

Anton Eckl

Opening Patterns

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Anton Eckl
Westerholzstraße 5
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<http://www.antoneckl.de>

Translation: Mclin Hawkins

Illustrations: Emanuel Eckl

Editing and Composition: Alexander Schmelzer

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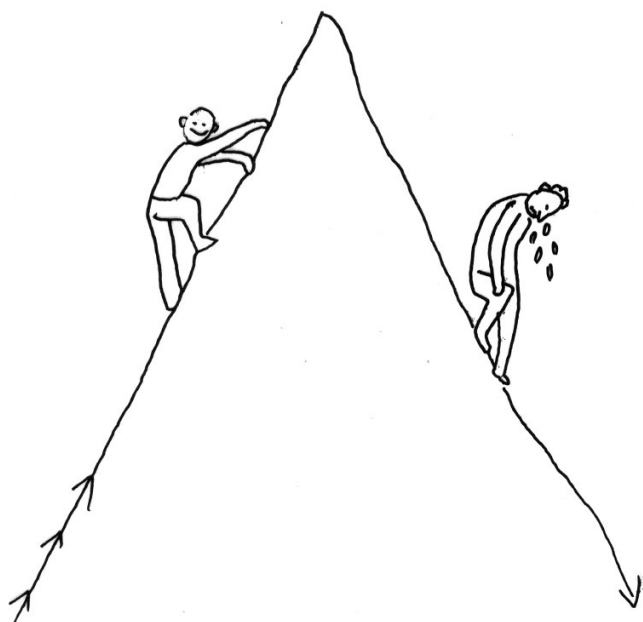
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Till Eulenspiegel

Foreword

As a young man, I was very impressed by a story about Till Eulenspiegel – it was in one of my school books. At that time, I wasn't able to understand the story and I found Till rather dumb and silly.

Till, accompanied by a friend, climbed a mountain. Amazed, his companion observed how Till happily smiled as he was making the exhausting climb. Yet, as soon as he started to descend the mountain, he started to cry. When his friend asked him why he did this, Till answered: "Whenever I climb the mountain I am happy about the descent. And when I go down, I cry, because I know how difficult the ascent will be."

At that time in my life, I found these thoughts and behavior patterns rather crazy, but, nevertheless a somewhat confusing question was embedded within me. Today, I am also worried about the future and hope that things will better. However, when I am in such a frame of mind I miss the energy and beauty of the moment which is streaming through me.

Who isn't familiar with this?

The success and future driven managers in my coachings are particularly burdened by this. Yet, also the past can rob us considerable energy and joy, if we don't accept it.

So, in what way do I carry out MusterCoaching®?

At the beginning of the coaching, are the concerns and questions of my clients. They very often want to learn something or get rid of a disturbing behavior pattern. Some managers have reached “the midpoint of their lives” and find that their lives have become a rigid routine.

Through exploratory questions, feedback, and altering changes in perspective, it is possible to “soften” inhibiting positions within the inner system and test them with new methods externally: the opening of a border, the vitality is awakened, playfully permitting certain impulses and giving shape to retrievable abilities.

Free of doubt, as if this opening granted access to natural knowledge. Validated through the positive results in daily life, one feels a sense of renewal and emits an aura of vitality and confidence. For my clients, their own experience and personal achievement is always in the foreground. The methods behind the opening of patterns is only revealed when it supports the coaching process. I

only apply those tools that reinforce the goals that have been set. That which is helpful is sufficient.

As I have mainly presented the helpful patterns for daily working life in my first book, MusterCoaching®, I would like this time to fulfill the wishes of my clients and readers and illustrate our “inner” possibilities in a more detailed fashion. I have written this book on the basis of my experience. My goal is to make a kind of map which will make it possible for you to explore the joy and effective power of opening patterns for yourself, to test this, and gain access to “natural” knowledge.

This inner knowledge, the spontaneity and sensual vitality are in my experience always there and are only hidden by our separating “I” orientation which creates our thought cacophony and maelstrom of feelings. The happiness and intensity in working together with my clients have made it possible for us to use the new ideas that flash in their opened minds and transform this information into flowing existence. Thank you!

How we can continually renew this flow of living being through the opening of patterns is the subject matter of this exposition and the central theme of the exercises I will present.

What are patterns?

Patterns are expressed in our recurring thoughts—emotions—behavior.

We often so deeply identify with these patterns that we are convinced that they are our character and only in this way can we interact with the world. We even believe that the world created through our experience is the only real and valid world. Everyone who is “normal” perceives the world of appearances in the same way, and therefore exists a common reality with right and wrong. Nevertheless, our worldview and patterns concerning how we feel, think and act are formed and conditioned through our cultural—familial environment, our biographical experiences and “zeitgeist”. The most distinct pattern that reflects this is the so—called subject—object pattern, which as supra—pattern leads to the separation between the (I) subject and the external world (object).

In a thousandth of a second, the subject—object pattern produces the world as we perceive it. Every moment anew. Through the continual repetition our I fixes itself to the subject via tight zoom control and simultaneously the world object which wishes to be recognized and thus be categorized and determined by labels.

When we persist in our zoom control and labelling, the subject–object pattern hardens into an I construct that separately perceives inner and outer occurrences at a distance. We become more and more a slave to our concepts and act as if we were programmed robots that react to stereotypes and external stimuli. When the conditioning is suitable for the situation, we have success. If not, we suffer.

How can we open this fixed subject–object pattern that hinders our ability to act and strangles our ability to experience life, so that we may experience life spontaneously? In a nutshell: always when the subject of the acting (=I) completely opens in the object of the experience and action, we are alive.

Why is it necessary to always be alive?

This vitality is accompanied by a fresh clarity of our mind. As soon as we begin to question in this condition, helpful answers emerge. This occurs sometimes directly, sometimes delayed in moments when we least expect it, and are not preoccupied with it. For example, when we are relaxed taking a shower in the morning, when we awaken after a good night sleep, it is completely clear what needs

to be done. These impulses are often accompanied by a “small joyous sensation” and “a flash of light”. When the thought maelstrom clouds our mind, we are not able to perceive these impulses. It is also difficult to ask questions without acting in a mechanical fashion. It is as if there is a field beyond our personal pattern to which we can make contact in an open state, and through which we can in every moment feel inspiration. I consider this to be the “source of being” which is accessible to us as soon as we leave the pattern that isolates us from this because of stress and self-protection.

How can we open frozen patterns?

The five senses are the door to the world. Through the senses the world is formed as we perceive it.

When we dive deeper into the senses, we can recognize that our perception and the triggered pattern of recognition and categorization are not as fixed as we believe. One possibility of deciphering the pattern is by “touching” each individual sense.

A good example is the sense of hearing. When we hear a sound and label it, we define its distance to us and decide if it is pleasant, unpleasant or neutral. We are

already, meaning the observer, bound in a defined space surrounding us. We are no longer alone.

