

**Twenty-Five Meditation and Related Therapies:
For Dealing Reducing Anxiety and Stress:
For Attaining Joy and Well Being**

Fred J. Hanna, PhD

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Descriptions

I. Concentration Meditation

A. Purpose

1. Prime purpose is transcendence
2. Secondary purpose is stress reduction and relaxation

B. Method

1. Continue focus and centering of attention on one object, image, word, or symbol
 - a) noting distractions and returning to the method
 - b) pouring all attention and energy into the object of meditation
2. Continued focus through various stages of:
 - a) concentration (dharana)
 - b) contemplation (dhyana)
 - c) realization (samadhi)
3. Continuing to focus and flow attention regardless of:
 - a) mood
 - b) lethargy
 - c) distractions

C. Result

1. Minor results
 - a) relaxation
 - b) clear mind
 - c) feeling of well being
2. Moderate results
 - a) deep feeling of joy
 - b) physical thrill of being alive
 - c) world appears brighter or more colorful
3. Major results
 - a) global self-knowledge
 - b) understanding of ultimate being or reality
 - c) pervasive feelings of ecstasy

II. Mindfulness Meditation

A. Purpose

1. To attain a sense of calm awareness
 - a) disengaged from stress
 - b) disengaged from confusion
 - c) disengaged from thought processes
2. To establish a sense of pure awareness
 - a) beyond or above mind
 - b) beyond or above feeling
 - c) beyond or above perception
3. To realize emptiness or sunyata in which:
 - a) form is nothing other than void
 - b) void is nothing other than form

B. Method

1. Continuously observe one aspect of life such as:
 - a) a bodily sensation
 - b) an act such as walking
 - c) stream of thoughts or thinking
 - d) acts of willing or volition
 - e) conscious awareness
2. Observation is continuous:
 - a) noting all that enters the field of awareness
 - b) noting distractions and then returning to the field

C. Result

1. Minor results
 - a) stress reduction
 - b) relaxation
2. Moderate results
 - a) anchoring or centering awareness in which little can shake stability
 - b) becoming the eye of the storm
 - c) feeling of peace and harmony
3. Major results
 - a) realization of emptiness of all phenomena

- b) feelings of bliss and profound peace
- c) reduction of ego

III. Surrender/Devotion Meditation

A. Purpose

1. To contact higher power or God
2. To get closer to God or realize God

B. Method

1. Based on Giving and Surrendering
 - a) devotion in this sense is a giving
 - (1) and letting go of everything
 - (2) valuing God or higher power above all else including Self
2. Give up all to God or higher power:
 - a) thoughts
 - b) desires
 - c) feelings
 - d) circumstances
 - e) possessions
 - f) tragedies
 - g) good fortunes
3. Give up the Self or Ego to God or higher power
4. As in other methods, when distractions arise, note them and then return to the method

C. Result

1. End products vary but can be:
 - a) feeling of peace
 - b) taking self and world less seriously
 - c) appreciation of lesser or smaller aspects of life
 - d) feeling of closeness to God or higher power
 - e) transcendence of the world
 - f) transcendence of self
 - g) communion with God, Being, or higher power

IV. Authenticity Exercise

A. Purpose

1. Reduce the amount of influence of the “They”

- a) application of Heidegger
 - 2. Become familiarized with the genuine or authentic self
- B. Method Done in Two Modes
- 1. Mode One of Self to Others
 - a) Draw a line down a page to form 2 columns
 - b) Make left column read False Self
 - c) Make right column read Real Self
 - d) For left column ask:
 - (1) what do you want other people to believe about you?
 - e) List all answers
 - f) Then ask for the right column:
 - (1) what is really true about you
 - g) List a true answer for each one in the left column
 - h) Then consider the contrast between the real and false selves
 - 2. Mode Two of Others to Self
 - a) Draw a line down a page to form 2 columns
 - b) Make left column read False Self
 - c) Make right column read Real Self
 - d) For left column ask:
 - (1) what do other people to believe about yourself?
 - e) List all answers
 - f) Then ask for the right column:
 - (1) what is really true about you
 - g) List a true answer for each one in the left column
 - h) Then consider the contrast between the real and false selves
- C. Possible Result
- 1. A fuller sense of real self
 - 2. Enhanced understanding of how one presents to others
 - 3. Enhanced understanding of pressures to be false or disingenuous
 - 4. Greater freedom to be oneself

