



My Approach to Vindicate The Non-Human Animal Natural Rights

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Abstract.

By denying recognition and full respect for the natural rights of non-human animals, the designers (legislators) and supervisors (judges) of our legal system governing the ordering of society (the association of the human species and their individual and collective development) they commit a blatant and absurd violation against the absolute source of everything that exist, a source that they have recognized as God and to which they follow or subordinate to when they have invoked it to design our legal system; and they incur a no less flagrant and absurd violation of themselves and their social functions when they dismiss the unquestionable scientific evidence to which they are primarily called to respect, particularly when that evidence is consolidated, coherently and consistently, with the theological bases which led to the recognition and invocation of the absolute source during the design of the legal system.

On one hand, the violation consists in denying, limiting or conditioning the recognition and full respect of the natural rights of non-human animals, due to a definition of *legal person* that arbitrarily excludes them when the ordering of the human species (human animals) must be made respecting the natural ordering of all manifestation of life present on the planet, of all the manifestation that is a temporal local expression of the absolute source that has been recognized and invoked, source of which the human species is a particular component with natural responsibilities in front of it because it is precisely the conscious species [see Note (1) at the end of this summary].

By this arbitrary legal definition (of legal person) not only are the natural rights of non-human animals denied, limited or conditioned, but it is also denied, or rejected, the absolute source that has been recognized and invoked, which is the absolute origin of natural rights, and to which must be subordinated the definition of legal person in any ordering of the human species that takes place within the absolute, natural order by which the existential function of both human and nonhuman animals is allowed and sustained inseparable as it has been confirmed scientifically, fully, exhaustively, not only theologically.

The definition of a legal person can be extended to something created by the human being, to which a local right in the social order is extended, but it can never exclude any other beings who naturally possess the natural right. The human order must take place

subordinating to or respecting the natural ordering. To question this subordination is to deny our source, and obviously it would be to deny our divine nature and, or the relationship we say we have established with the source.

On the other hand, as individuals of the highest species on Earth, legislators and judges who ignore, limit, or condition recognition and respect for the rights of non-human animals not only fail against the absolute source they recognize and invoke, but also to themselves, to their rational capacity with responsibilities inherent to their self-conscious identity with power of creation and evolution according to the knowledge developed, particularly to the knowledge of the three principles by which the self-conscious existential process governs itself, a knowledge that has been scientifically acquired and fully, thoroughly confirmed. In front of the knowledge of the three existential principles, our legal system is expected and must be revised, since from one of these three principles emanates the natural rights of all forms of life to which human order must be subordinated.

Note (1).

Just as we do not deny our children the recognition and respect of their natural rights for their lack of awareness or inability to be responsible for their actions, can we cannot deny the natural rights to the other "children" or the manifestations of life in evolution, the non-human animals that, being autonomous and self-conscious, can not interact with us because of their and our apparent inabilities, not only of them (incapacities for which we can not hold them responsible alone). Instead, we, as conscious beings, can understand their *natural emotional language* that we have decided to ignore or consider irrelevant in spite of sharing that language with them. Incidentally, let us remember that autonomous, self-conscious species do not invade our living environment; It is we who invade its natural environment.

Introduction.

What could make radically change the current prevailing characterization of the non-human animal now considered a simple 'thing' without the natural right of the human animal to enjoy primordial freedom and companionship with other beings of its kind, in its natural environment?

Let's look at the following excerpt from <https://www.nonhumanrightsproject.org>, " As NhRP President Steven M. Wise learned in his decades of work as an animal protection attorney, the legal "thinghood" of all nonhuman animals is the single most important factor preventing humans from vindicating their interests. The few animal

protection laws that exist are weak, apply only to certain species in certain circumstances, and grant the animals themselves no rights whatsoever. Animal welfare statutes don't provide recourse against the inherent cruelty of depriving self-aware, autonomous beings of their freedom, the company of others of their kind, and their natural habitats. "

The characterization of animals as a mere "thing" contravenes the natural recognition by which a thing ceases to be something merely material, inanimate, when it comes to some form of life.

Man has always felt intuitive, naturally inclined to consider that life forms, all of them without exception, come from a single absolute source of life, or from a single process, UNIVERSE process in our case, which is then the Source of the manifestations of life of our planet, the Earth.

In observations and their reflections on energetic manifestations and, or material arrangements of the universe and our planet, man has always made a fundamental distinction between *thing* as something inanimate material, and a *form of life* as an intelligent arrangement with a certain capacity to respond to an external stimulus, to a change in energy conditions, or to a contact with another form of life. Moreover, there are many cases observed, and fully and comprehensively confirmed by science, that animal species have the capacity to express emotions, and also cases of simple life forms that react to our feelings and emotions.

Emotions are expressions in our material, temporal domain, of an absolute, primordial language that is common to all forms of life.

Emotions, human and non-human, are aspects of the Universal Consciousness.