If we now decide to refrain from the level of categorization, i.e. labelling, and give ourselves totally to the vibration and resonance of the sound, we would be able to open a new world. We discover that we can “set” the distance to the source of the sound. It makes a difference that I can sense when I distance myself from the object emitting the sound or when I merge my observing consciousness completely into the source of the space where the sound originates.

At the moment, I am sitting on the balcony. On the street beneath me, a container for glass is being emptied. Most people would find the sound unpleasant. If I withdraw myself from the “sound of the breaking glass”, in other words, to distance my point of consciousness, there emerges a sensation of nausea in the area of my abdomen, like a small cloud. However, if I shift my point of consciousness to the center of the “bursting” my sensations change immediately: white pulsating frequencies flow through my body and my field of consciousness like a small intensive “ecstasy” which invigorates my corporeal field.

What does this show? When I am able to let go of fixed judgements in my perception something disturbing can be changed into a source of powerful energy. This is the essence of opening patterns.

What can I derive from this example: It is possible to bring the focal point of our observation of the object—as in photography: focal distance, resolution, zoom—either to create a greater distance or to come closer to “merging”. This significantly changes the quality of the experience. In this way we can steer our sensory experience.

Breaking glass probably sounds unpleasant for most people. Therefore, we contract our energetic corporeal field in order to protect ourselves. This unpleasantness throws us from the moment and triggers a judgmental thought process: this is disturbing; why does he have to disturb my peace etc.

Our “I” limits itself and charges itself with a negative emotion. This poisons our inner space.

How many different players are involved in such an action? A labeler for the tone, a resonating element in the body, an evaluator of the sensation in the body. Can you discover other actors regarding yourself?

Can you succeed in pausing and going back to the triggering impulse, the breaking noise? Then you are able to experiment and intervene by changing the range of the sense of hearing: further away, closer. Completely merging and subtly perceive what is. So, we can overcome the fixation in the body and opening new options in being and action. We have this opportunity every moment in which we perceive consciously.

Normally, we fix these experiences in concepts and in ideological systems in order to have them later at our disposal. This is also reasonable. We learn and build up a treasure of experiences that help us to communicate with the environment. But as soon as we place this treasure of experiences at the position of renewing experiences, the distance to the object increases and our I pattern again believes that it “rules the world”. We become ossified and our view of the world loses its vitality. The energy that nourishes us is capped.

It would not, of course, be very helpful if we had to learn our daily pattern over and over again. To continually relearn how to ride a bike? Still, when we consciously ride a bike, we enjoy the impressions. If we are sunk in our chain of thought, we can hardly remember how we got from a to b.

Impulse questions

What happens when we avoid negative pulsating experiences?

What happens when we continually repeat positive experiences?

Do you develop habits from continually repeated actions from a onetime established zoom control?

Does one develop good as well as bad habits?

Is it this impulse of wellbeing in our body that steers us through our entire life?

Are these impulses the criterion upon which we base our evaluations of if our life is successful or not?

How is it when you observe the coming and going of situations from a non-commentating position?

Perhaps, you can remember which effects, especially positively or negatively valued experiences had for the further direction of your life.

Physical sensations steer our patterns: pleasant, neutral, unpleasant

Our way of thinking and programmed behavior are fixed through delicate internal sensations of pleasant and unpleasant. This programs us. A program is installed, consciously or unconsciously, to avoid potentially unpleasant sensations and to experience pleasant sensations as often as possible. We develop our habits on the basis of this conditioning, the good and the bad. This process determines our life and leads to success or failure.

What is so bad about this? At first nothing. The difficulties begin as soon as behavior patterns emerge that prevent certain actions from being carried out or thought rotations that lame us.

Till Eulenspiegel's way of climbing a mountain is okay for him. However, he is not in the present, but rather only in a dream.

Could it be that we,—always when we are not in the present—lose access to the resources of the present? To nourishing energy and suitable ideas? Can it be “healthy” to be continually mentally absent?

Tendencies of our time

Many problems that concern people today are no longer associated with childhood and the past—like in the psychological era of the 70s and 80s—but rather with fear of the future.

The IT driven development of the last 25 years has changed our lives enormously. Through the digital information technology, new horizons have opened on all levels of knowledge, communication and production. Unbelievable possibilities and opportunities have arisen which simplify and at the same time enrich our lives. Your products, such as smart phones, create new forms of behavior. However, our lives are radically accelerated through the connectivity and rapidity of information transfer. The global competition can be felt everywhere. Individuals are expected to be constantly available to process information quickly. A fear of the future arises that one is not able to cope with these demands in the long run. Working from a home office and the continuous availability of data through mobile devices consumes the areas for regeneration such as “free time” and “privacy”. There are constantly themes pending that need to be worked on. Our minds feverously are driven toward the future in a kind of solution mode. The present means

communication with smart phones whose use mainly trains visual and cognitive channels. The other senses atrophy. We are being dominated by the constant stress of always being available for our friends on WhatsApp and the fear of missing out of things in the community (FOMO: Fear of Missing Out).

In order to deal with the visual demands, we train in fitness studios that are monitored by electronic devices that tell us what is “good” for the body. We are isolated and allow others to set our goals for us: the stress, being insufficient.

An additional related tendency of our time: The IT world with its digital fields, fixes patterns in an increasingly smaller format with an enormous quantity, always more of the same. Machines and software administer and prepare gigantic amounts of fixed and “frozen” knowledge. In former times, people were important if they were depositories of a great amount of knowledge. Today, this task has been taken over by machines. No human is able to compete with this.

The area of knowledge that is not available to machines and programs is the access to living knowledge that appears spontaneously inside of us in the present.

Hopefully, this will remain to be the fact, in spite of the efforts of the IT industry to develop artificial intelligence. However, if we continue to be more heavily conditioned through our contact with structure/mechanics of the digital world, it will become more difficult to realize the energy of the moment, which is the key to human vitality. Otherwise, we will turn into “machines” that are directed and controlled by machines.

Past and future

Apparently, we have the tendency to bind a part of our power either onto the past or onto the future. This pattern triggers the recurring change of thought and transports us out of the present.

Thought patterns that are projected onto the future are often created by longing, desires or fear and worries.

Recurring memories of the past are often connected with experiences and relationships which we are at peace with.

Observe what themes and feelings occupy your mind on a normal day.

What subtle sensations charge your thoughts?

Are you able to bring these thoughts to conclusion with another thought?

How do you calm yourself when your thoughts are connected with strong emotions?

In the area of business coaching, many of my clients are management executives who spend the majority of their time making plans and decisions. Therefore, they are focused on opportunities and risks in the future. Their working mode makes them lose contact with the present and they are entangled in expectations, worries and hopes.

