

Resurrection & Resplendence

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ABSTRACT

This article is about who I am, what I have discovered to date in this conscious, living universe, what I stand for, and how this can help you and your offspring and all life and the planet's verdant and abundant future.

Keywords: Resurrection, resplendence, conscious, living universe, life, planet.



Physical Incarnation and World View

I am one Chris King, born on the Epiphany, as the plutonium began to roll out of Hanford. I live in New Zealand where I share a wilderness conservation reserve with a group of fellow stakeholders. I have also travelled widely in many parts of the world, spanning the North and South Americas, Europe, North Africa, the Near and Middle East and Central and South East Asia.

I have worked for many years of my life as a university academic, teaching mathematics, with a research interest in chaos theory, but my central scientific interests and discoveries have been in the cosmological foundations for the origin of life and consciousness in the universe.

I'm going to explain to you a view of conscious existence in the natural universe, which transcends religious world views and expands the scientific world view into a completely fulfilling resplendent journey that reflowers the living planet in abundance for the future generations of life, while enabling conscious existence over our lifetimes to become ever more

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deeply aware of its calling and for the conscious universe to enter into a state of full realization of its existential being.

My view of the cosmological universe is that it is founded on complementarities akin to the receptive yin and creative yang of Taoism, underpinned by a root complementarity of the objective physical universe and subjective consciousness. All my scientific and visionary explorations are dedicated to understanding this root question, which lies at the centre of the cyclone revolving around scientific knowledge, the religious impulse, and the visionary quest.

The root complementarity between consciousness and the universe is reflected in a chain of complementarities permeating the physical and biological realms, from the continuous and discrete wave and particle aspects of the quantum, through the bosons and fermions defining forces and radiation on the one hand and matter on the other, to order and chaos in dynamics and the sexual complementarity of ovum and sperm and female and male in complex organisms.

A key idea in this chain is that there is a single verifiable cosmological description, based on complementary principles, which successfully describes all phenomena, from the physical universe, through the living organisms of the biota, to the subjective phenomena of conscious experience.

This resolves the ultimate paradox of existence - that all our experience of the world around us comes exclusively from our subjective conscious experiences, but we also know from these conscious experiences that if we are hit over the head or the blood supply to the brain is cut, we may lose consciousness, or even die and thus that our physical brains and bodies are necessary and integral to our existence in a way which is at least as fundamental as our ephemeral conscious experience.

Biocosmology

In this cosmological scenario, we would expect life as the physical receptacle of consciousness to be a cosmological property as well, so we explore this first. In 1978 I proposed a [biocosmological theory](#) that the molecular form and emergence of life on Earth was a cosmological consequence of the symmetry-breaking of the fundamental forces of nature in the cosmic origin, and that the living biota constitute the full and complete interactive consummation of these forces.

There are four known fundamental forces: electromagnetism, the weak radioactive force exchanging neutrons and protons, the colour force binding the three quarks in each proton and neutron and inducing the strong nuclear force binding the nucleus together and driving the energy of the sun and stars, and finally universal gravitation. We exist in the universe as interactive structures of all four forces. In particular, molecules and molecular complexes constitute the most complex interactive structures generated by the first three forces in a hierarchy. The colour force gluons bind quarks to form hadrons including protons and neutrons which also exchange mesons, inducing the strong nuclear force which binds each atomic nucleus together. At the same time, the weak nuclear force, which is now known to be a symmetry-broken form of electromagnetism, balances the populations of protons and neutrons in the nuclei to minimize their energy due to electromagnetic repulsion of the protons positive charges thus

retaining their stability. Finally the electromagnetic force binds electrons around the hundred or so stable atomic nuclei, forming atoms which then interact to form molecules.

Although electromagnetism is the most clearly understood of the forces, it still has exotic properties, which are key to the cosmological ability of the universe to sustain life. The electromagnetic charge interactions of interacting atoms and molecules are highly non-linear and result in a cascade of stronger and weaker bonding types which together make possible the formation of the complex fractal architectures we know of as tissues, composed of complex molecules forming larger molecular complexes, cell organelles, cells, tissues and finally organisms. These complex structures now coded in our genes are made possible because of this fractal force interaction on a cosmological footing. Gravity then binds matter to form galaxies, stars and planetary systems, resulting in the garden of eden scenario of a net free energy input from each star onto the planetary surfaces of its solar system, resulting ultimately in biogenesis, the evolution of complex life and consciousness within the biota ultimately driven by photosynthetic energy.

