

BASIC TEXT
STUDY GUIDE

FOR THE 5th EDITION

BASIC TEXT STUDY GUIDE FOR THE 5TH EDITION

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FORWARD

This study guide was developed during monthly sponsorship family meetings over the course of 2007. It has been created by recovering addicts who were interested in gaining a greater understanding of the Basic Text through the examination and study of its contents. Through this process, our recovery has been strengthened by the shared experience of studying the Basic Text.

This study guide is separated into two parts. Part one includes 1,133 questions from each section found in the Basic Text, with the exception of the personal stories. Using this study guide as a companion to the Basic Text, one can read questions from each chapter and then look for the answers in the Basic Text. It can be used by starting at the beginning (Our Symbol) and working straight through to chapter 10 (More Will Be Revealed) or it can also be used by focusing on a specific chapter. The chapters, "How It Works," and "The Twelve Traditions of Narcotics Anonymous," are separated into each individual step or tradition, allowing for study of the specific step or tradition.

The structure of the study guide poses questions in terms of "what," "how," "when," "why," and "where." Reading these questions and finding the answers in the text can increase personal understanding of the content of the book and therefore our understanding of the program.

At the end of each chapter is a section that lists the location of each answer within the chapter. The location is formatted by page, paragraph and line. For instance, an answer that is found on page 54, paragraph 2, lines 1 and 2 will be listed as "p. 54; ¶2 L1-2." If an answer carries over to another page, it will be listed as "p. 77; ¶6 L2-3 & p. 78; ¶1 L1-2." Paragraphs are counted from the top of each page, even if the paragraph carries over from the previous page. So when looking for the paragraph, always start at 1 from the very top of the page.

Part two of the study guide organizes and examines themes and common passages from the Basic Text. For instance, what does the Basic Text say about sponsorship? What is the purpose of the Twelve Steps and Twelve Traditions? What are the results of "working the program?"

Finally, this study guide is not Fellowship or Conference approved by Narcotics Anonymous. It is simply the work of some recovering addicts who have sought to strengthen their recovery by gaining a better understanding of the Basic Text.

Some recovering addicts in Durham and Raleigh, North Carolina

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PART ONE

OUR SYMBOL

1. What is the key to our symbol?
2. What does it imitate?
3. What does the outer circle denote?
4. What does the square base denote?
5. How is “good will” best exemplified?
6. What is proper service?
7. What will probably be the last to be lost to freedom?
8. What are the four pyramid sides of our symbol?
9. What happens as we grow in unity in numbers and in fellowship?

OUR SYMBOL- LOCATION OF ANSWERS

1. p. ix; ¶1 L1
2. p. ix; ¶1 L2
3. p. ix; ¶2 L1-2
4. p. ix; ¶3 L3
5. p. ix; ¶3 L4-5
6. p. ix; ¶3 L5-6
7. p. ix; ¶3 L8-9
8. p. ix; ¶4 L1-2
9. p. ix; ¶4 L6-8

PREFACE

1. Where is the material for this book drawn from?
2. The *Basic Text* is based on an outline derived from where?
3. Which two chapters were included in the *Basic Text* that were not in the White Book?
4. When and where was Narcotics Anonymous formed?
5. When was the white book, *Narcotics Anonymous*, published?
6. When did the World Service Office open and what did it bring?
7. What was the first pamphlet of Service Work?
8. What did the *N.A. Tree* do?
9. What was the *N.A. Tree* followed by?

PREFACE

10. What did the N.A. Service Manual outline?
11. What did the WSC lead to?
12. When and where was the first World Service Literature Conference held?
13. What have members of the Literature Committee sought to ensure?
14. Who is this textbook intended for?
15. What is this book devoted to?
16. Who and what is this book dedicated to?

1. p. xi; ¶1 L1-3
2. p. xi; ¶1 L3-4
3. p. xi; ¶1 L6-7
4. p. xi; ¶2 L1-2
5. p. xi; ¶2 L5-6
6. p. xi; ¶3 L4-7
7. p. xii; ¶2 L1-2
8. p. xii; ¶2 L3
9. p. xii; ¶2 L4-5
10. p. xii; ¶3 L1-2
11. p. xii; ¶3 L2-3
12. p. xii; ¶4 L3-4
13. p. xii; ¶5 L7-9
14. p. xiii; ¶1 L1-2
15. p. xiii; ¶1 L6-8
16. p. xiii; ¶2 L1-2

INTRODUCTION

1. What is the old lie?
2. What does NA offer?
3. Where was our program adapted from?
4. What is the basis of our recovery program?
5. Why don't we use the term alcoholism?
6. What is our common denominator?
7. Why do we approach the solution contained within this book in general terms?
8. Why does this book deal with spiritual matters?
9. What is our program a set of?

10. What do they do?

11. What must motivate NA service?

12. What cripples our fellowship?

13. What is our purpose?

INTRODUCTION – LOCATION OF ANSWERS

1. Opposite p. xv
2. p. xv; ¶1 L4-5
3. p. xv; ¶2 L1-2
4. p. xv; ¶3 L1-2
5. p. xv; ¶3 L6-7
6. p. xv; ¶4 L1-3
7. p. xv; ¶4 L3-5
8. p. xv-xvi; ¶5 L3-4
9. p. xvi; ¶2 L1-3
10. p. xvi; ¶2 L1-3
11. p. xvi; ¶4 L1-3
12. p. xvi; ¶4 L8-10
13. p. xvi; ¶5 L2-3

WHO IS AN ADDICT?

1. Very simply, who is an addict?
2. As addicts, what does our use of any mind-altering, mood changing substance cause?
3. Did we choose to become addicts?
4. What are some of our misconceptions about the nature of addiction?
5. What happened when our addiction was treated as a moral deficiency?
6. What is one aspect of our addiction?
7. How many times does this chapter emphasize this point?
8. What was our ultimate problem?
9. What did we dream would solve our ultimate problem?

WHO IS AN ADDICT?

10. What were we constantly searching for?
11. What did we lack the ability to cope with?
12. What illusion were we trapped in?
13. What makes us addicts?
14. What can become excuses to use again?
15. What feeling can make it difficult to give up old connections and old habits?
16. What was drug usage largely responsible for?
17. How do we begin to treat our addiction?
18. What helped us stop using?
19. How have our lives become useful?
20. What do we carry with us for the rest of our lives?

WHO IS AN ADDICT? – LOCATION OF ANSWERS

1. p.3; ¶1 L5-6
2. p. 3; ¶3 L1-2
3. p. 3; ¶5 L1
4. p. 4; ¶2 L3-5
5. p. 4; ¶3 L1-2
6. p. 4; ¶4 L1-2
7. p. 4; ¶4 L1-2; & p. 5; ¶2 L2-3
8. p. 4; ¶4 L3-4
9. p. 4; ¶4 L3-4
10. p. 5; ¶2 L1-2
11. p. 5; ¶2 L2-3
12. p. 5; ¶3 L4-5
13. p. 5; ¶6 L3-4
14. p. 6; ¶4 L1-2
15. p. 6; ¶4 L2-5
16. p. 7; ¶2 L2-5
17. p. 7; ¶7 L1
18. p. 8; ¶1 L1
19. p. 8; ¶2 L5-7
20. p. 8; ¶3 L1-2

WHAT IS THE NARCOTICS ANONYMOUS PROGRAM?

1. Why do we meet regularly?
2. What is the only requirement for membership?
3. How many times does this chapter emphasize this point?
4. What is our program?
5. What is the only thing that we are interested in?
6. Who is the most important person at any meeting?
7. Why is this person the most important person at any meeting?
8. How many times does this chapter emphasize this point?
9. What have we learned from our group experience?

WHAT IS THE NARCOTICS ANONYMOUS PROGRAM?

10. How have we paid for our right to recover?
11. What are positive tools that make our recovery possible?
12. What is our primary purpose?
13. How are we able to stay clean?
14. Who are we here to share freely with?
15. What is our message of recovery based upon?
16. Who has the program worked for?
17. What do we suggest to newcomers about coming to meetings clean?
18. When did we seek help through N.A.?

WHAT IS THE NARCOTICS ANONYMOUS PROGRAM?

19. What gives us a daily reprieve from our self-imposed life sentences?
20. Why are we totally free to express ourselves within the Fellowship?
21. In accordance with the principles of recovery, what do we try not to do?
22. What doesn't N.A. provide?
23. What are our meetings a process of?
24. When does the heart of N.A. beat?
25. What protects the atmosphere of recovery?
26. What does N.A. remain, regardless of where a meeting takes place?
27. What is our program?

WHAT IS THE NARCOTICS ANONYMOUS PROGRAM?

28. How do we learn the value of spiritual principles?
29. How do our lives steadily improve?
30. What does living the program do?
31. What does the program teach us about wrongs?
32. What does this book concern itself with?
33. What should you do if you are an addict and have found this book?

WHAT IS THE NA PROGRAM? – LOCATION OF ANSWERS

- | | |
|------------------------------------|---------------------------------|
| 1. p. 9; ¶1 L3-4 | 18. p. 11; ¶2 L1-2 |
| 2. p. 9; ¶1 L5-6 | 19. p. 11; ¶2 L4-6 |
| 3. p. 9; ¶1 L5-6; & p. 10; ¶6 L1 | 20. p. 11; ¶4 L1-2 |
| 4. p. 9; ¶1 L7-8 | 21. p. 11; ¶4 L3-5 |
| 5. p. 9; ¶3 L3-5 | 22. p. 11; ¶4 L6-7 |
| 6. p. 9; ¶3 L5-6 | 23. p. 11; ¶5 L1 |
| 7. p. 9; ¶3 L6-7 | 24. p. 11; ¶5 L2 |
| 8. p. 9; ¶3 L5-7; & p. 10; ¶3 L7-9 | 25. p. 11; ¶6 L5-6 |
| 9. p. 9; ¶3 L7-9 | 26. p. 11; ¶6 L8 & p. 12; ¶1 L1 |
| 10. p. 10; ¶1 L2-3 | 27. p. 12; ¶2 L4-5 |
| 11. p. 10; ¶3 L2-3 | 28. p. 12; ¶2 L5-7 |
| 12. p. 10; ¶3 L4-5 | 29. p. 12; ¶2 L7-10 |
| 13. p. 10; ¶3 L6-7 | 30. p. 12; ¶2 L10-12 |
| 14. p. 10; ¶4 L4-5 | 31. p. 12; ¶2 L12-13 |
| 15. p. 10; ¶5 L1 | 32. p. 12; ¶3 L2 |
| 16. p. 10; ¶6 L2-3 | 33. p. 12; ¶3 L2-3 |
| 17. p. 10; ¶6 L3-5 | |

WHY ARE WE HERE?

1. What couldn't we do before we came to the Fellowship of N.A.?
2. Whose welfare did we place drugs ahead of?
3. At what cost did we have to have drugs?
4. How were we creating our own problems?
5. What did we seem incapable of?
6. How many times does this chapter emphasize this point?
7. What methods were not sufficient for us when we sought help?
8. What did we realize after coming to N.A.?
9. What did we try to avoid through drugs?

WHY ARE WE HERE?

10. What did we realize when the drugs wore off?
11. What happened to our husbands, wives and loved ones?
12. What did we try doing?
13. What were the results of our efforts?
14. What did we need to do as our feeling of self-loathing grew?
15. What happened when we reached a point in our lives where we felt
like a lost cause?
16. What six changes does this chapter suggest are necessary?
17. When did we hit bottom and become ready to ask for help?

18. What were we searching for when we first reached out and found Narcotics Anonymous?
19. What did we realize when we were surrounded by other addicts?
20. What happens in our meetings?
21. What is at stake?
22. What did we find when we put recovery first?
23. What three disturbing realizations did we face?
24. What is the ultimate weapon for recovery?
25. What do we concentrate on?
26. What are often threats to our recovery?

WHY ARE WE HERE?

27. What can often make us feel that we are not getting better?
28. What do we find that we suffer from?
29. What do we find that we don't suffer from?
30. What is the only way our disease can be arrested?
31. What has our negative sense of self been replaced by?
32. What did the program convince us that we don't need to try and change?
33. How do we come to accept our Higher Power's will?
34. What does acceptance lead to?

WHY ARE WE HERE?– LOCATION OF ANSWERS

- | | |
|---|----------------------|
| 1. p. 13; ¶1 L1-3 | 18. p. 15; ¶2 L1-2 |
| 2. p. 13; ¶1 L4-6 | 19. p. 15; ¶2 L9-10 |
| 3. p. 13; ¶1 L6 | 20. p. 15; ¶2 L10 |
| 4. p. 13; ¶1 L8-10 | 21. p. 15; ¶2 L11 |
| 5. p. 13; ¶1 L10-11 | 22. p. 15; ¶2 L11-12 |
| 6. p. 13; ¶1 L10-11; & p. 13; ¶4 L6—
p. 14; ¶1 L1 | 23. p. 15; ¶2 L12-18 |
| 7. p. 13; ¶2 L4-6 | 24. p. 15; ¶3 L1 |
| 8. p. 13; ¶3 L1-4 | 25. p. 15; ¶3 L1-3 |
| 9. p. 14; ¶1 L5-6 | 26. p. 15; ¶3 L3-4 |
| 10. p. 14; ¶1 L6-8 | 27. p. 16; ¶1 L1-2 |
| 11. p. 14; ¶2 L3-5 | 28. p. 16; ¶1 L3 |
| 12. p. 14; ¶2 L5-15 | 29. p. 16; ¶1 L3 |
| 13. p. 14; ¶2 L15-16 | 30. p. 16; ¶1 L4-5 |
| 14. p. 14; ¶3 L4-6 | 31. p. 16; ¶2 L2-4 |
| 15. p. 14-15; ¶3 L1-14 | 32. p. 16; ¶3 L3-4 |
| 16. p. 15; ¶1 L3-4; p. 15; ¶3 L4-5; &
p. 16; ¶3 L2-3 | 33. p. 16; ¶3 L6-7 |
| 17. p. 15; ¶1 L7-8 | 34. p. 16; ¶3 L7 |

HOW IT WORKS

1. When are you ready to take certain steps?
2. What are the principles that made our recovery possible?
3. How many times does the word “We” appear in the Twelve Steps of Narcotics Anonymous?
4. In which steps does the word “God” appear?
5. What will defeat us in our recovery?
6. Which spiritual principles are indispensable?
7. Why is our approach to the disease of addiction completely realistic?
8. Why is our way practical?
9. What do we believe will happen if we face our problems within our society and everyday living?

