

**Aristo Tacoma**

**Art of Leadership**

**Volume 1**

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## CHAPTER 1

**LEADERSHIP: DEFINITION and why self-understanding is essential**

**Awaken and return to your senses [...]**

**--Marcus Aurelius,  
philosopher and, in a period, Roman Emperor,  
from a text that is probably written ca AD 179**

**I think leadership is about getting high aims to be achieved despite the fluctuations of minor concerns, of which there may be few or many, and in some cases in the context of challenges. The leadership concerns a group of people for whom one has a guiding or administrative role--**

a couple or a handful, or a team of a dozen or more, or a whole geographical place or even set of places with their populations.

Everywhere when there is enthusiasm things orchestrate themselves easily, apparently effortlessly, and fast, when there are good enough skills and meaningful aims as part of the situation. Leaders must not only sail on enthusiasm but also relate to the many other feelings, and do so with understanding; the eminent leader has great self-understanding also great capacity for understanding others and make full use of this understanding.

This book is a series of meditations in which the self-understanding & understanding of others, also through that self-understanding, are encouraged, and nourished, and strengthened, for those who are in leadership positions.

## CHAPTER 2

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I think musicality is showing human beings at the best. The musical form of laughter, the laughter that emanates from the harmonious, playful, sincere mood, goes together with insights, intelligence and learning, and readiness to act greatly and to enact beauty in action.

Abstractly one may say, "such and such person ought to be grateful and therefore harmonious!" The human being is a little more complex than that!

Gratitude may be a perennial mantra, a timeless concept of wisdom worthy of contemplation--also as a repeated word in one's own mind--but it is not something that can be forced on a person, obviously; and even a person of great integrity and wisdom may find it hard to feel that which is objectively the fact, namely that things are good when they are good, and that tranquil happiness bought' to be the state of mind.

The state of mind is like a flower, to some extent; it needs a caressing of just the right amount of light and heat--the light and heat of wise words and tranquility--

to blossom in the sense of that peaceful tranquility and sense of goodness that is the source of health, wholeness, healing and spectacularly beautiful action. Sexuality can be intensely part of it but sexuality can become an external action when not coupled with the time given to meditation on pure order for the sake of order and beauty and the love of beauty in the essential sense.

In such meditation, the angelic visions speak to all of a sincere heart, and these angelic visions are reflected in how a healthy child may unfold as if the pure concept of what is inherently her form, showing something beyond our present culture and its type of personalities. That is not to say exactly that a child is divine but it is to say that there is a sense of cosmic beauty, or, if you like, divine beauty, that one can catch as if a photon of through the unexpected radiance of such as the smile of a child.

It is through the knowing deep inside one's heart of how the glimpses of beauty of material form reflects concepts of beauty beyond manifest human thought in such situations, that also beauty is more fully experienced in adults; and this beauty, in some contexts, naturally also is sexual. That sexuality cannot be put into a scheme nor can the ideals of a cultural thought about beauty be said to equate the higher forms of beauty. But it is true that every successful company logo, every fashionable feature of any culture worth being inspired by, every attraction of dances, and of things like texts and machines and abstract sculptures and pieces of clothes and what not, are all so to speak expressions of the same fountain of beauty that the child partakes in, when at her most harmonious.

This beauty is not one type only; it is not the same as one easily listable set of so-called ideals; it is all more subtle than that, more elusive for manifest human thought, more, perhaps, exotic than human thought--at least of the kind of thought used by some to gain certain types of results sexually or as beautiful fashion.

To listen in to the beauty beyond thought one must have a sense of the musicality of the moment, and in how it unfolds beyond simple control; and that is also called 'synchronicity'. Here, movement may be more important than sharply defined position; but sometimes sharply defined position can be what it is about; and there are other such complementarities as well.

Can beauty forms be listed at all? Perhaps, in a way, yes, but by the family of concepts; or the groupings of lofty perceptions--not as a simplistic scheme. These forms of beauty--I intuit three of them--are deeply related, like sisters. They are each sensual, shining, smooth, and with a great of dance and elongated slender grace. But one takes the form of a fierceness, such as a divine form of Pallas Athene; another takes the form of pureness, such as a divine form of Aphrodite; and another takes the form of harmony, as the most caring of consorts of the King of

gods, Zeus.

Aphrodite's beauty I call Lisa, and Pallas Athene's beauty I call Athina, and the harmony of consorts of the king of gods, Zeus, I call Helena; and by the three letters of Lisa, Athina and Helena, L.A.H., I sense a sublime mantra. That is my intuition, or, if you wish, religion, and I claim that the greatest of leaders must be with me in this--not, perhaps, as a dogma, but as a recurrent good intuition that I have found fruitful and effortlessly true without requiring harsh repetition.