Since then there have been major scientific strides confirming that energetic precursors of amino acids and the nucleotide components of our genetic apparatus, such as HCN and HCHO and even some simpler amino acids such as glycine, can be found widely in the great gas clouds of the galactic nebulae such as Orion. Even more complex organic molecules have been found on comets and carbonaceous meteorites, including amino acids and nucleic acid bases. Finally chemical gardens have been discovered on the sea floor which have been extant since the origin of Earth's oceans that maintain a continuous nursery for chemical biogenesis. Finally, many of the critical synthesis pathways have been elucidated from such organic molecules to the first RNA-based life on Earth, with evidence of living cells appearing in the fossil record very shortly after the Earth's oceans condensed.

Once life began on Earth, we have a much more complete account of genetic and organismic evolution, from the first archaea, bacteria and viruses through to the first higher eukaryote cells as a bacterial-archaeal endo-symbiosis, leading to multicelled organisms and ultimately to the conscious brains of animals and humans.

The evidence for evolution is confirmed from three sources. The first discovered evidence was obvious phenotypic variations among organisms, such as those among Darwin's finches of the Galapagos, as they radiatively adapted across the archipelago's islands. The second is fossil evidence that shows extinct organisms with clear precursor relationships to living organisms alive today. The third source, that has recently become an informational explosion, is the comparisons of genetic sequences in the DNA of diverse living species, which show an undeniable tree of evolutionary relationships with one another that now has made possible the construction of a comprehensive evolutionary tree of life from the first cells to all the organisms alive today.

This epoch, from any rational point of view would now seem to be the clearest and most beautiful expression of the cosmological process we could ever conceivably discover, but has been relentlessly attacked by religious people in frank denial, because of a literal belief that God created the universe and all life within it, stemming from bibliolatry - the false belief that the

Bible and the allegorical passages of Genesis are the literal world of God. This problem of denial of the cosmological sanctity of nature applies not only to Christian and Muslim thinking but also to Eastern traditions, where reincarnation portrays a false view of nature as a degenerate conscious realm. It is complemented in monotheism by a false view of nature as flawed and bestial, to be controlled by human dominion, only to be discarded in the new heaven and earth of the "rapture" revealed in the end of days by God.

Vision Quests

Both the Eastern and Western religious traditions suffer from a moral cosmology of pain and punishment which we know to be false, as the lessons of evolution show that adaption to fill all the diverse niches of life is the rule of flowering climax diversity and that morality is simply an adaptive response of some animal and human societies to inhibit intra-social strife to in turn promote inter-social competition and survival on growth of the social group.

This division between the religious and scientific world views has led to a state of frank schizophrenia in a contemporary society starkly divided between religious affirmative beliefs and the scientific traditions of verifiable confirmation of nature and the physical world. It is a matter of dire concern that this is happening in a technologically advanced age, in which we have also assumed ultimate powers of nuclear mass annihilation, and human impacts are irreversibly destroying natural habitats on a global scale and precipitating potentially irreversible climate change, through exploiting Earth's non-renewable resources, leading to a mass extinction of life's diversity and serious threats to the future viability of the human species.

This brings us back to the nub of the question - the ultimate meaning of life and conscious existence. The world's religions are founded on notions of the cosmos in which our conscious experience of the world plays a primary role in a greater conscious reality, consisting of deities and a conscious afterlife in other realms. Science has had a great deal of trouble dealing with the central arena of consciousness, because subjective experience, although our central and only access to the physical world, is not an objective phenomenon that we can investigate, verify and replicate.

For this reason, as soon as I gained a science degree and began graduate studies, I set out on a voyage of visionary discovery. I read deeply in mysticism and accounts of transcendent experiences of other peoples and cultures, took LSD just as the Beatles were composing *Lucy in the Sky with Diamonds* and proceeded to enter the psychedelic realm some 500 times, practicing deep meditation and retreats into wilderness settings. At the same time I explored Eastern meditative traditions.