V. **Self-Love and Acceptance**

A. Purpose

- 1. To promote acceptance of self to promote self healing

2. To develop empathy for self to promote self healing
3. To develop affection for self to promote self healing
4. To enjoy being in one's own skin
5. To enjoy being one's own being

B. Method

1. Feelings check
 - a) Think of oneself by name
 - (1) note immediate feelings
 - (2) note immediate thoughts
2. Accepting one's own personal
 - a) characteristics
 - b) character
 - c) abilities
 - d) deficiencies
 - e) body, or if necessary, body parts
3. Empathy for, considering the history of, one's own personal
 - a) characteristics
 - b) character
 - c) abilities
 - d) deficiencies
 - e) body, or if necessary, body parts
4. Admire self
5. Also can do solo empty chair juxtaposing
 - a) part that loves oneself and part that does not, or is critical of self

C. Possible Result

1. Enhanced sense of selfhood
2. Worthiness
3. Self-support
4. Autonomy
5. Recognition of self-in-relation to others

VI. Narrative Reconstruction

A. Purpose

1. To reframe moments of

- a) incompetence
- b) acting out
- c) shame
- d) guilt

B. Method

1. Take a negative experience or life story
2. Retell it admiring negative behaviors as skills and survival strategies
3. Reframe the experiences or life stories into a learning experience
 - a) base the reframe not on negative behaviors or lack of intelligence
 - b) but on positive intentions
 - (1) for example negative drug use results from positive intention to feel better
4. Tell the story of what ACTUALLY occurred in form of a positive experience
 - a) include the elements of
 - (1) hope
 - (2) courage
 - (3) positive intentions
 - (4) empathy
5. Story should reframe toward the completely positive while ignoring nothing negative

C. Possible Result

1. Gaining a new perspective on life itself
2. Freedom from negative judgments
3. Insight into nature of living
4. Ability to discern difference between societal and therapeutic standards

VII. The Enhancement of Empathy

A. Purpose

1. Empathy training to enhance primary therapy skills
2. Increase ability to relate to others
3. Open spiritual experience
4. Increase empathy as a form of mental health (Alfred Adler)

B. Method

1. Assuming the viewpoints of others in everyday life
 - a) as in a grand role play
 - b) or in an empty chair exercise

2. Assuming the existential essence or being of others
3. Progressive assumption of viewpoints
 - a) self
 - b) family
 - c) group of friends
 - d) community
 - e) city
 - f) USA
 - g) humanity
 - h) all life forms
 - i) spiritual being of all life forms
 - j) infinite being

C. Possible Result

1. Expanded sense of self as noted by Alfred Adler
2. Increased compassion
3. Increased capacity for relating and feeling
4. Increased capacity for working with difficult clients and new populations

VIII. The Enhancement of Compassion

A. Purpose

1. Open spiritual experience
2. Increase ability to relate to others
3. Develop ability to step outside of personal resentments and rigidities

B. Method

1. Flow love and caring to others
2. Flow love and caring to others “who do not deserve it”
3. Progressive flow of love and compassion to:
 - a) self
 - b) family
 - c) group of friends
 - d) community
 - e) city
 - f) USA

- g) humanity
- h) all life forms
- i) spiritual being of all life forms
- j) infinite being

C. Possible Result

- 1. Deep feeling of Well Being and freedom from selfish or petty concerns
- 2. Experience of possible love for oneself
- 3. Increased sense of presence

