

3-S Group #5: Mindful Action vs Automatic Reaction

Materials Required

1. Meditative Video Segment, and the equipment required for playing the video.
2. “Tardiness” door sign to be placed on the door at the end of the video: “Entrance to the group room is not be permitted once the video has finished. The video has finished. Please join us next week”.
3. Wall Posters prominently displayed – In large letters ...
 - a. Commitment: “Today I renew my commitment to my spiritual path.”
 - b. The Ten Spiritual Qualities (the Paramis) – the Spiritual Self’s Muscles: “generosity, morality, renunciation, wisdom, effort, tolerance, truth, strong determination, loving kindness, and equanimity”.
4. Timer (for meditation and other timed exercises).
5. Pencils and notepaper (Creating Mindful Moments Worksheets) for each participant.
6. Tape (to adhere poster paper to the walls, as needed).
7. Paper and easel board with marker for recorder.
8. One, small, soft bean bag for tossing game (safety glasses if appropriate).
9. Marbles (two for each group member)

Therapeutic Goals

1. To provide a therapeutic context for a cognitive shift from habitual activation of the addict self-schema to increased activation of a spiritual self-schema that has as its focus doing no harm to self and others
2. To increase awareness of the automaticity of schematic processes, such as the addict self-schema.
3. To provide an opportunity for the creation of new cognitive scripts and behavioral action sequences that are consistent with the individual’s spiritual/religious faith. This session provides the opportunity for ...
 - a. the practice of meditation on the in-and-out breath (to increase the ability to focus the attention and still the mind)
 - b. the practice of mindfulness in the following of instructions.
 - c. the experience of automaticity with and without competing behaviors
 - d. the practice of creating mindful moments in daily life.

Begin Group

1. Video

A commercially available meditation video of tranquil nature scenes is played to mark the beginning of each 3-S group session. The purpose of playing a meditative video at this time is to provide a buffer, or transition period, during which group members can begin to detach from their often chaotic lives, in readiness for the activation of their Spiritual selves through the practices of meditation and mindfulness. The video also provides a “tardiness window.” Out of respect for the group, punctuality is expected of group members. However, if group members are unavoidably detained, they will be

permitted to enter the group room late only during the playing of the video. Once the video has finished, the group room door is closed, the tardiness sign is placed on the door (see list of required group materials) and any late members will not be permitted to enter. They will, of course, be encouraged to return, on time, the following week. Repeated lateness should be discussed with the client during individual sessions.

Manual Imam, "Gypsy Tears," *Eversound Expressions*, Eversound (2002) (5.05 minutes)

2. Welcome

At the end of the video the therapist places the "tardiness sign" on the outside of the group room door and welcomes all members to the 3-S group [Note: ground rules for the group, if any, (e.g., time management strategies used, policy regarding eating/drinking during group, etc.) may be reviewed at this time.]

Therapist script:

Welcome to Spirituality Group Therapy.

3. Introductions

Immediately following the welcome, the therapist asks group members to introduce themselves, by standing and saying their first names. [Note: as new group members may be added each week, it is important to have all group members introduce themselves every week.]

Therapist script:

Let's begin by introducing ourselves. One at a time, please stand and say your first name; then remain standing. [Therapist begins]. Hello, my name is

4. Commitment

Following the introductions, while group members are still standing, they are asked to renew their commitment to their Spiritual path by reading aloud the words on the Commitment Statement Poster ["Today I renew my commitment to my Spiritual path"] that is displayed prominently on the front of the group room (see list of required group materials). Group members are then seated.

Therapist script:

While we are still standing, let's renew our commitment to our Spiritual path by together reading the Commitment Statement aloud. [Therapist points to Commitment Poster]. All together ... Today I renew my commitment to my spiritual path.