On my first sabbatical after entering academic life, I wandered India as a sadhu, took Buddhist initiations with the previous Karmapa and Yeshe Dorje. Complementing this, I travelled to the sources of the world's psychotropic and [entheogenic power plants](#), from peyote with Tellus Goodmorning in the Native American Church, through sacred mushrooms in Mexico to partaking ayahuasca in the Peruvian Amazon with Senor Trinico. Since then I have continued to use and revere the living sacraments of sacred mushrooms, cacti and Amazonian entheogenic

species and consider these to be allies and teachers in the first person about the underlying depths of the conscious condition and the visionary and mystical paths.

Shamanic Messianism

In 1980 I had a mushroom vision that I would make a vision quest to Jerusalem in the Millennium if the world failed during the next twenty years to come to any real terms of protection for the future diversity of life on Earth. This preconfigured my last academic sabbatical in 1999-2000, to address the mass extinction of life at the hands of humankind and to perform a key rite of passage from the age of apocalypse to the sustainable age of the Tree of Life in the religious tradition. I conceived this not as a religious undertaking as such, but as a shamanic vision quest to the source of the Judeo-Christian religious imperative. In this I assumed the role of a spiritual innovator, a life-unfolding successor to the life-terminating mission of Yeshua's demise, consummating the violence of the apocalyptic tradition in the millennial transition to re-paradise the Earth.

I thus set out with a small group of two friends and my eldest son, to travel to the US and on to South America to make a transit of the Amazonian basin, filming the destruction of biodiversity and natural habitats. We circumnavigated Bolivia during the burning season and then proceeded to Cusco and down the Urubamba, and through the Pongo de Manique and the Ucayali, to Pucallpa, where we again partook of ayahuasca, then traversing through Iquitos to Manaus and back up the Madeira to the Pantanal and on to Rio.

After this, we made a journey to Jerusalem for the millennium, where we held a twelve day workshop on the sacred union of woman and man, consummating the apocalyptic epoch of triage and Armageddon, in reflowering the Earth as a living paradise, in the paradigm of the Tree of Life. The intention was not to change the world overnight, but to plant a seed for change in the form of performing rites of passage transforming the Judeo-Christian religious tradition, to conceptually bring this phase to a close in the closing circle of life of the planet, upon which we all depend in the advent of a global world culture. In the event, we held an overnight celebration of some hundred people on [Millennium Eve on Mount Scopus](#), in which my vigil partner and namesake, Jane King and I, pronounced the culmination of the apocalyptic paradigm in a revisioning of the Jubilee passage of Isaiah 61, which Jesus read to begin his mission in his home synagogue at Nazareth, in our case anointed in the sacred reunion of God and Gaia, as both a bridegroom and bride together. On the Epiphany, thirteen of us made a march from the ascension site on the Mount of Olives, down past the Garden of Gethsemane to the Vale of Kidron and to the Eastern wall's Gates of Mercy, mentioned in Ezekiel 44, currently filled with rubble by the Muslims in an attempt to physically prevent the return of the messiah, declaring the gates wide open, as in Isaiah 60, finally pronouncing the sacred marriage of the Song of Songs at the Western 'wailing', Wall. While there, the violin duet of the [Hymn to the Epoch](#) and the voices of participants in the celebration was included in the audio production. The entire vigil from Jerusalem to the Amazon is documented in the movie [Apocalypsia](#) on YouTube.

I had adopted the cognomen Dhushara. drawing attention to the paradox in Christian origins, in reflowering the Tree of Life for the future epoch of goodness the true nature of the Mashiach

actually is, even as Solomon is to the Shulamite in the Song of Songs. Dhushara is the Dionysian apotheosis of the old God of Nabatea, manifesting Yeshua's alter-persona, in his mission to transcend both the Hebrew and fertility traditions. This mixed metaphor is central to the spread of Christianity throughout the pagan world, to become a global religion, in effect bridging the Hebrew apocalyptic tradition with the backdrop of fertility worship that was dominant across the border in Nabatea's heyday in the same generation as Jesus, by extolling Jesus as a supernatural hero in the wider traditions of the Near East. The complementation of Israelite monotheism and the fertility worship of Nabatea is an important episode, which everyone needs to fully understand in interpreting Yeshua's mission as a transformative visionary, if dealing into a paradigm of religious and social violence, in the conflict between the perceived light and dark forces of good and evil.