10. When should we face these problems?
11. What is the only way to keep from returning to active addiction?
12. What do you know if you are like us?
13. How do we release our addiction all over again?
14. What has caused a great many addicts to relapse?
15. What is alcohol?
16. What must we do in order to recover?
17. What are some questions we have asked ourselves?
18. Why was oblivion preferable?

HOW IT WORKS

19. Through what did we seek help in Narcotics Anonymous?
20. Why are we willing to go to any length to stay clean?
21. What is our only hope?
22. Why are we accepted in NA?
23. What is the result of attending a few meetings?
24. What are we introduced to in meetings?
25. In what order do we learn to work the steps?
26. What are our solution, our survival kit, our defense against addiction
and the principles that make our recovery possible?

HOW IT WORKS – LOCATION OF ANSWERS

- | | |
|--------------------|--------------------------|
| 1. p. 17; ¶1 L1-2 | 16. p. 18; ¶5 L5-6 |
| 2. p. 17 | 17. p. 18 – 19; ¶6 L1-10 |
| 3. p. 17 | 18. p. 19; ¶1 L1-2 |
| 4. p. 17 | 19. p. 19; ¶1 L4-5 |
| 5. p. 18; ¶2 L1-3 | 20. p. 19; ¶1 L6-7 |
| 6. p. 18; ¶2 L3-5 | 21. p. 19; ¶2 L1-2 |
| 7. p. 18; ¶3 L1-3 | 22. p. 19; ¶2 L2-5 |
| 8. p. 18; ¶3 L3-5 | 23. p. 19; ¶3 L1-2 |
| 9. p. 18; ¶3 L5-8 | 24. p. 19; ¶3 L2-3 |
| 10. p. 18; ¶3 L5 | 25. p. 19; ¶3 L3-5 |
| 11. p. 18; ¶4 L1-2 | 26. p. 19; ¶3 L5-8 |
| 12. p. 18; ¶4 L2-4 | |
| 13. p. 18; ¶4 L4-6 | |
| 14. p. 18; ¶5 L1-2 | |
| 15. p. 18; ¶5 L4-5 | |

HOW IT WORKS – STEP ONE

1. In *Narcotics Anonymous*, what must come first?

2. When do we open the door to recovery?

3. What do we ask ourselves when we have some doubts about whether we are addicts?

4. What does powerlessness mean?

5. What does it mean when the book says “we have absolutely no choice?”

6. When did we become willing?

7. Besides drugs, what are we powerless over?

8. What areas of our life does addiction affect?

9. What is the physical aspect of our disease?

10. What is the mental aspect of our disease?

11. What is the spiritual aspect of our disease?

12. What are results of our disease?

13. What are we not responsible for?

14. What are we responsible for?

15. What would not work for any length of time?

16. What other remedies did we try?

17. Until we let go of our reservations, what is in danger?

18. What do reservations rob of us?

HOW IT WORKS – STEP ONE

19. How do we surrender?
20. What is the foundation of our program?
21. What is the second admission we must make before our foundation is complete?
22. What two admissions complete the foundation of our recovery?
23. What does not make our lives manageable?
24. What does not equal recovery?
25. What will happen if we do not completely change our old ways of thinking?
26. When do we begin to change?
27. What does surrender mean?

28. What were we full of until we took Step One?

29. When are we able to overcome the alienation of addiction?

30. When does help begin?

31. What is the foundation on which our lives are built?

32. What does Step One mean for us?

33. How do we open the door for a Power greater than ourselves to help us?

HOW IT WORKS – STEP ONE – LOCATION OF ANSWERS

- | | |
|--------------------|------------------------------|
| 1. p. 19; ¶4 L1-2 | 18. p. 21; ¶2 L2-3 |
| 2. p. 19; ¶4 L3-5 | 19. p. 21; ¶2 L3-4 |
| 3. p. 19; ¶4 L6-8 | 20. p. 21; ¶3 L2-4 |
| 4. p. 20; ¶2 L2 | 21. p. 21; ¶4 L1-9 |
| 5. p. 20; ¶2 L3-6 | 22. p. 21; ¶3 L2-4 & ¶4 L7-9 |
| 6. p. 20; ¶3 L4-5 | 23. p. 21; ¶5 L4-5 |
| 7. p. 20; ¶4 L2-3 | 24. p. 21; ¶5 L6 |
| 8. p. 20; ¶4 L4-5 | 25. p. 21; ¶6 L1-2 |
| 9. p. 20; ¶5 L1-2 | 26. p. 21; ¶7 L3-4 |
| 10. p. 20; ¶5 L2-4 | 27. p. 22; ¶1 L2-3 |
| 11. p. 20; ¶5 L5-6 | 28. p. 22; ¶2 L1 |
| 12. p. 20; ¶5 L7-9 | 29. p. 22; ¶2 L4-5 |
| 13. p. 20; ¶6 L1 | 30. p. 22; ¶2 L5-6 |
| 14. p. 20; ¶6 L1-2 | 31. p. 22; ¶2 L6-7 |
| 15. p. 21; ¶1 L2-3 | 32. p. 22; ¶3 L1 |
| 16. p. 21; ¶1 L3-5 | 33. p. 22; ¶6 L1-2 |
| 17. p. 21; ¶2 L1-2 | |

HOW IT WORKS – STEP TWO

1. What step is necessary if we expect to achieve ongoing recovery?
2. What is the purpose of the Second Step?
3. What is insanity?
4. What is the most obvious insanity of the disease of addiction?
5. What is the first thing we do in this program?
6. What does the pain of living without drugs or anything to replace them force us to do?
7. How do we begin to develop a relationship with a Power greater than ourselves?
8. What can we call our Higher Power?

HOW IT WORKS – STEP TWO

9. What are the only suggested guidelines for this Power?

10. When can we use this Power?

11. What does the process of coming to believe do?

12. When are we ready for Step Three?

HOW IT WORKS – STEP TWO – LOCATION OF ANSWERS

1. p. 22; ¶7 L1-2
2. p. 23; ¶1 L1-2
3. p. 23; ¶3 L10-11; & p. 23; ¶4 L3-5
4. p. 23; ¶4 L5-6
5. p. 23; ¶6 L1
6. p. 23; ¶6 L1-4
7. p. 24; ¶1 L1-2
8. p. 24; ¶1 L8-9
9. p. 24; ¶1 L9-10
10. p. 24; ¶2 L5-6
11. p. 24; ¶4 L1
12. p. 24; ¶4 L3-4

HOW IT WORKS – STEP THREE

1. What is required to take the Third Step?
2. What do many of us understand God to be?
3. What do we find when we give our best effort?
4. What does the decision to turn our will and our lives over to the care of God as we understood Him imply?
5. What is the decision to turn our will and our lives over to the care of God as we understood Him based on?
6. What can this force for spiritual growth help us become?
7. What have many of us said?
8. How does surrendering to the will of our Higher Power get easier?

9. How do many of us start our day?

10. What can be our greatest source of strength and courage?

11. What do most of us feel are keys to this step?

12. What happens as we learn the true meaning of surrender?

13. How do we see proof of the Third Step?

14. What are we ready for at the end of Step Three?

HOW IT WORKS – STEP THREE – LOCATION OF ANSWERS

1. p. 25; ¶2 L6-7
2. p. 25; ¶3 L2-3
3. p. 25; ¶4 L1-3
4. p. 25; ¶5 L1
5. p. 25; ¶5 L1-2
6. p. 25; ¶5 L4-6
7. p. 25; ¶5 L6-7
8. p. 26; ¶2 L1-2
9. p. 26; ¶2 L2-3
10. p. 26; ¶3 L3-4
11. p. 26; ¶4 L5-7
12. p. 26; ¶5 L3-6
13. p. 26; ¶5 L9
14. p. 26; ¶7 L1

HOW IT WORKS – STEP FOUR

1. What is the purpose of a searching and fearless moral inventory?
2. What is fear a lack of?
3. What obstacles can we overcome by writing our inventory?
4. What will a written inventory unlock?
5. What becomes harder to deny once it is all down on paper?
6. What is one of the keys to our new way of life?
7. What mistake do some of us make when approaching the Fourth Step?
8. What will anyone with some time in the program and who has worked this step tell us about the Fourth Step?
9. What are we trying to free ourselves of?

HOW IT WORKS – STEP FOUR

10. Why do we take the Fourth Step?

11. To have the faith and courage to write a fearless inventory, what are the necessary preparations?

12. What must we be done with?

13. What do we do before writing?

14. What are some of the liabilities we write about?

15. What are some other things we write about?

16. What also must be considered if we are to get an accurate and complete picture of ourselves?

17. We write our inventory without considering what step?

18. If the word moral bothers us, what can we call our inventory?

19. Why do we begin to enjoy our recovery?

20. What do we ask for our God's help in revealing?

21. What do we pray for?

22. Our inventory will not be of any lasting effect unless we do what?

HOW IT WORKS – STEP FOUR – LOCATION OF ANSWERS

- | | |
|--------------------|--------------------|
| 1. p. 27; ¶1 L1-3 | 16. p. 28; ¶6 L1-2 |
| 2. p. 27; ¶2 L4-5 | 17. p. 29; ¶3 L1 |
| 3. p. 27; ¶3 L1-2 | 18. p. 29; ¶3 L6-7 |
| 4. p. 27; ¶3 L2-5 | 19. p. 30; ¶1 L4-5 |
| 5. p. 27; ¶3 L6 | 20. p. 30; ¶3 L1-2 |
| 6. p. 27; ¶3 L6-7 | 21. p. 30; ¶3 L2-4 |
| 7. p. 27; ¶4 L1-3 | 22. p. 30; ¶4 L5-8 |
| 8. p. 27; ¶4 L9-11 | |
| 9. p. 28; ¶1 L2-3 | |
| 10. p. 28; ¶1 L3-4 | |
| 11. p. 28; ¶2 L1-2 | |
| 12. p. 28; ¶3 L1 | |
| 13. p. 28; ¶4 L2-4 | |
| 14. p. 28; ¶5 L1-4 | |
| 15. p. 28; ¶5 L1 | |

HOW IT WORKS – STEP FIVE

1. What step is the key to freedom?
2. What does the Fifth Step allow us to do?
3. What sets us free to live?
4. What will happen if we keep these defects inside?
5. Who will be with us during our Fifth Step?
6. Why do we admit the exact nature of our wrongs to our Higher Power?
7. What is Step Five not?
8. Where do defects grow?
9. Where do defects die?

HOW IT WORKS – STEP FIVE

10. Why must we carefully choose the person who is to hear our Fifth Step?
11. What is important about the person we choose to hear our Fifth Step?
12. What mistake can we not afford to make?
13. What will the Fifth Step expose?
14. What dangers should we avoid?
15. What is a great relief?
16. Whose help do we need to make changes?

HOW IT WORKS – STEP FIVE – LOCATION OF ANSWERS

1. p. 30; ¶5 L1
2. p. 30; ¶5 L1-2
3. p. 30; ¶5 L2-3
4. p. 30; ¶5 L4-5
5. p. 31; ¶2 L1
6. p. 31; ¶2 L3-6
7. p. 31; ¶2 L6-7
8. p. 31; ¶3 L5-6
9. p. 31; ¶3 L6
10. p. 31; ¶5 L1-2
11. p. 31; ¶5 L3-4
12. p. 32; ¶2 L2-4
13. p. 32; ¶2 L4-5
14. p. 32; ¶3 L2-4
15. p. 32; ¶4 L8-9
16. p. 32; ¶6 L8-10

HOW IT WORKS – STEP SIX

1. What do we strive for in Step Six?
2. What will determine how sincerely we work this step?
3. How should we let go of character defects?
4. What does indulgence in our character defects do?
5. What do our defects drain us of?
6. How do we get a good look at what our defects are doing to our lives?
7. What do we need to if we are to stay clean?
8. How should we approach old defects?
9. When can we let go of our defects and get on with our new life?

10. When do we learn that we are growing?
11. What is the spiritual principle of Step Six?
12. What direction does Step Six help move us in?
13. What can rebellion produce?
14. How can we overcome indifference and intolerance?
15. What do we keep asking for?
16. What will eventually replace pride and rebellion?
17. What does willingness grow into?
18. What do we see, perhaps for the first time?
19. How do we put our willingness into action?

