

BACK

TO

THE

BASIC

I believe that we as a Fellowship are guided by a greater consciousness, a loving and caring God. By Antoinette W. Bishop of Hampton, Virginia

This material is copyright protected and may be reproduced for personal use of any member of Narcotics Anonymous but may not be reproduced for sale or profit.

BACK TO THE BASIC

Table of Contents

Getting Started	1
History	2
Keep It Simple	3
Therapeutic value	3
Professional therapy treatment	3
Seeking The Solution	4
Sponsorship	4
Sponsorship is not just for the newcomer	5
The Recipe	8
Sharing Our Experience, Strength, and Hope	16
Basic Text Step Study Guides	
Step One	19
Step Two	20
Step Three	21
Step Four	23
Step Five	25
Step Six	26
Step Seven	27
Step Eight	28
Step Nine	29
Step Ten	31
Step Eleven	32
Step Twelve	34
Personal Inventory Worksheets	
Step One	37
Step Two	38
Step Three	38
Step Four	39

Step Five	41
Step Six	42
Step Seven	42
Step Eight	43
Step Nine	44
Step Ten	45
Step Eleven	46
Step Twelve	47

Basic Text Tradition Study Guides

Tradition One	48
Tradition Two	49
Tradition Three	50
Tradition Four	50
Tradition Five	51
Tradition Six	52
Tradition Seven	53
Tradition Eight	54
Tradition Nine	55
Tradition Ten	56
Tradition Eleven	57
Tradition Twelve	58

BACK TO THE BASIC

Getting Started

I believe that we as a Fellowship are being guided by a greater consciousness, a loving and caring God.

The beauty about working the Narcotics Anonymous Program is that there is no right or wrong way to work it. Trying to explain working the program is not something that can be easily done. How can we adequately explain something that can be done hundreds of different ways and still be right? Trying to explain it usually ends in complicating the heck out this very simple program. So I am going to share how it has worked for me and more than two thousands other recovering addicts like me who have used these working guides and obtained years of continuous recovery.

We have to change our self-destructive drug induced behavior by changing our patterns of thinking. This can happen by daily practice of picking up the tools of NA: The 12 steps, 12 traditions, literature, Serenity Prayer, phone numbers, sponsor, and slogans.

These step and tradition worksheet study guides have offered many recovering addicts a successfully proven way to learn how to live and maintain a drug-free lifestyle. The inventory sheets were first written in 1982 before the Basic Text was written on Step One, Two and Three. Inventory sheets for all 12 of the steps, the Basic Text Step Study Guides and the Tradition Worksheets were first written in 1985 and rewritten in 1992-1993. During the rewriting period, I tried on incorporate other addicts study work into the already existing work. I learned three shocking realities. Many addicts would not share their worksheets and clung to them in secrecy. While other addicts around the country who were willing to share only had step work for steps One, Two and Three. And I found no tradition worksheet at all.

Old-timers can only share with other addicts what has worked for them. They cannot guarantee that it will work for us too. Although we have a common

struggle with the disease of addiction, we are also individual people who must find our own unique blend of solutions. We can learn what works for us only by trying it out in our own lives. Ask others what has worked for them. The key is willingness. The goal is to achieve progress not perfection. To stay on track it is important to remember to return again and again "Back to the Basic". Many Relapsers used these recovery-working sheets to help them to return "Back to the Basic" in their recovery. They started studying and working the steps and traditions, attending meetings, talking to other addicts and realize that all their years of work has not be lost.

For many of us who have used these guides 15- 20 years in our personal recovery and with our sponsorees we have found a new level of recovery was being offered to us. Each time with daily practice in learning the principles laid out in the first written program of recovery, the Basic Text, more and more was being revealed to us as we continued our journey on this wonderful adventure of life.

History

Many of the suffering addicts I sponsored were just coming off kicking drugs at home, in the streets, in the hospitals, detox or treatment centers anyway, anywhere they could. For some of us our thinking was foggy and unclear, while still others suffered from brain damage. Some had grave emotional and mental disorders.

Necessity is the Mother of inventions. This book was not a deliberate plan. January 1982, when I got clean, before the Basic Text was published, we worked steps the same way as our predecessors in the AA Fellowship. After the Basic Text was published a need to do something differently arose.

Many addicts whose thinking had not cleared yet could not comprehend the simple program as outlined in the Basic Text. They needed an aid to help them in studying the steps. That is how "Back To the Basic" (Text) accidentally evolved from a series of questions and notes originally prepared by me, as a NA sponsor to aid in helping the newcomers I worked with to learn and apply the "Twelve Step" work suggested by the Narcotics Anonymous Program. I believe that the writing of this book was no accident, but in reality the results of being guided by a greater consciousness, a loving and caring God.

About three years into sponsoring fellow addicts I realized that something was definitely missing in the recovery work we were studying. Many of us realized we were doing just find when we were alone until we had to deal with our

husbands, wives, children, and co-workers. Our first thought was to get rid of these people because we only felt bad when dealing with them. We were learning to recover personally, but not learning to recover in the area of social skills necessary to interact with other human beings. Something had to be done about this dilemma.

The Basic Text stated that our living skills were reduced to the animal level and that our spirits were broken and the capability to feel human was lost. From this statement I realized that we were learning to mend the broken spirit and learning how to recover in our own skins, but we were not doing anything to learn living or social skills. The missing pieces of the puzzle were found in the traditions that teach us 12 principles for recovering in a group of two or more persons. Hence the birth of the 12 Tradition work sheets study guide were born. We found out that if we applied these same principles in our family lives at home as we learned to practice them in the NA rooms, we began to develop social skills and interdependence relationships.

Sharing the history allows the newcomers and addicts with 10 or less years the opportunity to know how we did it using the first written program of recovery for addicts, the Basic Text. This book is also a reminder of how many us used the Basic Text before the message of Narcotics Anonymous was diluted by Recovery Treatment Centers and other organizations that use a 12-step method as a part of their treatment, but do not adhere to the 12 Traditions of NA. This knowledge will give the new generation of addicts a chance never afforded to them before. The opportunity to see HOW (**H**onesty, **O**pen-mindedness, **W**illingness) we did it in the early day of the Basic Text is offered in this book.

Keep It Simple

Working the twelve steps and attending Narcotics Anonymous meetings has a **therapeutic value**, but it is not therapy. The purpose of working the 12 steps is to provide an individual with the means to heal themselves and their life, from the destructive violence power of addiction. The **therapeutic value** effect also refers to the restorative power of working the 12 steps and 12 traditions as well as guiding us addicts to a more healthful, constructive, productive lifestyle.

Working the 12 steps and 12 traditions provides a plan for corrective action that further promotes healing recovery. This corrective action is necessary for us addicts to renew ourselves mentally, emotionally, spiritually and physically.

Professional therapy treatment is different and separate from the therapeutic value effects of the NA 12-step Program. Therapy is treatment; a cure; a remedy to underlining issues in an addict's life. Often working the 12-steps enhances an individual therapy, but the two, Therapy and the self-help NA 12-Step Program should not be confused. They are each a valuable separate process with different outcomes and purposes.

When the NA 12-Step Program lose the "KEEP IT SIMPLE" wisdom, getting clean becomes overwhelming and too monumental for newcomers and old-timers alike. That's why the foundering predecessors of all 12-step programs had a vision. This was a vision of a 12-step plan that would be a simple guideline for recovery. A simple plan that will work if you work it. It is imperative that we all remember how vital the "KEEP IT SIMPLE" is to the success of our recovery program.

Seeking The Solution

Today in recovery we are no longer seeking problems. Today we are seeking solutions. What is the solution? First we must acknowledge the problem. Many newcomers come into the rooms with 30 days clean and they have worked through all twelve steps and none of the traditions. Many older-timers complain about this affect on our unity as a fellowship. While lots of old-timers many years ago stopped coming to meeting and giving away what was so freely given to them. They stopped showing the newcomer how to follow our spiritual principles and our traditions. Many believe that the message of Narcotics Anonymous has been diluted by Recovery Treatment Centers and other organizations that use a 12-step method as a part of their treatment, but do not adhere to the twelve traditions of NA, the ties that bind us together.

You will be truly amazed by the simplicity of the answer given by many old-timers with 15 or more years clean. The answer to all the ills and healing of the confused, diluted NA message and problems in NA service work is **SPONSORSHIP**. Sponsorship, you may say, that is too simple to work.

In 2 or 3 years the newcomers will become the group service representatives (GSR), sponsors, subcommittee chairs, special workers, etc. We must get the newcomers when they first come through the doors and through **sponsorship** guide them through the 12 steps and the 12 traditions of Narcotics Anonymous. If we show them the way, they will rise to the occasion equipped to continue to carry the message of NA, "That an addict, any addict can stop using drugs, lose the desire to use and find a new way to live".

Sponsorship is not just for the newcomer

Sponsorship is not just for the newcomer. Addicts with substantial clean time also need a sponsor. Old-timers often find that while many expectations are placed upon us, often our own needs are ignored and unfulfilled. Because recovery is an ongoing process, sponsorship also needs to remain an ongoing process.

Here is the shared experience of one addict who has more than 20 years clean. In my Area, many old-timers with 10, 15, or more years clean have never worked through the entire Twelve Steps of Narcotics Anonymous. For example, one addict with 15 years only completed Step Seven. Many addicts with substantial clean time who have never worked all twelve steps share the same story. Every time they got a new sponsor, the sponsor took them back to Step One.

When I was looking for a new sponsor, I told my potential sponsors what step I was working at the time. Surprisingly enough, when I asked them what step they were on, none were working on any of the twelve steps of NA. Over half of them said that, after 15 or more years clean, they had never completed work past Step Six or Seven. I was on my eleventh time working through all 12 steps of NA, and had completed my written work on Step Eleven.

Every addict I spoke to would agree to sponsor me only if I started over at Step One. Why? Because they did not have a working knowledge of the 12 Steps of NA. They could not give away something they did not have. Those who had worked all 12 of the steps had done so once, many years ago. The most miserable human being on this planet is an addict who does not have any drugs and does not have any recovery either. Even though they were experiencing great emotional pain and suffering, many of them saw no need to work the 12 steps of NA again. I believe that if you do not have a home group in NA, you are "homeless." Some of these homeless old-timers would come to a meeting only once a year to pick up their medallion, showing us meeting-makers that NA works.