John the Baptist was beheaded at Herodias' request after her daughter Salome danced the dance of the Seven Veils in front of Herod's generals. In respect of their pleasure he offered her even half his kingdom - a ritual invocation also seen in the Book of Esther's allegorical retelling of the same ritual sacrifice. This dance is the descent of Inanna-Ishtar to the underworld, stripped naked to the bone and is followed by the male sacrifice of Dumuzi also named Tammuz in the Bible. Herod and his generals were at Machaerus on the Nabatean border because Herod, Tetrarch of Galilee had rejected his previous wife, the princess of Nabatea, who had to escape in fear of her life, when Herod took his cousin Herodias, the wife of his brother Philip tetrarch of the Northern Kingdom. Herod was cursed by the Baptist for so doing, leading to his imprisonment and eventual death, with his head served up on a plate to Salome as her sacrificial reward. Herod was at Macherus because Nabatea which was ruled by a king and queen consort, Aretas and Shalquat, was preparing to go to war with Herod for threatening the life of their daughter.

The mission of Jesus is likewise set as a sacrificial context leading to his crucifixion. The Baptist baptises Jesus, who then embarks on a mission beginning with nearly being thrown off the cliffs of Nazareth for citing Namaan the Syrian and the Widow of Sidon as more faithful, in reading the Isaiah 61 passage in his home synagogue. This was a mission in which in which the Jews accused him of blasphemy, likening him to Beelzebub or Ba'al Zebul, the lord of flies, for practicing sorcery, including the Dionysian water into wine, provoking storms, walking on water, terrifying a herd of pigs and eventually claiming to bring Lazarus back from the dead. The Mishnah, the first written record of Jewish oral tradition notes "On the eve of the Passover they hanged Yeshu ... because he practiced sorcery and enticed and led Israel astray." All these features of Yeshua's mission, including his epiphany date, hark back to Dionysus, the dark God of altered states, who in the Nabatean heyday had taken over the older persona of Dhushara the Lord of Seir, the ancient land noted in Genesis. Dhushara, like Dionysus had a tragic mask that was supposed to confer immortal life on the believer. Dhushara was accompanied in Nabatea by three goddesses Manat, al-Lat and al-Uzza also mentioned later in the Quran.

Jesus continued to make a confluence between the fertility worship of Nabatea and the Israelite rural backdrop, on every high hill and under every green tree. He is supported in his mission by the women out of their very substance. He is anointed, not by a high priest as was Solomon, but to his doom by a woman Mary, who is also conflated with "a sinner", and he also dearly loved Martha, but told her that Mary had to play that good (ritual) part in the process. In the gnostic Gospel of Thomas, which predates many of the Synoptic gospel sayings, he is said likewise to

have come up on Salome's couch. His crucifixion becomes a multi-themed Dionysian passion play, with the Lazarus episode, turning the tables, performing the parade of the Palm King, passing the Sop in a ritual role to Judas, then becoming a sacrifice overlooked by the women of Galilee but cursing the women of Jerusalem, set at nought by the Roman Saturnalia and condemned to the Cross. The risen Jesus is first seen by Magdalen after harrowing Hell for the three days of the dark moon. The crucifixion thus becomes a triple tragedy, insurrection to the Romans, blasphemy to the Jews, and the male sacrifice of the anointed king in the fertility tradition of the descent. His genealogy in Matthew likewise cites four 'fallen' women, Tamar, Ruth, Rachab and Bathsheba, with Mary likewise adopted by Joseph as she was with child.