HOW IT WORKS – STEP SIX – LOCATION OF ANSWERS

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|----------------------------------|--------------------|
| 1. p. 33; ¶1 L3-4 | 16. p. 34; ¶4 L1-2 |
| 2. p. 33; ¶1 L4-5 | 17. p. 34; ¶4 L3-4 |
| 3. p. 33; ¶3 L1 | 18. p. 34; ¶4 L4-5 |
| 4. p. 33; ¶3 L6-8 | 19. p. 34; ¶4 L5-6 |
| 5. p. 33; ¶3 L9-10 | |
| 6. p. 33; ¶4 L1-2 | |
| 7. p. 33; ¶4 L5 | |
| 8. p. 33; ¶5 L1 | |
| 9. p. 33; ¶5 L8 & p. 34; ¶1 L1-2 | |
| 10. p. 34; ¶1 L1-2 | |
| 11. p. 34; ¶2 L3-4 | |
| 12. p. 34; ¶2 L4-5 | |
| 13. p. 34; ¶3 L2-4 | |
| 14. p. 34; ¶3 L2-4 | |
| 15. p. 34; ¶3 L4 | |

HOW IT WORKS – STEP SEVEN

1. What do character defects or shortcomings cause?
2. How have we arrived at the Seventh Step?
3. When did we realize that we couldn't do it alone?
4. By admitting this, what did we achieve a glimpse of?
5. What is the main ingredient of Step Seven?
6. What is humility the result of?
7. What does it mean to be truly humble?
8. Who can give us direction?
9. What will we do if we truly want to be free?

HOW IT WORKS – STEP SEVEN

10. How many times to does Step Seven stress that “This is our road to spiritual growth?”
11. What is the main objective of Step Seven?
12. What is one danger in Step Seven?
13. How do we avoid becoming morbidly serious about ourselves?
14. What helps us become humble?
15. Who does God often work through?
16. What plays a big part in this program and our new way of life?

HOW IT WORKS – STEP SEVEN – LOCATION OF ANSWERS

1. p. 34; ¶5 L1-2
2. p. 34; ¶6 L1-3
3. p. 35; ¶1 L1-2
4. p. 35; ¶1 L2-3
5. p. 35; ¶1 L3-4
6. p. 35; ¶1 L4
7. p. 35; ¶1 L8-9
8. p. 35; ¶3 L2-3
9. p. 35; ¶3 L6-7
10. p. 35; ¶5 L1; & p. 36; ¶4 L4
11. p. 36; ¶1 L1-3
12. p. 36; ¶2 L2-3
13. p. 36; ¶3 L1-2
14. p. 36; ¶3 L2-4
15. p. 36; ¶3 L4-6
16. p. 36; ¶4 L1-2

HOW IT WORKS – STEP EIGHT

1. What step is a test of our newfound humility?
2. What is our purpose in Step Eight?
3. How do we want look the world in eye?
4. What must we do before Step Eight will have any effect?
5. What does the Eight Step demand?
6. What process does the Eight Step start?
7. How does this process work?
8. By the time we reach this step, what have we become ready to do?
9. How can we live and let live easier?

10. What do we need before we can make an accurate list?
11. How do we define harm?
12. What can cause harm?
13. Avoiding “what” rationalization is crucial to the Eighth Step?
14. What must we separate?
15. What will not make us better people?
16. What will make us feel better?
17. Why do we face this list honestly and openly examine our faults?
18. Why may we also place ourselves on the list?

HOW IT WORKS – STEP EIGHT

19. What type of amends may we find it beneficial to list separately?
20. What is the final difficulty in working the Eighth Step?
21. What can be a major obstacle both in making the list and in becoming willing?
22. Instead of thinking about making the amends, what do we concentrate on?
23. What is the main thing this step does for us?
24. What can relieve any confusion that we may have about writing our list?
25. What does the Eighth Step offer a big change from?
26. How are our futures changed?
27. What do we receive as a result of this step?
28. What do we do as we realize our need to be forgiven?

HOW IT WORKS – STEP EIGHT – LOCATION OF ANSWERS

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|--------------------|---------------------------------|
| 1. p. 36; ¶5 L1 | 16. p. 37; ¶4 L2-3 |
| 2. p. 36; ¶5 L1-2 | 17. p. 37; ¶5 L2-4 |
| 3. p. 36; ¶5 L2-3 | 18. p. 37; ¶6 L5 & p. 38; ¶1 L1 |
| 4. p. 36; ¶6 L2-4 | 19. p. 38; ¶1 L1-3 |
| 5. p. 36; ¶7 L1-2 | 20. p. 38; ¶3 L1-2 |
| 6. p. 36; ¶7 L2-3 | 21. p. 38; ¶3 L2-4 |
| 7. p. 36; ¶7 L3-5 | 22. p. 38; ¶3 L5-7 |
| 8. p. 36; ¶7 L5-6 | 23. p. 38; ¶3 L7-9 |
| 9. p. 36; ¶7 L6-7 | 24. p. 38; ¶4 L1-5 |
| 10. p. 37; ¶2 L1-2 | 25. p. 38; ¶5 L1-2 |
| 11. p. 37; ¶2 L3-4 | 26. p. 38; ¶5 L2-3 |
| 12. p. 37; ¶2 L5-7 | 27. p. 38; ¶5 L3-4 |
| 13. p. 37; ¶3 L1-4 | 28. p. 38; ¶5 L4-5 |
| 14. p. 37; ¶3 L4-5 | |
| 15. p. 37; ¶4 L1 | |

HOW IT WORKS – STEP NINE

1. What is a risk of avoiding this step?
2. What stands in the way of progress and growth?
3. How do we make amends?
4. How many times is this emphasized in this chapter?
5. What is an essential part of this step?
6. When should we make amends?
7. What can serve in the place of action where we are unable to contact the person we have harmed?
8. What three things should never cause us not to contact the person we harmed?
9. We want to be free of our guilt, but not at the expense of who?

10. What do we not have the right or the need to do?
11. Who is it recommended that we turn our legal problems over to?
12. Who should we turn our financial or medical problems over to?
13. What do we want to step away from when making our amends?
14. What can be dangerous?
15. When may indirect amends be necessary?
16. Who are we making the amends for?
17. What does Step Nine help us with?
18. What does Step Nine help others with?
19. Sometimes, what is the only amend we can make?
20. Sometimes, what is the only way we can make amends?

HOW IT WORKS – STEP NINE

21. What is part of being restored to sanity?
22. How do we approach those we have harmed?
23. What must we remember when our sincere well-wishers are reluctant to accept our recovery as real?
24. What will occur in time?
25. What is an important part of our recovery?
26. What will rejuvenate our will to live?
27. What will each positive move on our part be matched by?
28. What goes into making an amend?
29. What are results from making an amend?
30. How will we keep our house in order?

HOW IT WORKS – STEP NINE – LOCATION OF ANSWERS

1. p. 39; ¶1 L1-2
2. p. 39; ¶1 L2-4
3. p. 39; ¶1 L6
4. p. 39; ¶1 L6; & p. 40; ¶1 L2-3
5. p. 39; ¶2 L1
6. p. 39; ¶2 L1-3
7. p. 39; ¶2 L5-7
8. p. 39; ¶2 L7-8
9. p. 39; ¶3 L1-2
10. p. 39; ¶3 L4-5
11. p. 39; ¶4 L1
12. p. 39; ¶4 L1-2
13. p. 39; ¶5 L3-4
14. p. 39; ¶5 L7-8 & p. 40; ¶1 L1
15. p. 40; ¶1 L1-2
16. p. 40; ¶1 L3-4
17. p. 40; ¶2 L2
18. p. 40; ¶2 L2-3
19. p. 40; ¶2 L3-4
20. p. 40; ¶2 L6-7
21. p. 40; ¶3 L1-2
22. p. 40; ¶3 L5-6
23. p. 40; ¶3 L6-8
24. p. 40; ¶3 L8
25. p. 40; ¶3 L11-12
26. p. 40; ¶3 L12-13
27. p. 40; ¶3 L13-14
28. p. 40; ¶3 L14-15
29. p. 40; ¶3 L15-16
30. p. 40; ¶4 L1-3

HOW IT WORKS – STEP TEN

1. What does Step Ten free us from?
2. What can drive us into a corner that we can't get out of clean?
3. What does continuing to take a personal inventory mean?
4. What don't we have to be trapped by?
5. What do we have today?
6. What does the Tenth Step help us correct?
7. What does the Tenth Step help prevent?
8. How do some of us examine our actions during the day?
9. What do we do if we find difficulties?

10. What happens when these things are left undone?
11. What can this step be a defense against?
12. What can we ask ourselves if we are being drawn into old patterns of anger, resentment or fear?
13. Where do a lot of our chief concerns and major difficulties come from?
14. What can the Tenth Step be?
15. When do we work this step?
16. What do we list when we work the Tenth Step?
17. What do we try not to rationalize?
18. What do we examine?

HOW IT WORKS – STEP TEN

19. What do we often find?

20. How do we admit our faults?

21. What will we find the more we work this step?

22. What is this step a great tool for?

23. What do we monitor?

24. What are we able to avoid by constantly looking at ourselves?

25. Why do we need this step when we're feeling good and things are going well for us?

26. What can we try in times of trouble?

27. How can the good times be a trap?

28. What do we need to remember?

29. How can we accept ourselves?

30. How are we set free, in the here and now, from ourselves and the past?

31. What does the Tenth Step allow us to be?

HOW IT WORKS – STEP TEN – LOCATION OF ANSWERS

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|------------------------------------|--------------------|
| 1. p. 41; ¶1 L1 | 19. p. 42; ¶2 L7-8 |
| 2. p. 41; ¶1 L1-3 | 20. p. 42; ¶2 L10 |
| 3. p. 41; ¶2 L4-6 | 21. p. 42; ¶3 L2-3 |
| 4. p. 41; ¶3 L4-5 | 22. p. 42; ¶3 L3-4 |
| 5. p. 41; ¶3 L5 | 23. p. 42; ¶3 L4-5 |
| 6. p. 41; ¶4 L1-2 | 24. p. 42; ¶3 L5-6 |
| 7. p. 41; ¶4 L1-2 | 25. p. 42; ¶4 L1-3 |
| 8. p. 41; ¶4 L2-5 | 26. p. 42; ¶4 L3-4 |
| 9. p. 41; ¶4 L5-6 | 27. p. 42; ¶4 L5-6 |
| 10. p. 41; ¶4 L6-7 | 28. p. 42; ¶5 L1 |
| 11. p. 41; ¶5 L1 | 29. p. 42; ¶5 L2-3 |
| 12. p. 41; ¶5 L1-7 | 30. p. 42; ¶5 L3-4 |
| 13. p. 41; ¶5 L9-10 & p. 42; ¶1 L1 | 31. p. 42; ¶5 L5 |
| 14. p. 42; ¶2 L1 | |
| 15. p. 42; ¶2 L1-2 | |
| 16. p. 42; ¶2 L3 | |
| 17. p. 42; ¶2 L3 | |
| 18. p. 42; ¶2 L6-7 | |

HOW IT WORKS – STEP ELEVEN

1. What have the first ten steps set the stage for?
2. How have the first ten steps set the stage for this?
3. What is our spiritual condition the basis for?
4. How do we gain a far greater power?
5. What will determine the manner of our prayers and meditations?
6. What is the only thing we need to make sure of?
7. What is the conscious contact described in this step the direct result of?
8. Why do we use this step?
9. What is the purpose of the Eleventh Step?

HOW IT WORKS – STEP ELEVEN

10. What becomes easier the more we improve our conscious contact with God?
11. How have character defects been addressed by the time we get to the Eleventh Step?
12. What is the image of the kind of person we would like to be a fleeting glimpse of?
13. Why have we learned to maintain our lives on a spiritually sound basis?
14. When do we begin to find a peace that we never imagined possible?
15. What do we learn about praying regularly?
16. What would be a violation of our traditions and a restriction on the individual's right to have a God of his understanding?
17. What will happen if we pray for God's will?

18. What is this knowledge based on?
19. What is prayer?
20. What remarkable thing sometimes happens when we pray?
21. How do we grasp the limitless strength provided for us through our daily prayer and surrender?
22. What is prayer to some people?
23. What is mediation to some people?
24. What do we learn to be careful of praying for?
25. What do we pray for?
26. Why are there times that we won't accept God's will for us without another struggle and surrender?

HOW IT WORKS – STEP ELEVEN

27. What will happen when we pray for God to remove any distracting influences?
28. What does the Eleventh Step help us maintain?
29. When can God's will become evident to us?
30. What does quieting the mind through meditation bring?
31. What is a basic premise of meditation?
32. What has to cease if progress is to be made?
33. What is our preliminary practice aimed at?
34. What is one of the first results of meditation?
35. What can cause us to forget that we are addicts with an incurable disease?