IX. Forgiveness

A. Purpose

- 1. Forgiveness is a purely selfish act
 - a) Forgiveness is the most selfish thing one can do
 - b) To forgive is not to forget
 - c) It is not letting people off the hook
- 2. To be free of a host of negative emotions and attitudes
- 3. To let go of pain and negative emotions associated with others

B. Method

- 1. Identify a person who has harmed self or a loved one
- 2. Fully empathize with that person
- 3. Assume that person's being or role, being willing to be the person
- 4. Understand that under different circumstances "I could have been that person"
- 5. Look at the feelings one is carrying because of holding that person in one's mind
- 6. Let go of the person, release them to the world and the "powers that be"
- 7. Let go of the feelings associated with the person

C. Possible Result

- 1. Freedom from resentments, bitterness, loathing
- 2. Freedom to experience contentment, goodwill, kindness
- 3. Enhanced goodwill toward self and others

D. Acceptance of the nature of mind and its function

- 1. as a predictor
- 2. images are just images

E. Applied to guilt

F. Applied to shame

G. Letting-Be

1. granting being
 - a) of self
 - b) others
 - c) world
 - d) problems

X. Excess Baggage Exercise

A. Purpose

1. To enhance forgiveness
2. To let go of personal issues that seem to doggedly hang on
3. To concretize forgiveness process
4. To concretize the letting go process

B. Method

1. Find a large, smooth, heavy rock
2. Clean it of dirt
 - a) or one can keep it dirty if so desired
 - b) or the rock can be jagged if so desired
3. With a marker, write the name of the person or issue on the rock
4. Carry the rock with one constantly
 - a) in purse or hand bag
 - b) in brief case
 - c) in pocket
5. Constantly be aware that one is choosing to carry this “burden” or “baggage”
6. Decide to continue carrying it
7. Decide that one has carried it enough and it is time to let it go
8. Let it go and with it, the person or issue

C. Possible Result

1. Freedom from the person or issue
2. Sense of being released or free

XI. Arrival in the Present

A. Purpose

1. To be able enjoy the “flow” of time

2. "Wake up and smell the roses"
3. To be able to be fully in and enjoy the present moment

B. Method

1. Giving oneself the command:
 - a) "Be in the present moment"
 - b) notice space, objects, people in the present moment
 - c) notice breathing and movement in the present
 - d) use the power of command
2. Picture psychological time as a long railroad track
 - a) where each "tie" is a recorded moment in time
 - b) the rails represent movement or passage in time, past and future
 - c) and the train itself is the self
 - (1) complete with controls
 - (2) with decision power to place oneself in time
 - (3) or move oneself in time
 - d) trauma is a derailment or stuck point on the track of time
 - e) fix the rails and ties to shake loose from trauma

C. Possible Result

1. mobility in psychological time
2. more ability to enjoy the present
3. freedom to be in the now at will

XII. I-Am Exercise

A. Purpose

1. To disidentify self from perception
 - a) to momentarily stop identifying with others and objects
 - b) to set consciousness free to be itself
2. To distinguish pure consciousness from
 - a) the world of perception
 - b) the world of the mind
 - c) from its own creations
3. Being restored as the observer

- a) the subject and not the object of perception

B. Method

1. Stage One

- a) Create a tree in the mind
- b) Look at the tree
 - (1) ask who or what is seeing the tree
 - (a) try to focus on or see who's seeing the tree
 - (b) BE what's doing the looking
- c) Perceive difference between perceiver and perceived
 - (1) seer and seen
 - (2) observer and observed
- d) Know that "I am not what I am seeing"

2. Stage Two

- a) Find a negative feeling in the mind
 - (1) such as depression, anger, hurt, anxiety etc.
- b) Look at the negative feeling
 - (1) ask who or what is seeing or perceiving the feeling
 - (a) try to focus on or see who's seeing the feeling
 - (b) BE what's doing the looking
- c) Perceive the difference between perceiver and perceived
 - (1) seer and seen
 - (2) observer and observed
- d) Know that "I am not what I am seeing or perceiving"