This vigil was conceived as a rite of passage that could be recalled later in the cultural record as a key transformative celebration coming ahead of its time and as an affirmation of the idea of an archetypal throwing the covers off reality in the human collective consciousness that the word apocalypse or unveiling actually means - a culmination of the endless future shock of the Fall from Eden, which is more fundamentally a fall from gatherer-hunter paradise into the apocalyptic wars and rumours of war, in the vying of cultures and religions through the ages, up to the scientific revolution, and the messianic principle as a manifestation of the heroic quest spanning Jungian views of the collective consciousness also expressed in Joseph Campbell's work. The time for this is now with the closing circle of the biosphere subject to human impact and weapons of nuclear mass destruction being even more apocalyptically a turning point in Earth's history than the time of Jesus and the ensuing siege and fall of Jerusalem, which killed an estimated 1.1 million people, precipitating the Jewish diaspora.

On my return journey, I visited the Kali temples of Kathmandu and Varanasi to pay my respects to the Tantric tradition of the sacred union of Shakti and Shiva.

Sexual Paradox: Reproductive Conflict and Human Emergence

Following this episode I departed the religious tradition, and became a severe [critic of religious fallacies](#), especially religious violence and the repression of women throughout the patriarchal epoch. I had come to realize that female reproductive choice, which had been repressed by the patriarchs for the last four to ten thousand years, was key to the emergence of human super-intelligence and also epitomised the best features in human virtue, from astute mate choice, classification of plants and superior social intelligence and articulacy in women to skilled hunting, good story telling and resourceful parental husbanding in men. I coauthored with my life partner Christine "[Sexual Paradox: Complementarity, Reproductive Conflict and Human Emergence](#)" delineating these ideas.

Only three percent of mammals are socially monogamous because females give birth to life young, so their parenting investment is much greater and males tend to focus instead on fertilization. Humans are at a biological extreme of mammals because human pregnancy is a particularly huge and risky investment for a woman making her social vulnerable, carrying accentuated risk of death in childbirth, years of breast feeding and infant care and long years of child rearing, the slow development of human children involves. This is complemented by mammalian XY chromosome inheritance providing a testing ground for male unique X

chromosome inheritance, while the female XX becomes a somatic chimera except in the germ line leading to the ova.

Sexual paradox is the prisoners dilemma of each human sex running, while "standing still" in a Red Queen evolutionary race with the other sex, in which neither sex's reproductive strategy has had the complete upper hand during our evolutionary emergence, with mutual mate choice, necessarily biased on the one hand by the evolutionary necessity for astute female reproductive choice negated in the last ten thousand years by attempts at patriarchal dominance to repress it. The book and subsequent research in the electronic version thus details both human evolution and the emergence of culture and the fallout, from the birth of agriculture and animal husbandry, leading to urbanization and the reproductive domination by patriarchal imperatives in culture and religion.

The full impact of this became borne out, when comparative research of changes in mitochondrial and Y-chromosome DNA diversity showed up a crash in Y-chromosome diversity consistent with the reproductive sex ratio declining from a natural two females to each reproducing male, due to higher variance in male reproductive success since all females can in principle become pregnant, to seventeen females to one reproducing male under the agricultural overlords, thus simultaneously preventing female reproductive choice and eliminating most males from the reproductive gene pool.

Consciousness, Chaos and Quantum Reality

Complementing this I continued to author the Dhushara Research site dhushara.com, focused on bringing these themes together with a real time research description of reality of the universe in terms of [biocosmology](#), the [evolutionary tree of life](#), [quantum reality](#) and the [neuroscience of consciousness](#), whose activities continue to be ongoing, updated daily as new research is published.

I made a return exploration of the new generation of synthetic psychotropic agents, including the benzyphenylethylamine psychedelics, MDMA or ecstasy, the dissociative anesthetic ketamine and a variety of synthetic cannabinoids and compiled a research review of the current state of [the science of entheogens](#) from all sources.

At the same time I researched all the developments in neuroscience pertaining to how the brain might be able to respond to quantum phenomena, especially through the sensitivity of chaotic systems to arbitrarily small perturbations due to the notorious butterfly effect - that a butterfly's eddy could become the kernel of a hurricane if the surrounding weather is in a state of chaotic sensitivity.

I have also maintained an ongoing genetic description of the [evolutionary tree of life](#) using source research of all the genetic trees so far discovered to provide a comprehensive overview for other researchers bringing the whole picture together, complementing this with real time reviews of research progress in [biochemical origins of life](#) in the universe.

