisonous chemicals (such the thalidomide).

It is doubtful that the genome could stand a time travel to the past or to the future or a transportation of our atoms to a distance (“Star Trek” style) or a voyage at the speed of the light.

On all those cases, the genome would be probably hurt. The genome, like all our Human body tissues, is very delicate and fragile as it is the product of our planet.

Let’s mention too, as we do in most of our writings, that most of the concepts of the Medieval European philosophers

are a remix and an new melting pot of Greek, Jewish and Barbarian concepts,

as H.R. Ellis Davidson recalls us

in his book “Gods and myths of the Viking Age”:

“The power of the Christian religion lay also in the welding together of the different aspects of the heathen faith into one united whole, with a God who was the father of all men, not the fickle All-Father of Asgard, and with Christ a their heroic leader.

(...)

The Christian teaching concerning creation and doomsday moreover echoed ideas to which men had grown accustomed in their days of heathenism, and which were firmly established in their poetic tradition.

The new faith was presented to them as a fighting one, and this they saw as natural and desirable.”

OCKHAM

William of Ockham wrote in his book : “ Summa Logica”, chapter XV,

that the Universal could be before the creation of the individual ,

as a pre-existent thing of this individual,

a thing or Universal which exists before the coming to be of the individual .

The individual couldn't be created from Nothingness, because the Universal inside him

was existing before the creation of the individual and the Universal was too inside other individuals before this individual came to be .

So no individual could be created at once as a whole as an Universal would be there in him

and this Universal was too and before , in others individuals .

**Something from that individual,
which is the very same Universal,
would have a previous existence
before the coming to be of the individual,**

**and this existence would be the existence of the
Universal.**

**But it is necessary that every individual be created
from Nothingness**

and an Universal forbids

**that an individual can be created from Nothingness
in its wholeness.**

To be created from Nothingness,

**an individual should be created
as a whole from Nothingness**

without any kind of previous part on it.

An Universal is a part of the individual

**which exists from before the coming to be
of an individual.**

Therefore the individual has inside him something we call Universal which was created long before this individual was created itself.

Ockham infers from here that God couldn't kill some individual even if He wished it,

as for killing an individual,

God would have to kill too all the individuals,

as all of them have inside them an Universal shared by all of the individuals.

If God wanted to kill an individual, He would have to kill too everything from this individual, such its essence and , therefore, God would kill too the Universal that this individual bears inside him.

But as this Universal is shared by all the other individuals,

God would kill too the other individuals when killing the first individual with its Universal.

All the individuals would disappear whence the Universal present inside them would be destroyed.

**It means that , is we consider that the Universal is the genome,
and that this genome is present in all the individuals
(in all the living beings) ,**

if God wants to destroy all Life on the Universe,

**he has just to destroy the genome,
as the genome is our Universal
shared by all the living beings,**

**and if God destroys the genome, He destroys too all
the living beings.**

**Ockham denies that the Universal could be a
substance,
something that exists by itself
and inserted on the individuals without mixing with
them ,**

**but Ockham says that the Universal keeps itself its
substance
without sharing it or losing it,
even when entering an individual.**

So the Universal could exist without the individuals.

**It means that the genome, as our Universal ,
could exist without the individuals.**

**But at present, we know that the genome cannot
exist without being part of a living being.**

**The problem of the Universal and the individuals is
very important
as it kept busy the Medieval philosophers
for many centuries.**

**This problem of the Universal and the individuals
comes from Plato's issue on the Unity of God
as compared to the multiplicity of His creatures**

**and on what kind of relationship
God could maintain
with His creatures or individuals.**

**Since Plato, we have accepted that the relationship
between the creatures and God
must be mental,
by our understanding.**

**All the existing things on this Universe
are only clues which teach us how to relate with God
by the tool of our mind .**

The Medieval philosophers had a tendency to believe that by researching on the processes of our mind and on our understanding, we could reach to know how was God and how to relate with Him.

At that time, there was no Neurology nor Brain Science so the Medieval philosophers found out that the only way to go ahead to understand their mind

was by researching on how their mind knew the reality

and on how their mind was related with God's mind.

They did it by logical demonstrations, from inferences from the reality and by inner introspection on how their understanding worked.

So the Medieval philosophers spent most of their lives looking at the World and on how their mind knew the World.

They were very concerned on the problem of Nothingness, on what was Nothingness, and if God could destroy the Universe turning it into Nothingness.

**The good men
(those who follow God's order,
in other words,
those who know how the Universe really is

and those who know how our mind is related
with the reality and with God)**

belong to the Universe

**but the bad men, the brutish, the fool,
don't belong to the Universe but to the Nothingness.**

SCOTUS ERIGENA

**John Scotus Erigena,
in his book "Periphyseon",
says that the things of Nature**

can be of four manifold ways:

**first there is the thing which is not created but who
creates (God).**

Then we get the things which are created by God

and who can create too at once (men).

The third are those things which are created but cannot create (the matter).

And finally there are the things which are not created and have not the power to create neither (the Nothingness).