36. If meditation is to be of value, where must we see the results?

37. Why do we find ourselves praying?

38. What do we find when we remove our selfish motives and pray for guidance?

39. What was not possible before working this step?

40. What do we begin to see has been present all the time?

41. When are our living problems reduced to a point of comfort?

42. What happens when we forget where our real strength lies?

43. As we redefine our beliefs and understanding, what do we see is our greatest need?

HOW IT WORKS – STEP ELEVEN

44. What does God's will for us become?

45. How does this happen?

46. What do we become willing to let other people be?

47. What isn't there anymore?

48. What can we comprehend today?

49. What do we know that God has given us, whatever the day brings?

50. Why is it all right for us to admit powerlessness?

51. What do we begin to see more clearly?

52. What comes to us through constant contact with our Higher Power?

53. What do we gain?

54. Why are we thankful for this step?

55. What happened, sometimes, when we prayed for our wants?

56. Why might we have to pray for the removal of something we prayed for?

57. What do we begin to pray only for?

58. Why do we pray only for God's will for us?

59. Why are we able to respond to and handle what we get?

60. How do we approach this step again and again?

61. Why do we approach this step again and again?

HOW IT WORKS – STEP ELEVEN

62. How does the Tenth Step allow us to work the Eleventh Step?

63. Without the Eleventh Step, what is unlikely?

64. What happens by helping others to stay clean?

65. What must we give freely and gratefully?

HOW IT WORKS – STEP ELEVEN – LOCATION OF ANSWERS

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|----------------------|---------------------------------|
| 1. p. 43; ¶1 L1-2 | 19. p. 44; ¶4 L1-2 |
| 2. p. 43; ¶1 L2-3 | 20. p. 44; ¶4 L2-4 |
| 3. p. 43; ¶1 L6-7 | 21. p. 44; ¶4 L4-6 |
| 4. p. 43; ¶2 L3-4 | 22. p. 44; ¶5 L1 |
| 5. p. 43; ¶3 L1-2 | 23. p. 44; ¶5 L1 & p. 45; ¶1 L1 |
| 6. p. 43; ¶3 L2-3 | 24. p. 45; ¶1 L1-2 |
| 7. p. 43; ¶3 L6-7 | 25. p. 45; ¶1 L2-3 |
| 8. p. 43; ¶3 L7-8 | 26. p. 45; ¶1 L4-6 |
| 9. p. 43; ¶4 L4-6 | 27. p. 45; ¶1 L6-8 |
| 10. p. 43; ¶5 L1-3 | 28. p. 45; ¶1 L11-13 |
| 11. p. 44; ¶1 L1-3 | 29. p. 45; ¶3 L1-2 |
| 12. p. 44; ¶1 L3-4 | 30. p. 45; ¶3 L2-3 |
| 13. p. 44; ¶2 L2-3 | 31. p. 45; ¶3 L3-5 |
| 14. p. 44; ¶2 L6-7 | 32. p. 45; ¶3 L5-7 |
| 15. p. 44; ¶2 L10-11 | 33. p. 45; ¶3 L7-8 |
| 16. p. 44; ¶3 L2-6 | 34. p. 45; ¶4 L1-2 |
| 17. p. 44; ¶3 L9-10 | 35. p. 46; ¶1 L1 |
| 18. p. 44; ¶3 L11-12 | 36. p. 46; ¶2 L1-2 |

HOW IT WORKS – STEP ELEVEN – LOCATION OF ANSWERS

- | | |
|----------------------|----------------------|
| 37. p. 46; ¶3 L1-3 | 55. p. 47; ¶3 L2-3 |
| 38. p. 46; ¶3 L3-4 | 56. p. 47; ¶3 L3-4 |
| 39. p. 46; ¶3 L5-6 | 57. p. 47; ¶5 L1 |
| 40. p. 46; ¶4 L2-3 | 58. p. 47; ¶5 L1-2 |
| 41. p. 46; ¶5 L2-5 | 59. p. 47; ¶5 L2-3 |
| 42. p. 46; ¶5 L5-8 | 60. p. 47; ¶6 L1-3 |
| 43. p. 46; ¶5 L8-10 | 61. p. 47; ¶6 L1-3 |
| 44. p. 46; ¶5 L13 | 62. p. 47; ¶6 L3-4 |
| 45. p. 46; ¶5 L14-15 | 63. p. 47; ¶6 L5-7 |
| 46. p. 46; ¶6 L1-2 | 64. p. 47; ¶6 L9-11 |
| 47. p. 46; ¶6 L2-3 | 65. p. 47; ¶6 L11-12 |
| 48. p. 46; ¶6 L3-4 | |
| 49. p. 47; ¶1 L1-2 | |
| 50. p. 47; ¶1 L2-4 | |
| 51. p. 47; ¶2 L1 | |
| 52. p. 47; ¶2 L1-3 | |
| 53. p. 47; ¶2 L3 | |
| 54. p. 47; ¶3 L1-2 | |

HOW IT WORKS – STEP TWELVE

1. Why did we come to Narcotics Anonymous?
2. What is our spiritual awakening evidenced by?
3. What do these changes make us better able to do?
4. What do we need to do to make sure that our message is not meaningless?
5. What gives our message more meaning than our words or literature ever could?
6. What do all spiritual awakenings have in common?
7. How to we maintain peace of mind?
8. What are the benefits we've received a direct result of?

HOW IT WORKS – STEP TWELVE

9. What risk do we run when we first begin to enjoy relief from our addiction?

10. What can we forget that can contribute to this?

11. What is ready and waiting to take over again?

12. What do most of us realize, by this time?

13. What does this realization insure us against?

14. What do we call this?

15. What may we ask our Higher Power to be used as when we share with someone new?

16. Who do we often ask for the help of when sharing with a new person?

17. What is a privilege?

18. Why do we feel fortunate to help others find recovery?
19. What do we help new people learn?
20. What do we share?
21. What should we do with a newcomer, whenever possible?
22. What is the very principle of Step Twelve?
23. Where did we receive our recovery from?
24. Who do we share our recovery with?
25. What do most of us learn about carrying our message?
26. What is sometimes the only message necessary to make the suffering addict reach out?

HOW IT WORKS – STEP TWELVE

27. Why should we make ourselves available to people who are suffering but unwilling to ask for help?
28. What is a benefit of the Narcotics Anonymous Program?
29. What does working the Twelve Steps guide us from?
30. What happens when we give advice?
31. What message rings true?
32. What is service work?
33. What will happen the more eagerly we wade in and work?
34. Once we find the N.A. way, what has no place in our new life?
35. By staying clean, what spiritual principles do we begin to practice?

36. Why do spiritual principles touch every area of our lives?

37. How do we find joy?

38. What do we feel our lives have become?

39. How many times does this chapter indicate that “spiritually refreshed, we are glad to be alive?”

40. What really works?

41. What do practicing spiritual principles in our daily lives lead us to?

42. What helps us treat our associates fairly?

43. What do our decisions become tempered with?

44. What can we not deny other addicts?

HOW IT WORKS – STEP TWELVE

45. How do we share the principles of recovery?

46. When does God help us?

47. What are we a vision of?

48. What are we examples of?

49. What is an attraction to the addict who still suffers?

BASIC TEXT STUDY GUIDE FOR THE 5TH EDITION

HOW IT WORKS – STEP TWELVE – LOCATION OF ANSWERS

- | | |
|-----------------------------------|---------------------|
| 1. p. 48; ¶1 L1-2 | 19. p. 49; ¶4 L1-3 |
| 2. p. 48; ¶2 L1-2 | 20. p. 49; ¶4 L3-4 |
| 3. p. 48; ¶2 L2-4 | 21. p. 49; ¶4 L4-5 |
| 4. p. 48; ¶2 L5 | 22. p. 49; ¶5 L1-2 |
| 5. p. 48; ¶2 L5-7 | 23. p. 49; ¶5 L2-3 |
| 6. p. 48; ¶3 L2-7 | 24. p. 49; ¶5 L3-4 |
| 7. p. 48; ¶3 L7-8 | 25. p. 49; ¶5 L4-5 |
| 8. p. 48; ¶4 L2-3 | 26. p. 49; ¶5 L6-7 |
| 9. p. 48; ¶5 L1-2 | 27. p. 49; ¶5 L7-10 |
| 10. p. 48; ¶5 L2-3 | 28. p. 49; ¶6 L1-2 |
| 11. p. 48; ¶5 L4-5 | 29. p. 49; ¶6 L2-4 |
| 12. p. 48; ¶6 L1-3 | 30. p. 49; ¶6 L8-9 |
| 13. p. 48; ¶6 L1-3 & p. 49; ¶1 L1 | 31. p. 50; ¶1 L1-2 |
| 14. p. 49; ¶1 L1-2 | 32. p. 50; ¶2 L5-6 |
| 15. p. 49; ¶3 L1-2 | 33. p. 50; ¶2 L6-7 |
| 16. p. 49; ¶3 L3-4 | 34. p. 50; ¶4 L1-2 |
| 17. p. 49; ¶3 L4-5 | 35. p. 50; ¶4 L2-5 |
| 18. p. 49; ¶3 L5-6 | 36. p. 50; ¶4 L5-7 |

HOW IT WORKS – STEP TWELVE – LOCATION OF ANSWERS

37. p. 50; ¶5 L1-2

38. p. 50; ¶6 L1

39. p. 50; ¶6 L1-2 & p. 51; ¶2 L9-10

40. p. 50; ¶6 L6-7

41. p. 50; ¶7 L1-2

42. p. 50; ¶7 L2 & p. 51; ¶1 L1

43. p. 51; ¶1 L1-2

44. p. 51; ¶2 L4

45. p. 51; ¶2 L6-7

46. p. 51; ¶2 L7-8

47. p. 51; ¶3 L1

48. p. 51; ¶3 L1-2

49. p. 51; ¶3 L2-3

WHAT CAN I DO?

1. How should you begin your own program?
2. When have we taken a big step in our recovery?
3. What will you come to as you go on to Step Two, and so forth?
4. What are some things you will find when you come to our meetings?
5. What can you do if the obsession or compulsion becomes too great?
6. What is the real miracle?
7. What is the first step to recovery?
8. What is a project that we can undertake?
9. What can we also use the steps to improve?

WHAT CAN I DO?

10. What got us into trouble?
11. What do we recognize the need for?
12. Why must our recovery involve much more than simple abstinence?
13. What is recovery an active change in?
14. What is necessary to stay clean?
15. What can keep us from living in the here and now?
16. What keeps us sick?
17. What may we fear from our friends if we get clean?
18. What could we be suffering from?

19. What are the most common excuses for using?

20. What are three of our greatest enemies?

21. What is the core of our disease?

22. What won't help us to stay clean or live a better life?

23. How can we give into the symptoms of our disease?

24. What old concept must we give up?

25. What fact must we face?

26. What can we only change?

27. What do meetings do?

WHAT CAN I DO?

28. What do meetings keep us in touch with?
29. How do we learn the value of talking with other addicts who share our problems and goals?
30. What do we need in order to change?
31. When do we start to grow?
32. Who will help us?
33. What is our common effort?
34. What makes a difference?
35. What do we do once we find our place in the Fellowship?
36. Why will most of our friends and family doubt our recovery?

37. What kind of people do we need?

38. Where can we ask questions and learn about our disease?

39. What do we learn?

40. What are we no longer limited to?

41. What is another tool for the newcomer?

42. What do we learn as we become involved?

43. How do we begin?

44. What will we be able to do in time?

45. What will service to others do for us?

WHAT CAN I DO?

46. What things will help us feel a part of the Fellowship?
47. What have we found helpful?
48. Who is also responsible for sponsorship for newcomers?
49. Where is one of the most profound changes in our lives?
50. What does our experience reveal is the best guarantee against relapse?
51. Who can advise us on how to work the steps?
52. What else improves our understanding of the steps?
53. When will the program work?
54. How are we able to grow spiritually?

55. What are used as a program of recovery?
56. Who can we go to for help in solving problems?
57. Who do we believe will take care of us?
58. How can we handle anything that happens?
59. What is a spiritual principle that is found in the steps?
60. What simplifies our lives and changes our old attitudes?
61. When don't we have to argue our point of view?
62. When does freedom to change seem to come?
63. What is a basic tool of our program?
64. What do we share for anyone who wants our way of life?

WHAT CAN I DO?

65. When is the experience of our pain worth the suffering?

66. How do we strengthen our own recovery?

67. When will words mean something?

68. When do we recognize our spiritual growth?

69. When do we help others?

70. When are many personal problems resolved?

71. What can't we afford to lose sight of?

72. Who gets the most out of the Narcotics Anonymous program?

73. What opportunities do sponsorship responsibilities bring?

74. What is only the beginning of service work?

WHAT CAN I DO? – LOCATION OF ANSWERS

- | | |
|---------------------|----------------------|
| 1. p. 52; ¶1 L1-2 | 19. p. 53; ¶3 L10-11 |
| 2. p. 52; ¶1 L2-4 | 20. p. 53; ¶3 L11-13 |
| 3. p. 52; ¶1 L7-9 | 21. p. 53; ¶3 L13-14 |
| 4. p. 52; ¶2 L3-5 | 22. p. 53; ¶4 L1-2 |
| 5. p. 52; ¶3 L3-5 | 23. p. 53; ¶4 L2-4 |
| 6. p. 52; ¶3 L7-9 | 24. p. 53; ¶4 L4-7 |
| 7. p. 52; ¶4 L1 | 25. p. 53; ¶4 L6-7 |
| 8. p. 53; ¶2 L1-2 | 26. p. 53; ¶4 L7-8 |
| 9. p. 53; ¶2 L1-2 | 27. p. 54; ¶1 L1 |
| 10. p. 53; ¶2 L3 | 28. p. 54; ¶1 L4-6 |
| 11. p. 53; ¶2 L3-4 | 29. p. 54; ¶1 L6-7 |
| 12. p. 53; ¶2 L4-6 | 30. p. 54; ¶1 L8-9 |
| 13. p. 53; ¶2 L6-7 | 31. p. 54; ¶1 L9-11 |
| 14. p. 53; ¶3 L1 | 32. p. 54; ¶2 L1 |
| 15. p. 53; ¶3 L3-4 | 33. p. 54; ¶2 L1-2 |
| 16. p. 53; ¶3 L4-5 | 34. p. 54; ¶2 L4-5 |
| 17. p. 53; ¶3 L7-8 | 35. p. 54; ¶2 L5-6 |
| 18. p. 53; ¶3 L9-10 | 36. p. 54; ¶2 L6-8 |