Absolute language is made up of feelings.

Now, faced with the feeling that this fundamental distinction between a simple "thing" and a "form of life" is stimulated, perhaps induced by the natural order that governs the UNIVERSE process and everything that takes place in it, we insist on the initial question,

What could make radically and definitively change in our current legal system the prevailing characterization of the autonomous, self-conscious non-human animal, from a simple 'thing' to a legal person, or a legal life entity with the same natural right of the human animal to enjoy primordial freedom and companionship with other beings of its kind, in its natural environment?

Let's see.

My Approach.

What if we could demonstrate that all life forms, vegetable and animal, but now

particularly the human species and animal species that are self-conscious, are parts of a single absolute structure of Universal Consciousness (among which aspects are the *universal emotions*), a structure that is established and sustained by energy exchanges and interactions between intelligent information arrangements that we call, very precisely, *plant and animal forms of life*?

That all life forms in our planet, vegetable and animal, come from the same source, from the same absolute process through the UNIVERSE process, we know it. Everything that exists today in this universe, in our universe, is the result of the same unique temporal process that began in the Big Bang phenomenon.

On the other hand, we have full and exhaustive scientific confirmation, not only a theological approach, of the Existential Unit (of which our universe is part) and which is stated as follows,

- **EXISTENTIAL UNIT,**
ABSOLUTE SOURCE OF EVERYTHING THAT IS, OF ALL THAT EXISTS,
Is the intelligent, self-conscious, space-time configuration or arrangement of the eternal presence of the primordial substance from which everything is generated and recreated;
Is the configuration of the volume of primordial substance that contains energy and whose redistribution, or recreation of itself, is what we call the *existential process*.
That configuration has a component,
FORM OF PRIMARY LIFE,
ABSOLUTE SOURCE OF EVERYTHING THAT IS EXPERIENCED,
Which is the structure of energy exchanges and of interactions between information arrangements and forms of life taking place in the convergence environment of the two energy domains under which the configuration of the EXISTENTIAL UNIT described above is continually distributed and redistributed.
This structure, SELF-CONSCIOUS PRIMORDIAL FORM OF LIFE, is the structure of the Universal Consciousness.

The conceptual confirmation of the Existential Unit can be simply described as follows,

- **No real energy process can lead to a result that is smarter than the reference that is guiding the process, or the algorithm that governs its operations, the energy exchanges and the interactions between the information structures to make the reference real in another energy dimension; and much less may result in something more self-aware and related to the rest of existence than the aforementioned reference and algorithm.**
- **The laws governing the UNIVERSE process, which began with the Big Bang**

phenomenon, are originated in the Three Principles of the Existential Process. These Principles are inherent to the multidimensional space-time configuration under which the redistribution process takes place that takes place inside the Existential Unit.

Put it in another way, the Three Principles are immutable aspects of the Existential Unit and the multidimensional configuration of the process that takes place within it.

The Three Principles govern all redistributions of the configuration of the eternal presence, of the redistributions that define the existential process whose self-conscious component takes place in the mentioned convergence environment. Our universe is part of the structure of associations of primordial substance on which the interactions that establish and sustain the conscious component of the existential process takes place.

Let us note the following.

The Three Absolute Principles of the Existential Process which, as mentioned above, are immutable aspects of the Existential Unity and of the process configuration that takes place within it, have been fully and exhaustively recognized and scientifically confirmed separately, but were not consolidated until now.

A coherent and consistent consolidation of the described and confirmed cause-and-effect relationships of the vast energy phenomenology and universal life, that is observed and experienced in our material domain and governed by the Three Absolute Principles, is described in the Consolidated Scientific and Theological Cosmological Model that can be reviewed in the material offered at the end, in the References.

Once the scientific confirmation of the Three Absolute Principles by which the self-conscious function is governed, which is a component of the existential process, the following questions arise,

What specific aspect of these Three Absolute Principles would radically change the current characterization that prevails in our legal system of the non-human animal as a simple "thing" without inalienable right, to that of an animal with the same inalienable rights as the human animal?

Furthermore,

What is derived from the scientific-theological confirmation of the Existential Unity and its conscious arrangement of itself, the Universal Consciousness, with respect to the order by which the associations and developments of the human species are governed, and their relations with the plant and animal forms of life, in particular with autonomous, self-aware animal species?

Let's see.

First of all, let us emphasize once again that,

Every form of life is the result, undeniably confirmed, of a single eternal, intelligent, self-

conscious process.

A self-conscious process is inherently intelligent; however, we highlight his intelligence to emphasize that all forms of life, all the intelligent structures of the universe, are units of intelligence of the Primordial Form of Life on which the process takes place; they are units of the Source of the Universal Intelligence on which is established the structure of interactions that define and sustain the Universal Consciousness.