This type of thinking fills our space of consciousness. The awareness of one's surroundings is lost. Thoughts are our life. Because these thoughts are rigid and recurring, we become "mental robots". The quickness and the absorbing power of our thoughts increases when they involve topics that burden us; such themes as worries about our children; negative emotions, such as envy, anger, and jealousy.

Constantly recurring chains of thoughts (thought rotation) arise and we are no longer able to perceive the external, the world surrounding us with its objects. We want to

solve this problem and consider it from all sides, totally breathless. Thoughts of this kind begin to think us. We lose the control. They come uncalled. They occupy us. We can only send them back when we are intensively focused on an activity, such as a discussion or being involved in an interesting and demanding work. As soon as we relax and continue our routine, they return again. We always try to find solutions by thinking, which are not there. We convince ourselves that the situation is better than it is. We distract ourselves with strong sensations such as intensively doing sport or listening to music which drowns out our mental deliberations, alcohol and many other things. Our life is joyless and loses its power.

If you accept that the human is more than these “states” that exist in our mind, we can turn ourselves to the perception of the body.

The breath is something that we are able to feel at every moment. Therefore, it is our most direct “support”. Most of us have not thought after our birth: “What kind of place is this?, rather we breathed in and out.

I propose the following experiment for you:

Breathe in, breathe out.

3 to 4 times

Which changes can you perceive?

I frequently hear people say that it feels differently immediately, a relaxed sensation arises, as if they were a different person.

You can use this focusing on breathing everywhere and at any time.

Of course, as soon as we relax the concentration, ideas and problems come knocking at our door again.

The breath is the bridge to a sentient wakefulness. We are witness to our I-occurrences in this condition.

Subtle reactions to inner and outer movement become clear. We receive access to the field between the forms of appearances. The rigid separation between us and the environment becomes more transparent and thus information “pops up” which helps to be directly and tangibly connected with the situation now.

When we lack the openness and judgmental freedom for the subtle things in us and in the field between us and the task, we cannot meet the situation appropriately. Yet, every situation contains within itself the helpful information which gives the impulse to act suitably. By this, we immerse ourselves in the flow of existence and the “world unfolds naturally”.

You develop naturally. This open present is the key to the energy and beauty of our lives.

How do we open thought patterns?

The thoughts that we find most agonizing are those that we feel threatened by. The reason for this “agony” is because our “I” wants to control everything: One thing we want to keep, the other we want to dispose of.

Let us make an inventory of what kind disturbing thoughts there are.

What kinds of thoughts are constantly recurring?

Do these thoughts have a relationship to the past, to the future or to the present?

Because we all probably have had the experience that these kind of recurring thoughts cannot be dispersed with by other thoughts, I would like to propose the following:

Shift your focus from the content of the thoughts to the space which this thought occupies in your field of awareness.

In what space does the thought arise?

Where does it dissolve?

In what space does the thought arise?

How does it dissolve?

How fast are these thoughts?

Can you change the speed? Accelerate... slow them down.

Do these thoughts have a charge, a weight?

Are they light, are they heavy?

Do you feel a color, a feeling that drives the thought?

How does your body react?

How does your breathing change?

Can you imagine something joyful?

How does your "body field" react?

Can you imagine something difficult? How does your "body field" act then?

At first, it is important to relax the identification with our thoughts, because many believe: “We are our thoughts.”

Anyone who has ever been conscious without thoughts knows how peaceful, cheerful and nurturing this state is. Just as if we have finally come home.

Our kind of thinking probably developed parallel to the development of human speech. The fuel of these thoughts are strong emotions which we experience in words and pictures. All of us know beautiful thoughts—day dreams. During my school time, I spent many light and happy hours daydreaming about the future and experiencing many fantastic adventures. However, when we are in this fog of thoughts, we lose the contact to the surrounding world.

Of course, thoughts are necessary. We need them to formulate our experiences. They indicate the “tip of the iceberg” of internal processes. However, as soon as they begin “to think us” and we come under the “yoke of the thought mill”, it is time to pause and investigate our inner play of patterns.

The conscious play of patterns. A model

Everything that first appears in our body consciousness without concrete labelling, I designate as sensation: this can also include visual impulses, sounds, odors, and flavors. These sensations have a localized place/space. I experience this occurrence as “see–feel”. How is it for you?

These sensations accompany our reactions to the external and internal perception of “situations” in which we find ourselves. These “situations” can be remembered, imagined in the future or occurring now in the present. The intensity of the experience can be strong in all three timeframes. It is also not the case that the present is differentiated by strong emotions.

We categorize and label these subtle sensation spaces as feelings: sadness, anger, happiness etc. When this is recognized again there arises assessment and valuation which triggers the behavior.

I imagine it so: in the prenatal state and at the beginning of our lives “we” are a fine perceiving “I” that doesn’t label and doesn’t make a selection.

Our “I” today, however, has a conception of these feelings

and starts interactions with wanting and avoidance. For justification, we produce thoughts and concepts that substantiate them.

In order to avoid unpleasant perceptions and to control our emotions, we block the energetic flow within us through our body's posture. This generally happens unconsciously: we bring our chin somewhat forward out of our body's vertical axis and in this way prevent the perception in the chest and abdominal areas. Thus feelings are "lessened" and our head seems to not be by emotions. However, what remains are the subtle sensations in the body, which steer our behavior beyond our conscious perception. Out of this interaction emerge idiosyncrasies that we define as unchangeable and authentic. We cut off an important part of our potential.

When we recognize that these automatic patterns prevent the development of our human potential, we can decide to become "witnesses" to this interplay.

How can we become a witness?

By becoming conscious of our perspectives and positioning them actively.

The first of two healing perspectives: perceiving with distance.

First, take a step back and observe the interaction, relaxed, and free of judgement.

When we bring “space” into the interaction of our inner patterns we will discover a “position” that observes, an authority that registers and classifies.

Just by this observing position the pattern opens and shows its readiness to change. Perhaps, we experience our governing I as a still point of consciousness, the body as an open space which is inseparable from the larger space surrounding us. In this open space arise impulses of sensation which invite commentaries.

Imaginations can emerge and unfold therein. Audible dialogues take place. Some of which can be clearly attributed to our—well-known (I)—other things appear for the first time, new and strange, and then dissolve. This

fine level of observation is accessible when our discursive thinking within is quieter.

Lightning, fast-elapsing feeling/thought/reactive behavior patterns become transparent. We can recognize what undertow they have and what drives them.

As soon as personal interests arise, the witness leaves its position of “neutrality” and is drawn in. He is lost again in the play of patterns which fuel our (I)–goal. He tries to exert influence and thus loses stillness and clarity, the state in which we feel at home.

By building up our breathing, we can bring space into our emotional–mental mechanism. The pattern slows down. Calmness and inner freedom emerge because we don’t have to control anything.

The Second, The Healing Perspective: Completely submerge into the sensations, melt into the now, so that the “witness” dissolves itself within.

We push the focal point into the occurrences.