WHAT CAN I DO? – LOCATION OF ANSWERS

- | | |
|----------------------|-----------------------------------|
| 37. p. 54; ¶2 L8-9 | 56. p. 55; ¶5 L1-2 |
| 38. p. 54; ¶2 L9-11 | 57. p. 55; ¶5 L1 |
| 39. p. 54; ¶2 L11 | 58. p. 55; ¶5 L1-2 & p. 56; ¶1 L1 |
| 40. p. 54; ¶3 L11-12 | 59. p. 56; ¶1 L1-2 |
| 41. p. 54; ¶4 L1-2 | 60. p. 56; ¶1 L2-4 |
| 42. p. 54; ¶4 L2-3 | 61. p. 56; ¶1 L4-5 |
| 43. p. 54; ¶4 L3-4 | 62. p. 56; ¶1 L8-9 |
| 44. p. 54; ¶4 L6-7 | 63. p. 56; ¶2 L1 |
| 45. p. 54; ¶4 L7-8 | 64. p. 56; ¶2 L4-5 |
| 46. p. 55; ¶1 L1-4 | 65. p. 56; ¶2 L5-7 |
| 47. p. 55; ¶2 L1-2 | 66. p. 56; ¶2 L7-9 |
| 48. p. 55; ¶2 L5-6 | 67. p. 56; ¶2 L9 |
| 49. p. 55; ¶3 L1-2 | 68. p. 56; ¶3 L1-2 |
| 50. p. 55; ¶3 L6-7 | 69. p. 56; ¶3 L2-4 |
| 51. p. 55; ¶3 L7-8 | 70. p. 56; ¶3 L6-8 |
| 52. p. 55; ¶3 L10-11 | 71. p. 56; ¶4 L1-3 |
| 53. p. 55; ¶3 L13-14 | 72. p. 56; ¶4 L3-5 |
| 54. p. 55; ¶4 L3-5 | 73. p. 56; ¶4 L5-7 |
| 55. p. 55; ¶5 L1 | 74. p. 56; ¶5 L1 |

THE TWELVE TRADITIONS OF NARCOTICS ANONYMOUS

1. How do we keep what we have?
2. Where does freedom come from for the individual?
3. Where does freedom come from for the group?
4. How will all be well?
5. How do we pick up information?
6. What do we need to become involved with in order for someone to point out that “personal recovery depends on N.A. unity,” and that unity depends on how well we follow our Traditions?
7. How do we avoid many problems?
8. What are some of the pitfalls we can avoid if we apply these principles?
9. What do the Traditions protect us from?
10. How do they work?

THE TWELVE TRADITIONS OF NA – LOCATION OF ANSWERS

1. p. 57; ¶1 L1
2. p. 57; ¶1 L1-2
3. p. 57; ¶1 L1-3
4. p. 57; ¶2 L1-2
5. p. 58; ¶1 L2-3
6. p. 58; ¶1 L3-6
7. p. 58; ¶2 L1-2
8. p. 58; ¶2 L3-7
9. p. 58; ¶3 L5-6
10. p. 58; ¶3 L7-8

TRADITION ONE

1. What does our First Tradition concern?
2. What is one of the most important things about our new way of life?
3. What is our survival directly related to?
4. Why is it imperative that the group remain stable?
5. What happens if we don't maintain unity within Narcotics Anonymous?
6. When did recovery become possible?
7. When did we find that we could recover?
8. What did we find out about those who did not continue to be an active part of the Fellowship?
9. How do we follow this way of life?
10. In our addiction, what did we place before anything else?

TRADITION ONE

11. In Narcotics Anonymous, what do we find is usually good for us?
12. What was one of the themes we found in common in our addiction?
13. What was the starting point of our recovery and is a primary point of unity for the Fellowship?
14. What are some things we share in common?
15. What do our Traditions protect us from?
16. What is a must in Narcotics Anonymous?
17. What must we do to ensure that in a storm our ship does not sink and our members do not perish?
18. How will we survive and continue to carry the message to the addict who still suffers?

1. p. 59; ¶1 L1
2. p. 59; ¶1 L2-3
3. p. 59; ¶1 L3-4
4. p. 59; ¶1 L5-7
5. p. 59; ¶1 L5-7
6. p. 59; ¶2 L1-2
7. p. 59; ¶2 L3-4
8. p. 59; ¶2 L4-5
9. p. 59; ¶2 L11-12
10. p. 59; ¶2 L13-14
11. p. 59; ¶2 L14-15
12. p. 59; ¶3 L3-4
13. p. 59; ¶3 L5-8
14. p. 60; ¶1 L1-4
15. p. 60; ¶1 L4-5
16. p. 60; ¶2 L1
17. p. 60; ¶3 L1-2
18. p. 60; ¶3 L3-5

TRADITION TWO

1. Who are we concerned with protecting ourselves from?
2. By nature, what are we?
3. What are we not capable of?
4. Rather than personal opinion or ego, what do we rely on in Narcotics Anonymous?
5. How do we learn to depend upon a Power greater than ourselves and to use this Power for our group purposes?
6. What must we be constantly on guard for?
7. What is the difference between group conscience and group opinion?
8. What are never in conflict?
9. What does the Second Tradition concern itself with?

10. What have we learned works for our Fellowship?
11. What fails?
12. What do the titles “secretaries, treasurers and representatives” imply?
13. What happens to the group when a group becomes an extension of the personality of the leader or member?
14. What can happen to the atmosphere of recovery if we do not guard it carefully?
15. What can destroy a group, if given authority?
16. What must we remember?
17. How do we maintain our group in dignity?
18. What will self-seekers find?
19. Who can we only be governed by?

TRADITION TWO – LOCATION OF ANSWERS

1. p. 60; ¶4 L1-2
2. p. 60; ¶4 L2-3
3. p. 60; ¶4 L4-5
4. p. 61; ¶1 L1-3
5. p. 61; ¶1 L3-5
6. p. 61; ¶1 L5-6
7. p. 61; ¶1 L6-8
8. p. 61; ¶1 L10-11
9. p. 61; ¶2 L1
10. p. 61; ¶2 L2-3
11. p. 61; ¶2 L3
12. p. 61; ¶2 L4-6
13. p. 61; ¶2 L6-8
14. p. 61; ¶2 L8-10
15. p. 61; ¶3 L2-3
16. p. 61; ¶3 L4-5
17. p. 61; ¶3 L6-8
18. p. 61; ¶4 L2-4
19. p. 61; ¶4 L4-5

TRADITION THREE

1. What is the key word in Tradition Three?
2. What painful fact has emerged again and again?
3. What is the only thing we ask of our members?
4. What does this tradition ensure?
5. Why is one addict never superior to another?
6. What does this tradition guarantee?
7. Who does the decision to become a part of our Fellowship rest with?
8. Who can become a member of N.A.?
9. What is our problem?
10. What is the ideal state for our Fellowship?
11. Who will join us?

TRADITION THREE – LOCATION OF ANSWERS

1. p. 62; ¶1 L2
2. p. 62; ¶1 L2-6
3. p. 62; ¶1 L8-9
4. p. 62; ¶2 L2-4
5. p. 62; ¶2 L4-6
6. p. 62; ¶2 L9-10
7. p. 62; ¶3 L3-4
8. p. 62; ¶3 L4-5
9. p. 62; ¶3 L5-6
10. p. 62; ¶4 L1-4
11. p. 63; ¶1 L2-4

TRADITION FOUR

1. What is necessary for our survival?
2. What is a dictionary definition of autonomous?
3. Why do we have service committees, offices, activities, hot lines and other activities in N.A.?
4. What is Narcotics Anonymous?
5. What is a Narcotics Anonymous group?
6. What are two basic types of meetings?
7. Regardless of the format a group uses, what is the function of a group?
8. What does not exist without the Traditions, which are part of a set of spiritual principles of Narcotics Anonymous?

TRADITION FOUR

9. What does autonomy give groups the freedom to do?

10. When does a group not have complete freedom?

11. What have we done, if a contradiction exists?

12. How will all be well?

TRADITION FOUR – LOCATION OF ANSWERS

1. p. 63; ¶2 L1
2. p. 63; ¶2 L1-4
3. p. 63; ¶3 L1-4
4. p. 63; ¶3 L5-7
5. p. 63; ¶4 L1-4
6. p. 63; ¶4 L4-6
7. p. 63; ¶5 L1-2 & p. 64; ¶1 L1-2
8. p. 64; ¶1 L2-3
9. p. 64; ¶2 L1-3
10. p. 64; ¶3 L2-4
11. p. 64; ¶3 L6-7
12. p. 64; ¶3 L7-11

TRADITION FIVE

1. What is the purpose of Tradition Five?
2. How is the atmosphere of recovery achieved?
3. What does focusing on carrying the message provide?
4. What does unity of action and purpose make possible?
5. What is a powerful tool?
6. What is the most powerful vehicle for carrying the message?
7. How can our message become diluted and then lost?
8. What would happen if our group purpose were anything other than to carry the message?
9. What is our message?
10. Why can our primary purpose only be to carry the message to the addict who still suffers?

TRADITION FIVE – LOCATION OF ANSWERS

1. p. 64; ¶4 L9-10
2. p. 64; ¶4 L10-11
3. p. 64; ¶4 L11-12 & p. 65; ¶1 L1
4. p. 65; ¶1 L1-2
5. p. 65; ¶2 L2-3
6. p. 65; ¶2 L7-8
7. p. 65; ¶3 L1-2
8. p. 65; ¶3 L7-8
9. p. 65; ¶4 L1-4
10. p. 65; ¶4 L4-6

TRADITION SIX

1. What does the Sixth Tradition tell us we must do for our primary purpose?
2. What is this tradition the basis for?
3. What is this tradition extremely important to?
4. What is the first thing this tradition says?
5. What does it mean to endorse?
6. What types of endorsements are there?
7. What is the next thing this tradition says?
8. What does it mean to finance?
9. What is the third thing warned against in this tradition?

10. What is a related facility?
11. What is an outside enterprise?
12. What do other Twelve Step Fellowships specialize in?
13. What is our relationship with other Fellowships?
14. What kind of endorsement is the use of literature, speakers, and announcements from other fellowships in our meetings?
15. What does the Sixth Tradition warn us may happen?
16. What do these problems often become?
17. How do these obsessions affect us?
18. What might happen if we, as a group, waiver from our primary purpose?

TRADITION SIX – LOCATION OF ANSWERS

1. p. 66; ¶1 L1-2
2. p. 66; ¶1 L2-5
3. p. 66; ¶1 L2-5
4. p. 66; ¶2 L1-2
5. p. 66; ¶2 L2-3
6. p. 66; ¶2 L3-4
7. p. 66; ¶4 L1
8. p. 66; ¶4 L2-3
9. p. 66; ¶5 L1-2
10. p. 66; ¶6 L1 & p.67; ¶1 L1-2
11. p. 67; ¶1 L10-11
12. p. 67; ¶1 L14-15
13. p. 67; ¶1 L14-16
14. p. 67; ¶16-19
15. p. 67; ¶2 L1-3
16. p. 67; ¶2 L3
17. p. 67; ¶2 L3-4
18. p. 67; ¶2 L6-7

TRADITION SEVEN

1. What were we dependent upon in our addiction?
2. As recovering addicts, how has our dependence shifted?
3. Who have we been a burden to?
4. What has always been a problem for us and is often still a problem in recovery?
5. Why do we need money to run our group?
6. What do we do with the money we collect in our meetings?
7. What efforts have helped and without them, we could not have come this far?
8. What do we learn when we all have to pull together?
9. What is our policy concerning money?
10. Why do we have this policy?
11. What can happen if we let our members contribute more than their fair share?

TRADITION SEVEN – LOCATION OF ANSWERS

1. p. 67; ¶3 L2-3
2. p. 67; ¶3 L5 & p. 68; ¶1 L1-3
3. p. 68; ¶1 L5-6
4. p. 68; ¶2 L1-5
5. p. 68; ¶3 L1-2
6. p. 68; ¶3 L1-4
7. p. 68; ¶3 L5-8
8. p. 68; ¶3 L11-13
9. p. 68; ¶4 L1-4
10. p. 68; ¶4 L4
11. p. 68; ¶4 L8-10

TRADITION EIGHT

1. What is the Eight Tradition vital to?
2. What does it mean to have no professionals?
3. How does our program work?
4. What would happen if we employed professionals in N.A. groups?
5. What is a service center?
6. What are examples of some of the things special workers are employed to do?
7. Who are special workers directly responsible to?
8. Why are special workers necessary?
9. What is the difference between professionals and special workers?
10. How do we ensure that we remain “forever nonprofessional?”

TRADITION EIGHT – LOCATION OF ANSWERS

1. p. 69; ¶1 L1
2. p. 69; ¶2 L1-3
3. p. 69; ¶2 L3
4. p. 69; ¶2 L4-5
5. p. 69; ¶4 L1-2 & p. 69; ¶4 L5-6
6. p. 69; ¶5 L2-4
7. p. 69; ¶5 L4-5
8. p. 69; ¶5 L6-7
9. p. 69; ¶6 L2-4 & p. 70; ¶1 L1-3
10. p. 70; ¶2 L2-3

TRADITION NINE

1. What does Tradition Nine define?
2. What is Narcotics Anonymous?
3. What are meetings for?
4. What does organized mean in this tradition?
5. What would happen without this tradition?
6. Who is our ultimate authority?
7. What can we do to help N.A.?
8. Where has the nature of our service structure been defined?