Occasional circumstances also briefly drew me back into the apocalyptic tradition. About a month before the 9-11 attack on the World Trade Center I wrote the lyrics and later produced the [song of the biosphere](#), and watched in uncanny horror live as the events unfolded on the BBC news. Several of the lines were prescient enough to appear prophetic.

This complements other prescient experiences. My life has been interspersed with sporadic instances of precognition, particularly in dreams. In the first, back when I was a student in England, having skeptically read J W Dunne's "Experiment with Time", I had a double nightmare that I was being hideously stung. I told my wife about it when she woke to feed our infant daughter and then, about an hour later was stung wide awake after she later opened the bedroom window and a wasp flew in, so the dream was reported well before the actual event took place.

This experience turned my awareness around full circle, from a classical science presumption of physical causality, with experiences such as prescience judged to be a contradictory illusion, to an appreciation that anticipation in real time may be the ultimate basis of consciousness and explain how it evolved. Consciousness, even with a brain having some 10^{10} neurons and 10^{15} synapses, can only manage a digit span of about seven digits and, apart from a few savants, is a lousy calculator. But consciousness excels at the computationally intractable problems of the open environment, where it is the key to being able to survive under surprise attack by a predator and make complex assessments about survival in real time, where a computer might sit stranded with computational overload.

This suggests that consciousness may be a form of real-time anticipation discovered by excitable cells. All living cells are ultimately powered by electrochemical energy transport of electrons and ions in respiration, photosynthesis and membrane excitability. Chaotic excitation provides the cell with a direct sense of external environmental changes through sensitive dependence on external conditions, a version of the butterfly effect.

Multicelled animals have evolved excitable brains, still modulated by the same sappy neurochemical transmitters that single celled animals use for social signaling. This animals found a ready basis in chaotic neuro-excitability for forming an active real-time anticipatory internal model of the environment and this became the basis for the evolution of consciousness. We can see evidence for this in the broad spectrum edge-of-chaos dynamics of the brain's EEG, and in the way a transition from high energy chaos to explore all possibilities can be utilized in a phase transition to the solution.

There is also evidence in the brain that very small instabilities at the synapse level can become amplified in a butterfly effect phenomenon called stochastic resonance into whole neurosystem excitations. Thus it is possible for the brain when poised at a critical knife-edge to amplify effects of uncertainty down to the quantum level of individual molecules and ion channels.

The brain also appears to use phase coherence in its global excitations to distinguish coherent phenomena which become the content of conscious attention from the ground swell of incoherent noise and out of phase local processing at the subconscious level. Phase beats are likewise the foundation of the process defining quantum uncertainty, in which energy and

frequency are equivalent and a certain amount of time is required at a certain frequency to count the wave beats of a quantum thus making it impossible to define the energy and time of a quantum within the limits of uncertainty.

Since the discovery of quantum reality, we know that the foundation units of the universe are quanta, which have both discrete particle and continuous wave properties at the same time. Quantum uncertainty means the universe is not in principle predictable, except in statistical terms, when the same situation is repeated many times. We also know that, between particle creation and absorption, the wave function is a product of both its boundary conditions and so is sensitive to its own future in a kind of space-time handshaking. Particles which become entangled by entering the same wave function also display instantaneous correlations which can be revealed when either particle is sampled, which likewise handshake between past and future. The idea that experiential consciousness is an anticipatory model of reality leads directly to a basis for the existence of free-will. The physical process is a chaotic one involving quantum uncertainty at the molecular level so the objective physical systems outcome is uncertain. A conscious experience or decision arises from a transition from chaos in which the outcome is uncertain to a resulting outcome. Consciousness thus appears as a form of quantum computer drawing from the entanglements of uncertainty the history-making outcome.

This ties in with a controversial aspect of quantum physics demonstrated in the cat paradox. Quantum reality is always a superposition of possibilities - the cat is both dead and alive with differing probabilities - but the conscious observer finds it is actually alive or dead, in each case collapsing the quantum superposition to just one of the two. In a sense the entire process of history being formed around us is a huge chain of collapses of these parallel multiverses into the line of history we experience in the arrow of time.

In this view, consciousness, as a complementary principle, plays a central formative role in the evolution of the physical universe.