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While at times incessant activity and pressure do have a role, even a great and positive role, the foundation must involve much sleep, rest and quietude, and time for cleanliness, bathing, showering, and for exercises, indoors and outdoors, also tantric exercises, and space for quality meals with rich nutrients of all the right types, in addition to time for meditation, reading, writing, and artistic unfoldment. For incessant expressive activity requires the foundation of much harmony and energy, and while it dissipates this energy it also feeds into it, given that the cycle of tranquility and recreation in leisure returns.

A leader who is engaging in furious activity must recognize this need for rest and thus retain harmonious radiance relative to others. The solution is to turn inwards and to turn to energizing rest and recreation. There, intuitions as how to act rightly are recreated.

A good leader cultivates a companionship with each, but also encourages that there is a loyal bond to the leader when there is on-going action; this loyal bond has in it room for dialogue when there is a solitary pause from action, in which quiet conversation can take place. In the midst of action, the wholeness of a group acting on behalf of a leader has a priority over personal possible disagreements. It also means that while opinions can be expressed, especially when there is a situation that is particularly tranquil and peaceful, it is the recognition in the group that the responsibility for decisions is on the leader and the responsibility of carrying them out is according to how the leader delegates the actions according to his or her decisions. This is the general format of leadership, whether the group is small or big, hierarchical or networking or organized in some other way. The leader must find ways to contribute to the renewed understanding of the role of the leader in the group, and the group, being composed of individuals who are in change, is naturally in change itself. By the harmonious integrity of the leader, the group will perform harmoniously.

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It isn't very meaningful to command others to have enthusiasm as if it were their duty; however it does make sense for a leader to look at ways in which enthusiasm for the working goals can be meaningfully nourished. People are diverse in their minds and over time the variations are even more pronounced; a single reward like money can act to create enthusiasm in some, at some times, and at other times it is merely one of several components that are necessary, or it isn't even necessary. Enthusiasm typically goes together with partially unspoken goals and a sense of possible fulfilment of these; these goals may or may not be meaningful; the sense of doubt over such goals or that they are fulfilled by some course of action may come in and quietly stem any enthusiasm that might otherwise easily have been there. It is in such contexts that the leader must have creative intelligence, he or she must call forth intuition, suggest ways of thinking about the work, or carrying it out, that unleash the wanted energy of action; and one of the things that may help unleash it in some contexts is dialogue. However there are limits how much dialogue over work goals can make sense; at some point a leader must say something like --I have listened, but now the work must go on.

The dialogue can however open for other themes to be explored in a worthwhile manner, in which the leader, as a human being who presumably have wisdom, can offer a participation in insight-sharing.

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When a task isn't inspiring due to its typical goal, find other tasks, that are lights on the path ahead, to focus on. Ultimately, there is only one general shape to the truly inspiring tasks, and that is variation in beauty, on the foundation of harmony and health. The variation in beauty means: it has surprising features. Beauty as concept is infinite: it cannot be put in a cage. The foundation of harmony and health is a necessary but not sufficient condition for the true experience of beauty. And the experience of beauty is love.

Knowing this to be the motor of human activity at an essential level is the way for a leader to come to grips with the many personalities he or she is leading.

## CHAPTER 3

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A leader can only exert a moderate influence and cannot meaningfully promise or deliver 'happiness'. The state of happiness can be stimulated by circumstances full of interesting potentials, but its foundation is in each individual, in his or her own meditation and exercise and rebuilding of a sense of faith in beauty, in the re-surg-ing of beauty, in the congratulations of beauty, and celebration of beauty, without clinging to the idea that any particular manifestation of beauty in humanity is "permanent". Beauty doesn't have to be permanent to be congratulated and celebrated. To rejoice in beauty, perhaps in the sense of sex, isn't necessarily tied up to a promise to keep on rejoicing that beauty into the future.

At the same time as beauty doesn't have to linger on, in its exact form, into the future, there is always a sense of some future about any genuine beauty. Beauty carries with it a wave of good order and potential to act well.

A leader has to regenerate a sense of faith in that which goes beyond all manifest reality, the beauty at the core, unfolding and pushing on all reality. By having that foundation and clarity in own being, the leader is more or less unruffled by events, and can have an enthusiasm to share with all good people.

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There are two aspects of self-leadership, and leadership, that more or less go hand in hand, and in a kind of formula-fashion, or slogan fashion, they can be summarized like:

walk the talk

talk the walk

To walk the talk is something that happens in a way rather effortlessly: how people are talking to themselves, and to one another, strongly influence the flow of feelings, and that in turn influences 'the walk' ie, the action.