5. Overview of 3-S development program philosophy: The therapist provides the following overview each week:

Therapist script:

Each of you are here today because you have made a commitment to abandon the addict self that has caused such suffering in your lives, and to develop instead your Spiritual self which will provide you with access to the peace and happiness of your true Spiritual nature. I know I don't have to tell you that although the addict self promises you relief from suffering, it is actually taking you on a path that leads to unending physical, emotional, and spiritual suffering. You all know that once it takes over – once it goes on automatic pilot – your welfare and the welfare of loved ones is of no importance to the addict self: it can easily convince you that absolutely nothing else matters except getting high. The goal of this program is to help you to see the addict self for what it is – a habit pattern of the mind that causes tremendous suffering. You will learn how to interrupt its habitual scripts – those “tapes” that play over and over in your head that urge you to use drugs just one more time, or to engage in other behaviors that can cause harm to you or others. These include sharing drug paraphernalia and having unsafe sex both of which can transmit HIV and other infections that can cause even greater suffering in your lives. In this program you will learn how to recognize the voice of the addict self and to stop it before it can harm you or others. You will do this by seeking refuge and strength in your true Spiritual nature. In this program, we view you as your Spiritual nature. That's the real you, not the addict self. Over the years of addiction, you may have come to doubt that you even have a Spiritual nature, or you may feel that it is now inaccessible to you. At this point, just have faith that it is still there; that it is always there. Your true Spiritual nature may be temporarily hidden from view, but trust that it is there. All you need is a way to access it – a path – that's your Spiritual path. However, in order to develop or strengthen this Spiritual path you will need a Spiritual self that has strong spiritual muscles – [therapist points to the parami poster – see list of required materials] – your Spiritual self's muscles are these 10 spiritual qualities that the addict self has tried to destroy. Together we will help you strengthen those spiritual muscles so that your Spiritual self stays strong and so that access to your Spiritual nature is available to you in every moment of every day. Just like strengthening physical muscles, strengthening your spiritual muscles takes training and practice. Each week we will practice meditation and do mindfulness exercises together that will help you to stay on your Spiritual path and access your Spiritual nature, but

you also need to practice between groups. To get the most out of these group sessions, you will need to make the effort to quiet your mind, to focus your attention, and to listen carefully to what I and the other group members are saying.

6. Agenda: The therapist provides group members with the agenda for the session. Providing an agenda aids in keeping the group focused and facilitates time management.

Therapist script:

Today we are going to begin as we always do by practicing meditation on the in and out breath. We will do this for five minutes. We will then work on some new material for about 30 minutes. After this we will end as we always do with a discussion and review, and our spiritual stretch.

7. Meditation Practice

Each group session provides an opportunity to practice meditation on the in- and out-breath (*anapanasati*). This brief 5-minute practice session is primarily for the purpose of reviewing the technique, for providing rationale for its use as a means by which the automaticity of the addict self is reduced and the spiritual self is accessed, and for encouraging daily practice. Group members are encouraged to practice daily for longer periods (e.g., 30-60 minutes daily).

Meditation on the in- and out-breath (*anapanasati*) with rationale and step-by-step instructions:

Meditation Rationale:

Therapist Script:

- *Our minds have a center or resting place – a peaceful stillness that is available to each of us where we can go to experience our true Spiritual nature. Some people may experience this stillness as their Spirit, or God or their Higher Power. Whatever way you experience it, just know that it is always there within you.*
- *Habit patterns of the mind (like the addict self) cause the mind to wander away from its center – this stillness. In fact, the addict self thrives in the wandering mind. When we don't have mastery of the mind – when we let the mind jump here and there out of control, it can very easily get carried away by the addict self.*
- *We begin each group with meditation practice because it is through meditation that we begin to take back control from the addict self and give it to the Spiritual self.*

- *Meditation trains the mind to return to its center – it provides an **anchor**. Just like an anchor on a boat stops the boat from drifting away on the tide, your meditation anchor prevents your mind from being swept away by emotional storms and strong currents of craving and aversion. In other words, it prevents the addict self from taking control of your mind..*
- *When you practice meditation **every day** you are creating a new habit pattern of the mind so that whenever your mind tries to wander away from its Spiritual home, for example towards addict thoughts, you are quickly able to pull it back before the addict self takes over.*
- *In our meditation practice we focus on the in and out breath because as long as we live, the breath is always there. When you meditate on the breath, it might help you to think of what you are doing as connecting with your Spirit. In fact, the Latin derivation of the word ‘spirit’ is breath. So you can think of your meditation on the breath as your connection with your spirit which is your anchor in all of life’s storms.*

Meditation Instructions:

Therapist script:

When you practice meditation at home, you will need to choose a quiet place where you will not be disturbed. If you wish you may sit crossed legged on a cushion on the floor, you may kneel, or you may sit in a chair with your back straight. You should feel comfortable, but not so comfortable that you fall asleep. While meditating, it is important to remain alert.