**For Scotus Erigena,
the bad men belong to this fourth class:**

**those who have not been created and who cannot create ,
and they are nothing.**

The bad men fall out of the Universe,

they cannot be understood by Reason ,

they cannot be understood by our understanding,

they have no sense and cannot be perceived .

They don't exist, they don't be,

**as the only things that exists are those which are in
God**

as Him gives the being to all the things.

John Scotus Erigena believed that we cannot understand God.

And that we cannot understand neither the most inner and secret parts of His creatures, which are ourselves.

Scotus Erigena believed that we cannot know the essence of God .

And therefore we cannot understand His most secret and deep mechanisms which He put on us.

We can only perceive or think the accidents of the essence of God ,

accidents such His quality, His time, His space, His quantity , His form, His matter, His difference as compared with us,

but we cannot know His essence

**and the genome would mean a part of His essence
which we have inside us**

and which we cannot understand.

**Like many other Medieval philosophers,
Scotus Erigena assumes
there is a stairway
from the upper creatures (God)
to the lowest ones**

**(which are the matter and the living beings
who have no intellect and who just eat and move).**

**Their bodies just grow
and they are the lowest possible level
on that stairway,
there are no lower beings below them.**

**Scotus Erigena thinks that the inferior level of beings
hamper the existence
of the immediate upper level of beings.**

**Men hamper the existence of angels
but angels exist when Men cease to be.**

**But God is the last superior creature ever,
there is no upper being above him
which could be hampered by the existence of God.**

The lowest creatures have no other ones below them and they mark the limit of the stairway.

**Every stair of it is filled with a class of beings which is,
if they only think on themselves
but who doesn't be
if we compare them with the following upper stair
with its class of beings.**

God chose to create Adam

and later after this first men they came many millions more of men.

By creating Adam, God gave him a being

**but the other millions of men to be born
had a being too ,**

but not yet an existence.

In this sense, Scotus Erigena says that the men to come still don't be.

The genome is but as a potency,

until it creates a living being

such a tree or an animal

and then after we say that the genome is , it has become an act.

Like many other Medieval philosophers,

Scotus Erigena thinks

**that we can perceive God only
by our mind, not by our senses**

which refer to the things that come to be and die,

**the things which change,
which glue and dismember
by the matter's swelling and decreasing**

along Time and Space.

**Scotus Erigena, as a Christian,
believed we lost our being**

by the Original Sin at the paradise

**and that Jesus was the man-god
who restored our being.**

God is the beginning of all the beings .

He is too the middle of all the beings

as all of them live inside Him

and exist and move there

**and He is too the end of all the beings
as all of them look
after the peace, stability, perfection and end of the
movement**

which are the essence of God.

**Our mind is invisible and nobody knows what we are
thinking.**

**But once we begin to think,
to remember
and to know ,
our mind comes to be.**

God creates by the same way,

by a free will which coincides with His being.

Here , as in many other philosophers,

Scotus Erigena takes a human act,

this time our mind which starts to think,

and translates it to God,

assuming that He creates by starting to think.

**When God creates Himself,
He creates at the same time
all the things of the Universe.**

**Translating it to the genome,
it means that the genome ,
when creating itself,**

**it creates too at the same time
all the things of the Universe.**

**Men cannot understand God
but the wise men ,
by the right use of their reason
(which is a part of God)**

**have known that God exists
by the movement of the things**

and by the processes of our mind,

**such the divisions of all the things
in numbers, differences, species and genres,**

**divisions that we know
and that we can explain ,
only if our mind is related with God 's mind.**

God or the genome have a being,

He is wise by the order of the things

**(we would say nowadays
that He is an “intelligent designer”),**

**and He is life
by the movement of the things.**

**God cannot be strife between contraries such the
Light and the Darkness,
as those contraries only happen on the moving things
of our Universe.**

God cannot dispute against another God

**as the eternal beings are always the same to
themselves
and are simple without divisions .**

The goal of God cannot be a thing opposed to Him.

Scotus Erigena denies that two Gods at war could be .

For Scotus Erigena, it would mean the Nothingness.

**The essence of God doesn't admit any kind of
opposite.**

**We can find contraries only on the created things, not
in God.**

Because it, Scotus Erigena says that God cannot be the essence

as the essence is the opposite of the not- being,

and God is and over-essence,

as well as He is the over-good and the over- seer.

We cannot talk on God by using our words on the created beings ,

as all our words have an opposite.

God will always be above all our words, He has not an opposite,

He will always be over-good, over- beautiful, over- just, over- creator.

So the genome.

Our chemical concepts don't work to understand the genome

because the genome is above all our words.

To resolve this problem, Scotus Erigena admits that in God

**all the opposites turn to be an harmony
(as the Pythagoreans said).**

**God talks by the mouth of His instruments,
the theologians.**

**It is the beings' lot
to get virtues and vices**

and those contraries try to destroy each other.

