INTRODUCTION

At first I like to introduce to you, dear listener, the person of the little girl Momo, that is the protagonist of the novel MOMo written by Michael Ende in 1973.

This story came again and again into my mind while occupied with the paper,- so I will let you know in brief of the content of the story and continue then - without commeting it - to the topic of the conference.

A little orphan girl living in the ruins of an amphitheatre is the dear friend of many children and elders because she has the ability to listen to them with an open heart and no judgement.

One day she remarks that the light dimms, as if the sky is covered by a grey veil. At the same time she remarks that men are appearing dressed in grey clothes and permanently smoking little cigars. The grey men emanate an enormous cold. They call themselves members of the time-bank whose influence quickly spreads all over the place.

They conclude contracts with the people by starting to manage their life’s-time with the aim to make it profitable and efficient,- Momo’s friends begin to change quickly.

They become successful and grow within their business, - but at the same time they start being hasty and without joy,- their children - Momo’s friends - lose their laughter and their ability to play and tell stories. Their games become aggressive.

It is the smoke of the little cigars that vault the sky.

They are made out of the time-flowers of the people, that the grey men keep frozen.

The Grey men control the people and keep them in conformity.

They blow people up and provide them with financial success and instead they take their love, their joy and their phantasy.

The scenery of the place changes quickly, concrete buildings begin to spread, the green fades, the silence fades.

But the majority of the people does not take notice of that fact, - their ambitious schedule takes them the ability to reflect upon the changing circumstances.

Momo finds refuge at Master Horta’s place after the grey men started threatening her.

As the keeper of time Master Horta is the distributer of the time-flowers and a protecting force of mankind that has fallen in enormous danger.

It is him who utter s that mankind itself is empowering the grey men.
With his help Momo can free the frozen time-flowers that the grey men keep locked.

In this moment the power of the grey men begins to fade, because they have no more petals to make the cigars that keep them alive.
The people themselves awake as from a bad dream and begin to reorientate their lives in the manner of a humanlike existence.

THE LOSS OF THE BIRDSONG

Poetics of Leadership is a highly positive and beautiful term and may awaken within us – consciously or unconsciously so-called traces of remembrances that may appear as the image of a golden age or the wise and the good King.

It refers to times when the synthesis of Leadership in Connection with a sensitive, foreseeing and wise quality was given that promised to the people and creation in general a life in Beauty, Joy, Health and Splendour.

It describes an ideal that once existed and is – as I may demonstrate later – an essential quality of the Being.

But in the course of time the expression of leadership changed profoundly. in the way of perverting being and thus existence.
The poetic act is still the same.

Today leadership in the economic fields and the creative act of poetry build an impossible alliance. that is due to their unconciliatory and irreconcilable basic-positioning and -orientation and their opposing understandings of the world and life in general.

So what makes the different understandings of the world, their gap?

I will start with illumining the creative rsp. poetic act first.

What does poetry mean, what is the poetic act, what determines characterizes the poetic act?
As a lover of Earth the poet is especially enabled to listen to Nature’s melodies.

It is the poet according to Heidegger, who works against the devastation of Earth by his „Gesang“, his language full of sound and melodies. The poet as a „Beseeler“ means that the poet breathes again the soul and thus life into the frozen objects that man made of them, as the world has changed from existence to virtuality, from the real to the unreal.

The loss of Being is a very complex term, but roughly spoken it means the destruction of the spiritual roots and the spirit itself and the poisoning of the aspects of matter.

Once, says Heidegger, Nature as Physis was the first in its essence that opened itself to the thinking as that what primarily has to be thought of. Nature, Creation in its beginning is Poiesis itself.

„Thinking as the primordial poetry“ according to Heidegger means rooting deeply in the sweetness of Nature’s speech, which is in „the sound of the wind, in the sound of a few leaves, which is the sound of the land full of the same wind ..“(Wallace Stevens: Snowman)

Heidegger utters that the poet is able to (re-)ground man’s existence in its essential pure relatedness to Being by his written or spoken word as the blossom of Being.

That pure relatedness is an expression of a former existing undistorted Unity of Creation that is revealed as a harmonious Triad of the True, the Good and the Beautiful.

The painful remembrance of the „primordial – separation“ , a term used by Hölderlin, that plunged creation into chaos und led being astray, is present to the poet by his loving approach to Earth and Nature.

This „primordial separation“ is instantly connected to the basis of creation (archā) .

The poet is not limited to the linearity of time but he reaches -as everything speaks to him and is connected with each other – into the future and the past. To him time is a highly complex organism,- comparable to a huge body

The poet is a dreamer.

But his dream does not get lost in the „indifferent indifference of the unreal“ or non-existing, or non-existence.
The poet’s dream, that is noble “out of the purity which arises from the Holy and “shining like gold out of the ardour of the sacred”, the poet’s dream is rather the essential spiritual force.

This spiritual force reveals the „knowing will of the origin“ and hints at the coming, the future of an intact worldly existence.

This dreamt future is able to put the virtual disconnected world again in its primordial, essential relatedness.

Thus it is equivalent to the reversal of the distortion and means the Revelation of Being again.

Der Traum wird Welt,
die Welt wird Traum. Novalis

The dream becomes the world.
The world becomes a dream.

The foreseeing Knowledge of the poet as a keeper of the truth of Being, this approach to the highest awareness is only possible by the paths of inner revelation which is a lonely path.

How much this approach, the pure relation to Being of the poet is connected with a deep love to Nature I will demonstrate at the novel-fragment of Novalias called The apprenticeships of Sais.

The protagonist of Novalis’ fragment is a disciple who is introduced into the sacred knowledge in the sanctuary of Sais. It is the place where the egyptian Mother goddess Isis is worshipped.

„He collected stones, flowers, beatles of all sorts and placed them in different ways in rows."

The Preparation of test series built of different objects of Nature – it may be a petal, a mineral, a blossom, a piece of wood – was in the time of the German idealism a common and wide spread method to gain insight into the complex laws and works of creation and Nature.

Certainly the most prominent Pruducer of such rows of numbers was Goethe in that time.

Rows of numbers find mention in his morphological considerations:
Goethe: All singular appearances are matched in Nature as a Whole Thing, - in harmony and corresponding with each other.

And: Earth is not a dead aggregate. But a vivid wholeness.

By this process of repeated and distinctive watching the disciple was able to get an insight into the relations and relatednesses of Nature’s Acting, herself expressing in analogies that form in all their complexity, their interaction of microcosm and macrocosm, a unity.

„ Soon the disciple remarks the interconnection of everything, the similarities and equivalents, how everything corresponds with each other. Soon he did not see anything separate from each other.“

So Nature herself becomes the mistress that teaches man the laws of Creation, that can be perceived by man through his “Eigen- thätigkeit”, his „thinking self-doing“, a term that Novalis developed.

The object-world is the crystallization of the Holy Spirit.

The disciple’s most ardent desire is to approach by inner watching the divine image of the saint Home, that was lost.

This holy home is synonymous to the remembrance of a primordial Home, where harmony, accordance, joy and love and abundance existed together undistortedly, a Golden Age.

The primordial home and the loss of it also appears in Hölderlin’s term of the primordial separation, that is not only for him a source of immense pain.

The primordial separation means the separation of spirit and matter, Heaven and Earth, eidos and eidolon, male and female aspect.

In Hölderlin’s term of the primordial separation is an incredible tragedy marked.

One texts among others who describes the unbearable aspect of that separation is Nietzsche’s Zarathustra, the chapter of the fool, headlined with
The Death of God is announced

Where is God gone ?, the Fool cried out, I will let you know.
We have murdered him- you and me!
We are his murderers. But how did we do that ?
How could we manage to drink the Sea ?
Who gave us the sponge to sweep the whole horizon ?
What did we, when we dechained this Earth from its Sun ?
Where does she (Earth) move now ?

Where do we move ?
Away from all suns ?
Are we not continuously stumbling ?
And backwards, sideways, forthwards, to all sides ?
Is there still an above and a below ?
Are we not straying through an endless Nothing ?
Doesn´t the empty space breath upon us ?
Hasn´t it become colder ?
Kommt nicht immerfort die Nacht und mehr Nacht ?
Doesn´t come again and again the night and even more night ?

The Sea that is drunk by men is a metaphor of the Soul or heart, the female aspect.
The Sun is a metaphor for the logos, the male aspect.
The horizon is the meeting moment of heaven and earth, the moment of unification of contrary elements.
It is man here who dechained Earth from its Sun.

This is the „primordial separation“. 
Novalis puts it in other words, meaning the same.