Let’s do this now:

[In a slow, calm voice, the therapist narrates the first 1-2 minutes of the 5 minute practice]

- *Remain seated in your chairs. Sit with your back straight, feet flat against the floor, hands on your lap.*
- *Now close your eyes [Therapist checks that client is comfortable doing this in session. Clients who are uncomfortable closing their eyes are instructed to close their eyes half-way and to focus on an object within their vision. As clients’ comfort levels increase over the course of treatment, clients are encouraged to close their eyes more and more, and to do their daily at-home practice with their eyes closed.]*
- *Just breathe normally through your nose.*
- *As you continue breathing normally through your nose, begin to focus your attention on the sensations in and around your nostrils, and on your upper lip just below your nostrils, that are caused by the breath passing in and out. You may feel a slight tickle, or a feeling of warmth or coolness, or heaviness or lightness.*

- *Just keep your concentration fixed there – **this area is your anchor** – the place you will always return to -- observe the changing sensations you experience in that area as the breath passes over your ‘anchor.’*
- *At the beginning of every breath, commit yourself to noticing everything you can about the sensations caused by just that one breath. Then do the same for the next breath -- committing yourself to your practice, just one breath at a time.*
- *If thoughts arise, gently, but firmly, bring your awareness back to your anchor, and again commit yourself to remaining focused on the in and out breath, one breath at a time.*
- *...Pause briefly (e.g., 5 seconds) to give group members opportunity to experience the breath...*
- *Again, focus all your attention on the changing sensations around your nose and upper lip that are caused by the breath as it goes in and out. Notice whether the breath is long or short? Does the air pass through one or both nostrils? Is the air cool or warm?*
- *If your mind wanders again, just note ‘mind wandered away’, and immediately return it to your anchor. No need to get discouraged, it is the mind’s nature to wander, and your job to train it, so just keep bringing it back. Gently, but firmly bring it back. Just as you would train a young child not to stray away from home, you patiently train your mind to stay close to its Spiritual home.*
- *If you are having difficulty bringing your mind back, you can try counting your breaths, just up to 10, but don’t get caught up in counting. The goal is to stay focused on your ‘anchor’ not on numbers.*

We’ll continue meditating on the in- and out-breath in silence for another 4 minutes. I will let you know when the time is up.

At end of 4 minutes, therapist asks client to open their eyes.

Meditation practice feedback

Therapist ensures that each group member has understood the technique. The following are examples of questions to pose to the group in the event that group members are having difficulty with their practice:

Therapist script:

Open your eyes.

How was that for you today?

Were you able to keep your attention focused on your anchor?

Could you experience your breath? Where did you feel it?

Did you notice if the air moved through one nostril more than the other; or if the breath was long or short, or if it was warm or cool? What sensations did you feel (e.g., tickle, tingle, pressure, perspiration, etc.)?

[Note: If any group member is not experiencing any sensations, expand the area of concentration to include the entire nose as well as the area between the nostrils and the upper lip.]

Therapist script continued:

Did you experience the monkey mind? It is very persistent, isn't it? Can you see how it could get you in trouble if you are not aware of where it has wandering off to? Were you able to bring your attention back to your anchor each time it wandered away? It takes a lot of practice, doesn't it?

[Note: As needed, therapist explains that it is not uncommon for individuals to have difficulty returning the mind to the anchor, and that continued effort to bring the mind back to the anchor has lasting benefits even if the mind wanders away again.]

8. Presentation of new material with experiential exercise:

New material is provided experientially each week for the purpose of helping group members to increase mindfulness and to practice activation of the Spiritual self-schema. The therapist uses a technique that requires group members to attend carefully to the instructions as they are being provided. Instructions for all exercises are provided slowly and clearly, just once. After the instructions are given, group members are permitted one question in the event further clarification is necessary. If a group member still does not understand the instructions, he or she may ask another group member to repeat the instructions aloud to the entire group. This technique fosters mindfulness and group cohesion and cooperation.

New material: Mindful Action vs Automatic Reaction

Therapist stands in front of the group holding a small soft bean bag. Therapist explains that s/he is going to throw the bean bag to one of the group members to catch, but that s/he will give no warning. [Note: Wrapped pieces of candy may also be used, or any small objects that group members will want to catch and that will not cause harm when thrown.] In the interest of time, therapist should attend strictly to time limitations (i.e., no more than 15 minutes is allotted for each of the two exercises; noting that each exercise has more than one part).