Malice tries to destroy all the beings

**and at the same time,
destroying itself on the process,**

**but God keeps the World running
as He needs that Goodness prevails over Malice.**

**God needs Malice as the opposite of Goodness in this
Universe.**

**Concerning the genome,
it is seen now as an harmony of contraries ,
a lot of chemical contraries present on our chemical
world**

**and there is a need for error, default or flaws
(all of them tokens of Malice)
inside some genomes , to allow the existence of
goodness on other genomes.**

The things that in our World seem to be at odds

**(such the beings born with congenital defects
due to a flawed genome)**

have an harmony inside it.

**Our words are poor to talk on God
as our words come from the description of the
material beings,**

all of them subject to change and movement.

**We use our words to talk on God just as an
approximation,**

as metaphors on how could be God.

**The same happens with our geneticists,
who cannot describe what is the genome but by
metaphors:**

**they say the genome is like a book,
like an archive of information...**

God didn't exist before creating the World.

**God cannot exist before the Creation
as it would mean that the Universe**

is an accident issued from a being

who had movement and time

(as only the beings with movement and time have accidents).

**God , if He were a being created before the existence of the Universe,
would have to move to create things**

and would have to create them inside a time.

**God can create the World only
at the same time He comes to be:**

**to be and to do
is the same thing for Him.**

All the things exist by the participation of God on them.

Scotus Erigena defines love as the ceasing of all the movement,

a love the beings look after

by connecting each other with a tie so strong

until they become one

and once they get it,

they cease to move.

**God spreads on all things by love,
and His way to do it is by gifting us with the reason.**

**By reason we know that God gives us a unity which is
Himself,**

**He is the most powerful unity
which can exist in this World.**

And this unity is called love by Scotus Erigena.

**God cannot be disturbed by the offerings and
sacrifices of the beings towards Him**

but all the beings are attracted towards Him

because He is the supreme beauty and goodness.

**God attracts all the beings towards Him without
acting at all, just by the power of His beauty.**

**God sees Himself
and sees by our eyes
but his vision is above vision,
is an over-vision,**

**God moves Himself and by moving us,
but his movement is an over-movement.**

**As to the genome,
it uses the living beings to exist itself
but his existence is above ours,
it is an over-existence,**

**the genome moves by itself
and by our movement
but their movement is an over-movement.**

**The genome has no accidents in it
as its movement
is an over-movement.**

**As it has been said many times,
the description that Scotus Erigena did of God
was used in the XX century**

**as an inspiration by the comic-book authors for their
characters of Superman,
Spiderman and other super-heroes
whose powers were very close to those of God.**

**Nothing exists without the seeds ,
ideas or genome
which were before Time and Space ,
already ordered and determined.**

**For Scotus Erigena, all the things exist by principles
which were ordered and decided
before the coming of Time and Space.**

Genome would be one of those principles.

There is no other principle , being or thing in-between God and the creatures.

Those principles can raise creatures until the infinite. The genome is a theophany of God.

Scotus Erigena says that our mind can peep

at those not understandable properties of God

such the time of what has no time (the eternity of God)

and the limits to what is infinite

or the intelligence of what is impossible to understand,

but our mind can only peep at them , our mind cannot understand them.

The human mind is also not visible and not understandable for us , like God's mind,

but we still use our mind,

we show it by talking,

we hide it by shutting,

our mind takes a body when it is written,

**our mind looks to mix with other people's minds
to become an unity of thought or ideology,**

our mind is always the same inside us ,

it is simple,

and our mind moves inside our head

without being on a space

or showing itself to the others.

**Scotus Erigena believes our mind was created as a
copy of God's mind.**

**The genome too is not visible
(except on a laboratory),
it only shows itself
when it creates a living being,
it broods inside us ,**

**we don't understand it but we are and exist
thanks to it,
the genome moves inside our cells
without being somewhere.**

Scotus Erigena denies that God uses matter

(or Nothingness) to create the Universe.

God made the Universe without matter nor Nothingness.

For Scotus Erigena, Nothingness is just the lack of the essence.

Some say that God is eternal but if we accept matter alongside with Him, it means that He didn't exist before His coming to be.

So He is not eternal.

And it means that matter exists before the birth of God.

So God has not made all the things but just some of them.

Scotus Erigena denies this :

**matter and God have been not created at the same time,
nor even matter before God.**

This was the creed of the materialists as they wanted that the genome

**would arise from the inner movements inside the matter ,
long before the coming of God.**

For Scotus Erigena, the soul is everywhere, not only in our mind and in our common sense

but the soul is too in our automatic movements, such those of our bowels.

**The soul makes grow the body,
gives him the life ,**

the soul understands the differences among all the things of this World.