It is possible to change our position of witnessing, as if we could immerse ourselves in the play of senses

and information with a zoom lens, when the subject of perception completely merges with the object being perceived, it is as if we were where everything begins and the world originates, of course without witnesses. There is nobody who reports. Neither time nor pain rules there. When we emerge again, at least it is my experience, cheerfully refreshed. Maybe, because it wasn't necessary to expend energy in order to maintain the subject-object pattern.

Also in daily life we are able to quickly merge with sensations and experience this point of "open, not-yet-definedness". It immediately carries us into a new and awakened modus. When we contact our body-mind-consciousness field in this way, we find open spaces and a vital pulsation. There appear new thoughts and ideas which are transported by shimmering „particles of lights“.

Obstructing feeling/thinking routines have disappeared. This "zooming" with various "settings" has developed into an essential tool for me, through which I can open my inner conditionality. From far to near and in the distance. Each distance has its own information and vibration.

What is the difference between the two ways?

In my experience, more distance leads to increased calmness and realization. The merging with the perceived—object and subject are one—dissolves obstructing postures from wanting and refusing, which trigger our behavior patterns. This way connects us directly with the natural energy of life.

Both open patterns, through loosening our identification with our “I”.

However, the changes of perspective are not only possible lineal as with a zoom objective, as witnesses can be positioned and merged within the entire “space”.

Is it possible to perceive from various positions at the same time?

Recurring, discursive thinking with its sensation driven mechanism costs a significant amount of energy. We waste our energy from space of heart and head. The entire body energy system is therefore weakened and we lose the body–mental balance.

What does this mean for MusterCoaching®?

In coaching the task is to work together with the client, to awaken their potential, and to open access to new abilities.

My clients are often stressed because they have to focus on activities and goals that have an “end product”. Their inner system is contracted and tuned to this. So, it cannot merge subtlety with the moment. The access to the source from which all things come is blocked.

Still, the new and creative requires open pathways of consciousness which are maintained from a close connection between mind and body consciousness. In our purely cognitive—oriented educational system we have, unfortunately, unlearned this. Yet, due to the fact that this asset was at our disposal as children, it can be recollected.

The following exercises that I will describe with respect to how one can activate and integrate physical sensations, could be, of course, understood as a very technical approach. However, we are taking our subtle sensations and dissolving the separation of the head from the “totality” of our being and generating very fast communication channels and feedback systems within us. When we are able to connect to the inner space, information appears

which has been stored there and indicates our potential. Through this contact that which has been blocked is now brought back to life. When the levels head, heart, abdomen and sexuality are connected they work together full of energy. Thus, we have access to spontaneous knowledge. Today our natural access has been shattered by the belief in technology. It undermines our trust in what we can internally perceive.

From quantum mechanics, we clearly know that the predominant pattern of the most interior space of matter is indeterminacy. The position of the observer evokes certainty and creates form. What do I derive from this: we are part of a total cosmological system and this pattern functions in us the same way. Every philosophy, every attitude that we carry within us will have an impact on our behavior, our life, our health and our relationships.

When one succeeds in disposing of the deeply separated and dissociated perception and to leave the fixation on a (only-I-focus), we have empathy for the other and for our surroundings. We can perceive the people with whom we are in contact in their sensitivities and state of mind.

This also applies to MusterCoaching®. At the beginning of the coaching, I tune myself to the field of the client.

What does this mean?

By field, I understand the vitalized space between subject and object, in other words, the space between us.

In certain respects, this field is immense and infinite. But in my experience through the perspective selected, this field can be concretely held within a certain scope. In coaching, information is converging in this field from both sides, from me and from the client. Every field has its own “taste” depending on who is meeting. Both sides can take information from this field. This can go so far that after a coaching I can feel my client’s language and thought structures within myself. The exchange of subtle information is the actual changing power. The field can also be very condensed through tight thought information. This applies most of all to thoughts that recur often. People have the tendency to pull past experiences into the present and to roll them out in the future as expectations. This means that communication fields are often occupied by fear. This in turn clouds the perception and hinders appropriate action.

By asking questions rapidly from all directions and by using confusion techniques, the patterns can be moved. Openness emerges with new possibilities.

Information, sentiments, feelings are no longer fixed. A new field emerges within which the client can work optimally.

We don't splinter ourselves in fantasies and in what—could—have—been esoteric, but rather stay in the real and tangible information in the moment. In this way, we obtain the information that helps us to act successfully.

The decision as to what capabilities should be activated is always made by the client. The client makes his/her choice consciously or unconsciously, depending on certain areas that he/she chooses to open.

That's why I find business coaching so fascinating because we receive immediate feedback from the work—system regarding every new idea or action the client has chosen. Either it works or it doesn't. We do not act in an empty space, we are always integrated into a defined context, an area of action.

As I have already described, when our (I) pattern (subject) opens into the (You) pattern (object) empathy and compassion arise for the other. Simultaneously, vitality and appropriate action emerges. We can feel other people and sense their anxiety and misery. And this is why we

can act sensibly and purposefully, because we have a greater knowledge of the situation. Brooding worries cover the condition and envelopes us in an emotional fog. We make rational motives responsible for this. In this way we entangle ourselves in a negative pattern.

This form of empathy also functions with teams, organizations and family structures. Through the resonance on the energetic field of the moment we can appropriately deal with the situation.

Should such openings of perception not be possible, we can simply treat others as we would like to be treated: Empathy as cognitive reflection.

The map: How we can renew the balance of heart and head

Due to the succession of the verbal chain of thought, we perceive time as linear. We can experience the contrary in deep, non-dual meditations: the time stands still. A criterion for the intensity of a meditation is the absence of a sense of a passing of time.

When we sit still and listen within ourselves, we can perceive our “totality” as open, timeless space, permeated with fine sensations. In this body field, thoughts arise that take up space and then dissolve in this space.

When we now focus on where our sense perception begins, meaning, immerse ourselves in the first thousandth of a second, our senses have not yet constructed any nameable pictures or sounds. At this point zero, the patterns of our mind haven't unfolded yet. It is like a moment in shimmering rhythmical occurrence at the edge of form. As soon as we follow the developing object with our perception, linear time arises and the subject-object relationship: this type of perception leads to our normal zoom setting and shows us the known world of appearances once again.

When the observer is silent, and we immerse in the first appearance of the body–mind sensation, we discover the light impulse which is the basis of every appearance. I “think” thoughtless open, beyond I–centering. So in this way we are pulsating light which in each moment is composed into new forms. A “spiritualized” body is experienced.

Almost all spiritual schools of the West and East report of a golden inner light that describes God, Allah or the Source of Being, depending on the religious point of view.

Eastern schools recommend positioning the “witness” in the heart or abdominal region (stomach, lower abdomen). This provokes calmness and equanimity.

Through this particular “mental state” the mental over–activity decreases and the process of inner, organic healing is strengthened. The mental stress subsides, becomes calm, and finds its natural balance.

For me, the “spiritualized” body is our real being and essence. It stores everything. It absorbs everything. Our traditional thinking is a shortened channel that interprets. It is conditioned through our culture and biography. To open this thinking as a channel for the entire range

of body–energetic possibilities, causes growth and development. The conditioned patterns are led back to where they are physically connected, where they trigger mental ideas and reaction pathways. When these physical interconnected patterns are “cleaned”, flashes of realization and simultaneously, completely new experiences become possible. In this participation, vitality unfolds and the access to spontaneous truth which is available in each and every moment.

The love experiment

If we are able to visualize difficulties so well when we have troubles, why shouldn't it also be possible to imagine wonder, healing radiating light and allow its affects to vibrate in our body field.

Try to imagine "love": first experiment, how you could achieve this state.

By remembering an experience?

The image of a person, who you love?

What sensations do you discern now in "love"?

Where do you sense love in the body–mind–field?

How do you detect it?

What perspectives do you assume?

What happens when you reposition the witness? Closer?

Farther away? Can you "intensify" the love?

Restricting emotional–thought processes

Emotional thought processes which bring us out of our natural “flow” are often found under the following themes.

Thought rotations

Recurring thoughts are caused by sensation patterns, so-called “triggers”. Conversely, recurring thoughts also trigger familiar states of sensation. Like: the throat is congested, a queasy stomach, pressure in the stomach.

For example: I want to address an obstructive way of working from my colleague and suggest that he does things in another way. As the thought arises, I observe a slight tension in my chest. The thought carousel begins. Do I really have to do this? When should I do it? Not now? How should I do it?

Of course, one can do it immediately (“first the unpleasant”). This helps most of the time. But maybe it’s not possible. What do I do then? I can observe the inner occurrences:

- *I observe my inhaling and exhaling*
- *I remain with my physical sensations and accept them. I endure them and don't escape into explanatory thoughts.*
- *I can connect myself with my breathing.*
- *I expand this sensation from my point of observation, until it changes.*
- *If this doesn't work, I contract and condense it and then open it up into space.*
- *I direct my consciousness in the center of this point and completely merge with it, as though there was nothing else.*

By breathing consciously we slowdown the stimulant/irritant mechanism within us and can recognize the interplay between our senses and the chain of thoughts. These physical sensations can be often localized exactly. They are the initiating trigger. Once formed, they can continuously bring the thought rotation in motion. By subtle observation fix patterns chains open up.

When we go deeper into the internal interaction of sensations and thoughts, we can observe that thoughts move at different speeds. This causes thoughts to have varying effects on us.

We can recognize that they are loaded with different

emotional fuel. The pace seems to depend upon the driving energy, the emotions. We are able to discover the subtle pattern of feelings that normally steers us unconsciously: like desire, anger, rejection, fear. In this present state we can physically feel very distinctly how negative thoughts poison our body field.

When we can succeed in allowing the thoughts to continue in their formulation and at the same time observe our physical sensations without having to act, then we have the key to change in our hands. Space arises that allows us the possibility of deciding how we should act.

The greater the space between the thoughts and the impelling sensations, the more we are able to dissect and dissolve our patterns. To aid us in this task are sensitizing exercises which can be found at the end of this book.

Special Forms of Thought Rotation

Healing the past

Many of us are inundated again and again with difficult memories of the past. This ties up our energy.

A possible remedy: We visually set ourselves in this challenging situation from the past and observe ourselves in this particular chapter of our lives when things “weren’t going well”. We observe this situation as if they were scenes from a theater play and we change the perspective until we can find a “neutral” perspective which can advise us. We play the part of various actors in order to discover the inner motive for their action. We find consoling words and send affection and warmth to the actors, if it is possible.

Now we can observe the new sensations that appeal and intensify them. We refrain from lamenting or engaging in self-pity. We can relax and pacify ourselves through establishing a benevolent attitude with respect to the actor involved in the conflict. Even today. For working out more difficult themes, I would recommend seeking the support of a suitable coach and therapist.

When we continue to give others the blame, a part of our energy remains fixed in the past. This weakens us massively in the present. We have not accepted and understood that we also had a part in what happened. Even such difficult events can be an effective resource in the present.

The poison of our expectations

Our expectations on life, the way it should be, what is right and wrong, are accompanied by constant tension. Expectations are imaginations that are created by thoughts which can never be fulfilled because they are produced by thoughts. Very often we compare our experiences from the past with our thoughts of how the future should be. This disturbs the natural flow of things.

An example: In a family, there is a daughter who prepares a meal based on a recipe that has been used in the family for generations. The meal has to taste as exactly the same as grandmother's. The cook's performance is measured against these memories. If the family's "memory taste buds" say no, then there are flippant comments that ruin the mood at the table. This is really stressful for the cook!

The results of my research

In my introspectiveness it becomes clearer and clearer to me that thoughts that flow through my consciousness are connected to a constricted pattern. Every recurring thought expresses some kind of conflict, like an unfulfilled goal. One could almost say that all thoughts—excluding those that appear in the “New”—are connected with conflicts and longings.

The pattern triggering momentum is my “I”. This “I” wants that I feel good. It wants to have certain things and avoid certain things. When we recognize this then a new freedom can arise. I can follow these impulses or not. When I observe this process of the acting “I” from “outside”, I can then loosen my identification with it. I can clearly see how the wish to control disturbs the “natural flow”. When I succeed in observing the appearing event in a relaxed way and don’t allow myself to be carried away by resistance, then the pattern opens into a transparent, translucent play with constantly renewing perspectives. This creates freedom and choice.

For me a fulfilled life means that all of these patterns which we like to maintain for our I’s security, although tending to produce rigidity, can be revitalized in a new

way. This causes a flowing openness that is constantly nurtured from the moment. I no longer experience any second-hand perceptions, but rather experience life as flowing water. You can see, feel and hear, but not hold.

This is possible when the point of wakefulness is undimmed and free from presuppositions. When I consider life as field for training, then what occurs in daily life, e.g. in contact with people, can be felt and observed within the space between us.

This doesn't mean that I manipulate myself to be something I'm not. Rather I open myself for the flowing now-energy. Within the now-energy there is no fixed state. Just as our inner atoms are all in constant movement, there is nothing fixed within us. Holding on always means an orientation aid and expresses a state of consciousness of me, in which I feel comfortable. Lively in the moment also means to experience "things"—objects of our perception—as vitalized; to allow their perpetual vitality to occur by sharing it.

Body centered methods and meditation exercises—like Buddhist mantras—help to restore states of wakefulness. Every act can be an exercise in wakefulness. Every present moment is supportive for the "world" and my life.

A spot painting from the Zen tradition impressed me when I was an adolescent: you see a young man who is happy and enjoying smelling a flower, while he is hanging from the face of a mountain and clinging to a tree root. Above him, two mice are gnawing on the root. Below him awaits a tiger with his mouth wide open.