Exercise #1: Automaticity (Part I: 4 minutes):

Therapist script:

*I'm going to throw this bean bag to one of you.
I will not warn you in advance, so be prepared.
I want that person to catch it and then immediately throw it back me.*

The point of this part of the exercise is to demonstrate that catching and throwing have become one seamless automatic reaction rather than a number of discrete mindful actions.

Steps for therapist:

1. Therapist fakes a few throws so that no group member expects to get the bean bag.
2. Therapist throws the bean bag to one of the group members.
3. The group member throws it back to the therapist.
4. The therapist repeats these steps, throwing back and forth to the group members, until all members have caught the bean bag at least once (some group members will get the bean bag more than once in order to maintain suspense throughout the exercise).
5. Therapist then takes a seat and explains the exercise by asking a series of questions for group discussion, as follows:

Therapist script:

When I threw the bean bag did you have to stop to think about what to do?

Did you stop to think, 'what muscles shall I use?'

What you did is actually a very complex behavior that involves many steps –

You had to be aware that it was coming towards you,

You had to interpret what was happening

You had to form the intention to respond,

And, you had to move many different muscles in various ways.

Were you aware of all these steps when you caught or threw the bean bag?

*No, of course not, that particular behavior has become so automatic that it no longer seems like a task requiring many steps, but rather it has become one seamless **automatic reaction**. In fact, if you had to think about all the steps involved, you would probably never catch it, right?*

*Now, let's do the exercise again, but this time, when I throw the bean bag to you, **do not catch it.***

Exercise: Automaticity (Part II: 3 minutes)

The point of this part of the exercise is to demonstrate automaticity – specifically, how difficult it is to refrain from catching the bean bag when it is being thrown to you.

Steps for therapist:

1. Therapist fakes a few throws so that no group member expects to get the bean bag.

2. Therapist throws the bean bag to one of the group members, until someone automatically tries to catch it [this will probably be the first time, but if not, the therapist retrieves the bean bag, and throws it again trying to take someone by surprise].
3. Therapist stops throwing as soon as someone, automatically, tries to catch it.

Therapist script (continued)

*What happened? I instructed you **not** to catch it.*

It's very hard, isn't it – doing nothing when you are primed to catch it?

So what's this got to do with addiction and spirituality?

Well, behavior associated with the addict self has also become one seamless automatic reaction because of years of repetition.

When you are reacting automatically, you are not being mindful, and when you are not mindful, the addict self can quickly take over.

You may want to stay clean, but before you know it you find yourself using. Then you think "What's wrong with me? I'm never going to stay clean. What's the use of trying." These thoughts then trigger even more automatic responses that also end in drug use. Sound familiar?

Well, once you understand that there is nothing wrong with you, but rather that you have activated an automatic reaction, you can work towards interrupting it so that in the future you act mindfully, rather than beating yourself up about it and continuing to react automatically.

Let's do the exercise again.

*This time I want you to hold these marbles in your hands, and when I throw you the bean bag, **do not catch it.***

Exercise: Automaticity (Part III: 3 minutes)

The point of this part of the exercise is to demonstrate that automaticity is interrupted by a competing behavior. (Note: Group members are permitted to keep the marbles at the end of the exercise to use as cues for the activation of their Spiritual self-schema.)

Steps for therapist:

1. Therapist gives each group member two marbles (one for each hand).
2. Therapist then fakes throwing the bean bag a few times

3. Therapist then throws the bean bag to one of the group members, who, appropriately, does not catch it.

Therapist script (continued)

So why didn't you catch it this time?

You were doing something that competed with catching it, right?

When you engage in a competing action, you interrupt the automatic response.

This interruption gives you time to ACT MINDFULLY, rather than REACTING AUTOMATICALLY.

Well, similarly whenever your Spiritual self is activated, it will compete with the addict self and prevent it from taking control. It gives you time to think and to interrupt the automaticity of your addict self so that you can make a mindful decision not to use drugs.

But how do you keep your Spiritual self activated all the time?

In the beginning, you will need constant reminders.