Finally, I spoke with an addict who had less clean time than I did. I explained that I was on Step Eleven, and was willing to start all over again on Step One after completing Step Eleven and Step Twelve. Wow! What a concept! After listening to what I needed for my recovery, she agreed to work with me. That was the closest I had to a "yes" answer, so I jumped at the opportunity. Today she is my sponsor and she is still working steps with me on a regular basis.

Although the custom has never been written in any NA literature, the unwritten rule etched in stone is "every time you get a new sponsor, no matter what step

you are on, you must start over again on Step One.” As a hard and fast rule, this may work for the newcomer, but in working with old-timers I discovered that I had to meet them where they were in their personal recovery and do what would work best for them, rather than what was easier for me as a sponsor. If I had not kept the same sponsor for ten years before she stopped going to meetings, working on steps with her sponsor, finally relapsing on drugs, I might not have ever finished the 12 steps of NA either. There but for the grace of God go I.

Continued sponsorship helps us to avoid the old-timer’s disease of “too many years, but not enough days.” Complacency, which causes many addicts with ten or more years to relapse, is our number one killer. We only get a daily reprieve from this disease. According to our Basic Text, “when we stop working and living these steps, the recovery process ceases.” Once again, our feelings become overwhelming and the pain of living without the use of drugs becomes unbearable. The pain, hopelessness, desperation and despair return. Many of us relapse on the drugs, some experience mental or emotional breakdowns, and sadly, some of us commit suicide. From our experience, we have learned that “our disease resurfaced and continued to progress until in desperation we sought help from each other in Narcotics Anonymous.” This is as true for the old-timer as for the newcomer struggling to stay clean.

The Basic Text warns us “there is one thing more than anything else that will defeat us in our recovery, this is an attitude of indifference or intolerance toward spiritual principles.” Such an attitude attacks us old-timers in a very subtle way, taking over our lives so gradually that it goes unnoticed. Before we know it, we no longer feel comfortable in the rooms of NA. If we old-timers no longer do the things we need to do for our recovery, such as helping newcomers and working steps with our sponsors, our complacency affects us so adversely that some us just stop coming to meetings, while others stay in the rooms but get sicker and sicker. Then some significant “life on life’s terms” event occurs, and we old-timers find ourselves unconnected and unprotected because we feel the rooms are no longer a safe place for us. Sponsorship helps old-timers to safeguard our recovery with vigilance, lest we lose our spiritual soundness and attitude of tolerance to other addicts who have not yet learned how to practice spiritual principles in their new way of living without drugs.

Without a sponsor, many of us do not stay clean based on a spiritual awakening. Instead, we stay clean by chance, fear, self-will, stubbornness, or addictive rationalization. At some point, these non-spiritual methods no longer work. We did not use accidentally, so why do many of us accidentally stay clean? We must remember that “we suffer from a disease for which there is no known cure” but can be arrested through the Twelve Steps of NA. Because this is truly a life and

death issue, we suggest that we continue to apply this proven program of recovery that has helped so many addicts who have gone before us. This can best be done with a sponsor.

Sponsorship is important for the newcomer as well as the old-timer. Sponsoring newcomers, and working with a sponsor ourselves, will help us to remain open-minded and teachable. The longer we stay clean, the clearer our thinking becomes, but we still need support and direction. Not just anyone, but another addict who knows us well enough to tell when we have slipped back into our disease, can best help us in our recovery.

It is important that addicts are willing to be active participants in their own rescue. Therefore, we suggest that as sponsors, old-timers still go to meetings on a regular basis, have a working knowledge of all Twelve Steps, and still write on the Steps as part of their personal recovery program. Likewise, we suggest that old-timers get sponsor who still go to meetings on a regular basis, have a working knowledge of all Twelve Steps, and who still write on the Twelve Steps of Narcotics Anonymous for their own personal recovery program. If we do not continue to move forward, we are in danger of moving backward.

The Recipe

Remember the steps are just a suggested way of finding a new way to live, not dogma. In NA we do not have to follow these suggestions or accept any specific beliefs in order to belong to NA. Through our hard won experiences we have learned the therapeutic value of studying and writing on the steps to be an easier, proven way to obtain the drug-free lifestyles we see enjoyed by countless others who have gone before us.

In this section there are three sets of recovery worksheets: A **Basic Text Study Guide** for all 12 of the steps; **Personal Inventory Worksheet** for all 12 of the steps; and a **Basic Text Tradition Worksheet** for all 12 of the traditions. Does this “recovery recipe” like any other recipe? Follow the directions first, experience it, evaluate it, and then choose what works best for you and leave the rest.

To use the **Basic Text Study Guide** for the study of the 12 steps and the 12 traditions can be done two ways:

- First, you may choose to do your writing assignment by writing the answers directly from the Basic Text to all questions for each paragraph without any thought process. Meet with another addict, preferably your sponsor to go over your written work. The sponsor asks the questions one at a time. Then the sponsoree responds by reading her/his written answer gotten directly from the Basic Text and then try to explain what the answer means to her/him and to identify any experience, strengths, or hope they may have. The sponsor then shares what the Basic Text answer means to her/him and identifies any experience, strengths, or hope with their sponsoree.
- Another option you may choose to follow in doing your writing assignment is to read the answer first from the Basic Text and then write your interpretation of what it means to you. Also, share any of your experience, strength, and hope. Meet with your sponsor to go over your written work. The sponsor asks the questions one at a time. Then the sponsoree responds by reading the answer directly from the Basic Text and then by reading her/his personal answer, interpretation, or any experience, strengths and hope from their notebook.

Example:

Question: 1) Are we responsible for our disease? Are we responsible for our recovery?

Basic Text Answer: We are not responsible for our disease, but we are responsible for our recovery.

Personal Answer: I am not responsible for being raped, beaten and verbally abused as a child. Even though I thought it was my fault when I was molested at 5 years old...what those experiences did was taught me how to hate myself because I blamed me. Today I realize that I was not responsible for the horrible things that happened to me as a child and caused the pain I was trying to medicate. Today it is my responsibility to go to meetings, do my step work, call my sponsor, pray, meditate, etc.

The first option we used usually when working with the newcomer and the second option we used usually when working with an older-timer or a newcomer who chooses the second option based on his/her own free-will. We follow these instructions throughout all the **Basic Text Step Study Worksheets** from Step One through Twelve.

The Basic Text states that the miracle of recovery happens when two or more addicts come together and honestly share their experience, strength and hope. Mutual sharing works very effectively in starting to develop trust between sponsor and sponsee. Also, this sharing of personal experiences together in a safe place shows the newcomer how to share their own experiences in meetings and not share the experiences of others, preaching, judging and giving advice.

The **Personal Inventory Worksheet** when done after the **Basic Text Study** helps the sponsor to see how clearly the information is interpreted and understood for application in our actual new way of life process.

The **Basic Text Tradition Guide** is done just like the **Basic Text Step Guide** with both options available with one exception. The last question of each tradition is a personal, from the heart question. This question helped up to realize how we could transfer the social living skills to our home life. We learned how to unite together as husband and wife, to love and support each other. We realized we are not enemies or sparring partners. We learned that everything is not about us, self-sufficiency is a lie. We learned to consider other family members' state of well being too. We learned how to compromise. We learned how to settle disagreement without being disagreeable. We learned to look for commonality, and how to let a loving and caring God be the ultimate authority in our homes, not us. We learned how praying and listening to our higher power can help us

to make decisions. We learned to not finance people outside our own family so that we would have enough money to pay our own bills. We become completely self-supporting also by sharing in doing the house and yard work with other family members. We learned to mine our own business, keep outsiders out of our family business, and how to stay out of their business too. We learned to use the spiritual principle of anonymity to protect ourselves from our husbands and wives' defects of character. We also learned how to protect them from our defects of character. How? Anonymity in action renders personalities powerless and makes it impossible for them to come before spiritual principle, including our own.

Before the second written program of NA was published in 1998, "The Narcotics Anonymous Step Working Guides" this is how we, over 2,000 addicts throughout many cities in the United States and Montreal, Toronto, and Sherbrooke, Canada, beginning in 1985, we coordinated the three sets of recovery worksheets: A **Basic Text Study Guide** for all 12 of the steps; **Personal Inventory Worksheet** for all 12 of the steps; and a **Basic Text Tradition Worksheet** for all 12 of the traditions.

Example:

- The sponsoree does the writing assignment from **Step One Basic Text Step Study Guide**. Upon completion the sponsoree meets with their sponsor to go over the written assignment. The sponsor asks the questions. Both sponsoree and sponsor share the answer, experience, strength, and hope.
- The sponsoree does the writing assignment from the **Step One Personal Inventory Worksheet**. Upon completion the sponsoree meets with their sponsor and goes over the written assignment. The sponsor asks the questions. Both sponsoree and sponsor share the answer, experience, strength, and hope.
- The sponsoree does the writing assignment from **Tradition One Basic Text Study Guide**. Upon completion the sponsoree meets with their sponsor to go over the written assignment. The sponsor asks the questions. Both sponsoree and sponsor share the answer, experience, strength, and hope.

This process is repeated until all 12 steps and all 12 traditions had been written on and shared by both addicts with only one exception, how Step Four and Five are worked. When the IP #10, "Working Step Four in Narcotics Anonymous" came out in 1987. Many of us worked it to find that months and months went by and we carried emotional garbage galore and were made aware of many hurtful situations about our past to be painful for many of us to carry around without sharing it. Pain shared is pain lessened. So the **Step Four Personal Inventory**

Work Sheet is a condensed version of IP#10 was written and worked in VIII sections including a new section to restore our capacity to dream. We do the writing assignment of the **Basic Step Study Guide of Step Four**. Upon completion the sponsoree meets with their sponsor to go over the written assignment. The sponsor asks the questions. Both sponsoree and sponsor share the answer, experience, strength, and hope. Then we do the writing assignment of the **Basic Text Step Study Guide of Step Five**. Upon completion the sponsoree meets with their sponsor to go over the written assignment. The sponsor asks the questions. Both sponsoree and sponsor share the answer, experience, strength, and hope.

Then the sponsoree does the writing assignment, **Step Four Personal Inventory Work Sheet, I. Resentments**. Then the sponsoree meets with their sponsor and they go over the written work, this is Step Five. The sponsor usually shares parts of their Fourth Step Inventory work too with the sponsoree. Then the sponsoree does the writing assignment, Step Four, the **II. Relationships** then sponsoree meets with their sponsor and go over the written work, this is Step Five. The sponsor usually shares the Fourth Step Inventory work too with the sponsoree. This process is continued until all eight sections are written and discussed each section at a time. Then the sponsoree writes on the **Basic Text Tradition Four Worksheet** and meets with his/her sponsor. They share their experience, strength, and hope. Finally, they repeat the same process with **Basic Text Tradition Five Worksheet**. Finally, we are back on track with the **Basic Text Step Six Study Guide**, the **Step Six Personal Inventory Worksheet**, and then **Basic Text Tradition Six Worksheet** and so on. Also please note, that the **Personal Inventory Worksheet for Step Ten** is completed, we use IP #9 "Living the Program" to actually start to write in a journal on a daily basis. We worked through each study guide and worksheet continuously unit all 12 steps and all 12 traditions are written on and studied, then we started all over again.

Our goal was only to get a working knowledge of these spiritual principles to help us stay clean and somehow for many of us the desire to use was lifted. As we worked through the steps and traditions again many of us realized that our thinking and behaviors were changing towards ourselves. As we worked through the steps and traditions again many of us realized that our thinking and behaviors were changing towards others. As we worked through the steps and traditions again many of us realized we had become productive, socially acceptance members of society. As we worked through the steps and traditions again many of us realized what our primary purpose in life was for us was. As we worked through the steps and traditions again many of us realized that we had found a new way to live and enjoy life. As we worked through the steps and traditions again many of us learned to do the next right thing. What is the next right thing? If you don't know what to do, ask. We realized that we needed to

pray for knowledge of God's will for us and the power to carry that out. We received emotional balance, the obsessions and compulsion disappeared and we realized that we were living our lives on a spiritually sound basis.

When many of us old-timers got clean there was no Basic Text, all we had was the Little White Book and NA Information Pamphlets (IP's). As new literature came out we did not discontinue or replace one with another we just added on to the new experience, strength and hope we already had.

Something wonderful has happened. A second written program of recovery for Narcotics Anonymous has been written and published in **1998 entitled "The Narcotics Anonymous Step Working Guide"**. Many of us realized that it is a totally new and different way to work the NA Program. Different does not mean good or bad... right or wrong, just different.

Personally this is my 12th times repeating this process using the **Basic Text Step and Tradition Guides** and my 3rd time incorporating the **new 1998 How Step Study Guide** in my recovery process. Many of us addicts around the country are interfacing the old recovery work with the **new 1998 Study Guide**. Many of us realized the second written program of recovery has nothing in common with the first written spiritual, simple program the Basic Text. It does not include any work on the twelve traditions and lacks the basic foundation, practical and spiritual principles of recovery given to us by our predecessors, the addicts who have gone before us. And even in some cases actually contradicts many of its processes and spiritual principles laid out in the Basic Text.

Many of us realized the danger involved in giving a newcomer with 30 days or less clean-time 69 questions and asking him/her to write 40 to 50 pages including work on relationships on Step One when they don't even know how to stop using drugs yet. We have seen many addicts struggle through the first three steps in the **new 1998 Study Guide** without learning the spiritual principles of **HOW** and are stopped cold in their tracks when they see the 85 questions in Step Four. Many of these addicts see no change in their lives and decide that step work doesn't work and it is too hard to even be bothered with.

Many of us addicts had to realize and accept that these two recovery programs are totally difference and have nothing in common. This **new 1998 Study Guide** program is like nothing any of us old-timer have ever seen or experienced. In spite of the differences many of us addicts are trying to keep an open-mind and are attempting to discover a way to make this new non-spiritual, complex program of recovery work.

Many of us have learned that the **new 1998 Study Guide** only works if you already have some type of foundation and working knowledge of the step and tradition work presented in the first written program of recovery, the Basic Text. Therefore we are continuing to share with newcomers what was so freely given to us when we first started coming around.

The first three steps are the foundation steps. In Step One we learned honesty. In Step Two we learned open-mindedness. In Step Three we learned willingness. These three spiritual principles we learned equals **Honesty**, **Open-mindedness**, and **Willingness**. Together they spell **HOW**. They are the "Foundation" steps in which we learned **HOW** we stay clean, **HOW** to make decisions, **HOW** to live life on life's terms and **HOW** to continue to work the other nine proceeding steps.

From many addicts who came before us, we learned Step Four, Five, Six, Seven, Eight, and Nine to be the "Housing Cleaning" or "Clearing us the Wreckage of Past" steps. These predecessors learned that we had to be set free from our past if we were going to be free in our present.

Many taught us that Step Ten, Eleven and Twelve are the "Maintenance" steps. We learned that if we practiced these step on a daily basis they could help to keep our recovery feeling clean.

Other addicts called steps 1-2-3 the **show up** steps; steps 4-5-6-7-8-9 the **clean up** steps, and steps 10-11-12 the **grow up** steps. Some old-timers called steps 4-5-6-7-10 the inventory steps. While some called steps 3-7-11 the communication or praying steps and Step 12 the carrying the message step.

From our predecessors we learned life saving slogans such as: **Keep It Simple; Keep Coming Back; How Important Is It; Pray; God Grant Me; Live and Let Live; But For The Grace Of God; Easy Does It; Think; First Things First; Just For Today; One Day At A Time; Let Go & Let God; Turn It Over; I Can't, God Can, I think I'll Let Him; If Your Butt Falls Off, Pick It Up & Take It To A Meeting; Don't Use No Matter What; HALT; HOW; I Rather Be Happy Than Be Right; Don't Pickup & You Won't Get High.**

When our AA predecessors gave us permission to use their 12 steps in our NA Program they also gave us 12 promises that went along with them.

- We are going to know a new freedom and a new happiness.
- We will not regret the past nor wish to shut the door on it.
- We will comprehend the word serenity.
- We will know peace.

- No matter how far down the scale we have gone, we will see how our experience can benefit others.
- That feeling of uselessness and self-pity will disappear.
- We will lose interest in selfish things and gain interest in our fellows.
- Self-seeking will slip away.
- Our whole attitude and outlook upon life will change.
- Fear of people and economic insecurity will leave us.
- We will intuitively know how to handle situations which use to baffle us.
- We will suddenly realize that God is doing for us what we could not do for ourselves.

These promised are being fulfilled among us---sometimes quickly, sometimes slowly. They will always materialize if we work for them.

Many sponsors are not willing to give the **new 1998 Step Study Guide** to a newcomer their first time going through the 12 steps and 12 traditions. However we are willing to take them through the **new 1998 Step Study Guide** their second or third time through the steps.

After the second written program of NA was published in **1998**, "**The Narcotics Anonymous Step Working Guides**" this is how many of us have interfaced the three set of recovery worksheets: A **Basic Text Study Guide** for all 12 of the steps; **Personal Inventory Worksheet** for all 12 of the steps; **new 1998 Step Study Guide** and a **Basic Text Tradition Worksheet** for all 12 of the traditions.

Example _

- The sponsoree does the writing assignment from **Step One Basic Text Step Study Guide**. Upon completion the sponsoree meets with their sponsor to go over the written assignment. The sponsor asks the questions. Both sponsoree and sponsor share the answer, experience, strength, and hope.
- The sponsoree does the writing assignment from the **Step One Personal Inventory Worksheet**. Upon completion the sponsoree meets with their sponsor and goes over the written assignment. The sponsor asks the questions. Both sponsoree and sponsor share the answer, experience, strength, and hope.
- The sponsor and sponsoree set down together and read the entire **Step One** information the **new 1998 How Step Study Guide**. The sponsoree does the writing assignment by answering the 69 questions. Upon completion the sponsoree meets with their sponsor and goes over the written assignment. The sponsor sets down with her notebook of her written answers to these 69

questions too. The sponsor asks the questions. The sponsoree read her/his answer, and shares any experience, strength, and hope. Then the sponsor shares her/his answer, any experience, strength, and hope. We learned one thing that would kill any positive affects from this **new 1998 Step Study Guide** was when the sponsor sat up her/him self as a therapist (there are no professional in NA) and explained to the sponsoree what their answer really meant and what they really were thinking. Or the sponsor gave little or no feedback on the information because he/she has never worked the information in **new 1998 How Step Study Guide** themselves. Our experiences have taught us that mutual honest sharing between both addicts is what creates the atmosphere of recovery and makes the steps come alive.

- The sponsoree does the writing assignment from **Tradition One Basic Text Study Guide**. Upon completion the sponsoree meets with their sponsor and goes over the written assignment. The sponsor asks the questions. Both sponsoree and sponsor share the answer, experience, strength, and hope.

This process is repeated until all 12 steps and all 12 traditions had been written on and shared by both addicts with only one exception, how Step Four and Five are worked. See pages 10 and 11 for more detailed instructions. Finally, we are back on track with Basic Text Step Six Study Guide, Step Six Personal Inventory Worksheet, then Tradition Six and so on. Also please note, that the **Personal Inventory Worksheet for Step Ten** is completed, we use IP #9 "Living the Program" to actually start to write in a journal on a daily basis. We worked through each study guide and worksheet continuously unit all 12 steps and all 12 traditions are written on and studied, then we started all over again.

Sharing Our Experience, Strength, and Hope

It is the experience of countless others who has gone before us that proves these steps and traditions do work. Notice that they are written in the past tense, echoing the experience of those who have gone before us. They outline a means of living that have helped our members to find contentment, and even happiness. No matter what our individual situation is, we discover that we are not alone and that a different way of life is available to us through the Twelve Steps and the Twelve Traditions of Narcotics Anonymous.

It is helpful to remember that the steps are written in the past tense. All the Steps tells the experience of those who has gone before us and shows that over time we can find the answers to our own dilemmas. We listened to the experience of those who has gone before us and we wanted what they had

found. The wisdom of addicts who have worked these Steps before us is essential to understanding fully the spiritual answers and guidance we are about to experience. We consider that many heads are better than one and draw of the predecessors' collective wisdom, experience, strengths and hope. What our NA predecessors shared with us at first was only spiritual theory. We just gave their written recovery program in the Basic Text "lip service". By faith we followed their recipe for happy sustained recovery. We began to develop our own personal experience, strengths and hope. Spiritual theory becomes spiritual reality.

Throughout this book we have been studying many passages and the steps and traditions from the Basic Text of Narcotics Anonymous. Now, why not read the book itself again? The Basic Text is essentials to our recovery because it is our **FRIST** recovery program in written form. We must have its wealth of knowledge at our fingertips. We cannot study the Basic Text too much or too often.

BASIC TEXT STUDY GUIDE

STEP ONE: "We admitted that we were powerless over our addiction, that our lives had become unmanageable."

- Para 1. 1. Does it matter what or how much we used and why?
2. Could anyone have convinced us that we were addicts?
3. When some of us have doubts about using what can we do?
- Para 2. 1. Is control possible for a using addict? If so, for how long?
- Para 3. 1. What is meant when we say we had absolutely no choice?
2. When do we get a choice?
- Para 4. 1. Were we willing when we first came into the Fellowship?
1. When did we become willing?
- Para 5. 1. Was our inability to control our usage of drugs the disease of addiction? Explain.
2. What part of our lives does active addiction affect?
3. What were the three types of pain that caused us to become willing?
- Para 6. 1. What is the physical aspect of our disease?
2. What is the mental aspect of our disease?
3. What is the spiritual aspect of our disease?
4. What are the eleven results of our disease?
5. Our disease is what (3 things)?
- Para 7. 1. Are we responsible for our disease?
2. Are we responsible for our recovery?
- Para 8. 1. Can we stop using by sheer willpower alone? Explain.
2. What were some of the other remedies we tried and failed?
3. How did we justify the mess we made of our lives?
- Para 9. 1. What endangers the foundation of our recovery?
2. What robs us of the benefits that the program has to offer?
3. What happens when we rid ourselves of all reservations? Then what happens?

- Para 10. 1. How do we begin our recovery?
2. What must we admit?
3. Step One is completed when ____?

Para 11. What is the second admission that must be made?

- Para 12. 1. What are some characteristics of an unmanageable life?
2. Does social acceptability equal recovery? Explain.

- Para 13. 1. Can we hang on to our old ways of thinking?
2. What made us begin to change?
3. What marks a successful day in NA?
4. What does surrender mean?
5. What do we become willing to do?

- Para 14. 1. How were we before we surrendered?
2. What happens after surrender?
3. What is the foundation on which we built our lives?

- Para 15. 1. What does Step One mean in this paragraph?
2. Did we realize that our lives had become unmanageable?
3. What did drugs have the power to do?

- Para 16. 1. What does being clean and working this step do?
2. Is just saying the words to this step enough? Explain.

- Para 17. 1. What did we find?
2. What are we rescued from?

- Para 18. 1. How did we open the door for a higher Power's help?
2. What counts?

STEP TWO: "We came to believe that a power greater than ourselves could restore us to sanity."

- Para 1. 1. What is necessary if we expect ongoing recovery?
2. What need does the First Step leave in us?

Para 2. What is the purpose of the Second Step?

- Para 3. 1. What happens if we pass over this step with a minimum of concern?
2. Even though we admitted we needed help with our drug problem, what is it that many of us would not admit?

- Para 4. 1. What plan did we buy our destruction on?
2. What is the one thing we all have in common?
3. What is the ultimate price we pay for our disease?
4. What is insanity?

Para 5. What is the most obvious insanity of the disease?

Para 6. Is it an insane thing to ask for some type of fatal self-destruction?

- Para 7. 1. What is the first thing we do in the NA Program?
2. What happens at this point?
3. What forces us to seek a Higher Power?

- Para 8. 1. How did we begin to develop a relationship with a higher power?
2. At some point we realized we needed a power greater than what?
3. What are the three suggested guidelines for this higher power?
4. We will believe if we will do what?

- Para 9. 1. What gave us evidence that there was some power that could help us?
2. If we don't understand this power, can we use it?

- Para 10. 1. What does acceptance become? When?
2. What do we grow to feel comfortable with?
3. What are we able to overcome?

- Para 11. 1. What does the process of coming to believe do?
2. When are we ready for Step Three?

STEP THREE: "We made a decision to turn our will and our lives over to the care of God as we understood Him."

- Para 1. 1. In active addiction what power did we turn our lives over to many time?
2. What was the result of our need for instant gratification that drugs gave us?
3. What two choices did we face?

- Para 2. 1. What happened when we no longer had a choice?
2. Do we have to be religious to take this step?
3. What is all that is required and what is essential?

- Para 3. 1. How do we get a concept of God and what do many of us understand Him to be?
2. What is necessary since we have the right to a God of our understanding?

- Para 4. 1. Have we found all we needed to do was try?
2. Does the third step say "We turned our will and our lives over to the care of God"? If not what does it say? Explain.
3. In active addiction who were some of the others who made decisions for our lives?

- Para 5. 1. What does the word decision imply and what is it based on?
2. What can this force for spiritual growth help us to become?
3. What are some of the things we could say to God when turning over our will and lives to him?
4. What happens as a result of letting go and letting God?

Para 6. Is it hard to surrender our lives to God? If yes, give an example.

- Para 7. 1. Once we turn our will and our lives over can we get our will and our lives back?
2. At times during our recovery the decision to ask for God's help is what?
3. Is this surrender process a big deal? Explain.

Para 8. What are the keys to this step?

- Para 9. 1. If we are thorough and sincere what will we notice happening in our lives?

2. What is the proof of this step?

Para 10. 1. What have we come to enjoy?

2. Can we pause now?

Para 11. What are we now ready for?

STEP FOUR: "We made a searching and fearless moral inventory of ourselves."

- Para 1. 1. What is the purpose of a searching and fearless moral inventory?
2. What do we need to do in starting our new way of life?

- Para 2. 1. What are most of us afraid will happen when we do Step Four?
2. What does this fear cause to happen?
3. What is fear and why do we no longer need to be afraid?

- Para 3. 1. What have we been experts at?
2. Why is a written inventory important?
3. What is the key to our new way of life?

- Para 4. 1. When we were using were we honest with ourselves?
2. What two admissions show that we were becoming honest with ourselves?
3. What three areas is it that we do not recover overnight?
4. What significances will Step Four have in your life?

- Para 5. 1. What is the mistake some of us make when approaching the Fourth Step.
2. A dangerous emotional binge of sorrow is not the purpose of the Fourth Step. What is?

- Para 6. 1. What is the necessary preparation to have the faith and courage to write a fearless inventory?
2. What is advisable that we do with our sponsor? Why?
3. Then what do we do?

- Para 7. 1. What do we want to do with the past? Why?
2. What are we afraid of?
3. Do we have to look at the past alone?

- Para 8. 1. As long as we were operating under our power, what was impossible?
2. What do we need to do before we start writing?

- Para 9. We begin to get in touch with ourselves by writing about our liabilities such as what?

Para 10. When we wrote about things that bother us here and now what does putting them down on paper do?

- Para 11. 1. If we are to get an accurate and complete picture of ourselves what must be considered?
2. Why is it very difficult for most of us to list our assets?
3. What are some of our newly found assets in the program?
4. What else is included in inventories?

- Para 12. 1. Why do we review our past performance and our present behavior?
2. What reputation does Step Four have?

- Para 13. 1. At this point what do we do about Step Five?
2. What are some of the options available for the actual writing process?
3. If the word moral bothers us, what can we call this inventory?

- Para 14. 1. What is the way to write this inventory? What three things will not get this inventory written?
2. What is inventory material?
3. What do we realize when we begin this Step?

- Para 15. 1. What is the basic rule of thumb for the length of this inventory?
2. What do we fear will happen if we get in touch with our feelings?
3. What happens when we ignore our feelings?

- Para 16. 1. How does an inventory become a relief?
2. What can become a motivating factor in recovery?
3. What are we able to do through the inventory process?
4. What happens the more we live our program?
5. Why do we begin to enjoy recovery?

- Para 17. 1. What will writing do to the pressure and stress?
2. What three decisions are we now faced with?

Para 18. When we pray before Step Four what do we need to ask God?

- Para 19. 1. Are we perfect?
2. What is the important thing?
3. What will help us survive our emotions?
4. What do we need to promptly follow Step Four with?

STEP FIVE: "We admitted to God, to ourselves, and to another human being the exact nature of our wrongs."

- Para 1. 1. What is the Fifth Step the key to and what does it allow?
2. Why do we need to deal with the contents of our Fourth Step inventory?

- Para 2. 1. What does Step Five suggest that we do?
2. How do we do this?
3. Than what do we do?

- Para 3. 1. Who will be with us during this Step?
2. What will happen with the Higher Power's help?
3. Why is it necessary to admit the exact nature of our wrongs...God already knows that stuff?
4. What is Step Five NOT?

- Para 4. 1. What did we do for years and why?
2. What can we do now with the past and how?
3. What would be tragic and why?

- Para 5. 1. How did we feel before coming to Narcotics Anonymous?
2. What did we recognize?

- Para 6. 1. What must we carefully do?
2. Is there a hard rule about the person of our choice?
3. What can make us more willing to be thorough in this step?
4. Can we take this step with a total stranger?
5. What do we know about another addict?

- Para 7. 1. Once we make a choice...then what?
2. How do we want to be?

- Para 8. 1. Why did some of us try to hid our past?
2. What mistake can we not afford to make?
3. What does this step expose?
4. What will we overcome and avoid?

- Para 9. 1. What do we do?
2. What dangers faces us?

- Para 10. 1. What do addicts tend to do for years?

2. What was some masks we wore?
3. What did we have to do to get rid of the burden of the past?

- Para 11.
1. When we share, what happens?
 2. What do we see from our confidant?

- Para 12.
1. What can we do if we can't remember all our past mistakes?
 2. What spirituality do we began to experience?
 3. What does this initial examination reveal?
 4. Can we do this alone?

STEP SIX: "We were entirely ready to have God remove all these defects of character."

- Para 1. 1. What would be asking for trouble?
2. What is it that many addicts seek for? Without what?
3. What do we strive for in Step Six?
4. How sincerely we work this step will be proportionate to what?
- Para 2. 1. What three things do we really need to want to be rid of?
2. What do many of us cling to and why?
- Para 3. 1. How should letting go of character defects be done?
2. Why do we suffer?
3. What do we find now about where we were proud, not humble, and being greedy?
4. What could we indulge in before taking Step Four and Five?
5. If we indulge in them now what happens?
6. What does selfishness become and what do our defects do to us?
- Para 4. 1. Why do we examine our Fourth Step inventory?
2. Then what do we do regarding these destructive traits?
3. What do we need if we are going to stay clean?
- Para 5. 1. How should we approach old defects?
2. What still happens even though we are aware of them?
3. What can we do about this?
4. What do we need to do to let go of our defects and get on with our new life?
5. What is a sign that we are growing?
- Para 6. 1. What is important to remember when we are working Step Six?
2. What is the spiritual principle of Step Six?
3. Where does Step Six help us move and why do we wonder off course?
- Para 7. 1. What character defect spoils us here and need we lose faith?
2. What can rebellion produce?
3. What can we do?
4. What happens when we surrender?

- Para 8.
1. What eventually replaces pride and rebellion and then what happens?
 2. How do we put pure willingness in to action?

STEP SEVEN: "We humbly asked Him to remove our shortcomings."

- Para 1. 1. What do defects cause in our lives?
2. How do we get rid of these defects?
- Para 2. 1. When have we arrived at the Seventh Step?
2. Could we do it alone?
3. What is the main ingredient of Step Seven?
4. How did we practice being honest since Step One?
5. Then what did we do and what did we find?
6. To be truly humble what must we do?
7. We are human and must remember what?
- Para 3. 1. How important a part is humility to staying clean?
2. What happened as our addiction progressed?
- Para 4. 1. What is Step Seven and what do we have to understand?
2. What usually happens when someone points out our shortcoming?
3. What must we realize?
4. What will we have to do if we really want to be free?
5. What must we do if we find real shortcomings?
- Para 5. 1. What are some ways some will do to show intense willingness?
2. Why does the word humble apply in this step?
3. What are many of us willing to do and why?
- Para 6. 1. What road is this and what happens everyday?
2. What are some ways we change and grow?
3. What is the main goal of Step Seven?
- Para 7. 1. If we are careless in taking this step what will happen?
2. What is one danger?
- Para 8. 1. What can sharing do?
2. How can accepting the defects of others help?
3. How does God often work?
- Para 9. 1. What have we noticed?
2. What road have we taken to spiritual growth that we will want to continue?

STEP EIGHT: "We made a list of all persons we had harmed and became willing to make amends to them all."

- Para 1. 1. What is Step Eight a test of?
2. What is our purpose?
- Para 2. 1. What must we be willing to do and why?
2. What does our experience tell us?
- Para 3. 1. Why is the Eighth Step not easy?
2. What process does Step Eight start?
3. What happens by the time we reach this step?
4. Once we have done it what will we wonder?
- Para 4. 1. What do we need and what is helpful?
2. What is harm?
3. What are some of harm's results?
- Para 5. 1. What problem does Step Eight present us with?
2. What must we avoid and how?
3. What did we feel?
4. What is this step doing?
- Para 6. 1. Will it make us feel better to judge the faults of others?
2. What will make us feel better?
3. What do we have to admit?
- Para 7. 1. In making the list, what can we do?
2. What do we do so that we can become willing to make amends?
- Para 8. 1. What happens in some cases?
2. Who do many members mention?
3. Why may we also place ourselves on the list?
4. What might we find beneficial to do?
- Para 9. 1. What must we be with this step as with all steps?
2. What should we do if we are not sure that our list is complete?
- Para 10 1. What is the final difficulty?
2. How do we have to do this step?
3. What is the main thing this step does?

Para 11 What can relieve our confusion?

- Para 12
1. What big change does Step Eight offer?
 2. How does this step change our future?
 3. How does this step affect our ability to forgive?

- Par 13
1. What kind of step is this step and what does it offer?
 2. What are we now free to do?

STEP NINE: "We made a direct amends to such people wherever possible, except when to do so would injure them or others."

- Para 1. 1. If we avoid this step what are we reserving?
2. What barriers stand in our way of progress and growth?
3. When we are making amends to the best of our ability...what is the important thing?

- Para 2. 1. What is an essential part of this step?
2. Sometimes why can't we make amends?
3. What can serve in the place of action?
4. What are some reasons we never should fail to make amends?

- Para 3. 1. What do we want to be free from?
2. Do we have the right or the need to involve or endanger others?
3. What is often necessary?

- Para 4. 1. What do we recommend?
2. What is part of learning how to live successfully?

- Para 5. 1. How do we resolve old conflicts?
2. What do we want to step away from?
3. In many instances what can we do?
4. What can sometimes be the result of contacting people when we are making amends?
5. What may be necessary and how?
6. What must we try to remember?

- Para 6. 1. What must we accept?
2. How does Step Nine help?
3. Sometimes what is the only amends we can make to ourselves, our love ones, and society?
4. What is a tremendous amends to our whole community?

- Para 7. 1. What is restored in the process of recovery?
2. What does real security replace?
3. How must we approach those we are making amends to and what must we remember?
4. what are some miracles that will occur?
5. As we wait patiently what speaks for itself?
6. How does unconditional love affect us?

7. What is needed and what is the result of this step?

- Para 8.
1. What are we achieving in Step Nine?
 2. How will we keep our house in order?

STEP TEN: "We continued to take personal inventory and when we were wrong promptly admitted it."

- Para 1. 1. What does Step Ten free us from?
2. What can happen if we do not stay aware of our defects?
- Para 2. 1. What is one of the first things we learn in Narcotics Anonymous?
2. What do we need to avoid?
3. What habits does continuing to take personal inventory form?
- Para 3. 1. Since we are creatures of habit, what seems easier?
2. Why is it that we don't have to be trapped by our old patterns?
- Para 4. 1. What does Step Ten help us correct?
2. How?
3. What do we do if we find difficulties?
4. What happens when these things are left undone?
- Para 5. 1. What can Step Ten be a defense against?
2. What are some of the questions we ask ourselves to see if we are being drawn back into old patterns of anger, resentment or fear?
3. What will answering these questions do?
4. What does a lot of our concerns and difficulties come from?
5. What else can we do?
- Para 6. 1. What can the Tenth Step be?
2. When is a good time to do this?
3. How do we do this?
4. What do we examine and why?
5. What do we need to avoid?
- Para 7. 1. What does this Step do and what will we need less of?
2. What is this step a great tool for in our recovery?
3. How do we use this step as a tool?
- Para 8. 1. Do we need this step in good and bad times? Explain.
2. What is our right?
3. How can good times be a trap?
4. What is recovery more than?
- Para 9. 1. What do we need to remember?
2. By continuing to work this step when and what are we set free from?

3. What do we no longer have to do and what does this step allow?

STEP ELEVEN: “We sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.”

- Para 1. 1. What do the first ten steps do?
2. What do most of us welcome?
3. What is the basis for a successful recovery?
- Para 2. 1. What do we begin to appreciate in Step Eleven and why?
2. How do we gain greater power?
- Para 3. 1. What will the nature of our belief determine?
2. Does our belief system need to work for others in the program?
3. What counts in recovery?
4. When did our prayers seem to work?
- Para 4. 1. What was set in motion by our surrender to the program?
2. What is the purpose of the Eleventh Step?
- Para 5. 1. What happens the more we improve our conscious contact with our God?
2. What happens when we ask God for help?
3. Does the religious experience and beliefs of others apply to us?
4. What happens by the time we get to the Eleventh Step?
5. What is a fleeting glimpse of God’s will for us?
6. Due to the limited outlook what can we only see?
- Para 6. 1. Is it easy to slip back? What can we do to ensure continued growth and recovery?
2. How do we receive God’s goodness?
3. What happens when we get our selfish motives out of the way?
4. What about enforced morality?
5. What do most of us do when we are hurting?
- Para 7. 1. Should we endorse any one method of meditation?
2. What does meditation allow us to do?
3. What do we know will happen if we pray for God’s will for us?
4. What is this knowledge based on?
- Para 8. 1. What is prayer?
2. What happens sometimes when we pray?

- Para 9. 1. What is prayer and meditation for some?
 2. Do we pray for specific things?
 3. What do we pray for?
 4. What happens in some cases when God reveals His will to us?
 5. What will happen if we ask God to remove distracting influences?
 6. Should we just be skilled and know how to pray when we were born?
 7. What do we seek through prayer...and what do we achieve in mediation?
- Para 10. 1. What could be the result of having been exposed to many religions and meditative disciplines?
 2. What did some of us believe about our use of drugs?
 3. What was it we never suspected?
- Para 11. 1. When can God's will become evident to us?
 2. What is a basis premise and preliminary practice aimed at in meditation?
- Para 12 1. What is one of the first results of meditation?
 2. What did some of us do?
 3. What is it easy to do?
- Para 13 1. What results must show in order for meditation to be of value?
 2. How can people who do not pray work Step Eleven?
- Para 14 1. Why do we pray?
 2. What happens when we remove our selfish motives and pray for guidance?
- Para 15 1. What happens as we seek our personal contact with God?
 2. What two things must we do?
 3. What becomes more comfortable for us?
- Para 16 1. When we first come in the program what do we usually ask for?
 2. As we grow spiritually what do we realize?
 3. What happens when we forget where our real strength lies?
 4. What is our greatest need?
 5. What do we learn?
 6. Can we explain in words how God's will for us becomes our own true will for ourselves?
- Para 17 1. What are three (3) things that happen from working this step?

- Para 18
1. What has God given us?
 2. Why is it all right for us to admit powerlessness?
- Para 19
1. What happens through constant contact with our Higher Power?
- Para 20
1. Why are we thankful for this step?
 2. What use to happen when we prayed for our wants?
- Para 21
1. We can use the Eleventh Step as a guideline for our daily program having learned what about prayer?
- Para 22
1. What does only prayer for God's will do for us?
 2. Why are we able to respond and handle it?
 3. What do some of us simply do?
- Para 23
1. How do we approach this step to receive what?
 2. What does the Tenth Step do?
 3. Without Step Eleven, what is unlikely to happen (3 things)?
 4. What is a spiritual principle of Narcotics Anonymous?
 5. What do we enjoy by helping others stay clean?
 6. How must we give?

STEP TWELVE: "Having had a spiritual awakening as a result of these steps, we tried to carry this message to addicts, and to practice these principles in all our affairs."

- Para 1. 1. Why did we come to Narcotics Anonymous?
2. What was the last thing we expected?
3. What did we just want?

- Para 2. 1. What leads to a spiritual awakening?
2. What do these changes do?
3. What gives meaning to the message?

- Para 3. 1. What forms does spiritual awakening take?
2. What is common to all spiritual awakenings?
3. A spiritual awakening is meaningless unless what?
4. How do we maintain this peace of mind?

- Para 4. 1. What do we receive?

- Para 5. 1. What do we run the risk of?
2. What do we forget?

- Para 6. 1. By this time what do most of us realize is the best insurance against relapse?
2. Is there only one way to carry the message?

- Para 7. 1. What spiritual principles do we practice in the Twelfth Step?
2. How much time clean do you have to have to carry the message?

- Para 8. 1. What is something we can ask for when we are sharing with someone new?
2. What is our attitude about helping others find recovery?

- Para 9. 1. What are four ways that we can help a new comer?

- Para 10. 1. What is the principle of Step Twelve?
2. Who do we receive recovery from? Then what?
3. What do most of us learn?
4. What about the power of example?
5. What can we do if the addict is suffering but unwilling to ask for help?

- Para 11. 1. What is a benefit of the Narcotics Anonymous Program?
2. Remarkably working the twelve steps guides and affects our lives how?
3. What is this turn-about evident of?
4. If we don't give advice...then how do we carry a message of recovery?
5. What happens when we give advice?

- Para 12 1. What can we do?
2. What service work are we speaking of?
3. What will enrich our spiritual awakening?

- Para 13 1. What is the first way we carry the message?

- Para 14 1. What has no place in our new life?
2. By staying clean what 13 spiritual principles do we begin to practice?
3. What happens as our recovery progresses?

- Para 15 1. What do we find as we learn how to live?

- Para 16 1. How do we feel now that we are spiritually refreshed?
2. How was it when we were using? How is it now?
3. What really works?

- Para 17 1. How do practicing spiritual principles affect our lives?
2. What helps us to treat our associates fairly?
3. What else happens?

- Para 18 1. How do some of the lessons we learn in our recovery feel?
2. What do we find by helping others?
3. What can we not deny, but what can we do?
4. What do we share and why?
5. What happens to our life?
6. How does one aspect of our spiritual awakening come?

- Para 19 1. What are we?
2. What is an attraction to the addict who still suffers?

- Para 20 1. What do we recover to do?
2. Do the steps end here?

PERSONAL INVENTORY WORKSHEET

STEP ONE: "We admitted that we were powerless over our addiction, that our lives had become unmanageable."

1. Using a dictionary, define the meaning of the words to Step One, "We admitted that we were powerless over our addiction, that our lives had become unmanageable." Write your definition as well.
2. What does surrender mean to you?
3. Write about the a) physical, b) mental, and c) spiritual aspects of the disease of your addiction, as you understand it.
4. How was your life unmanageable while you were using? How is it unmanageable today?
5. Now that you are in recovery, is it okay to have a "social" drink or marijuana or to just use one time? Explain your answer.
6. Are you responsible for having this disease? What are you responsible for? Explain your answer.
7. What is your definition of isolation? Have you been isolating? If so, is that OK?
8. Do you have any reservations about the NA recovery program? Why or why not?
9. If you truly believe that our addiction is a deadly disease and that your life depended on this recovery program...what actions would you take?
10. What is the spiritual principle of Step One?
11. What does sponsorship have to do with Step One? Do you have a sponsor? How often do you think you should use her?
12. Write down any questions you may have or anything that you don't understand about Step One.

STEP TWO: "We came to believe that a power greater than ourselves could restore us to sanity."

1. Using a dictionary, define the meaning of the words to Step Two, "We came to believe that a power greater than ourselves could restore us to sanity." Write your definition as well.
2. After working Step One we have found ourselves clean, but what is the state of our lives? What causes our unmanageability and insanity?
3. What happened in Step One when we admitted our powerlessness and inability to manage our own lives?
4. What is the purpose of Step Two?
5. What is the process involved in coming to believe?
6. Why is the process of coming to believe in God as a power greater than ourselves, necessary to our recovery?
7. When we stop using drugs what forces us to seek a power greater than ourselves?
8. How powerful does the power greater than ourselves need to be?
9. What type of God are you seeking?
10. What is the spiritual principle(s) of Step Two?
11. How can a sponsor help us come to believe in a power greater than ourselves?
12. Write down any questions you may have or anything that you don't understand about Step Two.

STEP THREE: "We made a decision to turn our will and our lives over to the care of God as we understood Him."

1. Using a dictionary, define the meaning of the words to Step Three, "We made a decision to turn our will and our lives over to the care of God as we understood Him." Write your definition as well.
2. Have I made a decision to incorporate Step Three into my life? If so how?
3. Why is it important to have a God of our own understanding?
4. Could we make our own decisions in active addiction? Why do we need to make this decision in our recovery program?
5. Today what does my decision making process consist of?
6. What is the NA reason for deciding to turn over our will to a **loving** God?
7. What is the difference between the statements "We turned our will and our lives over to the care of God", and "We made a decision to turn over our will and our lives over to the care of God as we understood Him"?
8. Do I really believe that God can and will take care of me? Why or why not?
9. What do I expect will happen to my life when I do actually turn my life and my will over to a God of my understanding?
10. What are the spiritual principles experienced in Step Three? Explain.
11. What role could a sponsor play in helping me in this decision process?
12. How do we actually turn our will and lives over? What are some of the things we could say to God when we pray?

STEP FOUR: “We made a searching and fearless moral inventory of ourselves.”

(STEP FIVE: We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.)

This is a condense version of I.P. No. 10 “Working Step Four in Narcotics Anonymous”, please feel free to use this as a reference literature for more clarity if necessary.

I. RESENTMENTS - Our resentments caused us discomfort.... We were obsessed with the past and the future and therefore cheated ourselves of the present. We need to write about these resentments now to see the part we played in forming them.

- A. List the people, organizations and concepts you resent.
- B. Go through the list a write the cause of the resentment and where we were wrong and what part we actually played in the situation.

II. RELATIONSHIPS - ...We have had problems in all of our relationships. Many of our character defects come into play and prevent us from having healthy or successful relationships.

- A. List your personal non-sexual relationships. 1) What type of relationship do we have with this person? 2) How does this relationship affect us in a positive way (assets that this relationship brings out in me)? 3) How does this relationship affect us in a negative way (defects that this relationship brings out in me)?
- B. List sexual relationships. Write a paragraph about the sexual experience and the feelings involved.

III. SELF-OBSESSION AND SELF-CENTEREDNESS - ...It is important that we learn to identify the feelings we may be having.... The following is a list of words that may help us focus on our feelings: 1) Guilt 2) Self-pity 3) Depression 4) Loneliness 5) Hopelessness 6) Denial 7) Shame 8) Resentment 9) Frustration 10) Anxiety 11) Failure 12) Arrogance 13) Intolerance 14) Anger 15) Confusion 16) Betrayal 17) Fear 18) Inadequacy

- A. Look each word up in the dictionary write the definition then write your personal definition.
- B. Write and fill in the blank with each of the 18 words. I feel _____ today when? _____ reminds me of what?

IV. SHAME AND GUILTS - ...It is important to realize that we are not responsible for many of the things we did in our addiction, although we are responsible for our recovery. Answer the following questions.

- A. What make me feel guilty today?
- B. What makes me feel shame today?
- C. What secrets do I have that I have never told anyone?

V. TIMES WE FELT VICTIMIZED - ...Honestly appraising these situations gives us a new perspective and helps us see how we have set ourselves up as victims. Through this process, we have the opportunity to find freedom from our victim thinking and our victim reactions.

- A. The times I felt victimized?
- B. Were you really victimized or did you volunteer?

VI. FEAR - Having taken a close look at our self-centeredness, resentments, and relationship, we see that fear, doubt, and insecurity have been at the core of much of our behavior...Our fears have kept us from doing the things we wanted to do and becoming the people we wanted to be.

- A. List the our fears, such as: Fear of the unknown, fear of pain, fear of responsibility, fear of commitment, fear of growing up, fear of failure and fear of success.
- B. Write a paragraph on each of the fears mentioned above, plus any additional fears you experience.

VII. ASSETS - We have examined our actions, our feelings, and uncovered the exact nature of our wrongs. Now it is time to look at our assets... If we are searching, we will surely uncover some assets. The following is a list that may help you to identify some assets in yourself: 1) Willingness 2) Open-mindedness 3) Acceptance 4) Sharing 5) Kindness 6) Tolerance 7) Love 8) Faith 9) God-Awareness 10) Positive action 11)

Generosity 12) Caring 13) Being clean 14) Gratitude 15) Honesty 16) Patience 17)
Courage 18) Trust 19) Forgiveness

- A. Look each word up in the dictionary write the definition then write your personal definition.
- B. Write and fill in the blank with each of the 19 words. I practice _____ today, when? _____ reminds me of what?

VIII. DREAMS - Some of us addicts have lost our ability to dream.

- A. What were some of my childhood dreams?
- B. What are my dreams today?

In this spirit we are ready to move on to Step Five, to share our inventory with God, ourselves and another human being.

STEP FIVE: We admitted to God, to ourselves, and to another human being the exact nature of our wrongs."

We admitted to God in Step Five, we review our **Honesty, Open-mindedness** and **Willingness**. This deepens admitting to ourselves that regardless of all the other factors in our lives, we are the one with the disease of addiction and to free ourselves of obsession and compulsion, we must take personal responsibility for our lives. We cannot be free of the roadblocks and loopholes in our personal make-up unless we are willing to come clean about our part in things. We gain separation from them by our admissions. They are no longer exclusively our own because we have shared them. Pain shared is pain lessened. This process is a healing one – a big step in the direction of freedom because Step Five gives us permission to tell our deepest, sickest secrets.

We sat down, with God, ourselves and another human being and began Step Five.

STEP SIX: "We were entirely ready to have God remove all these defects of characters."

1. Using a dictionary, define the meaning of the words of Step Six, "We were entirely ready to have God remove all these defects of characters." Then after each dictionary definition write your own definition in your own words.
2. What are defects of character?
3. Do you think you have any defects of character? Why or Why no?
4. How can my actions show that I am willing and ready to have God remove my defects of character?
5. Do I have some defects of character that I enjoy, feel comfortable with (defense mechanisms), or need to function?
6. Do I really want to change my behavior?
7. What are some motivating factors in my life that can help me to do Step Six?
8. What is the difference between humility and humiliation?
9. How can applying Step One and Step Two help me in working Step Six?
10. How can applying Step Three, Four and Five help in working Step Six?
11. Do I believe God is powerful enough to remove all my defects of character?
12. What type of person do I think I will become without my present defects of character controlling how my life?

STEP SEVEN: “We humbly asked Him to remove our shortcomings.”

1. Using a dictionary, define the meaning of the words of Step Seven, “We humbly asked Him to remove our shortcomings.” Then after each dictionary definition write your own definition in your own words.
2. Am I a defiance, rebellious person? If so how does this affect my ability to be humble?
3. How do my shortcomings affect my life?
4. Why do I need to have God remove my shortcomings...Why can't I just stop acting on my character defects on my own willpower?
5. We really need humility to work this step...but where is the humility going to come from? (Discuss how working the earlier six steps help to give us humility).
6. Do I confuse humility with false pride?
7. What do ALL character defects and ALL shorting comings have in common?
8. What do I need to do to let God know I'm really serious about having Him to remove my shortcomings?
9. What changes have I noticed in my life since I have been working Step Seven?
10. Why do you think that sometimes we ask God to remove our character defects or shortcomings and they don't magically disappear?
11. What are some of the areas in my life that I am coming up short?
12. How does Step Seven prepare us to go on to Step Eight?

STEP EIGHT: “We made a list of all persons we had harmed, and became willing to make amends to them all.”

Using a dictionary, define the meaning of the words of Step Eight, “We made a list of all persons we had harmed, and became willing to make amends to them all.” Then after each dictionary definition write your own definition in your own words.

1. What is the most difficult thing you found in making a list of persons you had harmed?
2. What was the most difficult thing you experienced about becoming willing?
3. What are some of the ways that I have harmed some people in recovery in the present?
4. What reservations do I have that are robbing me of the benefits this Step Eight has to offer?
5. Do you expect to make a complete list?
6. When harming people do I have all kinds of socially acceptable reasons for socially unacceptable behavior? Why or Why Not?
7. How does doing my will affect how I treat people today?
8. Do I have any financial amends to make on this list?
9. How did working Step Eight change your life?
10. In some cases, what is the only way to become willing to make amends?
11. Does seeing myself as a victim interfere with putting a name on a list or becoming willing to make the amends?
12. Make a list of all persons I have harmed and become willing to make the amends.

STEP NINE: “We made direct amends to such people whenever possible, except when to do so would injure them or others.”

Using a dictionary, define the meaning of the words of Step Nine “We made direct amends to such people whenever possible, except when to do so would injure them or others.” Then after each dictionary definition write your own definition in your own words.

1. What is the motivating factor in making these amends?
2. What are the only exceptions for not making direct amends?
3. When making the actual amends, should I be worried about the results?
4. How can I make financial amends to others and to myself?
5. Is simply saying I’m sorry enough?
6. How do I plan to make amends to those who have harmed me too?
7. How can I make amends to society for my anti-social behavior?
8. Is Step Nine designed to clean my conscience at the expense of someone else?
9. How do I make amends to people who are deceased or impossible to find?
10. How does working Step Nine affect my sanity?
11. How is Step Nine setting me free from the wreckage of my past?
12. What are some things you plan to do to prepare you to make the actual amends?

NOW START MAKING THE ACTUAL AMENDS.....

STEP TEN: "We continued to take personal inventory and when we were wrong promptly admitted it."

Using a dictionary, define the meaning of the words of Step Ten "We continued to take personal inventory and when we were wrong promptly admitted it." Then after each dictionary definition write your own definition in your own words.

1. How can I apply this step to my daily life?
2. Do I have a hard time promptly admitting when I am wrong?
3. How can the preventive part of Step Ten lessen the wrongs I do?
4. What areas of my life do I need to get more balance in today?
5. Am I obsessing, compulsing or totally self-centered about anything today?
6. What are some of the things I put in my daily inventory journal?
7. How do I feel when I don't admit I am wrong?
8. How does Step Ten help me to live in the here and now, "Just for Today"?
9. What has Step Ten given me this time working through it?
10. How does Step Ten help me to do God's will for me?
11. How does Step Ten help me to take responsibility for my recovery?
12. How does Step Ten prepare me to work Step Eleven?

NOW START JOURNALING USING IP#9 "LIVING THE PROGRAM"

STEP ELEVEN: "We sought through prayer and mediation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out."

Using a dictionary, define the meaning of the words of Step Eleven "We sought through prayer and mediation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out." Then after each dictionary definition write your own definition in your own words.

1. What are the tools I use to communicate with my Higher Power?
2. Why is a conscious contact with God important to my recovery?
3. How do I pray?
4. How do I meditate?
5. Why is it necessary that I pray for knowledge of God's will for me instead of praying for what I think I want?
6. If I am powerless over my addiction, how can this step help me?
7. Do I obtain power from any other sources other than my Higher Power?
8. How do I know what God's will is for me?
9. What happens when I neglect my prayer life?
10. What are some things that stop God's power from working in my life?
11. What happens to me when I spend time with my loving and caring God?
12. How does Step Eleven prepare me to carry the message of Narcotics Anonymous to other addicts?

STEP TWELVE: “Having had a spiritual awakening as a result of these steps, we tried to carry this message to addicts, and to practice these principles in all our affairs.”

Using a dictionary, define the meaning of the words of Step Twelve ““Having had a spiritual awakening as a result of these steps, we tried to carry this message to addicts, and to practice these principles in all our affairs.” Then after each dictionary definition write your own definition in your own words.

1. Am I really spiritually awakened or is it chance, fear, self-will or addictive rationalization that keeps me clean?
2. Does the speed of the awakening have any bearing upon it's depth or quality in my life?
3. Did I undergo a profound personality change for the better as a result of a spiritual awakening? Explain.
4. What is the message of NA and what is my perception of it?
5. Why is it important to my recovery to carry this message to addicts?
6. On a daily basis, what are some of the many ways I can carry this message to addicts other than sponsorship?
7. What do I experience by practicing the principle of working with other addicts through sponsorship?
8. How do I prepare myself to be the best sponsor I can be?
9. Do I have resistance or lack of willingness to take what I have learned inside NA to practice it outside the meetings?
10. What different areas of my life do I apply these spiritual principles today?
11. How do I monitor and nurture my recovery to ensure the practice of these principles in all my affairs?
12. What positive results have I seen in myself, addicts, and others as I learn to achieve spiritual growth by daily practicing of these principles in all my affairs?

BASIC TEXT TRADITION WORKSHEET

TRADITION ONE: "Our common welfare should come first; personal recover depends on NA Unity." (Page 59 - 60)

Tradition One *guarantees* our survival and freedom as a Fellowship to continue to carry the message to the addict who still suffers.

1. What are the two things Tradition One concerns is with? (Paragraph 1)
2. What is imperative to our survival as an addict? (Paragraph 1)
3. Does this tradition teach us that we don't need certain addicts? (Paragraph 2)
4. Can we put members out whom we don't like or who do not do what we tell them to do? (Paragraph 2)
5. How do we lead and learn from each other in Narcotics Anonymous? (Paragraph 2)
6. What do we do differently in NA concerning our personal desires? (Paragraph 2)
7. What does our personal experience teach us about self-sufficiency? (Paragraph 3)
8. What three common themes did we find in our recovery? (Paragraph 3)
9. How do we deal with disagreements and conflicts in NA? (Paragraph 4)
10. What are some of the commonplace activities in our Fellowship? (Paragraph 4)
11. How do we ensure that we will survive and continue to carry the message to the addict who still suffers? (Paragraph 5)
12. How can we apply and practice the spiritual lessons of common welfare, unity, compromise, teamwork, settling disagreement and conflict in our home lives outside of the Fellowship? (From the heart)

TRADITION TWO: “For our group purpose there is but one ultimate authority – a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants, they do not govern.” Page 60 - 61

Tradition Two *guarantees* our freedom from inside control and protects the atmosphere of recovery, our most valued asset.

1. Why are we concerned with protecting ourselves from ourselves? (Paragraph 1)
2. What do we rely on in Narcotics Anonymous rather than personal opinion or ego? (Paragraph 2)
3. By working the steps, what do we learn? (Paragraph 2)
4. What is the difference between group conscience and group opinion? (Paragraph 2)
5. How can we recognize the operation of true spiritual principles in our group conscience? (Paragraph 2)
6. What have we learned concerning the nature of leadership in NA? (Paragraph 3)
7. What is our most valued asset in Narcotics Anonymous? What is the “Atmosphere of Recovery”? (Paragraph 3)
8. What three things can destroy a group if given authority? (Paragraph 4)
9. What must we remember about our trusted services? (Paragraph 4)
10. How can we maintain our group dignity? (Paragraph 4)
11. What happens to the self-seekers? (Paragraph 5)
12. How can we apply and practice the spiritual lessons of leadership by example, acting like a servant, and being governed by a loving God as expressed in our group conscience in our homes? (From the heart)

TRADITION THREE: "The only requirement for membership is a desire to stop using." (Page 62- 63)

Tradition Three *guarantees* freedom for recovery to any addict who has the desire to stop using.

1. Who is this tradition important for? (Paragraph 1)
2. What is the key word in this tradition? (Paragraph 1)
3. What one painful fact has emerged again and again in our experience with carrying the message? (Paragraph 1)
4. What seven things can happen to addicts and they still will not stop until they want to stop? (Paragraph 1)
5. What is the only requirement for membership? (Paragraph 2)
6. This tradition ensures us that regardless of what ...any addict is free to practice the NA way of life? (Paragraph 2)
7. Is membership in Narcotics Anonymous automatic? (Paragraph 3)
8. What is the ideal state for our Fellowship? (Paragraph 4)
9. What do we realize about recovery and life without drugs? (Paragraph 4)
10. Why do we open our doors to other addicts? (Paragraph 4)
11. Who will join our new way of life? (Paragraph 4)
12. How can we apply and practice the spiritual lessons of freedom of choice, equality and non-judgmental behavior in our homes, toward our family and loved ones? (From the heart)

TRADITION FOUR: "Each group should be autonomous except in matters affecting other groups or NA as a whole." (Pages 63- 64)

Tradition Four *guarantees* freedom of each individual NA group to have its own atmosphere of recovery that best suits its members in carrying out the primary purpose.