3. Stage Three

- a) rep

C. Possible Result

1. Freeing consciousness or self of negative:
 - a) feelings
 - b) images
 - c) memories
2. Freedom to be pure consciousness
3. Peace
4. More familiarity with consciousness

XIII. De-Role Exercise

A. Purpose

1. To get closer to the core self by divesting of roles
 - a) taken from Yalom's "Existential Psychotherapy"
2. To strip away roles from essential being
3. To discover one's being independent of roles that define being
4. To discover the original shape of being
5. To be who you are before you were molded and shaped
6. To discover the compulsive being that comes with a role
7. To shape the role and not let the role shape you

B. Method

1. List on separate cards, eight important answers to the question "Who am I?"
2. Arrange the cards in order of importance and significance with the answers closest to the core at the bottom and the peripheral answers at the top.
3. Study the top card for 2 or 3 minutes and contemplate what life would be like to give up that attribute, characteristic or role
4. Go on to the next card until members have divested themselves of all 8 attributes
5. Then go through them in reverse
6. Discuss in the group what one learned

C. Possible Result

1. Enhanced self-knowledge
2. New understanding of existential anxiety
3. Greater ability to simply BE
4. Feeling of peace
5. Enhanced understanding of how roles inhibit or limit being

XIV. Being-There Exercise

A. Purpose

1. To learn to BE
 - a) actually the "just sitting" zazen exercise
 - b) Derived from Heidegger's "dasein"
 - (1) the "being there"
 - (2) the "clearing"
2. To be able to "BE" in any situation

- a) “assembling” or gathering being
 - b) without engaging automatic nonbeing
 - c) without collapsing being
3. Accepting everything
 4. Resisting nothing
 - a) resistance reduces being
 - b) being lost in the mind reduces being

B. Method

1. Sitting and simply being
 - a) being and doing nothing but being
 - b) not thinking or doing breathing, just being
 - c) if being stops, simply deciding to be and continue
2. Can be done in many contexts
 - a) sitting or moving or just living
 - b) alone
 - (1) with eyes open
 - (2) with eyes closed
 - c) with another person
 - d) with a pet
 - e) with the pathology of others
 - f) with the irritations toward others
 - g) in the face of adversity in life situations
 - h) among the “they” in a mall or public place
 - i) being there in the face of anxiety
 - j) being there while watching tv or a movie

C. Possible Result

1. Spiritual strength
2. Power to engage life and living
3. Sense of peace
4. Feeling of being alive

XV. Monitoring of Being

A. Purpose

1. To develop the ability to observing the waxing and waning of being or presence

- a) Similar to monitoring anxiety but qualitatively different
- 2. To see what makes a person's being expand and what makes it contract
- 3. To see what situations or circumstances enhance being, or diminish it
- 4. To see what people influence a person to enhance being, or diminish it

B. Method

- 1. Simply watching one's sense of being
 - a) in various life situations
 - (1) work
 - (2) family
 - b) various environments from
 - (1) nature
 - (2) cities
 - (3) neighborhoods
 - c) or in various mental situations
 - (1) memory
 - (2) anxiety
 - (3) depression
 - (4) memories
- 2. Looking to see what makes the sense of being become greater
- 3. Looking to see what makes the sense of being become less
- 4. Noting these situations
 - a) in the mind and on paper
 - b) looking for possible patterns

C. Possible Result

- 1. Enhanced sense of healthy environs
- 2. Enhanced sense of existential strengths and weaknesses

XVI. **Inoculation of Being**

A. Purpose

- 1. To achieve resilience of being
- 2. To be able to cognitively strengthen one's sense of being

B. Method

- 1. Monitoring being
 - a) watch for the diminishing of being

- b) look for the thought just before the moment of contraction
- c) disputing or changing the thought to restore or enhance being