Yes, I wanted and want to realize such a way of being present.

Exercises

The human ability for self-observation is developed differently for each person. A reason for this has surely been the exercise. Another reason, subtle to perceive, is the strong tension that complicates this. Therefore, relax, slow down the thought carousel. Here you will find exercises that will help with a refinement of self-perception and relaxation.

If you require support in this, please contact me at info@antoneckl.de

Giving thoughts a space

A management trainer told me the following:

It bothered him that his children didn't put away their things. When he looked at the situation closer he discovered that many of the articles didn't have a designated place for storage "garage". He decided to make a "prison" for these things. They were collected at a designated location, the prison. They would only be released when they had their own "garage". This worked out very well.

In the same way we can „clean up“our thoughts. Every thought needs its own "garage". We define concretely which place we give them, where they are parked, and when we can pull them out again in order to use them. We note this in our timer/Outlook or on a notepad. It's like we would bring the thought with its tasks and problems from our brain outside. Many of my clients find it helpful when they do this in writing. Our mind/body stores a consciously carried out haptic action better. Our head is clear from disorder. We are now open for what is in the moment.

This is how a "garage" can look:

What?	How?	Who?	Deadline	Performance control



Body Scan

Body Scan

How are we able to change a particular thought pattern, when it isn't possible to bring the thought outwards?

The body scan is a basic method that helps to shift from our mental processes onto the body's own observation and this, immediately brings us in the "now-state" in the greater space of our consciousness. It has now become employed in various forms of relaxation training. I have also developed a form, which I'd like to introduce to you.

This body scan is the basis to identify and dissolve the so-called trigger, which fixes the mentally conditioned thought process. The body scan helps us to perceive in a more sensitive way.

Exercise duration: 10 till 30 minutes

Body Scan

Sit still. Your back is straight. The soles of the feet touch the floor.

Close your eyes.

Loosen your lower jaw by opening your lips slightly. It is space between teeth of the upper and lower jaw. Fill your body from head to toe with consciousness.

Begin with a deep exhale.

Observe the movement of your exhale and inhale. Give yourself to the up and down of your breathing.

While breathing, observe now what you can see, hear, and feel inside.

Which spaces are spontaneously perceivable for you?

Which areas are bright, light?

Which are darker?

With each breath you relax more and can explore new areas within you.

When ending, open your eyes carefully and bring your senses outwards in the outward perception. Take your time. Then stretch, extend yourself, when this is comfortable for you.

Shortcut Body Scan

“when you are on the move”: Bring into flow

At any time, you can quickly and simply use the shortcut.

*Breathe out, breathe in. Let the breath glide downwards.
The eyes are open.*

*Wait, until the breath comes in by itself, and then
breathe out.*

*Observe your inner body, the energy field, and scan
with a breath.*

*If you should perceive a compression, sense what vibration it
is linked to. Accept that the compression is there.*

*You can stretch this compression with breath and imagina-
tion. If is not possible, compress yourself in order to come to
another state of frequency.*

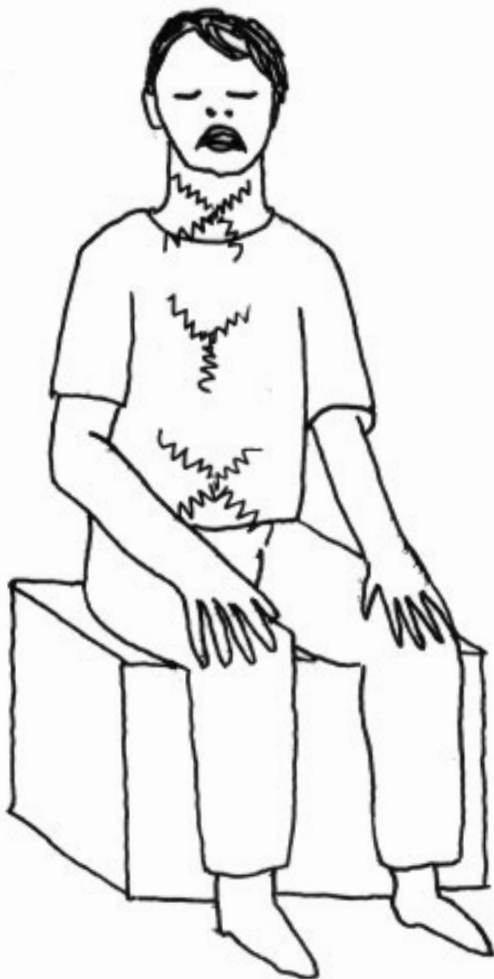
*These few breaths and the quick scan with contraction and
expansion are enough to bring your inner energy
into a flow—if you are in practice.
Thus, you will be alert and perceptive.*



Expand the contracted places in the body.

If this isn't possible, compress yourself and let go in the open space past your physical boundaries.

Release the contraction/darkness to the outside. Within emerges ease and light.



Frequently occurring disturbance fields

Body Scan with disturbance fields: How do we find the trigger?

Now, after we have practiced the body scan and you are familiar with the inner world of your body “appearances”, now observe the relationship your thoughts have with your body field. Take one of your recurring thoughts. Which sensation pattern accompanies this thought, where exactly? In the throat? In the chest? In the stomach?

It is important that we understand that for emotionally driven thoughts there is mostly no solution on the level of thought. Through the repetition, a pattern has been built that is anchored in our body consciousness. One has to relax and dissolve this trigger.

Disturbance fields are frequently sensed as a constriction or stinging pain in red or dark colors: in the neck and throat, in the chest cavity, in the abdomen. Frequently, these tense body fields are linked with feelings of fear, worry, anger and hate.

As soon as stress develops, it contracts the energy internally and operates as a disturbance field. Of course, positive sensations are also anchored in the body.

We commonly perceive them with the dynamic of

enlightening expansion.

Do cheerful thoughts rotate like negative thoughts?

In order to dissolve the prompting trigger in the body field, we have to first perceive it.

Therefore, I now ask you to apply the body scan in a state of relaxation.

Sit upright and still. The back is straight. The soles of the feet touch the floor.

Begin with a deep exhale.

Observe subsequently the movement of your exhale and inhale. Give yourself to the down and up of your breathing.

When the breath flows in again, imagine that it streams in down from the pelvic floor, where you sit upon the stool.

Bring your exhale and your weight downward as if you were exhaling through the base of the pelvis. When the breath streams in again, imagine that in from the pelvic

base “below”, where you sit on the chair.

Now, with the breath observe what you can see, hear, and feel inside. Which spaces are spontaneously perceivable for you?

Now, imagine one of the themes around which your thoughts rotate.

Perhaps, a thought that worries you and puts you under stress. Now, playfully try to hold this thought. Where do you find the resonance in the body field? Now, change the area of resonance by expanding and contracting. Possibly, this area of sensation has a form and color. Try to change the color of the image by expanding it. When it is somewhat black it can be changed into gray or a brighter color by stretching. You can also compress this point and make it smaller until it perhaps breaks and opens. What happens then? Does the field lose its intensity?

Or you can relocate this area of resonance to outside of your body, like putting something behind you.

Is it more pleasant to view this area of resonance in front of you?

Exam its weight. Is it more comfortable when you give it more weight?

Or when you make the area of resonance lighter?

Does the possibility exist to query this area?

What information does it give you?

What does it want to tell you?

Imagine again the thought that triggers the stress.

Is it possible?

Has the effect changed?

Try this technique several times until you notice that the thought rotation no longer has the same effect.

In this way you can learn, like on a scale, to set this sensation (comparable with the noise volume on your smart phone) “louder” and “quicker”. Or change the App program.

Then bring your senses outwards.

You see the world. What exactly do you see?

What exactly do you hear?

How does the air feel around you?

Is it warm? Is it cool?

How does it smell?

In this way, you can activate your senses anew.

*After this exercise anchor yourself in what you see now,
hear now, and feel now without the disturbing theme.*

Maybe you can stretch yourself and breathe in and out.



Relaxing by listening

Relaxing by listening

„Relaxing by listening“ is another method I would like to offer you. We are very often caught in the radio in our head. We discuss with ourselves and explain the world to ourselves. Instead of this inner audible dialogue, we now place our focus on the perception of sounds from outside and sounds from inside. This causes the hearing channel to be reoccupied. This is how thoughtlessness can arise. The important prerequisite for this is that we don't label or categorize the sounds. Something like: Which bird is this? Oh, how beautifully it sings. Instead, we completely devote ourselves to the vibration of the sound.

Get involved with the new sound information. Find the energy and quality in the sound/tone/noise. All of these sounds can give us energy. As soon as we are able to assimilate resonance and completely assimilate sounds, then even disturbing traffic noise can be an intense energetic source for us.

Relaxing by listening

Sit relaxed and upright. When exhaling bring your weight downward. Now, listen outwards, listen inwards.

Refrain from labelling the sounds, immerse yourself in the source of the sound. Where does it emerge?

Refrain from deciding between “pleasant” and “unpleasant”. Sound is vibrating energy.

Observe in which areas of your body resonance is vibrating. Completely engross yourself in the vibration and undulation.

Perceive the senses separately

Our senses are our gateway to the world outside and the world within. Through our senses we receive impulses and create the world inside us. In order to relax the senses and relax the formerly established reaction pattern, we concentrate on the senses separately and isolate them from another—as far as possible.

First, we turn to taste, we go into our mouth and merge with the taste in our mouth: tongue, palate and mouth.

What do you discover?

Taste without labelling. Become what you perceive. Perhaps, you begin to salivate when you concentrate on your mouth.

Try to go where this emerges, at the beginning of this sensation. Immerse yourself in “tasting”.

Now, consider the nose, to smell.

Bring your consciousness completely to the beginning, where the sensation of the smell arises.

Smell, what can you sniff without labelling?

What reaction is triggered within you?

What overall physical process?

How does your breathing change?

You totally immerse in “smelling”.

Next, I would like to recommend the sense of touch and sensing.

What do you sense in your body?

How do you sense?

What do you sense where you have contact to outside:

On your seat, with the floor, the earth?

Do you sense the air and the light movements that surround you? Immerse yourself in the sensation, the feeling, as if there were only this.

Nothing else.

Now, go to the next sense channel: to the ears, to hearing.

Devote yourself completely to listening, to hearing.

How does hearing feel in your body?

How does it feel in your ears?

Hear the sounds inside and outside as a nameless source, now in this special moment.

Move now to the fifth sense, seeing with the eyes.

Observe how you see.

Try to see from a wide angle defocused, as if your eyes were crossed.

You see more than 180 degrees.

What happens when you do this?

Now, narrow your field of vision and closely focus on an object.

What do you observe?

How does it change your sensation?

Observe, how the seeing itself changes.

Can you see without sensation, without labels?

Try to enlarge the pupils and make them wider, to let more light inside.

Or you contract the pupils and let less light in.

Simply observe what happens when you do that.

In conclusion, I would ask you to several times change quickly from one sense to the next in the described order.

Accelerate this “sense alteration” as fast as you possibly can.

Then stop and perceive what is now.

After some minutes, open alert and present all senses outwards.

Through this exercise our senses are malleable and flexible again. This is the basis for opening our patterns.

You can now experience for yourself, as if you were to go on a great adventure. Research every corner of your inner and outer senses. “Our world” becomes colorful, full of light and vibrating.



Relaxing with AH-sounding

Relaxing with AH–sounding

For the relaxation and invigoration of the body field, I often use the voice as well. Through its vibration and undulations, the sound massages our body field and awakens a joyful pulsation within us.

Many of us feel repulsion and stress when we emit certain sounds and tones. This has to do with the conditioning from our childhood. We were probably punished when we were “loud”.

In our daily life there is hardly any room for this. We sing only while taking a shower, unless we are really a singer or actor. For this, the voice and its sound are part of the training, in order to keep your instrument, the body, “in tune”.

There is no one present, except yourself, who would find this “practicing sounds” ridiculous. Please, test it.

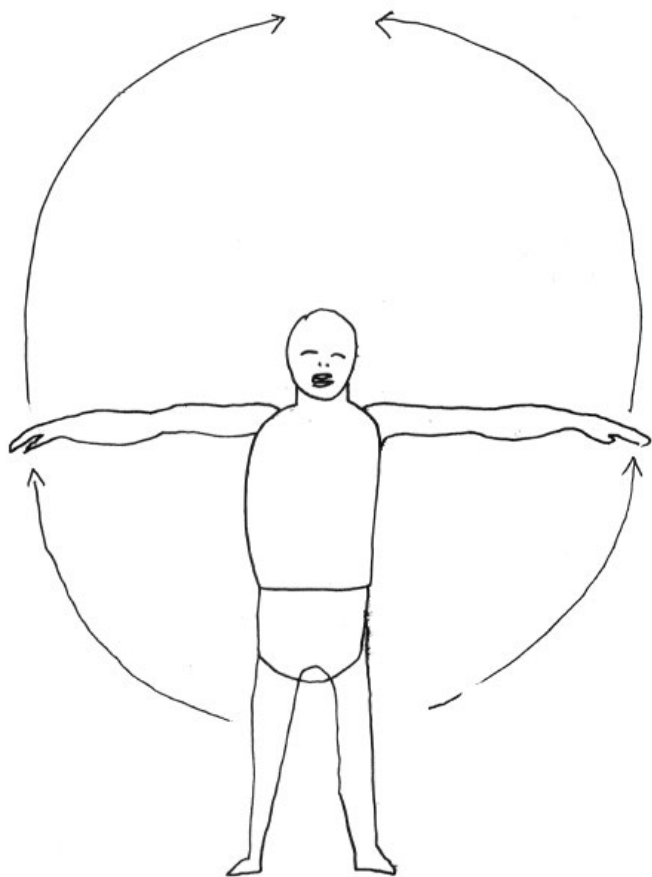
I like to use the vowel AH, because it is soft and has a broad vibration.