Resurrection and Resplendence

A couple of years ago I had a form of a near death experience. I was riding my push bike at dusk. a thing I do to keep fit, rather than running after a serious accident in Ecuador. I had been mugged in Quito for my camera and thrown in front of a bus that hit me full on and then did a run, backing off and driving away leaving me lying on the road with a femur crushed at the hip, requiring an operation to insert a big pin in my hip leaving me on crutches for the rest of a 20 country journey through Colombia, Central America, Mexico, the US, Europe, Jordan, Israel and India.

The next thing I knew was walking in the door of our house saying "What has happened to me?" - to be greeted by Christine's horrified face. I looked as if I looked like I had been hit by a train and thought I had been systematically beaten up all over again. My front teeth were knocked out and my left eye was swollen tight shut, with a large glancing wound across my forehead. On walking back out to the garage, I found the doors covered in blood and my bloodied bicycle and realized I had come off and hit the pavement without a helmet somewhere. Christine rushed me

off to accident and emergency, where a couple of hours later I recalled the exact spot where I had fallen, subsequently pushing my mangled bike a mile or so across the city in the dark in a coma, of which I still have no recollection. Fortunately I neither had a serious brain bleed or any subsequent signs of neurological damage.

This threw me back into the consequences of my annihilation. What was it that I should have done before I was snuffed off the face of the Earth? This was for me a timely reaffirmation of my life mission and I composed a [resurrection song](#) to make the fact clear.

The answer to this existential crisis was to reveal the concept of resplendence - the compassionate consciousness of the universe shining forth brightly. Serendipitously I found the domain [resplendence.org](#) was still free, which I duly registered and set up the resplendence site as a web domain fertilizing the idea of resplendence as a biosphere regeneration principle based on, complementing scientific knowledge with a new subjective cosmological world view to transcend religion, replacing the imperative bondage of *religio* "to bind" with *resplendere* "to shine brightly" or "shine again".

The introduction of consciousness back into the cosmic equation completely changes our view of the universe, from a cauldron of annihilating forces, doomed to wipe us all out in the sun becoming a red giant or later in the universal heat death, instead into an unveiling of reality through the agency of the conscious awareness of the biota.

In this unveiling, nature is revealed as pivotal in our duty of care. We arise as incarnate conscious sentient beings in nature by evolution, through sexual recombination and fertility. We cannot live without natural food and the atmosphere provided by photosynthetic plants. Complex organisms could not have evolved without sexuality and the endless evolutionary variety that sexual recombination provides. Our viability as species and of all species depends on preserving the resilience of the biosphere, both from human impacts and natural causes such as asteroid impact and supernovas. Alongside this no other human activity, belief, or hope has any real significance. The three key sacred principles are thus [consciousness](#), [sexuality](#) and [biodiversity](#). In turn this gives all of us as conscious beings a place in the unveiling of the cosmic process, through our consciousness and free-will as sentient beings, while we are alive. Also we know in our heart of hearts that each of us is conscious in the same way. We are each the receptacle of the principle that enables the brain to support consciousness, so as we descend into the meditative reality, we are each one instance of an endlessly reincarnating resonance with collective consciousness.

Trapped in the mortal coil, we can easily become drawn into escaping into self-oriented egotism, but the realities of transient life in the biological realm mean we have to come to terms with the fact that the only things of any validity we can spend our time on are contributing to the unfolding of consciousness in the universe through the perennial immortality of the diversity of life.

We thus need to respect nature and sexuality, for in sex, we as a species remain immortal, although mortal as individual organisms. Sex enabled complex animals with conscious brains to evolve, so it must needs be respected as sacred to conscious existence, just as nature and its

diversity is sacred as the manifestation of biological complexity and consciousness in the physical universe.

In this process, we become as the gods. That is, the living biota are the receptacle of cosmic consciousness, which is the holy 'ghost in the machine' of the universe. And even when the universe comes to an end in the heat death, or big crunch, long after all life has ceased, space-time remains eternal and the conscious flowering of the biota on the equator of the universe in cosmic space-time, is its consummation, its fulfillment and its *raison d'etre*. This is the only way the conscious universe can come about, as a integrative consummation of the forces of nature, mid-way through the universe's flight.