TRADITION NINE – LOCATION OF ANSWERS

1. p. 70; ¶3 L1
2. p. 70; ¶3 L2-4
3. p. 70; ¶3 L4-6
4. p. 70; ¶3 L9-10
5. p. 70; ¶3 L11-12
6. p. 70; ¶3 L12-14
7. p. 70; ¶4 L1-3
8. p. 70; ¶4 L4-6

TRADITION TEN

1. Why must Narcotics Anonymous be known and respected?
2. Although N.A. was founded in 1953, what did it remain for twenty years?
3. What change allowed addicts to seek help more openly?
4. What is one of the most important things we can do to further our primary purpose?
5. How will we grow?
6. What speaks for itself?
7. What does our Tenth Tradition specifically protect?
8. What would happen if N.A., as a Fellowship participated in politics?
9. What would this jeopardize?
10. Why do we have no opinion on outside issues?

TRADITION TEN – LOCATION OF ANSWERS

1. p. 71; ¶1 L1-2
2. p. 71; ¶1 L3-4
3. p. 71; ¶1 L4-8
4. p. 71; ¶2 L3-5
5. p. 71; ¶2 L3-6
6. p. 71; ¶3 L1
7. p. 71; ¶3 L1-2
8. p. 71; ¶3 L4-5
9. p. 71; ¶3 L5-6
10. p. 71; ¶3 L9-10

TRADITION ELEVEN

1. What does the Eleventh Tradition deal with?
2. What does our public image consist of?
3. What is our promotion?
4. How do we protect the membership and reputation of Narcotics Anonymous?

TRADITION ELEVEN – LOCATION OF ANSWERS

1. p. 72; ¶1 L1-3
2. p. 72; ¶1 L3-4
3. p. 72; ¶2 L2-3
4. p. 72; ¶3 L1-6

TRADITION TWELVE

1. What is a dictionary definition of anonymity?
2. In keeping with Tradition Twelve, what does the “I” become?
3. What happens as we find ourselves growing closer together?
4. What do we attempt to rigorously adhere to?
5. How do we achieve the true spirit of anonymity?
6. What does the spiritual principle of anonymity make us all?
7. What falls to the wayside if we adhere to the principle of anonymity?
8. What does anonymity protect us from?
9. What does anonymity do to personalities?
10. What does anonymity in action make impossible?

TRADITION TWELVE – LOCATION OF ANSWERS

1. p. 72; ¶4 L1
2. p. 72; ¶4 L2
3. p. 72; ¶5 L1-2
4. p. 73; ¶1 L2-3
5. p. 73; ¶2 L1-2
6. p. 73; ¶3 L2-4
7. p. 73; ¶3 L5-8
8. p. 73; ¶3 L9-11
9. p. 73; ¶3 L9-11
10. p. 73; ¶3 L11-13

RECOVERY AND RELAPSE

1. What do many people consider a relapse to be a sign of?
2. What do many people consider long periods of abstinence a sign of?
3. What can a relapse be for a member who has had some involvement with our Fellowship?
4. What have we observed with some members who remain abstinent for long periods of time?
5. What is our best ground for growth?
6. How can individuals differ?
7. When has an addict reached a turning point that may be the decisive factor in their recovery?
8. What do we know will happen if we fail to repeat our new activities?

RECOVERY AND RELAPSE

9. What do we suspect?
10. What is our goal?
11. What are two seemingly inherent enemies?
12. What seems built in?
13. What can bring about an awakening to the necessity for vigorous personal action?
14. How have some addicts returned to active addiction?
15. What has experience shown us about those who do not work our program of recovery on a daily basis?
16. Who have we never seen relapse?

17. Why are addicts subject to relapse?

18. What is relapse a sign of?

19. Unaware of the pitfalls ahead, what belief do we follow?

20. What illusion do we fall into?

21. When are we in real trouble?

22. When have we signed our own death warrant?

23. How does our program stop?

24. What changes do may we sense coming over us?

25. What can result in a relapse?

RECOVERY AND RELAPSE

26. What still leads us to make decisions based on manipulation, ego, lust or false pride?
27. What don't we like to be?
28. What do our egos tell us?
29. How many times is this point emphasized in this chapter?
30. What do we need to be reminded of?
31. What is our inclination when we have made a bad decision or bad judgment?
32. What do our self-destructive personalities cry for?
33. What is a common theme for addicts?
34. What is one of the most destructive of defects that drains us of all positive energy?

35. What do we focus on?

36. What do we ignore?

37. What must we do if we are to survive?

38. What is Narcotics Anonymous all about?

39. Why did many of us have difficulty coming into the Fellowship?

40. What is a red light indicator?

41. What do we need to be reminded of when we feel like using?

42. How does a lack of gratitude sink in?

43. What happens when a lack of gratitude sinks in?

RECOVERY AND RELAPSE

44. What do we run the risk of unless action is taken immediately?
45. What will return us to isolation?
46. What will come back stronger than before?
47. What is one of the biggest stumbling blocks to recovery?
48. What can be a terribly painful area?
49. What do we tend to do?
50. What happens when we fantasize?
51. What do we forget?
52. What creeps in?

53. What leaves our consciousness?

54. What do we have to keep first?

55. What do we have to keep in order?

56. What helps us to work through negative feelings?

57. What gives us hope that it does get better?

58. What seems to be another big stumbling block?

59. When do we find hope?

60. What seems to send our mental attitude back toward the positive?

61. What is vital?

RECOVERY AND RELAPSE

62. What are a source of strength and hope for us?
63. What is important for us to do if we want to use drugs?
64. What do newcomers often think?
65. What do we often think when we feel the old urges coming over again?
66. What is important to remember about the desire to use?
67. What is an ongoing process, even during abstinence?
68. Where does the power we seek come from?
69. How do we get this power?
70. Who do we need to keep ourselves surrounded by?

71. What is one of the advantages of the Narcotics Anonymous Fellowship?

72. When do good ideas and good intentions fail?

73. What is the beginning of the struggle that will set us free?

74. What will reaching out do for us?

75. What is a symptom of our disease?

76. What will free us to recover?

77. What motivates us to do better in our own lives?

78. What must we get back to as soon as possible if we have relapsed?

79. Why can our disease get us into impossible situations?

RECOVERY AND RELAPSE

80. What are we under the control of once we use?
81. What is the enemy of members with substantial clean time?
82. How does the recovery process cease?
83. What apparent symptoms will the disease manifest in us?
84. Where is the place we soon reach?
85. What conflicts in our minds?
86. What is the only thing that can save us?
87. What must we totally surrender ourselves to?
88. What makes the other stages of recovery possible?

89. What do meetings provide us with?

90. What will happen if we don't use what we learn?

91. How many times does this chapter say we must use what we learn or lose it?

92. How did we begin to lose fear?

93. What does growth mean?

94. What does spiritual maintenance mean?

95. What is dangerous to spiritual growth?

96. How do we develop relationships with others?

97. What tendency do we overcome as we grow?

RECOVERY AND RELAPSE

98. What helps others identify with us?
99. What keeps us from feeling isolated and alone?
100. What must we do or else we will use again?
101. What do we pray for in order to finally get honest about our mistaken judgments or bad decisions?
102. What do we tell those we have harmed and what do we do?
103. What do we know the steps help prevent?
104. What illusion must we smash?
105. What must come first?
106. What do we all experience, at times, in our recovery?

107. When do emotional lapses occur?
108. What are we given after we get through a difficult time clean?
109. What do we find makes it easier to remain clean?
110. What is the best way to express gratitude?
111. Who are we ready to work with?
112. What has experience taught us to do if we are plagued by an obsession to use?
113. What does the program allow us to become?
114. What does daily practice of our Twelve Step Program enable us to do?
115. Who helps us as we gradually learn to trust and depend on our Higher Power?

RECOVERY AND RELAPSE – LOCATION OF ANSWERS

- | | |
|-----------------------------------|---------------------------------------|
| 1. p. 74; ¶1 L2-3 | 20. p. 76; ¶4 L6-7 |
| 2. p. 74; ¶1 L2-4 | 21. p. 76; ¶4 L8-10 |
| 3. p. 74; ¶1 L6-9 | 22. p. 76; ¶4 L10-12 |
| 4. p. 74; ¶1 L9-12 | 23. p. 76; ¶4 L14-16 |
| 5. p. 74; ¶1 L13-15 | 24. p. 76; ¶4 L17-19 & p. 77; ¶1 L1-4 |
| 6. p. 74; ¶2 L1-3 | 25. p. 77; ¶2 L1-2 |
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| 18. p. 76; ¶4 L2-3 | 37. p. 77; ¶6 L1-2 |
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RECOVERY AND RELAPSE – LOCATION OF ANSWERS

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RECOVERY AND RELAPSE – LOCATION OF ANSWERS

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| 95. p. 81; ¶4 L8-9 | 115. p. 83; ¶4 L4-6 |
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WE DO RECOVER

1. Who wrote this chapter?
2. While our personal stories may vary in individual pattern, in the end what do we all have in common?
3. What two things make up true addiction?
4. What is obsession?
5. What is compulsion?
6. Why are we completely in the grip of a destructive power greater than ourselves?
7. What dilemma do we all face?
8. What did the writer of this chapter find when his addiction brought him to the point of complete powerlessness, uselessness and surrender?

WE DO RECOVER

9. When did the writer of this chapter find A.A.?

10. Why were addicts still going down the road of disillusion, degradation and death?

11. Who formed Narcotics Anonymous?

12. When was Narcotics Anonymous formed?

13. What could the addict now find?

14. What created the atmosphere in which we could feel time, touch reality and recognize spiritual values long lost to many of us?

15. Who said that it could not be done the way we had it planned?

16. What did the early members believe?

17. What is the dynamic force that is bringing increase and unity to our program?
18. What will no longer be tolerated by either society or the addict himself?
19. What does recovery begin with?
20. In Narcotics Anonymous, what about us changes?
21. How do we begin to understand and accept who we are?
22. What is addiction, for us?
23. What is the foundation for our new way of life?
24. In Narcotics Anonymous, what do we learn to share?
25. What got us into trouble?

WE DO RECOVER

26. What did we focus on?

27. Why did failure become a way of life?

28. In recovery, what are failures?

29. What new attitudes help us to admit our faults and to ask for help?

30. What are we no longer compelled to do?

31. Why do most addicts resist recovery?

32. What are the two possibilities if a newcomer tells us that they can
continue to use drugs in any form and suffer no ill effects?

33. What do addiction and withdrawal distort?

34. What do newcomers usually focus on?

35. What do newcomers look for?

36. What do we try not to do or say when we work with others?

37. What do we know are essential?

38. What is the key to recovery?

39. What is the only thing that has ever worked for us?

40. In our experience, who has never failed to find recovery?

41. What is not using to an addict?

42. What do we learn?

43. What is rough at first?

WE DO RECOVER

44. Before we got clean, what were most of our actions guided by?
45. What is essential for us to do in our recovery?
46. What happens once we can do this?
47. How do we have a chance to begin functioning as useful human beings?
48. What are a part of reality?
49. What do we learn to do with conflicts?
50. What do we learn not to do with our problems?
51. What have we learned about solutions?
52. What got us here?

53. In recovery, what do we learn to depend on?

54. Even though we don't have all the answers or solutions, what can we learn to do?

55. How can we stay clean and enjoy life?

56. What are we not responsible for?

57. What are we responsible for?

58. When do our lives begin to change for the better?

59. Who do we seek help from?

60. Why don't we have to understand this program for it to work?

61. How do we get relief?

WE DO RECOVER

62. What are essential to the recovery process?
63. Why are they essential to the recovery process?
64. What do we realize old feelings and fears are?
65. What do we enjoy a feeling of?
66. Who eventually has something to offer?
67. What do we come to know?
68. When do wonderful things happen?
69. What keeps us buoyant?
70. What are the results when we take the actions indicated in the steps?

71. What is important?

72. Who do we leave the results to?

73. What can make all the difference in the world when we feel alone?

74. What do we experience?

75. What do we know about our disease?

76. What happens if our disease is not arrested?

77. What can't we deal with?

78. What is the only alternative?

79. When is a whole new life possible?

80. Today, secure in the love of the Fellowship, what can we finally do?

WE DO RECOVER – LOCATION OF ANSWERS

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| 1. Ask you sponsor | 21. p. 86; ¶2 L3-5 |
| 2. p. 84; ¶1 L2-5 | 22. p. 86; ¶3 L1-3 |
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WE DO RECOVER – LOCATION OF ANSWERS

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| 42. p. 87; ¶3 L4-6 | 62. p. 88; ¶3 L1-3 |
| 43. p. 87; ¶3 L6 | 63. p. 88; ¶3 L1-3 |
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| 52. p. 87; ¶4 L12 | 72. p. 88; ¶6 L6-7 |
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| 54. p. 87; ¶4 L13-14 | 74. p. 88; ¶7 L4 |
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| 56. p. 88; ¶1 L1-2 | 76. p. 88; ¶8 L2 |
| 57. p. 88; ¶2 L1 | 77. p. 89; ¶1 L1 |
| 58. p. 88; ¶2 L2-3 | 78. p. 89; ¶1 L1-2 |
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| 60. p. 88; ¶2 L4-6 | 80. p. 89; ¶2 L1-2 |

JUST FOR TODAY – LIVING THE PROGRAM

1. Just for today, what will me thoughts be on?
2. Just for today, who will I have faith in?
3. Just for today, what will I have and what will I do with what I have?
4. Just for today, what will I try to do through N.A.?
5. What leads to many problems in our recovery?
6. What do we want and demand?
7. What should we know from our past experience?
8. What guides us into a way of life in which we draw our strength from a
Power greater than ourselves?
9. What does our daily surrender to our Higher Power provide us with?