Therefore,

In relation to the first question,

- Every form of life has a natural, *inalienable functional right*, inherent as a process unit of the Universal Consciousness structure, which can not be denied on the basis of any legal argument of the human order that is not consistent with the recognized and invoked source, a source that has scientifically confirmed as a self-conscious existential process for some human beings, a self-conscious UNIVERSE process for others, but which in any case is the same process from which we come from the human species and all forms of life.

The natural, *inalienable functional right* is a divine attribute because it is part of the source we call God.

The primordial function of each and every kind of life is carried out and sustained, in relation to the structure of Universal Consciousness from which they come and are units of interaction, in the natural environment in which they were given to life, and under the natural association that is emotionally guided.

By this divine attribute, the natural rights of autonomous and self-aware non-human animals must be fully recognized and respected.

By this divine attribute is that we must change the present absurd characterization of the non-human animal from simple *thing* to *legal person* in our legal system, with the same natural, inalienable right of the human being not to be violated his natural emotional state that depends of their freedom and on association with their peers in their natural environment.

In relation to the second question,

- For this divine attribute and the Harmony Principle [see Note (2) at the end of this section] is that we should guide our civilization, our model of association and individual and collective developments, and the revision of the effects of our model not only on manifestations of life animals and plants that are present on the planet, but also on the energetic environment that allows the conception of manifestations of life and sustains its developments and our experiences.

This review is part of another project: Paths Towards a Better World.

It is worth highlighting the previous answers.

Now the human legal order is governed, or designed, according to the natural rights of the human being who is defined as 'legal person', as a being who can and should assume responsibility for his actions, but denies the same natural rights of the non-human animal being who does not have the capacity to respond for his acts because by his natural development, according to his function in the structure of Universal Consciousness simply, he can not act against the order by which he is governed and from which comes his attribute of divinity, his attribute given by its origin in the structure of the Universal Consciousness of which it is inseparable part, as it is also the human species; however, it is to the *attribute of divinity of all forms and species of life* to which the definition of legal person must be subordinated in the ordering of the association and development of the human species; or in other words, by divinity of the species of life, the non-human animals must enjoy the same inalienable natural rights that the human being recognizes and respects for his own species, rights that are a local version of natural functional law; and the human species, being the more conscious species, has the natural responsibility to design its social order without affecting the natural order to which it must subordinate. Let us remember what was noticed before: to deny a nonhuman animal its natural rights is like denying the rights to our children for not having yet fully rationally developed to assume some responsibility for their actions.

Note (2).

The Principle of Harmony, of which we have the mathematical description of a valid version, scientifically confirmed in our material domain of the universe, is one of the Three Absolute Principles by which the self-conscious existential process is governed and by which are governed all the recreations and developments of all life forms that are parts of the structure of Universal Consciousness.

Highlights arising from the approach considered.

The most important general aspect that immediately arises now is how to design and develop the human association, or rather to rectify, re-orientate, our present civilization, taking into account the functional right of all species of life with which we share the environment we are manifested, the Earth; and taking into account our strong dependence on the current model that is not in harmony with the process from which we come and are part of. Ending our strong dependence on the current model requires us to rectify aspects of our cultural, individual, and collective temporal identities, and that is not easy to accomplish. However, any consideration of this aspect should be taken after the recognition and respect of the rights of non-human animals, since first we have to end an obvious situation of our disharmony with the existential process, and end with

the obvious suffering of non-human animals.

ATTENTION!

Section to be developed later, which will include the highlights coming out from this approach.

The development will be pursued with public participation through the communication media by which this work is shared. This section is closely linked to the already mentioned Pathways to a Better World Project (it is suggested to review the document "My Approach to a Better World" in the communication media, or download a copy in PDF format on the website below).

www.juancarlosmartino.com

www.linkedin.com/in/juancarlosmartino

<https://www.facebook.com/JuanCarlosMartinoAutor/>

REFERENCES.

UNIFICATION OF SCIENCE AND THEOLOGY FOR A BETTER WORLD.

(UNIFICACIÓN DE CIENCIA Y TEOLOGÍA PARA UN MUNDO MEJOR).

The unification and the experience that led to it are described in the following books.

(Esta unificación, y la experiencia que condujo a ella, se describen en los libros citados a continuación).

* Books registered at the Library of Congress.

(* Libros registrados en la Librería del Congreso).

Free books may be download from the website www.juancarlosmartino.com without any compromise or condition.

(Libros obsequios que pueden descargarse del website www.juancarlosmartino.com sin condiciones ni compromisos),

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Also available at Amazon,

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BOOKS AVAILABLE AT AMAZON.

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In Kindle and print versions.

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(I)
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(PARA TODOS).

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(II)
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(III)

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Registered at the Library of the Congress,

Hechos,

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http://www.amazon.com/Sucedio-Juan-extraordinaria-entendimiento-interconexion/dp/069242167X/ref=sr_1_5?s=books&ie=UTF8&qid=1460808053&sr=1-5

Basis to Unification of Science and Theology, and Social and Political Sciences.

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