Relaxing with AH-sounding

Sit upright and relaxed.

Breathe out and lay the vowel A on the breath of your exhale. Start to finer tune the AH. Fine-tune it, so you can perceive the resonance in your body. Feel, how the AH spreads in the body. You can bring the AH to vibrate so that you can perceive resonance in all of your cells—everywhere.

The AH sound and vibration opens everything into the far and wide. The internal and external merge and resonate in AH.



Flying

Flying

A good possibility to soften our tightly bound conditioning is slowing down. Decelerating already means that the pattern is opening. When you slow down your flow of thoughts, you can perceive new things.

Space opens up between things. When you carry out physical movements in slow motion, there arises a new world of perception. An exercise from the Tibetan yoga “Kum Nye”, so-called “Flying” is very suitable to experiment with this. It is carried out slowly and flowing.

Bring your arms in a slow, flowing movement upwards in slow motion. Immerse yourself in the sensation of the energetic interior.

When you have stretched your arms upwards, hold your palms facing each other and stay in this position for some breaths. Then slide your arms back—with the palms facing outwards. When there is tension or pain, then guide your breath in this area and exam the sensation's quality. Open and extend this space until a new flow and well-being arise.

Probably “pain” arises in some parts of the body. Our “I” tends to avoid pain. Therefore, we avoid painful “experiences”. On the one hand this is sensible and protects us. On the other hand our field of action becomes smaller. We pursue what appears to be pleasant and comfortable. But always receiving the same thing impoverishes our life. Limits and painful sensations can be transformed into scintillating and fresh life–energy, when we explore and immerse ourselves in them.

This can be well–practiced in a physical exercise such like “Flying”. Because for most of us, when we practice slowly enough, there will be pain in the shoulder or upper arm area. I recommend to connect yourself with these sensations in a deeply physical way, by directing your breath into these points. Become the pulsating power which is inside the pain. Experienced in this way, pain can be changed in intensively radiant energy.

In difficult situations this experience can help us to transform obstacles into sources of energy.

Opening shoulder–head–mouth

The introduced exercises are, technically speaking, very simple and can be carried out everywhere. It is important that you completely go into the most inner aspect of the sensation, with the breath and with the “observing witness”. This disengages blockages in the neck/ jaw/ shoulder areas and harmonizes the energetic flow between head and heart. You can also do these exercises at the work place.

The neck area is an important connection between the head and body and is constricted for many of us. This disorder obstructs the perception of the sensations of the body like a filter. Spontaneous intuition and direct effective communication are impeded as a result of this.

These three exercises are a simple aid to preserve permeability to the heart space. In addition, they dissolve fixed, and often negative emotions in the lower jaw.

Shoulders

Sit relaxed and upright.

Lift your shoulders upwards, gently and in slow motion. If possible lift them up to the ears.

You will probably perceive points which are tight and tense. Breathe into these areas and “sink” your consciousness there.

When the shoulders have been lifted far upwards, observe the rest of your body. The arms hang relaxed at your sides, the lower abdomen stays completely relaxed. Remain in this posture and with breath and consciousness sink further inside.

After you feel that 3 minutes have passed, let your shoulders down again in a flowing movement in slow motion. Can you sink your shoulders further downward?

Do this movement several times.

Head

Sit upright.

Let your forehead and head slowly sink, forwarding the chin facing towards the chest.

How far can you feel the movement impulse in the spine?

Now, carefully lift your head and shift it backwards in slow motion, as far as possible without straining. At the same time open the jaw a little. Feel the neck area, the throat. Open the tension outwards into the open space.

Pause for some breaths. Then move your head back to the middle position. Feel your spinal column as it straightens up.

Lay your head slowly toward the right, pause for a few breaths there. The mouth is slightly open, the tip of the tongue, if possible, is behind the incisors.

Move your head toward the middle and then lay it down on the left shoulder, and back again. Deepen the sensations with the breath. Remain some minutes in the pulsation, inner occurrence.

Open the mouth

Sit relaxed in an area where you can feel secure and unobserved.

Now open your mouth in slow motion, as far as possible. Also stretch your lips as far as possible.

Hold your mouth open for some minutes. The stomach is relaxed. If there are some unpleasant sensations, try to reach the middle of the sensation. Concentrate to go deeper into the center until you find unlimited expanse and “stillness”.

Close your mouth again in slow motion. Feel which new perceptions emerge and expand and deepen them.

Starting the flow: expansion and contraction

The basic change “technique” from inner states and patterns, whether felt, seen or heard is the expansion and compression/contraction.

All of our conditioning is in “our mind” as frozen states. Through labelling and belief in concepts, we fix ourselves in these states and project these fixations into the future. By expanding and contracting, we activate these “things” anew and bring them into a flowing, living aggregate state.

This can be quickly experienced physically. Verbal dialogues within us are more difficult to open, because we define ourselves through them. There are many people who often criticize and devalue themselves with these “voices”. When we accelerate the thoughts/voices (i.e. expand) or reduce, they lose their effect. Or frequency of the thoughts/voices is changed. Higher/lower, another tone, this can also help.

We can practice this opening and compression at any time, every day. It is an extremely effective access code to wakefulness and creativity.

Closing Remarks

If you are depressed, you are living in the past.

If you are anxious, you are living in the future.

If you are in peace, you are living in the now.

Laotse

And an aphorism, attributed to Tarthang Tulku Rinpoche:

Don't try to be now, be new.

Acknowledgement

The greatest thanks I owe to Tarthang Tulku Rinpoche,
whose writings have inspired me.

Anthology

Tarthang Tulku: Time, Space & Knowledge

Tarthang Tulku: Kum Nye Tibetan Yoga, A Complete Guide to Health and Wellbeing

Tarthang Tulku: Gesture of Balance: A Guide to Self-Healing & Meditation

Author's Published Works

Anton Eckl, Coaching via Patterns. The Short-Breviary for Self-Guidance (2013)

Anton Eckl, Opening Patterns (2017)

and serveral German publications

About the Author

Anton Eckl has worked with people from all areas of life and in different situations for more than 30 years. In more than 2,000 coachings and for over 40,000 seminar participants, Anton Eckl has developed his own form of pedagogical access and support methodology, which he calls MusterCoaching®.

MusterCoaching® has been a registered trademark since the beginning of 2016. This method has provided proven results for private clients and companies daily and has supported people in rebalancing themselves and accomplishing their tasks successfully.