To 'talk the walk' is a prescriptive idea, more than a descriptive idea: it says, do please engage in talking the way you wish the walking to be done; or, in other words, do please engage in re-affirming, by good creative use of words, how you wish action and feeling to be amongst us.

It is of importance to recognize the value of leisure and exercise, as well as free-walking for the benefit of ease of being, health of body, tranquility and clarity of the mind, in order to let these actions, of talking the



walk and walking the talk, have an effect in depth. They cannot be just put into a hasty stressful schedule. They must be sort of granted space to blossom, like a flower that is set apart from the others, and given extra water, and ready access to sunlight.

When it comes to making affirmations--positive repeated statements about ideal feelings to nurture, ideal approaches to action and communication, ideal ways of moving and relating to one another, ideal attitudes and beliefs to nurture in mind, and so on--it is obviously an art to create good such statements, but it is also a type of activity that can never be considered final. The very creativeness, the newness, of affirmations are part of what enables affirmations to work at all--and that includes getting core affirmations to work. We can call the affirmations that are most obviously essential and correct for 'core' affirmations, and perhaps they are stable; but affirmations must also be made on the spur of the moment, to fit and relate to the mind and the moment, the feelings and the relationships; and the conjunction of core affirmations with new suitable creatively intelligently formulated affirmations is necessary as mental energy--or as "super-model" or "q-field" we might say, in my own theory--to get them to work at all.

Beyond the question of affirmation is the question of rightness, or righteousness of action, the ethics of action: to be free from dilemma in conscience, one needs to have a relationship, also through logic, to the deeper shared social and cosmic values; a penetrating way of showing to oneself that one is doing the right thing. This gives the clean energy to the affirmations.

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To some extent, politeness is a coin of value in a conversation: as long as it is not deflated, it stays in the conversation as a power that can be called on to make it possible for well-being to take place, even when there is a need for some degree of command of one by another. This well-being is not a mere subjective matter, but it makes many types of behaviour more objectively smart and correct.

Politeness is therefore one of the true values in human society. By far most interactions between civilized people in civilized circumstances can take place without putting politeness away except perhaps for fleeting moments. A good leader is able also to relate to those fleeting moments in which politeness is not the suitable coin of interaction without unduly expanding those moments. Part of this is to restrain use of words so as not to be incurring needlessly leading to insults on another's personality or body or mind or spirit somehow. It is possible to maintain a radiating of respect even as, in those few occasions when politeness is not the suitable approach, more harsh words are appropriate; at least this is the approach when there is an expecting of a re-creating of the polite protocol of conversation within minutes, hours or days after a less obviously harmonious

session.

A computer programmer, who is creating programs using a programming language of a kind where the syntax is clear and there are no fuzzy lines--a good, rugged, conventional programming language like G15 PMN--will know that the PC is never 'up to it'; it is never a question of 'not having the will to perform' the program; there is no point going anywhere near even mental 'kicking' of the computer. The personal computer, performing its programming language well, will with equal 'gaiety' try and start any program that is entered to it without prejudice, without any element of 'evaluation' of the program. Is there anything that doesn't work, it is solely an issue with the program. This sort of exceptionally clear mirroring of own thought-processes in which there is no 'negotiation' as to the reality of what is thought--and programming--a mirroring that happens through the syntactically strict feature of the 32-bit programming language--is a great mental trainer for anyone who wishes to know herself.

Of course a PC may have a physical issue about it on occasion, but such situations are easily detected and in the normal course of programming using a stable, good personal computer, the syntactically strict 32-bit programming language is like a well-polished camera lens which has been turned on the camera person's intellect, so to speak. BY aptitude in the language, a sense of order and meditation can grow; and this can lead to not just great tranquility and unruffledness in feelings in social contexts outside of programming, but also to a real growth in intellectual aptitude and even physical health.

A leader should not encourage a 'positive body-image no matter what'. Rather, the leader should encourage an as positive body image as possible, in whomever he or she is relating to and who requests a feedback on that, while encouraging training, non-fat non-sluggish-making food, high in the right proteins and vitamins and with energy-fortifying and tantrically suitable supplements, and an ample diet in porn and broad-minded polyamorous attitudes. All these things go together to suggest, by a responsible leader, to the responsible people being led, that there is a relationship not just to the most physically obvious tasks practically at hand, but also a caring for human happiness, to the extent it can be in the process.