1. What is necessary for our group survival? What does autonomy mean?
(Paragraph 1)
2. If we are truly autonomous why do we have service committees, offices, activities, hot lines and other activities? (Paragraph 2)
3. What is the Narcotics Anonymous Fellowship about? (Paragraph 2)
4. What is the result of the services mentioned in question one? (Paragraph 2)
5. What is a Narcotics Anonymous Group? (Paragraph 3)
6. What are the two basic types of meetings? What are some of the meeting formats? (Paragraph 3)
7. The group format varies, but does the function of a group vary? (Paragraph 4)
8. What does our autonomy do and why do we guard it so carefully? (Paragraph 5)
9. What is the one exception to our complete freedom of autonomy? (Paragraph 6)
10. How can autonomy, like group conscience, be a two-edged sword? (Paragraph 6)
11. What must we check to make sure all will be well? (Paragraph 6)
12. How can we apply and practice the spiritual lesson of learning to stand and grow on our on at home? (From the heart)

TRADITION FIVE: “Each group has but one primary purpose – to carry the message to the addict who still suffers.” (Pages 64- 65)

Tradition Five *guarantees* unity of action and purpose and freedom from losing and diluting the NA message.

1. What is the primary purpose of the group and what is the primary purpose of the individual addict? (Paragraph 1)
2. What is all that our groups can do? (Paragraph 1)
3. How does this tradition ensure that we maintain the atmosphere of recovery in our meetings? (Paragraph 1)
4. What does every group’s focus on carrying the message provide? (Paragraph 1)
5. The Twelfth Step of our personal program states what? (Paragraph 2)
6. How does carrying the message affect the newcomer and the other members? (paragraph 2)
7. What is our most powerful vehicle for carrying the message? (Paragraph 2)
8. What is the problem when a member carries the message? (Paragraph 2)
9. What is the problem with the literature being used to carry the message? (Paragraph 2)
10. What would happen if our groups had another primary purpose? (Paragraph 3)
11. What is our message? (Paragraph 4)
12. How can we apply and practice the spiritual lessons of reaffirming commitments to our significant others, uniting and working together with them, not against them, to help improve our home situations? (From the heart)

TRADITION SIX: “An N.A. group ought never endorse, finance, or lend the N.A. name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.” (Pages 66- 67)

Tradition Six *guarantees* the preservation and protection of Narcotics Anonymous as a separate and distinct Fellowship.

1. Why do we have a policy of non-affiliation? (Paragraph 1)
2. What is the first thing we ought never to do? (Paragraph 2)
3. What does endorse mean? What is direct or implied endorsement? (Paragraph 2)
4. What is a violation of this tradition? (Paragraph 3)
5. Even though we cannot allow others to use NA to further their growth, what are we willing to do for related facilities and outside enterprises? (Paragraph 3)
6. What is the next thing we ought never to do? What does finance mean? (Paragraph 4)
7. What is the third thing we ought never to do? Give examples of how other programs might use the N.A. name. (Paragraph 5)
8. What is a related facility or outside enterprise? (Paragraph 6)
9. What is the difference between Narcotics Anonymous and other Twelve Step Fellowships? (Paragraph 6)
10. What three things do we not use in our meetings to avoid affiliation with other Twelve Step Fellowships? Why? (Paragraph 6)
11. How could “problems of money, property, and prestige” affect the individual and the group? (Paragraph 7)
12. What could we do to apply and practice the spiritual lessons of this step to aid in developing a safe, happy home life? (From the heart)

TRADITION SEVEN: "Every N.A. group ought to be fully self-supporting, declining outside contributions." (Pages 67- 68)

Tradition Seven *guarantees* freedom for outside control because we realize everything has its price regardless of intent.

1. As individuals in addiction were we self-supporting? (Paragraph 1)
2. As recovering addicts what do we find out about dependence? (Paragraph 1)
3. Although we were unable to function as human beings, what did we find in recovery? (Paragraph 1)
4. How have addicts as a group affected society? (Paragraph 1)
5. What do we as a group in NA demand? (Paragraph 1)
6. What has always been a problem for us? How did we try to get money? (Paragraph 2)
7. What do we need money for in NA? (Paragraph 3)
8. How do we in NA get money and what do we do to get extra money? (Paragraph 3)
9. What is our policy concerning money? (Paragraph 4)
10. Why do we accept no funding, endowments, loans and/or gifts? (Paragraph 4)
11. What have we found happens when we allow our members to contribute more than their fair share? (Paragraph 4)
12. How can we apply and practice the spiritual lessons of not borrowing or lending money and becoming completely self-supporting at home? (From the heart)

TRADITION EIGHT: "Narcotics Anonymous should remain forever nonprofessional, but our service centers may employ special workers." (Pages 69-70)

Tradition Eight *guarantees* equality and freedom from disunity.

1. Why do we need the Eighth Tradition? (Paragraph 1)
2. What terms do we need to define in order to understand this tradition? (Paragraph 1)
3. What do we mean when we say "we have no professionals"? (Paragraph 2)
4. What would happen if we employed professionals in NA groups? (Paragraph 2)
5. How do we feel about professionals in NA? (Paragraph 3)
6. How do we define a service center? Give some examples. (Paragraph 4)
7. Give some examples of facilities that are not NA service centers. (Paragraph 4)
8. What does this tradition state about "special workers" and what does that statement mean? (Paragraph 5)
9. Why are special workers necessary? (Paragraph 5)
10. What is the difference between professionals and special workers? (Paragraph 6)
11. What do we gain by not placing professional status on any member? (Paragraph 7)
12. How would it affect us if we apply and practice the spiritual lesson of removing professionalism and competition from our homes? (From the heart)

TRADITION NINE: "N.A., as such ought never be organized, but we may create service boards or committees directly responsible to those they serve."

(Page 70)

Tradition Nine *guarantees* freedom from inside control.

1. What is the purpose of this tradition? (Paragraph 1)
2. What is Narcotics Anonymous? (Paragraph 1)
3. What are our meetings for? (Paragraph 1)
4. How are our steps and traditions ordered? (Paragraph 1)
5. What does the word "organized," mean in this tradition? (Paragraph 1)
6. What would happen in our Fellowship without this tradition? (Paragraph 1)
7. Who is our ultimate authority? (Paragraph 1)
8. As defined in this tradition what is the nature of the things that we can do to help NA? (Paragraph 2)
9. What may we create? (Paragraph 2)
10. What is the purpose of these boards and committees?
11. Where has the nature of our service structure been defined? (Paragraph 2)
12. How can we apply and practice the spiritual lesson of turning our family life over to one ultimate authority? (From the heart)

TRADITION TEN: "Narcotics Anonymous has not opinion on outside issues; hence the N.A. name ought never be drawn into public controversy." (Page 71)

Tradition Ten protects our reputation and *guarantees* freedom from outside controversy.

1. What must NA be in order to achieve our spiritual aim? (Paragraph 1)
2. What happened in 1953? What did society realize in the 1970s? (Paragraph 1)
3. How did the new way people viewed addicts affect NA? (Paragraph 1)
4. What is the result of recovering addicts paving the way for NA today? (Paragraph 1)
5. Why do addicts and those who help addicts need to know about NA? (Paragraph 2)
6. What is one of the most important things we can do to further our primary purpose? (Paragraph 2)
7. How will letting others know who and where we are affect NA? (Paragraph 2)
8. What speaks for itself? (Paragraph 3)
9. What is the purpose of our Tenth Tradition? (Paragraph 3)
10. What does this tradition clearly state that we as a Fellowship do not do? (Paragraph 3)
11. What could be some of the results of not following this tradition? (Paragraph 3)
12. How might applying and practicing the spiritual lessons of minding our own business and not getting involved in things that do not concern us improve our home lives? (From the heart)

TRADITION ELEVEN: “Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.” (Page 72)

Tradition Eleven *guarantees* freedom from harmful media exposure and maintains personal anonymity. Like Tradition Ten, it also protects the reputation of Narcotics Anonymous as a whole.

1. With what does this tradition deal? (Paragraph 1)
2. What does this tradition teach us how to do? (Paragraph 1)
3. What does our public image consist of? (Paragraph 1)
4. Even though it is important to reach as many people as possible, what is imperative for our protection? (Paragraph 1)
5. What is our attraction? (Paragraph 2)
6. What do our groups offer? (Paragraph 2)
7. What is our promotion? (Paragraph 2)
8. What does this tradition tell us we need to maintain? (Paragraph 3)
9. What two things does this tradition protect? (Paragraph 3)
10. What do we not do in relationship to the media? (Paragraph 3)
11. No individual inside or outside NA does what? (Paragraph 3)
12. How can we apply and practice the spiritual lessons of attraction rather than promotion in our homes? (From the heart)

TRADITION TWELVE: “Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.”

(Pages 72 - 73)

Tradition Twelve *guarantees* freedom to apply spiritual principles no matter what personalities are involved.

1. What is the meaning of anonymity? (Paragraph 1)
2. What happens in keeping Tradition Twelve? (Paragraph 1)
3. What is a by-product of this tradition? (Paragraph 2)
4. How does humility affect our growth and development? (Paragraph 2)
5. We attempt to adhere rigorously to what principle? (Paragraph 2)
6. How do we achieve the true spirit of anonymity? (Paragraph 3)
7. What phrase have we often heard in NA? (Paragraph 4)
8. How does the principle of anonymity affect all individuals as members of a group in NA? (Paragraph 4)
9. What are some of the areas we strive for in personal gain? (Paragraph 4)
10. If we adhere to the principle of anonymity what happens to the drive for personal gain? (Paragraph 4)
11. From what does Tradition Twelve protect us? What does anonymity make impossible? (Paragraph 4)
12. How can we apply and practice the spiritual lessons of putting “principles before personalities” in our homes? (From the heart)