C. Possible Result

- 1. A sense of existential strength
- 2. Resilience of being
- 3. Rootedness in the world
- 4. Greater existential stability

XVII. Spatial Expansion

A. Purpose

- 1. Seeing being and presence as synonymous in terms of space
- 2. To establish a “big” or “large” presence
- 3. To get a sense of one’s presence extending above and beyond physical form
- 4. To enhance being directly and deliberately
- 5. To provide an easy way to establish presence
- 6. To provide an easy way to establish a stable sense of being
- 7. This is not an out of body exercise but an existential exercise

B. Method

- 1. Expansion technique
 - a) Begin by gathering one’s presence
 - b) Get the sense that one is in one’s head or skull
 - c) Expand presence or being to 2 inches beyond the body all around
 - d) Expand presence 12 inches beyond the body
 - e) Expand presence to 3 feet
 - f) Expand presence to 10 feet
 - (1) include within the expansion any objects or people in the 10 foot radius
 - (2) expand through them all
 - g) Fill the room with presence
 - h) Fill the building
 - i) Expand to 50 feet around the body
 - j) Fill the city block
 - k) Beyond this point, imagination can be the guide
- 2. Use same technique to expand in intimidating situations
 - a) mental

- b) environmental
- 3. Note feelings, attitudes while expanded
- 4. Note whether this is more desirable than contracted modes of being

C. Possible Result

- 1. Feeling of exhilaration
- 2. Feeling of existential power
- 3. Feeling of self-determination
- 4. Feeling of freedom

XVIII. Thought or Memory Shaping

A. Purpose

- 1. To explore the effects of memories and images on one's being
- 2. To observe how memories and images shape the self
- 3. To see that one can be any way one wants without having to have a reason?
- 4. To see how memories and images are a kind of mental object
 - a) that can be manipulated and reshaped
 - b) taken from ancient Yoga of Patanjali

B. Method

- 1. Find a mildly unpleasant memory
- 2. See oneself viewing the memory as if one were in a theater watching a movie
 - a) caught up within the movie content
 - b) but capable of getting up and leaving
- 3. "Grab" the memory in the mind as though it were a home movie screen and move the memories
 - a) around to different parts of the mind
 - (1) up
 - (2) down
 - (3) left
 - (4) right
- 4. Change the content of the memory itself knowing that it was not actual, giving it:
 - a) new events
 - b) new details
 - c) new characters
 - d) new outcome

5. Note that changing the content of the memory images
 - a) can be done quite easily and
 - b) does not change the knowledge of what actually occurred
6. Note any affective change accompanying the changing memory images
7. Then turn the memory images around in the mind to see what is behind them
8. Then tear them up into pieces as though they were made of paper
9. Note again any affective change accompanying the destruction of the images

C. Possible Result

1. Realization that memory is not carved in stone and should not dictate a person's being
2. Realization that memory can be altered or destroyed so as to reshape one's being
3. Realization that freedom does not depend of positive images
4. To consider that one does not need a "reason" to feel good
5. To consider that one does not need a "reason" to think positively

XIX. Thought Shaping with Oppressors

A. Purpose

1. To psychologically free a person from a harmful person from present or past
 - a) Technique can be done on a present person
 - b) Works better on a person from the client's past
2. To exert psychological influence over that person in one's own mind
3. To reduce psychological force that the memory of that person still exerts

B. Method

1. Contemplate the image of a person who was harmful to self
2. Note the feelings associated with this person
3. Make the image very large in the mind
4. Note the feelings
5. Make the image very small in the mind
6. Note the feelings
7. Move the image to different parts of the mind
 - a) up
 - b) down
 - c) left
 - d) right
 - e) behind

- f) above
- 8. Recreate the image of the person who was harmful
 - a) make the image comical
 - b) make the image monstrous
 - c) make it bored
 - d) make it angry
 - e) make it sad
 - f) make it kind