10. What is critical to our recovery?
11. What are we, in effect, doing when we refuse to practice acceptance?
12. What is worrying?
13. What puts us in contact with a Higher Power?
14. What does a Higher Power fill?
15. What does living just for today relieve?
16. We have learned to take whatever actions are necessary, but what do we leave in the hands of our Higher Power?
17. What is the Narcotics Anonymous Program?
18. What is strongly suggested to members?

JUST FOR TODAY – LIVING THE PROGRAM

19. What are two ways to describe the spiritual experiences members have had?
20. What kind of atmosphere do we recover in?
21. What do we try to avoid?
22. What do we find as we develop faith in our daily lives?
23. What is each of us free to work out?
24. Why are many of us suspicious and skeptical?
25. What do agnostics and atheists sometimes do?
26. What is sometimes a newcomer's first concept of a Higher Power?
27. What is subject to revision?

28. When do we begin to make progress in solving our problems?

29. How do we come to rely on a daily relationship with God as we understand Him?

30. What do most of us do each day and each night?

31. When do many of us lapse into spiritual complacency?

32. What do we find once we lapse into spiritual complacency?

33. What, hopefully, will our pain motivate us to renew?

34. How can we continue a conscious contact, especially in hard times?

35. What is helpful in making conscious contact with our Higher Power?

36. What can quieting the mind and meditation lead us to?

JUST FOR TODAY – LIVING THE PROGRAM

37. When is our Higher Power accessible to us?
38. When do we receive guidance?
39. How does our despair turn to hope?
40. What does change involve?
41. What is the great source of fear?
42. What is the source of courage that we need to face this fear?
43. Where does the wisdom, to know the difference between things that we must accept and others we can change, come from?
44. What can make it easier to deal with the pain and confusion?
45. What else does maintaining our spiritual condition result in?

46. With the help of our Higher Power, what do we never have to do again?

47. If, after a period of time, we find ourselves in trouble with our recovery,
what has probably happened?

48. What are three basic spiritual principles?

49. What is the initial honesty that we express?

50. What is the next thing we honestly admit?

51. What is the most important tool in learning to live for today?

52. What is honesty the antidote to?

53. What serves as a firm foundation for courage in the future?

54. What almost killed us?

JUST FOR TODAY – LIVING THE PROGRAM

55. What does being open-minded allow?
56. How can we learn to live our new life successfully?
57. What must we be willing to do?
58. What can the lack of honesty, open-mindedness or willingness, in our personal program, lead to?
59. Where would most of us be if it were not for this program?
60. What does our viewpoint change from?
61. Why do we emphasize setting our house in order?
62. What do we trust in our Higher Power for?
63. What is one way to practice the principles of HOW?

64. What does our inventory allow us to recognize?

65. What can spiritual principles replace?

66. What is the first step in facing life?

67. When are our lives simplified?

68. How do we face problems when they arise today?

69. What happens when our defects are removed?

70. How do we begin to let go of our self-obsession?

71. What do we ask a Higher Power to remove?

72. How do we redefine ourselves?

JUST FOR TODAY – LIVING THE PROGRAM

73. Who helps us to develop trust and loving attitudes?

74. What is our reaction to our present reality?

75. What are resentments?

76. What is our response to the future?

77. What burdens our spiritual growth?

78. Who removes these defects?

79. How do we let God remove these defects?

80. Where are new ideas available from?

81. How do we recover daily?

82. What shapes our personalities?

83. Where does our faith, strength and hope come from?

84. What do we do if we find ourselves in a bad place or we sense trouble coming?

85. When do we learn to seek help?

86. How can we get through the toughest of times?

87. What do we form as we share our spiritual and mental resources?

88. What helps us stay clean?

89. What does attending meetings remind us of?

90. What does attending our home group provide?

JUST FOR TODAY – LIVING THE PROGRAM

91. What might happen when we honestly tell our story?
92. What gives us a feeling of joy?
93. What opportunities does service give us?
94. When is a good time to share things that we didn't get to discuss during the meeting?
95. How do we help ourselves stay clean?
96. What do we share with others?
97. What gives us a better perspective on life?
98. How do we change?
99. What is the key that will unlock the door to recovery?
100. Who do we gladly share with others how we stay clean?

101. How do we develop self-esteem?
102. How can we learn to appreciate what we have?
103. How do we begin to feel worthwhile?
104. What is ongoing recovery dependent upon?
105. What does each of us come to our own understanding of?
106. Who do we trust if we have difficulties?
107. What do we trust them to do?
108. Where does recovery, as found in Narcotics Anonymous, come from?
109. When do our problems become magnified unreasonably?
110. Why do we need our slogans and our N.A. friends to remind us to
live the program just for today?

JUST FOR TODAY – LIVING THE PROGRAM – LOCATION OF ANSWERS

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| 1. p. 90; ¶1 L2-3 & ¶10-12 | 19. p. 91; ¶2 L3-5 |
| 2. p. 90; ¶1 L4-5 | 20. p. 91; ¶2 L5-6 |
| 3. p. 90; ¶1 L6-7 | 21. p. 91; ¶2 L6-7 |
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| 49. p. 92; ¶6 L2-3 | 67. p. 94; ¶1 L1-2 |
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| 54. p. 93; ¶2 L1-2 | 72. p. 94; ¶3 L3-4 |

BASIC TEXT STUDY GUIDE FOR THE 5TH EDITION

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| 74. p. 94; ¶5 L1-2 | 93. p. 95; ¶2 L9-10 |
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| 91. p. 95; ¶2 L6-7 | 110. p. 96; ¶4 L3-5 |

MORE WILL BE REVEALED

1. What did we become increasingly aware of as our recovery progressed?
2. What was revealed to us?
3. What did we come to realize?
4. What does the Program of Narcotics Anonymous provide us with?
5. What illustrates the effectiveness of our program?
6. How are we rebuilding our fractured personalities?
7. As we grow, what do we come to understand humility to be?
8. What do we want most?
9. What do we sometimes find ourselves caught up in, even with time in the program?

MORE WILL BE REVEALED

10. Why can't we afford to become complacent?
11. How can we isolate ourselves?
12. When are we headed for trouble?
13. What slows our spiritual growth?
14. What does complacency keep us from?
15. What will happen if we are unwilling to listen to others?
16. What extra effort is vital to our recovery?
17. What new sensations do we experience?
18. What do we often have to face during our recovery?

19. Why is this?
20. What do some of us face, even after years of recovery?
21. No matter how painful life's tragedies can be for us, what is clear?
22. What is this a program of?
23. What does not constitute a license to use?
24. Why is there no safe use of drugs for us?
25. What will be at its peak in such a situation?
26. What will our minds often manufacture as an excuse to use?
27. What can prevent us from becoming our own worst enemies?

MORE WILL BE REVEALED

28. What would give our disease an opportunity to take over during such times?
29. What can dispel our fears of relapse?
30. What can present particular problems for us?
31. Who is ultimately responsible?
32. What are a few specific options that we may consider to minimize the danger?
33. How do we keep our minds off our discomfort and have the strength to keep our priorities in order?
34. What is imperative for us to do, if possible?
35. What is amazing about our minds?
36. What will we be surprised by?

37. What should we not feel guilt after?
38. How can a crisis be a gift?
39. What were we unable to conceive of before recovery?
40. What may the gifts be?
41. What are idle potentials, until shared with a fellow addict?
42. How do we become more loving and more spiritual?
43. How are we reminded of our own beginnings?
44. How are we able to see our own personal and spiritual growth?
45. How does our own thinking become clearer?

MORE WILL BE REVEALED

46. Who are a constant source of hope?
47. Why are they a constant source of hope?
48. What opportunity do we have when we work with newcomers?
49. What have we learned to value?
50. When are we pleased?
51. What may we be asked to do for the first time in our lives?
52. What is sought and valued by non-addicts?
53. What may we become to our families?
54. What can our individual interests broaden to include?

55. What gives us new pleasure?
56. What also gives us good feelings?
57. What is limitless?
58. What do we receive when we have given something, no matter how small, to another person?
59. Whose eyes and ears are we?
60. How do our fellow addicts help us when we do something wrong?
61. What do we need to do if we are to stay enthusiastic and grow spiritually?
62. What will aid our ongoing recovery?
63. What will be removed as we work the program to the best of our ability?

MORE WILL BE REVEALED

64. What is replaced by the love and security of the Fellowship?
65. What is one of the greatest experiences life has to offer?
66. Why are we able to understand fellow addicts as no one else can?
67. Why do we offer hope?
68. Why do we give love?
69. What is open to us as we learn how to love?
70. How do we become a part of others?
71. How do we allow addicts to become part of us?
72. What do we undergo as we become a part of others and allow others to become part of us?

73. What is a result of undergoing a vital spiritual experience?
74. Why do changes occur?
75. What do we constantly let go of?
76. What does God guide us through?
77. When do we realize that we don't need to feel superior or inferior anymore?
78. What is our real value?
79. Why do our egos, once so large and dominant, now take a back seat?
80. When do we find that we lead richer, happier and much fuller lives?
81. What are wise and loving decisions based on?

MORE WILL BE REVEALED

82. How are we freed to become who we want to be?
83. How do we overcome what we had feared?
84. What has faith replaced?
85. What has faith given us?
86. What do we also strive for?
87. What do we feel grateful for?
88. What do we do whenever we confront a difficulty that we do not think we can handle?
89. What is an ongoing process?
90. What do we experience as we grow spiritually?

91. What is the key to better awareness?
92. What do we become attuned to as we grow spiritually?
93. What is a spiritual awakening that comes as a result of living this program?
94. In time, what comes true through recovery?
95. How do dreams come true?
96. What is one of the continuing miracles of recovery?
97. What areas do we need to tread carefully into?
98. How do we remain a productive, responsible member of society?
99. Who can survive without us?

MORE WILL BE REVEALED

100. Who can't survive without N.A.?
101. What is the one promise Narcotics Anonymous offers?
102. What are we often amazed at?
103. What would we find if we had written down our list of expectations when we came to the program?
104. What has been joyously changed?
105. Why is anything possible?
106. What do we become increasingly open-minded and open to?
107. How do we hear things that work for us?
108. What is the ability to listen?

109. How does this ability to listen grow?

110. What happens when we open ourselves to this gift?

111. How do we receive?

112. What have we become free to develop a new understanding of?

113. What does spirituality enable us to do?

114. Where does joy come from?

115. What happens when we lose self-obsession?

116. What does Narcotics Anonymous offer?

117. What will happen each day?

MORE WILL BE REVEALED – LOCATION OF ANSWERS

- | | |
|-----------------------------------|----------------------|
| 1. p. 97; ¶1 L1-2 | 21. p. 98; ¶3 L13-15 |
| 2. p. 97; ¶1 L2-3 | 22. p. 98; ¶4 L1 |
| 3. p. 97; ¶1 L3-5 | 23. p. 98; ¶4 L1-4 |
| 4. p. 97; ¶1 L5-7 | 24. p. 98; ¶4 L4-7 |
| 5. p. 97; ¶3 L1-2 | 25. p. 98; ¶4 L7-8 |
| 6. p. 97; ¶3 L3-4 | 26. p. 98; ¶4 L8-9 |
| 7. p. 97; ¶4 L1-2 | 27. p. 98; ¶4 L9-11 |
| 8. p. 97; ¶4 L2-3 | 28. p. 99; ¶1 L1-2 |
| 9. p. 97; ¶5 L1-2 | 29. p. 99; ¶1 L2-3 |
| 10. p. 97; ¶5 L4-6 | 30. p. 99; ¶2 L1-2 |
| 11. p. 97; ¶5 L6-7 | 31. p. 99; ¶2 L2-3 |
| 12. p. 97; ¶5 7-8 | 32. p. 99; ¶2 L4-8 |
| 13. p. 97; ¶5 L8-9 & p. 98; ¶1 L1 | 33. p. 99; ¶3 L1-3 |
| 14. p. 98; ¶1 L1-2 | 34. p. 99; ¶3 L3-5 |
| 15. p. 98; ¶2 L1-2 | 35. p. 99; ¶3 L5-6 |
| 16. p. 98; ¶2 L4-7 | 36. p. 99; ¶3 L6-7 |
| 17. p. 98; ¶3 L1-3 | 37. p. 99; ¶3 L7-10 |
| 18. p. 98; ¶3 L7-8 | 38. p. 99; ¶4 L1-3 |
| 19. p. 98; ¶3 L7-10 | 39. p. 99; ¶4 L3-4 |
| 20. p. 98; ¶3 L10-11 | 40. p. 99; ¶4 L4-6 |