## CHAPTER 4

A human being does not live by "purpose" alone. There must be moments, minutes, hours of light for every person, many times pr week, or else the feelings of doing merely "useful" things will be unbearable. There must be a light, several lights ahead; an example of light is that which is labelled "entertainment" but there are other examples of light, of course. It depends on the person, his or her inclinations, temperaments, abilities, sense of amusement, levels of mastery in various areas, and so on. Light can also literally be to do something in the context of much strong light such as sunshine on the eyes; the experience of bikinibabes at a beach; the bathing in light in a very well-lit room indoors while doing something exhilarating.

To look forward to something light and entertaining is more important the more habits are exhausting and without intrinsic elements of light; it is more important when there is the sense of "having done it before" about things --and it is more important when a peson has to weigh up for other concerns, perhaps long-term concerns, or doubts about this or that feature about oneself or something like that.

All this a leader must know and appreciate, and relate to; a leader can only ethically push people to do things that are useful in a situation where there is a meaningful leisure and luxurious set of options of entertainment as well.

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It may appear, sometimes, that people rule their lives through logic; perhaps the logic of what they say. It may appear, at other times, that habit is what rules. At yet other times it may appear that there are emotions, perhaps deep and subconscious emotions of an obscure nature, that really rule people--or that people let themselves be ruled by such emotions. At yet other times it may appear that it is the persuasiveness of some that others are ruled by--a form of hypnosis, perhaps. Related to some of these ways of analyzing actions, and clearly present in most of them, is the question of the pleasant, the joyous, the painful, and reasonable as well as unreasonable fears, hopes, expectations and os on. Add to all this, whether or not the group may have a leader, group pressures on behaviour. As if that is not enough, there are yet more factors that can determine behaviour, some come and go quietly like distant meteors visible in the night sky, and others are like waves of the ocean on a windy night: these are inner

factors and factors relating to changes in the environment --unseen and seen, unheard and heard. In addition, there is the exciting factor of intuition, or the whisper of the spirit.

The leader who is really good must have a sense of all these factors, and be alive to the rich and deep complexity of what determines behaviour.

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While a high-minded individual has strategies to subdue, and dissolve, and eventually change, own emotional states, and indeed such powers are given to any individual who is having leisure and presence of mind, in particularly healthy phases, many people are more swayed by their own emotions than in a position to, as it were, sway these emotions. Emotions are not merely the result of waves or phases, not merely the result of complications in earlier experience; these are also the result of sometimes wide-minded perceptions and sometimes narrow-minded, selfish, unnecessary comparisons--eg, jealousy or envy--and these may move in many people at the same time rather as one and the same emotion.

Emotions are not merely the experienced feelings, not merely that which one is consciously aware of at all times, but also the seeds of states of mind, active before they make themselves known; and shaping how things are done and giving an accent, as it were, to actions and words, as well as thoughts.

Some emotions, when complicated and self-destructive--like envy and jealousy--ought perhaps to vanish before they erupt but this is not always practically possible; and so these emotions may have to come to a beginning of a sort of expression before they can be dissolved. One such way of dissolution is by means of shadow boxing, done in privacy, for those who are alive to the importance of healing own emotional state in a way that does not put forth less than righteous signals but there' in the social realm.

In a deeper analysis, all emotions of a disharmonious nature are perhaps best seen as forms of envy, and variations over one and the same theme of egotism.

Yet emotions can also accumulate as bits of frustration due to too little leisure, too little entertainment, too poor food, too little exercise, too little positive surprises, and become a sense of wrongness that is not really objectively matching anything in particular; rather it is an aggravated sense of being subject to, in general, too much pressure 'from life'. This easily arises where there is poverty, fear, or too strict conditions for work, --and a leader ought to shape circumstances in a way that doesn't lead to pent-up frustrations, when such shaping is indeed possible--and over time, such shaping is always possible.

In addition, a leader can sometimes deflect people's emotional outbursts, when they are of a type that could lead to issues--by predicting them accurately and creating activities that adequately distract and dissolve much of the emotional direction. However this must go hand in hand with dissolving and healing and harmonizing the foundational features of the situation.

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For a leader, there is such a thing as too much interference, and too little of any sort of contact; there can very well be too much talk, and it can be too little. Democracy is not just a question of the occasional vote on this or that; it is also the aura of a feeling of self-determination in a fair selection of the daily choices. To radiate a respect for democracy means also to be able to radiate silence; but there is also the role of command, to save time and where the right nudge or advise means helping for real that people get a grip on their own situation.

Beyond obvious rationality, there is also the timing, the dance, of righteous action which is not according to the exact scheme, but rather flowing from a kind of intuitive vigilance. The intuitive vigil means having a radiant sense of the challenges combined with a playful take on the meaningful ranges of action, that with quiet perception is able to flash forth what is right, and not more than that, and not other than that, when it is right. Those who practise the intuitive vigilance may seem to have a sense of martial art, or what I call "stamash"; it is a pathway through complexity to real and stunning success.