9. Note the feelings during the process

C. Possible Result

- 1. Psychological freedom from a person who had been harmful
- 2. Psychological sense of control over one who had been harmful
- 3. Sense of relief
- 4. Increased sense of ease or comfort in the presence of the actual person

XX. Recreating Parental Effects

A. Purpose

- 1. To revision one's parents or a particular parent
- 2. To loosen the chains of parental influence
- 3. Differentiate person from parent in an existential sense

B. Method

- 1. Close eyes and imagine one thing that one or both parents could have done
 - a) that would have provided greater fulfillment
 - b) that would have been more beneficial to the person
- 2. Person then imagines what that would have felt like
- 3. Then person holds on to that feeling
 - a) placing it in oneself
 - b) deciding to make it real
 - c) making the feeling intense
 - d) have the feeling pervade the body and the mind
- 4. Repeat the process
- 5. Recreating Parental Effects can also be done using the Thought Shaping with Oppressors Technique

C. Possible Result

1. Freedom from the psychological influence of a harmful person
2. Sense of relief or well being

XXI. **Meditating on Anxiety**

A. Purpose

1. To no longer be intimidated by feelings of anxiety
2. To overcome anxiety by meeting it directly
3. To understand that anxiety feelings can be transformed into
 - a) peace
 - b) serenity
 - c) simple feelings of concern

B. Method

1. Immersion Method

- a) Find an area of mild to moderate anxiety in one's mind
- b) Focus on it
- c) Immerse oneself in it
- d) Allow it to consume one
- e) Allow it to burn the fibers of one's being
- f) To make one feel that one is decompensating
- g) To make one feel the need to scream
- h) Continue to stay immersed
- i) Riding the waves of the emotion so to speak
- j) Until the anxiety transforms into
 - (1) peace and serenity
 - (2) a simple uncomplicated feeling of concern

2. Angst or Nothingness Method

- a) Only for the stout hearted
- b) Find the existential void or nothingness
- c) Follow it
- d) Engage it
- e) Become it
- f) Note the insights and the lessons

C. Possible Result

1. Relief from anxiety in general

2. Freedom from intimidation by anxiety as a feeling
3. Realization that anxiety is “just a feeling”
 - a) not harmful
 - b) not fatal
 - c) not terminal
4. Realization that anxiety is a “teacher”

XXII. **Resistance and Acceptance**

A. Purpose

1. To explore how much resistance determines our way of being
2. To discover how to increase mental energy levels
3. To discover the secret of relaxed being-in-the-world

B. Method

1. Noting resistance
 - a) In everyday life
 - (1) conversations
 - (2) particular people
 - (3) friends
 - (4) driving
 - (5) one’s family members
 - (6) work situations
 - (7) politics
 - b) Watch how much energy resistance takes up on a daily basis
 - c) Note what happens to one’s being and energy levels as resistance takes place
 - d) Note how many negative emotions are tied up and bound up with resistance
 - (1) anger
 - (2) impatience
 - (3) rigidity
 - (4) irritation
 - (5) annoyance
 - (6) fear
 - e) Consciously accept situations one would normally resist
 - f) Deliberately allow such things to be
 - g) Watch to see if more mental energy becomes available

2. Acceptance of a situation
 - a) Seeing something for what it is
 - b) Cease all inner resistance to it
 - c) Separate the is from the ought
 - d) allow problem or situation to be what it is
 - e) be at peace with it
 - f) decide on action if need be

C. Possible Result

1. Increase in mental energy levels
2. Increase in “mellow” easy going attitude
3. Increased ease of “being-in-the-world”
4. Increase in sense of contentment

XXIII. Meditation on a Compulsion

A. Purpose

1. To understand the inner force of a compulsion
2. To reduce the power of the compulsion by draining it of its power
3. Principle is that:
 - a) if one is no longer fearful of the phenomenon being avoided
 - b) one will no longer be compulsive
4. Will not work on all compulsions but will on some