You may take home the marbles I handed out. Keep them in a place (like a pocket) where you will come across them frequently every day. Then whenever you see or touch the marble, you can be reminded to activate your Spiritual self. Any time you are in a high risk situation, you can reach for your marbles, let them, and your Spiritual self, compete with the automatic pilot of your addict self. Remember, whatever you do --- 'Don't lose your marbles --- especially in high risk situations!'

As you will see shortly, you can also use routines in your life that have become automatic to remind you to activate your Spiritual self.

Let me give you an example: In an average day, we engage in numerous routine tasks that have become automatic. If you are a coffee drinker, you probably keep the coffee pot in the same spot, and reach for it without having to think about it, right? Filling your coffee cup at certain times of the day has become automatic.

So, what would happen if you moved the coffee pot or your coffee cup to a different location?

Next time you go to fill your cup, your automatic coffee drinking behavior will be interrupted. You will probably feel a little startled that the pot or cup

is not where you expect it to be. That's good! This interruption provides you with an opportunity to activate your Spiritual self. What you will do at that point, before you go looking for your coffee pot or cup is to, say to yourself 'Remember your Spiritual nature' or "God is here with me". Imagine that if you were to do this with all the routine tasks every day, how many times you would be activating your Spiritual self.

And, the more times you activate your Spiritual self in your daily life, the less likely the automatic addict self can take over.

And, the less frequently the addict self takes over, the less automatic it becomes. Until finally, it is the Spiritual self that is automatic, not the addict self.

Let's practice doing this.

Exercise #2: Creating mindful moments (Part I: 4 minutes)

Therapist divides the group into pairs or small groups and provides each group member with a blank 'Creating Mindful Moments' worksheet and a pen(cil). Each group member, with the help of the rest of the team, if needed, will identify a routine in their own daily life **that can be modified** in order to create the opportunity for mindful moments during the day. The purpose of creating teams is to provide an opportunity for discussion among group members and to assist those who, for whatever reason (e.g., language or cognitive difficulties), may have difficulty understanding the exercise.

This exercise is called 'Creating Mindful Moments.'

I have divided the group into teams and given each of you a blank Worksheet and a pen(cil).

Each of you will identify a routine you engage in frequently during the day that can be modified in order to create mindful moments (just like the example I gave where moving the coffee pot interrupted the automaticity of my coffee drinking routine and created the opportunity for many mindful moments during the day).

You will have 4 minutes to identify a routine in your own life and to decide exactly how you will modify it in order to create many mindful moments during the day. On your Worksheet, write down the daily routine you have selected to modify. Below that, write down exactly how you will modify this routine. Below that, estimate how many mindful moments you will have

created each day by modifying this routine. Remember your goal is create as many mindful moments during the day as possible.

It may help to visualize each room in your home and think about what you use frequently that if you moved it, or used it differently, would cause you to pause and would therefore provide the opportunity for a moment of mindfulness several times each day.

You may discuss your ideas with your teammates. As a team you will be trying to create the greatest number of mindful moments in your daily lives.

At the end of 4 minutes, each team will elect a spokesperson who will present each team member's selected routine, the plan for modifying the routine, and the number of mindful moments that will be created. [For example, changing my coffee drinking routine could provide me with four mindful moments each day because I usually drink 4 cups of coffee each day.]

The team that presents the best, most practical, plan for creating the greatest number of mindful moments in their daily lives will be the winner.

You have 4 minutes starting now.

At the end of 4 minutes, therapist calls 'time'. On the board, therapist writes each team member's Routine, Plan for Modification, and Total Number of Mindful Moments that this modification could potentially create each day. The team with the most practical and creative plan for created the greatest number of mindful moments during a day is declared the winner.

Exercise: Creating Mindful Moments (Part II: 2 minutes)

Therapist script (continued)

Well done. You have a lot of ideas you can put into practice when you get home.

Now I'd like each of you to decide what you will say to yourself to activate your Spiritual self in that moment of mindfulness that was created by changing your routines.

Come up with just one short statement that will activate your Spiritual self. Make it something easy to remember.

Examples include “Remember your Spiritual nature” or “God is here in this moment.”

Write it down on your Worksheet below your modified routine.

You have 2 minutes starting now.

At the end of 2 minutes, therapist calls ‘time’ and asks each group member, in turn, to share their Spiritual self statement with the group. Whichever group member volunteers first to share with the group, chooses the next group member to share.