**The soul always refers to God
by the movements of its thoughts.**

**For Scotus Erigena, philosophy was the right use of reason
to research on God and our relationship with him.**

SAINT ANSELM

**Saint Anselm of Canterbury wrote in his book :
“Monologium”**

a prologue where he poses as God,

**a benevolent one who has accepted to create the
World**

(which until then he did it just for some friends)

by the demand of many other gods

**and to rest from their tiring petitions to him to
create a World.**

Saint Anselm creates a world (his books)

**in the hope that his world won't be known
but just by some friends of him.**

**But soon copies of his world appeared
here and there .**

**Saint Anselm was forced to justify his world
in front of the fools and the ignorant.**

**He justified his world as one following the rules of the
former gods.**

**Once the world of Saint Anselm
was copied many times,
he asked to all the beings**

**that they should copy too his prologue
or list of his principles
as by this way all the beings could know his purposes
when creating the world.**

**And Saint Anselm regards himself as a good god, self-
sufficient by his goodness
conveying to the other beings
what can be found to be good on them.**

**Saint Anselm asks himself in his “Monologium”
if the things which are not good**

**could have been created by other god
or being different from the good God.**

**All things need a reference to which compare
in their more or less quantity ,
or in their more or less justice
or goodness.**

**We call nowadays this reference
the dollar or the meter or the pound or kilo.**

This reference or standard cannot change , never.

**There are things which are more good than others
but we need a standard of goodness
to which compare all things.**

**God as the standard of goodness
has no other god to which compare.**

**And God must be too the most big thing on the World,
as he needs to be the most bigger thing
to be the most good thing too.**

**We cannot imagine a being produced without a cause,
so the Nothingness is not a cause.**

**Saint Anselm denies that a god
could have been created
by the intercourse with other gods ,
creating one each other.**

**There is no such thing on the universe,
a being created by another being
he has created too,
at the same time or before.**

**There are no beings in this world created by a mutual
relationship**

**(although it is the dream of the scientists to create
monsters of Frankenstein
or new men
or gods by genetic manipulation,**

**and we will say by then
that a god has created another god**

**or that a man has created another man
who at his turn creates or modifies the former first
man
who has created him).**

**Such mutual genetic modification of the Humans
among ourselves
would be the first and only case of creation
by mutual relationship.**

**For Saint Anselm, this would mean the same
than if two Gods were creating each other.**

**Saint Anselm says that there is a difference of grades
among all the creatures,**

**from the basest in dignity and perfection
to the one who has no other superior to him
and which we call God.**

We cannot conceive infinites grades ,

**we cannot conceive a being always bigger, wiser,
more perfect, more good, more fair
that the former of the former grade.**

**Everything in this Universe tells us
there is a limit on the stairway of grades**

and the limit is God .

**We cannot think on a better good,
a better work
or a better effect of Him**

than the reality of this Universe

**(if someday we can see another Universe bigger or
more complex ,**

**we will think by then
that a bigger, wiser god is possible).**

**Saint Anselm says that the beings share something
which is the same for all of them**

**but this thing must come from a unique source which
cannot change .**

**Either the beings have produced this thing shared by
all of them**

or it has been created by a God.

**If men had created the thing which everybody shares
(we call it now the genome) ,
all the men would be identical.**

**But if God has been the one who created this thing,
He must be above all the beings**

**as He is
who conveys them
His greatness, power, goodness or genome.**

**Men couldn't create the thing
that all men share**

**(or otherwise all men would be the same then,
just an essence)**

**as there is always another being
which is above men**

and men couldn't be gods,

even if they succeed to create the genome,

**Humans couldn't be gods
without nothing more above them
and always even with themselves
as the gods are in their simplicity**

**(as there will always be
another being superior to them**

which is the real one , God , always even with Himself).

Saint Anselm is saying to the current geneticists that if some day they get to change the worst parts of our human nature

(such our evilness, our diseases , our flaws and our vices)

by genetic manipulation,

then it will come an Age of Humans all even, all the same

like the robots of the motion picture : “I robot”.

And perhaps this will be the destiny of Mankind,

understanding at last that before the coming of the age of Genetics,

Mankind had suffered a very long period of faulty nature,

by genetic mistakes, (induced by the fall from the Paradise or other)

which had caused a lot of wars and strife in this World

**because the differences among men
issued from a faulty genetic pool**

**which had created
too many different kinds of men,
too many races and nationalities,
all of them hating each other.**

**If someday the geneticists get to cure
all the Mankind from our vices and flaws,**

it will come a new Mankind,

**with all the men equal ,
all the men the same ,**

**as the Christians and the Anarchists
wanted us to be since many centuries ago.**

**It means that all political reform
and all progress on political theory**

**have been without effect
to improve the human nature**

**and that a change for better
in politics and Human society
will come only
by genetic manipulation**

of all the Mankind.

**God is not Nothingness
although he has created the world form Nothingness.**

**Therefore everything that Saint Anselm could think on
God**

is not the Nothingness

because God is something

by His power to create from Nothingness

as it is shown by our Universe.

**God turns the Nothingness
which means Death, sickness and poverty**

into the reality of riches and health.

**God turns the Nothingness
(of lack of life)
into a genome.**

It is better to exist than to not exist.

**Man is better than gold
and gold is better than lead.**

Our rational soul is the best thing on this Universe.

**The best things on this Universe are those who are
alive,
who feel
and who think,**

**as those three faculties
are the opposites of the Nothingness.**

**And God has no contrary
that could be better than him**

(such a bad God

or a stupid matter

or scientists manipulating the genome).

God is the only thing that lives a perfect life,

**but all the creatures suffer a poor,
borrowed life,
as we change every minute.**

All the creatures would come back to Nothingness

if God wouldn't keep them alive.

God exists by Himself and by what is Himself

(the genome exists by what is itself).

**The genome gives us a lean existence
but**

**without the genome,
we would come back to the Nothingness.**

**God cannot be a changing being
as we couldn't imitate Him
if He were changing all the time.**

**To imitate Him would mean then the same
than imitating whatever other being**

**(such a famous artist who changes
and causes his imitators to turn mad
when trying to imitate him).**

We must have some kind of likeness with God,

**otherwise we couldn't relate with Him
or imitate Him**

**(as we have too some kind of likeness
with the famous artist
who we like to imitate).**

On a portrait there is only an imitation of the being who is pictured there.

The same happens with Men as compared with God. We are portraits of God.

The genome is a portrait of God, an imitation of God's bowels.

**At the same time,
God doesn't change
if His creatures imitate Him or not**

**(the famous artist does change
if he knows that many other men imitate him**

**and he tries to be better
than his imitators).**

If the geneticists try to change the genome,

**even by then they will imitate God
by taking Him as their standard**

**on what is the best,
the most good,
the most perfect.**

**All the geneticists want to turn the genome
into a perfect one,
the one which creates perfect men.**

**It will be a new kind of Eugenics ,
although quite different from the Eugenics of the
German Nazis
who wanted to improve Mankind
by killing millions of “faulty” individuals
and their races .**

**The future Eugenics will depend on the genetic
manipulation**

**and the geneticist will always try
to produce better Men, gazing God as the standard.**

**The beings are bigger and better
when they are closer to the most perfect nature ,
God.**

**The beings who have more life,
more thought,
more perception and more existence**

are those closer to God

**(a Germanic barbaric thought
as the strongest warrior is the one closer
to Odin or Wotan).**

**Men cannot understand God as we know from Him just His images ,
not His essence.**

**God is the Being ,
not by the images that we get of Him or by our worshipping,
but by Himself.**

**The soul is the mirror
where Men can see God as an image.**

**The human soul is the only thing in this Universe
which loves
to love himself,**

to remember himself

and to understand himself

**(and we could say too that the human soul
is the only thing which loves
to justify himself and**

to never accept a mistake made by himself

or a contradiction inside himself)

**and Saint Anselm says that we share those
“properties” of our Soul**

**with God,
who never accepts a mistake**

or a contradiction inside Him

**and who loves Himself all the eternity
as the perfect narcissistic.**

**The human soul must love God
when it understands that as a soul,**

it is a mirror and imitation of God:

**when the soul likes to love itself,
to remember
and to think,**

it imitates God .

**And the thing that the soul desires the most
is to be like God**

**(another Germanic barbaric thought,
the warrior wants to be as strong as Odin or Wotan
as he believes his strength
is the most important thing on life
as Odin or Wotan is the perfect warrior for him).**

**All men want to be
what they like the most to do :**

**to love themselves ,
to remember their life
and to think .**

**Saint Anselm says that reason only exists
to show men
what is better
and more just.**

**Therefore Men only exist to judge
and to discern what is good from what is bad
in this Universe :**

we are the judges of this World.

**God cannot create a soul
which could forget to love God some day.**

**Soul must be eternal
to love God forever**

and soul cannot die with the body.

**Soul lives forever inside God
without pain neither misery.**

By this way Saint Anselm states the belief of the Christians on a life after death.

**In his book “Proslogion”,
Saint Anselm cries for the lost of the immortality
after the Fall at the Paradise.**

**Such longing for a lost good , for the lost Paradise,
makes us to think
that Mankind has suffered
for many millions of years
a punishment in our genome .**

**The punishment consisted in turning it faulty,
and that the time to amend our flawed genome
has come
by the genetic manipulation.**

**Saint Anselm beseech God to listen to him ,
he demands God to come back Men
to the original nature we had before the Fall.**

**Saint Anselm asks God
that He turns present to him,**

**as by the figure of Jesus
who now could be understood as a geneticist**

sent by God to correct our faulty genome.

Men cannot imagine a bigger being than God

**as our power to imagine,
by our soul,**

**will always refer
to the biggest being imagined.**

**The painter has the idea of his painting inside his mind
but he only gets the idea of the existence of his
painting
once he has painted it.**

God has the idea of His creation inside His mind

**but He only gets the idea of the existence of His
creation**

once He has created the Universe.

**When we think on the biggest being possible,
this being exists as an idea in our mind**

but it is bigger if it exists too at the reality.

**At the same time,
a being not existent can be imagined in our mind**

**but if such a being exists indeed at the reality ,
it would be more “ not existent “
than our idea of it.**

**We cannot think on God as not existent
if we think on Him as the biggest possible being.**

**The only way a being could be bigger than God
is by putting himself
above God
as his judge
(this is what the scientists try to do).**

**Our understanding cannot conceive God as not
existent.**

**It is impossible for our frame of mind
to think on God as not existent.**

**And our frame of mind is determined by our genome,
therefore our genome chooses what configuration of
our mind
and of our body
must be.**

**Our genome forbids that our body could walk with the
hands
or that our eyes be at the legs,**

**and it forbids too
that we could think on God as not existent**

**or that we could accept a contradiction
to the laws of the human Logics.**

**The fools are not humans
as they have not perception neither intelligence.**

**The real humans are those who reason, remember,
love themselves
and think.**

**And they can do it because they got a soul
related with the soul of God.**

Saint Anselm implies here a sort of evolution:

**the real humans are those who, along millions of
years,
have developed their senses, intelligence and memory
to reach an understanding of their soul
and an understanding of their relationship with God.**

**The other humans have remained fools for ever
and are out of the present World.**

**God is the being whose existence is better than His no
existence.**

The best men are those whose existence is better than their no existence.

We cannot imagine a better Universe than ours.

**If a better Universe could be created,
god wouldn't be the best being
and the one more voted for existence,**

but it will be another God better than him.

**If some day the geneticists conceive a better genome
which creates better living beings...**

then we will call this new genome our new God,

as His existence will be by then the better.

But how could be this new genome?

God can feel, says Saint Anselm,

as to feel

is to think and to perceive everything.

**The genome is the product then
of the perception of all the things which exist,**

**the genome is a sort of compendium of all the
existing things,**

**which are all of them felt and perceived by God,
the genome.**

**The genome would be then
the “essence”**

(in the sense of the essence of a flower)

of all the Universe,

of all the chemicals of the Universe

and of all the processes of the Universe.

**A perfect island where all the people live in peace and
happiness
can be imagined and can be real (at the Pacific).**

**A perfect genome that turns all Mankind healthy and
good
can be imagined
and someday it will be real,**

**as such genome is the most perfect and better
that our soul could imagine.**

**And Saint Anselm tell us that such a genome should
exist**

if it can be imagined as the better possible.

Everything which is composed by parts can be imagined with some part not existent.

But the genome would produce bad living beings this way, without some of its parts.

Therefore the genome, like God, is always wholesome in all Time .

Saint Anselm gives most power to those ideas which remain in our mind, such the idea of God as existent.

He says in his book :”Cur deus homo” that God cannot be forced by anybody to do what it is impossible to do .

Could the scientists force the genome to change?

PLOTINUS

Plotinus wrote in his “ Ennead “ III,1,5 :

**“And they say that one can see that the other animals
and plants
grow and diminish under the sympathetic influence of
the planets,
and are affected by them in other ways;**

**and the regions of the earth differ from each other
according to their position in relation to the All,
and particularly to the sun;**

**and not only do the other animals and plants
correspond to the regions**

**but also the forms and sizes and colours,
the tempers and desires
and ways of life
and characters of human beings.**

So the universal circuit rules all things.”

(Loeb, translated by A.H. Armstrong)

“And individual things proceed from this principle while it remains within;

they come from it as from a single root

which remains static in itself

but they flower out into a divided multiplicity,

each one bearing the image of that higher reality ,

but when they reach this lower world

one comes to be in one place and one in another,

and some are close to the root and others advance farther

and split up to the point of becoming,

so to speak,

branches and twigs and fruits and leaves;

and those that are closer to the root remain for ever,

and the others come into being for ever,

the fruits and the leaves,

and those which come into being for ever

have in them the rational forming principles of those above them,

as if they wanted to be little trees;

and if they produce before they pass away,

they only produce what is near to them.

And what are like empty spaces between the branches are filled with shoots

which also grow from the root ,

these , too, in a different way;

and the twigs on the branches are also affected by these,

so that they think the effect on them

is only produced by what is close to them;

but in fact the acting and being acted upon are in the principle,

and the principle itself, too , is dependent.

The principles which act on each other are different because they come from a far-off origin, but in the beginning they come from the same source, as if brothers were to do something to each other who are alike because they originate from the same parents. “

Plotinus “Ennead “ III, 3, 7

Plotinus was one of the main sources of the Medieval philosophers and we must come back to him once and again to realise from where came the topics handled by the Medieval philosophers.

In this previous important text, Plotinus says that all the parts of the living being bear inside them an image of the multiplicity of the genome

(we would say nowadays that every cell of our body has the genome on it).

Each part of the body relocates at some place, as two parts cannot fill the same space in this Universe.

Those parts closer to the root (or to the hub of the being, which can be the brain) ,

are those parts which remain the most

meanwhile those parts which recede from the root grow easier and faster

but have less permanence,

such the leaves of the trees.

This must have some meaning , but what?

Some parts of the body remain all the life

meanwhile other parts are renewed all time,

**such the skin , the fruits of a tree,
the sperm**

**or the ornamentation of the being,
its physical showcase.**

But the parts which renew all time

**gather inside them the principle,
seed or genome
which they share with the other beings**

(specially with the best beings)

and they share too the soul, seeds or genome

with other parts of its own being,

as all the parts of a body,

**even those which are not permanent,
desire to be like a small body
or a micro – body.**

**Sometimes those not permanent parts
reproduce themselves before dying**

**and what they produce is always
the most easier thing or the most closer thing they
could produce**

**(before dying some humans reproduce themselves
and their sons are
the closest versions of the parents,
the version most easier to reproduce).**

**In the trees , we see that other boughs
grow , they are sprouts .**

**Plotinus seems to say that the sprouts,
although they come from the same root or genome,
are no so good
although those sprouts can contribute too
to the growing and beauty of the tree,
but they are deluding
as they make believe
that the leaves and the fruits come from them
and not form the root or the genome.**

**All the parts of the living being are under the
influence of the soul, the seeds or the genome.**

**But the last parts of the trees, its leaves and fruits,
sometimes are under the influence of the real boughs
and other times are under the influence of the sprouts
or under the influence of both.**

**By this way, Plotinus explain the evil in this world .
Some “ sprouts” which don’t come from the first
generation of the body**

pollute the living being or its genome.

As the living beings are more far away from the root or the genome,

they become increasingly different, varied and multiple ,

losing the influence of the soul or the genome.

They lose this influence of the soul

for the influence of other living beings

**and they turn more and more “bad”,
like those kids who enjoy bad companies.**

Plotinus makes “brothers” of all the multiplicity of living beings ,

“brothers” who come from the same parents

but who have lost their right “influence” of the soul or genome on them

**and who are now under the influence of themselves ,
each one on the other**

or others influencing all of them.

**But all the brothers come from the same parents
and they are all tied by a likeness,**

**and by this likeness,
they can relate and suffer the influence of each
other.**

**By this way Plotinus explains the genetic mistakes on
the genome :**

**it has been an estrangement of some bodies from the
original source or “influence”**

and the genome has turned corrupt

**by the influence of other living beings or genomes
which had lost too their contact with the right
influence.**

**This description of Plotinus recall us the speech on
racism made by Gobineau and others:**

**the bad races are those who have lost their right
source**

by mixing too much with other races,

**perverting by this way their genome
by the excessive intercourse with other genomes,**

**after losing sight with the real influence
which comes from the soul of the Universe.**

**Plotinus says in the “ Ennead “ IV, 3, 25
that our human art is always an imitation of Nature’s
art
as we are so limited
that we can only make puppets and fickle toys
when trying to ape Nature
and with so much money, tools and years we spend
to get so meagre results.**

**Sometimes the bodies bother one each other

and don’t allow that the soul inserts in them
the very small seed, the genome.**

**It happens then that the offspring is an ugly being
such Tersites.**

**But when the seed comes straight from the soul
without any kind of material pollution on it,

the offspring is beautiful,
ordered and born without problems
neither hindrances.**

**From deep inside the Universe,
the soul conglomerated the seeds
to lay them on the bodies to make gods,**

other seeds were laid on bodies where men could dwell,

and other seeds were for other living beings.

**The soul acts and reproduces for love to influence other beings,
this is its most pure and proper activity.**

**The soul bears inside it a reason or seed on the parts of the body
and conveys it to the body,**

although this reason , once in the body,

is always weaker

that the reason in the soul

(as it is an image or copy of the soul's reason).

The life of the Universe is like a dance

where all the play and work at stage

have an unity

**but where every part of it,
every step of the dance**

is imperfect, senseless, futile

if it doesn't take part on all the whole dance.

In "Ennead" IV,4, 33,

Plotinus says that in a dance,

**all the parts of the body suffer movements, twists,
stressing and relaxing,**

showing of some members and hiding of others :

so this is the rationality of the Universe,

all the members of the bodies must work ,

sometimes willingly and other times suffering

as the bodies have been created

**to act in this Universe with the given features they
have .**

**The humans must act with our human body
which is the necessary body**

**we must carry to perform our destiny
in this Universe.**

**Every member of our body is there for this reason
and it is grown for it.**

So the genome is a synopsis of the Universe

**as it contains all the instructions
on what members of bodies and on what living beings
the Universe needs .**

**And those instructions on the genome have a
Mathematical number and proportion on them.**

In “ Ennead” IV,7, 5,

**Plotinus says that the soul or genome must be the
same all along the life,**

otherwise our body would change all time

and we wouldn't get memory of nothing

and we couldn't remember nothing,

not even the names of the things.

**Plotinus says that those animals which raise many
sons,**

such at pig breeding,

**from the same sexual intercourse and the same
sperm**

are born many piglets

and each piglet is a whole living being.