Novalis: The opposition of body and spirit is one of the most bizarre and most dangerous ones,— strong historical dimension of this opposition.
Der Gegensatz von Leib und Geist ist Einer der Allermerckwürdigsten und Gefährlichsten,— Große historische Rolle dieses Gegensatzes. (Novalis)

SETTING OF THE OCCIDENT

The fixation of the „primordial separation“, the separation and gradual isolation of spirit and matter, being and beings, builds the basis, the foundation for the Occident, and marks according to Nietzsche the entrance into nihilism.

And Heidegger formulates it like that: Initially thought and without concession the thinking ends already with the appearance of the philosophy, which means with Socrates.

The caused Primordial-Separation is the opening figure for the complete disposal over Earth and their annihilation, the fight for the rulership of earth, Nietzsche.

The concept of the Occident has become the main principle of the dominating structures of the world that regualte the politics, the economies and the social behaviour,— it has overrun and captured all territories of existence,— it is not to satisfy.

The violent and terrifying aspect of mankind that has lost the ability to listen to the speech of Nature, the sound of silence, dwelling in the „loss of being“ according to Heidegger and „prostituting Earth into the noise“ is among others mentioned in the chorus of the Antigone of Sophokles
“There is/exists much terrifying. But there is nothing more terrifying than man.”

Here in this excerpt of the Antigone of Sophokles mankind appears as the Violator, Disturber and Destroyer of the law of Creation by surrendering Nature to his forceful will.

He is described as a restless one, spreading and moving all-over and coming to nothing in the way that in all his action he forgets about the Being.

Heidgger calls this the excess or overload of avoidance.

**LEADERSHIP TODAY**

We now come to the understanding of leadership today.

The fields of economic patterns are dominated by the aspects of profit or profitability.

In this context enormous dynamics have set free under the premise of optimization and efficiency.

These dynamics - in whose name man’s labourcraft is exhausted as well as Nature is burnt out - confirm the linearity of time as an accumulation of singular events and moments, that are disconnected.

The result is the distraction and fragmentarisation of Being, the dissolution of meaningful contexts and of the Unity of existence.

We are involved in a highly critical situation, - the circular movements of Earth’s rhythms are collapsing, she can no longer balance the overload of disturbing and destroying aspects.

The elements are poisoned,- the earth, the air, s the waters and even the light,- the diversity in the fields of plants and animals shrinks rapidly.

There is not much space left for a sustainable future.

The Being rsp. Creation is clearly and precisely defined by a canon of laws rsp. constituencies that regulate the interrelatednesses of all existence and keep them in balance.
The aggressive forces in the economic fields that are deeply connected with the politics and the medias want to replace the existing order by a new world order.

Mankind is heading to be de-humanized,-
man as a sensitive being is in danger,- the aspects of soul and emotion are partially considered as irregularities that are recommended to be cured or balanced by neuro-enhancements for example or soon certainly the use of chips.

The so-called approach of human and machine, heading into a transhumanism, is rapidly developing.

The basis for this understanding is the inferiority of this creation to technoid structures, the artificial intelligence.

In order to keep the labourcraft safe and in conformism the leadership uses many intelligent and smart masks to provide the employee with attractive stimulants and incentives.

Because it is known that the melo-dious rhythmical language of the poets or poetry is able to concentrate complex subjects into strong rhetoric figures that have the ability to last long in the mind of people the leadership studies poetry in order to strengthen their communication with the labourcraft.

Furthermore the study of poetry sensitizes the reader and teaches him the exquisiteness of man’s emotion, which is helpful for the leadership in order to control his labourer and to react quicker on the market.

Consequently the term poetics in these fields is primarily used out of calculative and manipulative reasons.

The poetic language is full of images and inspiration.

The Leadership uses strong terms out of the poetic context as authenticity, inspiration or empathy in order to awaken fellings of confidence and trust within the listener as well as the increase of the self-esteem within the labourer even though these terms are only used as promising baits.
CONCLUSION

Of course there exist beautiful impulses within the economic fields that have started to rethink the economies comparable to little isles that hopefully will connect in the future and build strong communities.

But the dominating forces are really highly aggressive and terrifying for those who feel close to Nature’s melodies and who fear for their complete loss.

The bird’s song is already disappearing.

The bird and the poet are relatives.

Maybe it is a little bit clearer now why poets or artists were/ are often struggling.

It is clear that only a certain number of people are longing for the existence of a girl like Momo, others may know that they have to become Momo themselves and others in turn simply do not like Momo.