Therapist script (continued)

Time is up.

Let’s share with the group what you wrote.

Who would like to go first?

Therapist encourages group members to take home their Worksheets with their written plans and to begin interrupting their routines and creating mindful moments for Spiritual self activation as soon as they get home today.

Therapist script (continued)

Well done.

Your ultimate goal is to have your Spiritual self activated all the time so that it prevents the addict self from going on automatic pilot. This takes a lot of practice. So begin as soon as you get home today. Use the plan you developed here today to start creating your mindful moments and filling them with your Spiritual self.

9. Questions and Answer Period:

Following the experiential presentation of new material, the therapist poses questions for group discussion in order to determine how well group members have understood the relevance of the new material to their daily lives, specifically, to the prevention of harm to self and others, and whether group members can identify the spiritual qualities that they demonstrated during the session.

Therapist script:

A. How can what you learned today help you remain abstinent during the coming week?

B. How can what you learned today prevent the transmission of infections such as HIV?

C. Which spiritual muscles did you exercise today? [Therapist points to the poster].

10. Summary:

Therapist provides a brief review of the entire session

Therapist script:

Today,

- *We practiced meditation on the in- and out-breath and mindfulness in order to begin taking back control from the addict self and to strengthen the spiritual self.*
- *We learned that this takes strong Spiritual muscles and that a rigorous training program with daily practice is needed to keep them strong.*
- *We learned about automatic reactions and how they can be prevented by a competing action.*
- *We learned the automatic triggering of the addict self can be prevented by focusing on the Spiritual self.*
- *We learned that we can create mindful moments throughout the day by interrupting automatic routines in our daily life and taking the time to activate our Spiritual selves.*

In a few minutes the group will be over. Until we meet again next week, keep reminding yourself of your true nature. Once you are back into the routine of daily life, it can be easy to lose sight of who you really are. Just remember, you are not your addict self – the addict self is that habit pattern of mind that lies to you over and over again promising you relief from your suffering when in fact it just causes more and more suffering. Don't forget that. Remind yourself of your Spiritual nature and its capacity for love and compassion, and enact it in your daily life. I know you can do it. Just keep practicing your meditation daily and try to be more mindful in everything that you do. When you practice, you are strengthening your spiritual muscles and making your Spiritual self stronger and your addict self weaker. Each step you take on your Spiritual path, no matter how small, takes you closer to your goal. You have taken several steps today. Well done. Let's end as we always do with our Spiritual stretch.

11. The Spiritual Stretch.

The Spiritual Stretch is shown in the Appendix. Its purpose is for group members to renew their commitment to staying on their Spiritual path throughout the day in their

thoughts, words, deeds, and perceptions, and to be open to the experience and expression of their Spiritual nature in all their daily activities. Group members stand and, in while in various postures, recite the following the affirmations

Therapist script:

Please stand, and repeat after me:

1. *Today I take my Spiritual path (hands raised above the head, palms together).*
2. *May my thoughts reflect my Spiritual nature (hands in front of forehead, palms together);*
3. *May my words reflect my Spiritual nature (hands in front of mouth, palms together);*
4. *May my emotions reflect my Spiritual nature (hands in front of chest/heart, palms together);*
5. *May my actions reflect my Spiritual nature (hands in front of abdomen, palms together);*
6. *May my perceptions reflect my Spiritual nature (hands outstretched to side, fingers pointing towards the ground);*
7. *May I be open and receptive to my Spiritual nature (hands outstretched to side, fingers pointing towards the sky);*
8. *I am my Spiritual nature (back to starting position with hands raised above the head, palms together).*

12. End.

Therapist script:

It was good to see you all today. See you next week.

CREATING MINDFUL MOMENTS

WORKSHEET

Routine:

Instructions: Identify one routine in your daily life (something that you do repeatedly, in exactly the same way each time, as if automatically, several times every day): Write it below:

Modification to routine:

Instructions: Describe exactly how the routine could be modified in order to interrupt its automaticity and cause you to pause:

of mindful moments to be created:

Instructions: Estimate how many mindful moments will potentially be created each day by modifying this routine:

Total # of mindful moments created daily _____

Wait until instructed to do so, then write below a brief, easily remembered,

Spiritual self-affirmation to say during moments of mindfulness:
