

The *Cortesian* Bond:
Part II: Attunements & Principles

by
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Cortesian consciousness celebrates a new vision and voice toward life. It holds an Earthview/Lifeview operating from a nucleus of deep respect, noble courtesy, and abiding reverence within reciprocal relationship. As pointed out in Part I of this series, this ancient French word, ***Cortesia***, may indeed be the sacred sustainable chalice from which to pour forth our essential need to serve life (and be served by life) with restored dignity, honor, trust, and sincere devotion. As such, ***Cortesia*** may provide the overarching matrix to which our human behaviors and desires bond, and from which all our new age movements emerge and evolve. It may also provide a more biocentric, rather than exclusively homocentric, way to view all of life on Earth.

I have suggested that perhaps the greatest human need is presently centered around genuine relatedness and relationship: a need to connect deeply with life in some way that allows dignity and caring respect to be restored and regenerated. This is also the need of Earth and all Her natural species, and allows a reciprocal relationship of reverence to be honored between humans and nature. What we are talking about here is the substance of bonding, and ***Cortesia*** may be that metaphoric matrix in which the world may bond, for in its nucleus of respect, courtesy, and reverence lies a potential source of possibility for life to evolve, a source of psychic/social/physical/biological/spiritual energy, and a safe place/ideal within which to experience life. In this short essay, I want to dive deeper into this ***Cortesian*** bond and briefly explore what may be called its bonding principles and attunements, those foundations at ***Cortesia's*** core which empower expressions of respect, courtesy, and reverence, expressions of what may be called the ***Cortesian Self***.

Bonding Principles

I. Reverence Toward the Matrix. Life is filled with many types of matrices which are a source (context) of possibility, energy, and exploration. Obvious examples are one's mother, father, family, spiritual orientation, work, Earth, nature, and so on. Most of us would agree that more often than not we do not feel a deep resonating connection with most sources of our life. However, when we feel a great yearning to connect deeply *at a conscious level of will and desire* with some aspect of life, *that* is when we seek to bond with a life matrix that affirms and resonates our existence, and in turn receives our own sense of awe and

wonder toward it. A **Cortesian** bond, therefore, is predicated upon respecting and revering a life-affirming, life-enhancing matrix. The need today to re-connect with a living instead of machine-like Earth, as Gaia, is a clear example of bonding with a matrix, and to do so with a **Cortesian** consciousness and conscience. Our contemporary need to bond to a vital spirited expression of love is yet another example of a matrix worthy of reverence. For love is a haven, a source of possibility, a source of energy; a teacher for one's Self and the Self's of others. Similarly, a young child, the face of a wildflower, a beautiful song, a tidepool or passing cloud, each may be a reverential matrix in their own contextual power to evoke **Cortesian** relationships.

What are we really saying here? Any matrix is a sub-system of life in its own right. Each system is finely laced with many points of view, like a web with many strands. These systems become our micro-models for relating to all of life. Thus, we are given opportunities everyday to bond in little ways, with little tokens of courteous respect. The **Cortesian** premise is that consciously touching any one strand with heart reverence sets not only that sub-system into harmonic vibration, but it echoes throughout every other type of matrix in the great web of life. An act of respect, courtesy, and reverence, therefore, is a significant gesture toward bonding. An act of disrespect toward any aspect of a matrix is a significant gesture toward breaking or separating that bond. Matrices, in short, exist merely as types of teachers which remind us of their role as sources of possibility, energy, and security for our good thoughts and deeds, or our unwise thoughts and actions.

II. Importance of the Context. A conscientious bonding to life evokes a powerful and creative context for responsibility. This context for responsibility emerges out of the realization that the space of one's Self is co-shared and co-created with the Selves of other humans or systems in a reciprocal relationship. The creation of a new **Cortesian** context for viewing and relating to life, therefore, is by its act the creation of a new transpersonal sense of Self filled with "response-ability." This is the power, for example, behind people's new bonding to nature, and to a specific place or natural phenomenon, such as a piece of land or an old growth forest. The old context of the human's needs overriding the needs of nature are transformed into a deeper bonding context --- a new alignment of a biotic community of Selves interrelating from a common purpose underwritten by caring respect and reverence. Certainly this is the type of consciousness behind an individual believing "I am part of the rainforest, the whales, the Earth, the starving children recently emerged into consciousness and protecting myself."

In a similar way, people are striving to create a new context for relationships. The high incidence today of divorce/separation speaks to the broken bond of relationships. Referring to heterosexual relationships, the old contextual notion of male-female roles is

being challenged and transformed into a deeper respectful context. This new bonding context seeks gylanic (male-female linking) friendship/partnership and responsibility beyond obvious male-female differences. It recognizes that the whole essence of each person's Self is in fact the complement of male-female attributes, either latent or manifested consciously in the relationship. This bonding context also places a deep value on commitment --- a reciprocal responsibility to the autonomy of the relationship as its own unique Self without any felt sense of delimitation to individual sovereignty.

These are but two examples of shifting of context in which we are viewing life today, from an old worldview of egocentricity and selfishness to a **Cortesian** lifeview that respects the autonomy of all the actors in life's drama.

III. Importance of Harmonic Attunement. When an individual thinks "I want an Earth that is healthy, a world full of peace, and a heart filled with love," they have initiated a caring relationship between their heart and mind. They have activated a process Rudolf Steiner has called "heart thinking" — committing ourselves to build a bridge between our mind's intellect and our heart's emotion so that we think, feel, and act out of our full humanity. When an individual asks, "How can I serve toward the well-being of life on this planet, in whatever form it presents itself?" they are consciously seeking to bond their "thinking heart" of Self with the Self of others.

This act toward harmonic attunement is a **Cortesian** gesture of significant bonding impact. The suggestion is that an alignment of heart/mind energies within one's Self is a precondition for aligning with the energies of other species or natural events. The heart/mind develops a magnetic matrix the energy of which moves into other matrices aiding in or commingling with their alignment. This is the power, for example, of a person who is able to develop a trustworthy and respectful relationship with animals, especially wild ones. But it is also the power of a mate giving grace to the errors of a spouse, thereby reaffirming a deeper sense of love and trust and service.

Harmonic attunement is an important bonding principle in our **Cortesian** Earthview/Lifeview. It allows the instrument of Self to be strummed with reverence by the psychical and physical self of others.

IV. Importance of Nurturing the Ground Consciousness. The **Cortesian** visionary deepens their bond to life by keeping the indwelling Spirit of everything in focus, and honoring it with thoughts and behaviors of respect and reverence. This Ground Consciousness is an ancient perennial philosophy (a metaphysical philosophy of major Eastern religions, native Indian cultures, and certain Western sages and mystics), one which recognizes that all beings are really one as this essence of Oneness pours forth from the

Ultimate Oneness or Great Spirit. The 15th century mystic Kabir speaks of this Spirit as "The Guest," the Naskapi Indians of the forests of the Labrador Peninsula, as Jung has well pointed out, refer to an "inner companion" whom is called "My Friend."

The concept of Guest or Friend has profound practical appeal in **Cortesian** consciousness. One strives to consciously nurture this great Friend/Guest existing in every life form, whether animate or inanimate. For the **Cortesian** steward, such nurturance and respect is the result of a dramatic shift of context toward life. This new context, as we have seen earlier, breathes new life into old inaccurate views of an inanimate, object-oriented, mechanical and therefore mindless world of nature. It also reconnects us with the innately compassionate side of human nature that I daresay houses the Friend/Guest in our thinking heart. When we are sincerely devoted to nurturing that great Force, we are truly following the **Cortesian** voice that dwells deep within the beingness of everything that exists.

These are four key bonding principles which I believe permeate a **Cortesian** relationship to life. As aspects of peoples' conscious search for significance in life, these bonding principles are like doors to an inner awareness, an inner striving for control. Each would seem to call up a personal empowerment of Self in which the heart and mind are working together to respect, honor, and revere both life and the Creative Force behind life. By virtue of his or her inner transformative yearning and effort, the **Cortesian** visionary has become conscious of seven attuning voices that speak to his/her conscience. Let us now briefly explore these attunements.

Attunement 1: Recognition of Reciprocal Courtesy in Relationships. The key element of this attunement is the affirmation of relatedness within relationship. This relatedness has to do with recognizing the necessity for reciprocal courtesy as a function of inherent rights, privileges, duties, even gifts that are important parts of a bonded relationship. Reciprocal courtesy is the foundation of a form of moral ethics which has roots in ancient tribal and native cultures, Eastern mysticism, even the teachings of Jesus Christ, Gandhi, and others. To accept this attunement of **Cortesian** consciousness would find the demonstration of reverence in all aspects of life. One would revere, for example, a native culture's bonded relationship to its land and geographical region as the source of and tether to its spiritual and moral integrity. Out of an act of noble courtesy, this attunement would not consider breaking the bond between a culture's relationship to its heritage and sense of place. Similarly, a particular animal or plant species would be revered for its bonded relationship to its environment and ecosystem. This bond should not be broken by any human's wanton greed. In both these instances (and many other can be suggested), the reciprocal relationship allows the **Cortesian** steward to become receptive to the "teacher" quality of that native culture,

human being, animal, plant, or other natural phenomenon. It allows a reciprocal interaction, an exchange or borrowing, to take place between two living presences, instead of insensitive or selfish exploitation on behalf of just one entity.

Attunement 2: Recognition of Unconditional Service. This attunement recognizes unconditionality to be the highest motive in giving of oneself. In this unconditionality of reverence and respect toward the human and natural world, there is a sharing/giving of one's energy in the spirit of informed need and cooperation. To accept this attunement of consciousness would find a person, for example, compassionately extending both hands to be of service in an act of unselfish motivation. This attunement forms the basis of a **Cortesian** ethics which see service offered in its restorative, regenerative, and sustainable roles, and whether these roles are extended to human, natural, or spiritual worlds. (These service roles will be more extensively explored in Parts III and IV of this series).

Attunement 3: Recognition of Humility, Modesty, and Frugality. This attunement establishes an ethic of conscience echoed in such familiar adages as "love (i.e. respect) thy neighbor," "cause no unnecessary harm" (as promoted in a Gandhian philosophy of *ahimsa*) or in the simple koan of "simple in means, rich in ends." I like to think of this attunement as that of the silent voice within which says "borrow as an honorable guest, share as an honorable host." It is this consciousness that leads one to actions that are centered in knowledge of the modesty of both human and natural needs necessary to maintain the delicate equilibrium and balance of relationships within the web of life. Such noble behavior recognizes that those with a higher awareness of power in personal will (we are especially talking about humans here) should be most aware of the effects of their actions upon others. This attunement acknowledges that all life forms serve in their broad or limited range of capacity/uniqueness in the "court" of Earth. Humans are not the jewel in the crown of an evolutionary hierarchy, and neither do humans rule this Earthly court. Indeed, the very laws of nature (of which humanity is only a small part) seem to address this **Cortesian** attunement in that artistry, thrift, compassion, and cooperation are the necessary behaviors to ensure a sustainable Earth.

Attunement 4: Recognition of Interdependency. This attunement recognizes that all life forms are essentially linked in an interdependent relationship. Known as the First Law of Ecology but also as a perennial truth known throughout all ages and native cultures, this attunement calls for the realization that all life is bonded and linked together in an intricate holographic web. Each part or strand of nature and humanity is a significant force within a pattern that connects all other natural and human forces. A cognition of this attunement

motivates one to further appreciate the integrity of reverence as shown through reciprocal courtesy, unconditional service, and humility, modest, and frugality. As our thinking heart tells us, we are bonded and linked to each other and to nature more than what the eyes of flesh and reason behold.

Attunement 5: Recognition of Breadth & Balance within Finitude. A *Cortesian* consciousness toward this attunement accepts the breadth and balance that life affords within finite limits. Breadth and balance basically speak to the Second Law of Ecology, where stability (the balance inherent in unity, security, harmony, togetherness) is dependent upon diversity (breadth and complexity). Finite limits speaks to the Third Law of Ecology where all resources (food, water, air, minerals, energy) are finite, therefore there are limits to the growth of all living systems, including human cultures. Taken together, these concepts suggest that respect must be given to both diversity and fragileness. That is, more complex natural systems (i.e. rainforests, old growth forests) or cultures (i.e. industrial nations) may be more stable than more simple ones (i.e. the arctic tundra or aboriginal or native cultures). This also may depict the state of human relationships or personal wellness, where diversity of interests and health-related activities create a more stable lifestyle that can cope with sudden losses or changes. Yet in each instance, a simple natural or human system/lifestyle should be allowed to experience its own unique type of stability and diversity, if it so chooses or if wisdom dictates that no other alternative is in its overall best interests.

Attunement 6: Recognition of Sense of Place. The attunement to a sense of place plays a key role in developing a human and environmental ecological framework. A sense of place is a deep dignifying component of life, be it for human, animal, plant, or any other object. A sense of place is the hallowed tilth in which to root a relationship to another human being, culture, or species of nature. On a macro level, Earth can be viewed as a household in which humanity is seeking to understand its wisdom and find a sense of place in it. But the *Cortesian* visionary also recognizes that s/he travels within, without, and among the micro-households of other cultures, plants, animal species, and natural phenomena. What is revered and respected is the fact that everything has its inherently wise and intuitive sense of place: where it belongs and how/why it must bond and evolve within the right/natural order of things and relationships in that place. Place ultimately is the key matrix and context in which to bond with harmonic attunement and to nurture a relationship with a Creator behind all creation.

Attunement 7: Recognition of Opportunity for Self-realization. This seventh *Cortesian* attunement recognizes the essential need for every life form to evolve toward its

maximizing potential, often called Self-realization or individuation. The **Cortesian** steward accepts the challenge in determining the function and reason for a life form to be on Earth, and affirms that everything has an equal right to come to that realization itself, if possible, through its own life journey. The **Cortesian** visionary may wisely serve toward this end with a noble and humble consciousness and conscience.

In summary, a consciousness of reverence --- even the slightest contemplative illumination of such a consciousness --- finds these attunements inseparably linked together, forming a Earthview/Lifeview matrix of powerfully compassionate quality. The beauty for an individual or culture lies in the realization that to experience just one attunement sets into motion the entire web of **Cortesian** reverence and consciousness for that individual or culture or natural system. The experiential effects of the thinking heart bonded in heart feeling and head wisdom are innately additive: The **Cortesian** traveler finds him/herself not only touching but being touched in reverence, and the other attunements align eventually in harmonic entrainment. In a final consideration, remember that *trying genuinely* to relate to others with respect, courtesy, and reverence, is perhaps as a gesture the significant difference between merely feeling peace within ones self or feeling peace within all others whom one meets. In Part III of this series we will explore how this trying genuinely shows itself in the **Cortesian** concept of *reverencing the soul*. In the final Part IV, we will discuss the **Cortesian** concept of *reverencing the Earth*.

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