B. Method

1. Pick a compulsion such as:
 - a) overeating
 - b) shopping
 - c) gambling
 - d) drugs
 - e) sex
 - f) self-mutilation (in some cases)
2. Have person self-observe it in action
3. Immerse oneself in the need or compulsion itself
4. Become familiar with the need itself
 - a) watching it without giving into it
 - b) swim to the shore and watch the powerful current of the river rapids

5. Note all related feeling and emotions that arise
 - a) fears
 - b) beliefs
 - c) expectations
 - d) abhorrences
6. Identify the feeling one is trying to avoid, usually one of the following:
 - a) anxiety
 - b) emotional pain
 - c) nothingness
7. Identify a condition or situation that the person is avoiding
 - a) Ask, "If I don't do this what will happen"
8. Build tolerance of these
 - a) the condition being avoided
 - b) the feeling being avoided
9. Ask if the intolerable feeling or belief were not an issue
 - a) would the compulsion be there?

C. Possible Result

1. Reduction of the power of the compulsion
2. Increased ability to not be "driven"

XXIV. Solo Empty Chair

A. Purpose

1. To resolve inner conflicts
 - a) inner conflicts are a indicator of levels of self development
2. To complete unfinished business

B. Method

1. Standard empty chair work but applied to oneself
2. Can be done to resolve issues concerning
 - a) subpersonalities
 - b) dead relatives or friends
 - c) unresolved conflicts with living people
 - d) inanimate objects of importance

C. Possible Result

1. Personality integration

2. Peace resulting from closure
3. More focused way of being

XXV. Pod Technique

A. Purpose

1. To learn that psychological issues are creations
2. To learn that psychological constructions can be
 - a) undone
 - b) uncreated
 - c) deconstructed
 - d) destroyed
3. To show how mental issues have a thought or meaning content
 - a) but also an object content
 - b) and can be treated as objects
4. To learn that psychological or emotional issues can go away
 - a) fully and completely
 - b) just like disposing of a material object

B. Method

1. Get the client to fully describe the affect, feeling, memory, image, cognition, or thought, that he or she is preoccupied with.
 - a) This is the salient feature of the POD.
 - b) If the presenting problem is a situation, the POD technique may not be indicated, except perhaps, in terms of the client's cognitive, affective or historical aspects of the situation.
2. Ask him or her where, in or around the body, that they experience it.
 - a) This could be anywhere ranging from in the head, in the stomach, or even around the body.
 - b) The client should point to it and outline it or describe its size, shape, and density. The client may feel some discomfort.
3. Having already fully described the salient feature of the POD, have the client intensify the this feature, making it stronger and stronger, and then weaker and weaker, alternately, until the client feels in control of it and/or is no longer intimidated by it.
4. Direct the client to move the POD ever so slightly, or if necessary, to "shake it loose" a bit.
5. After the POD has been dislodged from its usual location, have the client move it around the room around by pushing, pulling, or just placing it, eventually in a position about six feet in front of the body.

6. Have the client give a full visual and, if appropriate, auditory, description of the POD, complete with color, shape, density, and size.
 - a) Then have the client look inside the POD and describe its contents until he or she has some kind of insight or until it dissipates.
 - b) If the POD does not dissipate go to step seven.
7. Ask the client if he or she wishes to be rid of it.
 - a) If the client does not want to be rid of it, stop here and allow the client to process the experience.
 - b) If yes, direct the client to roll the POD into a ball or compress it, and light it in white hot fire, burning it up.
8. Do the same with any remnants until completely gone.
9. If symptoms persist, get client to describe the original problem as it is now. Repeat steps one through eight disposing of any other PODs that are associated with the problem.

C. Possible Result

1. Freedom from nagging psychological or emotional issues
2. Sense of power over mental phenomena
3. Insight into nature of the mind and its creations