**The soul and the seeds or genome are ,
for Plotinus,
free from quantity and mass,
as they can produce many piglets without changing
those souls or seeds or genome themselves,
remaining identical with themselves.**

**Plotinus concludes that the soul must be indivisible
and divisible at the same time.**

**As indivisible, the soul has the potency to create
millions of beings**

**as the multiplicity of beings is the opposite to the
indivisibility of the Soul**

and,

by a dialectics which we see in this Universe,

**there is always an alternation of the opposites
in this Universe, as Anaximander said.**

The soul, the Nature, the seeds or the genome

**are indivisible and at the same they are inside all the
things.**

**By being indivisible, the soul or the genome gives an
unity to each living being all along its life.**

**And Plotinus says that even on the lowest living beings,
those without intelligence,**

**there is an imitation of the duality of the soul ,
indivisible and divisible ,**

**as the plants and the animals have on them a principle
which keeps them
with a steady identity all their life
and keeps them alive for grazing or moving,**

**and Plotinus identifies this principle with the instinct
of survival.**

**The plants and the animals imitate the soul or the
genome
by wanting to be alive and by performing the basic
tasks such growing and breathing.**

**The soul, the seeds or the genome
are one and several at the same time,**

**meanwhile the bodies cannot be this way
as they are just multiple**

**(being the soul or the genome
which gives an unity to the bodies)**

and above all them

there is God which is only one , never multiple.

**Plotinus turns by this way the soul,
the seeds or the genome
a demiurge or intermediate**

between God and the bodies.

And in the “Ennead” IV, 4, 45,

**Plotinus says that in the Universe there are sickness
too , purges and punishments:**

there are removals of parts or organs ,

there are astringent drugs,

there are transformations on other parts

**and new relocations of other parts
to move them to their right places
for the recovery of the patient’s health .**

**The health of the universe is gained again
when moving some parts from one place to another ,**

transforming a part

and removing another

as there is where the Universe is sick

**and that part must be moved
to where it won't catch a disease.**

Plotinus says in "Ennead" IV ,4, 11,

**that all the living beings have an unity too on them ,
which is to be alive**

**and to be some kind of living being,
such a goat.**

**This unity remains in front of a lot of changes along
the life,**

**a lot of parts of a goat changes
such the horns , hair, udders,
sons,
meanwhile the concept of goat stands,**

**The goat's seeds or genome stand although new
goats be born from the first.**

**And on the new born we find the same seed or
genome.**

So the universe works the same way,

from an unity

it must create necessarily manifold beings.

Plotinus says that we live in this Universe and we are made for this Universe.

Our eyes are made to see this Universe and our arms are made to work in this Universe.

So our genome is made too for the characteristics of this Universe.

Plotinus says in “Ennead” IV, 4, 32

that this Universe is an animal

and that he suffers too

from some parts of it

which are at war

or which are dissimilar.

Plotinus says that in our body happens the same, some parts such the spleen and the anger

are at odds with other parts.

In the Universe there are too spleens and angers

against other part of the Universe

and on the plants we can find a part which is an enemy of other

and which sends the plant to wither.

Plotinus says that in this Universe

there are many parts which are foes each other

and which destroys reciprocally.

And it is because this Universe is so diverse and multiple,

so filled with all kind of beings.

We must suppose then that an Earth populated by just , say,

one million of men

would be happier

as the conflicts would be less and scarce.

John Locke wrote:

“Thirdly, another abuse of language is an affected obscurity,

by either applying old words to new and unusual significations,

or introducing new and ambiguous terms ,

without defining either;

or else putting them so together ,

as may confound their ordinary meaning.

Thought the Peripatetic philosophy has been most eminent in this way ,

yet other sects have not been wholly clear of it.

There are scarce any of them that are not cumbered with some difficulties

(such is the imperfection of human knowledge)

which they have been fain to cover with obscurity of terms,

and to confound the signification of words,

**which, like a mist before people's eyes,
might hinder their weak parts from being discovered.**

(...)

**... to cover their ignorance with a curious and
inexplicable web of perplexed words,**

**and procure to themselves the admiration of others by
unintelligible terms,
the apt to produce wonder,**

because they could not be understood:

whilst it appears in all history ,

**that those profound doctors were not wiser,
nor more useful,**

than their neighbours;

and brought but small advantage to human life,

or the societies wherein they lived;

unless the coining of new things to apply them to,

**or the perplexing or obscuring the signification of old
ones,**

**and so bringing all things into question and dispute,
were a thing profitable to the life of man**

or worthy commendation and reward.”

**John Locke “Essay on the Human Understanding”
book III, chapter X.**

**After this study on what could have been written by
the ancient philosophers on the genome,**

**we must accept that they didn’t know a thing on this
subject.**

**Most of the texts from the ancient philosophers
which we could interpret at the light of the current
Genetics
are poor and confusing,
showing that the ancient ones
didn’t know how to explain the genome neither.**

**It is possible that the genome won’t be never
understood as a whole
as it is too much complex.**

**We would have to seek for assistance soon or later to
the Sceptic philosophers,**

who have always said

**that this Universe is impossible to understand, so
changing,
so complex, so irrational.**

An for our discomfort,

**we will have to read again the post-modernist
philosophers of the 80's**

**as their speech inspired on the behaviour
of the sub- atomic particles**

**seems now to fit well
to explain the behaviour of the genome.**