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When something is complete, it has an energy, or what I sometimes call a 'q-field' that says "completeness" to the intuitive mind, to that layer of consciousness or self or perceptiveness that has a touch of immediacy going beyond all dualism, straight into the heart of things, and into the soul of every coherent human being. That completeness may mean, don't touch it, leave it to itself, to its own devices, and things will be good. This is a different sense that the q-field that says "let's begin!" which comes along with a spring-time of new feelings, a sense of new significance, new importancies. There are many other q-fields, but common to them is that those who can listen to them, are ahead of empirical fact, and they do not linger on for too long when movement is right; and they know how to embrace when embracing is right. The listeners to the dance of life has a light-footed touch, as with a girl's success-arch in her high-wristed dancing feet; the sure knowing of where to turn, so that certain forms of light can meet other forms of light in an open, non-hierarchical orchestra or symphony of light that leads to new substance, new realization of the highest forms of beauty. Every true business, every good society, leaps from such dances.

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Every situation admits of just about infinitely many descriptions. This we may also call 'frames', 'frameworks', 'contexts', 'perspectives', 'horizons', 'gestalts', 'constructions', 'points of reference', 'set of views', or even 'attitude', as well as a dozen other more or less related words. Common to the language capacity of human beings is that we can reframe, restate

the general perspective on the situation by simply choosing different words. This is very much more than an intellectual exercise: some frames go along with emotions involving psychic pain so intense that the human being may have a nervous breakdown; while other frames go along with joy, happiness, a gay attitude; while yet other frames are placing the emotional mood in between such extremes. Put in other words, in some frameworks, nothing has a solution --while in other frameworks, exactly the same physical situation is seen to be solved or nearly solved or soon solved. At least, this can be argued to be the case where the physical situation admits some leisure, some health, some element of luxury. And, naturally, this has been the approach of the psychologists and psychotherapists, and the related professions of the shaman and the healer, for as long as human beings have consulted other human beings in the quest for a psychic ease of pain. The approach is, "Let's re-frame!"

It is also the typical means by which a politicians can incite stress in a population to go against other politicians for no particular reason, or in which they can incite gaiety to favour themselves: to put the situation into a context that suits the motives of the politician.

When we speak of re-framing the context, or changing the narrative connected to a physical situation, we are speaking of an area of the human psyche where there is to some extent some room for genuine improvisation, but there is also the question of what is a faithful rendering of the situation in the light of intuition. Intuition will tell the true narrative from a false one, but it is up to the story-telling or situation-framing capabilities of the awake, self-aware human being, in possession of language and knowing something of the power of affirmations, to re-affirm within and, in suitable private rooms, aloud, a perspective on the situation that evokes the best of that person, and wisdom in all action, the sources of success.

It is intuition that must guide the narration of the present moment: it is intuition that selects between the many possible ways of describing a situation, an intuition that means dismissing ridiculous fears and looking ahead to the golden path that somehow is always there, for all.

The leader must practise the power of creative affirmation, and suitable description of the situations he or she exists within, both within own life and in the connection with those who are in his or her authority.

## CHAPTER 5

Memory defines personality; but memory is more, almost infinitely more, than the conscious process. Memory is quietly organizing itself even when the person may consciously feel that there is no memory of such and such. Memory is its own energy, but requires energy to become conscious--another energy, we might say. And these energies involve coherence, and, for a human being, coherence involves harmony, sleep, leisure, and is always connected to the question of timing, good timing.

It is because of the subtlety of memory--and the rich nature of human perception--that the distinction between speaking truthfully and not speaking truthfully is a nontrivial one. Lies are detected at many levels, whether or not it is detected at the conscious level. And a lie is often an implicit insult. Whereas the effort to stay towards the truthful coordinate, we might say, can be experienced as generosity by others and there is a sense of gratitude when truthfulness is underpinning a relationship.

Leaders can try to over-use a fact to enhance own power, but this involves a lack of truthfulness, and it is always detected--at least to some extent.

To have a high quality in work processes, and a lack of corruption, the sense of being able to live truthfully, and that there is a respect for truth and for one another, makes working come into a context in which beauty can be experienced in an abundance mode. It is a sign of quality in work, quality living in a society, that the abundance mode of being pervades (cfr writings by A.Maslow).

When one has such a mode in which beauty is experienced as a value in itself, it is also the case that beauty becomes 'useful' in this sense: it enhances intelligence, coherence, intuition, logic, all of the mind and mindfulness of people. For it is objective.







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