BASIC TEXT STUDY GUIDE FOR THE 5TH EDITION

MORE WILL BE REVEALED – LOCATION OF ANSWERS

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|------------------------------------|-------------------------------|
| 41. p. 99; ¶5 L1-2 | 61. p. 100; ¶4 L3-5 |
| 42. p. 99; ¶5 L2-4 | 62. p. 100; ¶4 L5-6 |
| 43. p. 99; ¶6 L1-2 | 63. p. 100; ¶5 L1-2 |
| 44. p. 99; ¶6 L2-4 | 64. p. 100; ¶5 L2-4 |
| 45. p. 99; ¶6 L4-5 | 65. p. 100; ¶5 L4-5 |
| 46. p. 99; ¶6 L5 & p. 100; ¶1 L1-2 | 66. p. 100; ¶5 L5-7 |
| 47. p. 99; ¶6 L5 & p. 100; ¶1 L1-2 | 67. p. 100; ¶5 L7-8 |
| 48. p. 100; ¶1 L2-3 | 68. p. 100; ¶5 L7-8 |
| 49. p. 100; ¶2 L1 | 69. p. 100; ¶5 L9 |
| 50. p. 100; ¶2 L1-2 | 70. p. 101; ¶1 L1-2 |
| 51. p. 100; ¶2 L2-4 | 71. p. 101; ¶1 L3 |
| 52. p. 100; ¶2 L4-5 | 72. p. 101; ¶1 L1-3 & ¶2 L1-2 |
| 53. p. 100; ¶2 L6-8 | 73. p. 101; ¶2 L1-2 |
| 54. p. 100; ¶2 L8-9 | 74. p. 101; ¶2 L2-3 |
| 55. p. 100; ¶2 L9-10 | 75. p. 101; ¶2 L4-6 |
| 56. p. 100; ¶2 L10-12 | 76. p. 101; ¶2 L4-6 |
| 57. p. 100; ¶3 L1 | 77. p. 101; ¶3 L1-2 |
| 58. p. 100; ¶3 L2-5 | 78. p. 101; ¶3 L3 |
| 59. p. 100; ¶4 L1 | 79. p. 101; ¶3 L3-5 |
| 60. p. 100; ¶4 L1-3 | 80. p. 101; ¶3 L5-6 |

MORE WILL BE REVEALED – LOCATION OF ANSWERS

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|----------------------|----------------------|
| 81. p. 101; ¶4 L1-2 | 101. p. 102; ¶4 L1-2 |
| 82. p. 101; ¶4 L2-4 | 102. p. 102; ¶5 L2-3 |
| 83. p. 101; ¶4 L4-5 | 103. p. 102; ¶5 L4-6 |
| 84. p. 101; ¶4 L5-6 | 104. p. 102; ¶5 L6-7 |
| 85. p. 101; ¶4 L5-6 | 105. p. 102; ¶5 L7-8 |
| 86. p. 101; ¶5 L1 | 106. p. 102; ¶6 L1-2 |
| 87. p. 101; ¶5 L1-2 | 107. p. 102; ¶6 L2-3 |
| 88. p. 101; ¶5 L2-4 | 108. p. 102; ¶6 L2-3 |
| 89. p. 101; ¶6 L1 | 109. p. 102; ¶6 L3-4 |
| 90. p. 101; ¶6 L1-2 | 110. p. 102; ¶6 L4-5 |
| 91. p. 101; ¶6 L2-4 | 111. p. 102; ¶6 L5-6 |
| 92. p. 101; ¶6 L4-5 | 112. p. 102; ¶7 L3-4 |
| 93. p. 101; ¶7 L1-3 | 113. p. 103; ¶1 L1-3 |
| 94. p. 102; ¶2 L1 | 114. p. 103; ¶1 L3-4 |
| 95. p. 102; ¶2 L2-4 | 115. p. 103; ¶1 L5-6 |
| 96. p. 102; ¶3 L1-2 | 116. p. 103; ¶2 L1-2 |
| 97. p. 102; ¶3 L2-4 | 117. p. 103; ¶3 L1-2 |
| 98. p. 102; ¶3 L4-6 | |
| 99. p. 102; ¶3 L6-7 | |
| 100. p. 102; ¶3 L6-7 | |

PART TWO

CHARACTERISTICS OF ADDICTION

The Basic Text contains a lot of information to help us gain a better understanding of what addiction is. This is important, if we are to know what our problem is.

Addiction is a physical, mental and spiritual disease that affects every area of our lives. The physical aspect of our disease is the compulsive use of drugs: the inability to stop using once we have started. The mental aspect of our disease is the obsession, or overpowering desire to use, even when we are destroying our lives. The spiritual part of our disease is our total self-centeredness. (p. 20; ¶4 L4-5 & ¶5 L1-5)

Self-obsession is the core of our disease (p. 53; ¶3 L13-14)

We know well the two things that make up true addiction: obsession and compulsion. Obsession – that fixed idea that takes us back time and time again to our particular drug, or some substitute, to recapture the ease and comfort we once knew. Compulsion – once having started the process with one fix, one pill, or one drink we cannot stop through our own power of will (p. 84; ¶1 L5-10 & ¶2 L1-3).

For us, addiction is an obsession to use the drugs that are destroying us, followed by a compulsion that forces us to continue (p. 86; ¶3 L1-3)

Building upon what addiction is, the Basic Text provides essential information about what makes us addicts:

We are willing to admit without reservation that we are allergic to drugs (p. 5; ¶5 L4-5)

Although physical and mental tolerance play a role, many drugs require no extended period of use to trigger allergic reactions. Our reaction to drugs is what makes us addicts, not how much we use (p. 5; ¶6 L1-4)

Because of our physical sensitivity to drugs, we are completely in the grip of a destructive power greater than ourselves (p. 84; ¶2 L3-5)

The Basic Text describes tells us that our disease is progressive, fatal and incurable:

Based on our experience, we believe that every addict, including the potential addict, suffers from an incurable disease of body, mind and spirit (p. xv; ¶5 L1-3).

As addicts, we have an incurable disease called addiction. The disease is chronic, progressive and fatal. However, it is a treatable disease (p. 7; ¶6 L1-3).

We realize that we are never cured, and that we carry the disease within us for the rest of our lives (p. 8; ¶3 L1-2).

Our disease always resurfaced or continued to progress until in desperation, we sought help from each other in Narcotics Anonymous (p. 13; ¶2 L6-8).

Because addiction is an incurable disease, addicts are subject to relapse (p. 76; ¶3 L3-4).

The progression of the disease is an ongoing process, even during abstinence (p. 79; ¶5 L2-3).

We know that we are powerless over a disease that is incurable, progressive and fatal. If not arrested, it gets worse until we die (p. 88; ¶8 L1-2).

The Basic Text also describes other unique symptoms of our disease:

We suffer from a disease that expresses itself in ways that are anti-social and that makes detection, diagnosis and treatment difficult (p. 3; ¶5 L1-3).

CHARACTERISTICS OF ADDICTION

Unfortunately, our disease makes us deny our addiction (p. 8; ¶2 L2-3).

Our inability to control or usage of drugs is a symptom of the disease of addiction (p. 20; ¶4 L1-2).

If we allow ourselves to stagnate and cling to terminal hipness and fatal cool, we are giving into the symptoms of our disease (p. 53; ¶4 L2-4).

A symptom of our disease is alienation, and honest sharing will free us to recover (p. 80; ¶1 L7-8).

We realize that old feelings and fears are symptoms of our disease (p. 88; ¶4 L4-5).

Another aspect of our addiction was our inability to live life on life's terms. The Basic Text describes this in the following passage:

One aspect of our addiction was our inability to deal with life on life's terms (p. 4; ¶4 L1-2).

We seemed to be incapable of facing life on its own terms (p. 13; ¶1 L10-11).

We couldn't face life on life's terms (p. 13; ¶4 L6 & p. 14; ¶1 L1).

The Basic Text informs us that addiction involves more than just drugs:

Addiction is a disease that involves more than the use of drugs (p. 3; ¶3 L3).

Our disease involved much more than just using drugs, so our recovery must involve much more than simple abstinence (p. 53; ¶2 L4-6).

The Basic Text also describes consequences of our disease and what our disease did to us:

Our disease isolated us from people except when we were getting, using and finding ways and means to get more (p. 3; ¶6 L1-2).

As our addiction progressed, many of us found ourselves in and out of institutions (p. 5; ¶2 L3-4).

Those of who don't die from the disease will go on to prison, mental institutions or complete demoralization as the disease progresses (p. 7; ¶1 L1-3).

We became aware, however, that drug usage was largely responsible for some of our worst predicaments. Some of us may spend the rest of our lives in jail for drug-related crime (p. 7; ¶2 L2-5).

We reached a point in our lives where we felt like a lost cause. We had little worth to family, friends or on the job. Many of us were unemployed and unemployable. Any form of success was frightening and unfamiliar. We didn't know what to do. As the feeling of self-loathing grew, we needed to use more and more to mask our feelings. We were sick and tired of pain and trouble. We were frightened and ran from the fear. No matter how far we ran, we always carried fear with us. We were hopeless, useless and lost. Failure had become our way of life and self-esteem was non-existent. Perhaps the most painful feeling of all was the desperation. Isolation and denial of our addiction kept us moving along this downhill path. Any hope of getting better disappeared. Helplessness, emptiness and fear became our way of life. We were complete failures (p. 14; ¶3 L1-11 & p. 15; ¶1 L1-3).

CHARACTERISTICS OF ADDICTION

Denial, substitution, rationalization, justification, distrust of others, guilt, embarrassment, dereliction, degradation, isolation and lost of control are all results of our disease (p. 20; ¶5 L7-9).

Our disease is so cunning that it can get us into impossible situations (p. 80; ¶4 L6-7).

The Basic Text speaks to some important misconceptions about addiction:

We cannot change the nature of the addict or addiction. We can help to change the old lie "Once an addict, always an addict," by striving to make recovery more available (opposite p. xv).

Our misconceptions about the nature of addiction included visions of violence, street crime, dirty needles and jail (p. 4; ¶2 L3-5).

Fortunately, the Basic Text frequently reminds us that we suffer from a disease, not a moral failing:

We did not choose to become addicts (p. 3; ¶5 L1).

We find that we suffer from a disease, not a moral dilemma. We were critically ill, not hopelessly bad (p. 16; ¶1 L3-4).

Most of us were relieved to find out we have a disease instead of a moral deficiency (p. 20; ¶5 L10-12).

GETTING CLEAN

The Basic Text is “devoted to informing every addict: JUST FOR TODAY, YOU NEVER HAVE TO USE AGAIN.” The following passages explore how this is accomplished.

The Basic Text provides information that sheds light on some of the things that can make it difficult for newcomers to get clean:

We were trapped in the illusion of “what if,” “if only” and “just one more time” (p. 5; ¶3 L4-5).

Some of us feel lonely because of differences between us and other members. This feeling makes it difficult to give up old connections and old habits (p. 6; ¶4 L2-5).

Many of us had difficulty coming into the Fellowship, because we did not understand that we have the disease of addiction. We sometimes see our past behavior as part of ourselves and not part of our disease (p. 78; ¶1 L2-5).

Addiction and withdrawal distort rational thought, and newcomers usually focus on differences rather than similarities. They look for ways to disprove the evidence of addiction or disqualify themselves from recovery (p. 87; ¶1 L3-7).

The Basic Text contains extensive information on the process of getting clean; what is required and how it is accomplished.

We begin to treat our addiction by not using (p. 7; ¶7 L1).

Once we identify ourselves as addicts, help becomes possible (p. 7; ¶7 L3-4).

These are some of the questions we have asked ourselves. Are we sure we want to stop using? Do we understand that we have no real control over drugs? Do we recognize that in the long run, we didn’t use drugs – they used us? Did jail and institutions take over the management of our lives at different times? Do we fully accept the fact that our every attempt to stop using or to control our using failed? Do we know that our

GETTING CLEAN

addiction changed us into someone we didn't want to be: dishonest, deceitful, self-willed people at odds with ourselves and our fellow man? Do we really believe that we have failed as drug users (p. 18; ¶6 L1-8 & p. 19; ¶1 L1-2)?

When we admit our powerlessness and our inability to manage our own lives, we open the door to recovery (p. 19; ¶5 L3-5).

The foundation of our program is the admission that we, of ourselves, do not have power over addiction. When we can accept this fact, we have completed the first part of Step One. A second admission must be made before our foundation is complete. If we stop here, we will know only half the truth. We are great ones for manipulating the truth. We say on one hand, 'Yes I am powerless over my addiction,' and on the other hand, 'When I get my life together, I can handle drugs.' Such thoughts and actions have led us back to active addiction. It never occurred to us to ask, 'If we can't control our addiction, how can we control our lives?'" (p. 21; ¶3 L2-5 & ¶4 L1-8)

Help for addicts begins only when we are able to admit complete defeat (p. 22; ¶2 L5-6).

In this program, the first thing we do is stop using drugs (p. 23; ¶6 L1).

Begin your own program by taking Step One from the preview chapter, How It Works. When we fully concede to our innermost selves that we are powerless over our addiction, we have taken a big step in our recovery (p. 52; ¶1 L1-4).

The first step to recovery is to stop using (p. 52; ¶4 L1).

We begin by asking for help and trying out the recommendations of people at the meetings (p. 54; ¶4 L3-4).

Recovery begins with surrender (p. 86; ¶2 L1).

We do not have to understand this program for it to work. All we have to do is to follow direction (p. 88; ¶2 L4-6).

NARCOTICS ANONYMOUS AND THE NA PROGRAM

The following passages from the Basic Text make references to Narcotics Anonymous and the Narcotics Anonymous Program, what it is, what it offers and its effectiveness.

The following passages from the Basic Text help answer the question, “what is Narcotics Anonymous?”

N.A. is a nonprofit Fellowship or society of men and women for whom drugs had become a major problem (p. 9; ¶1 L1-2).

Narcotics Anonymous is a Fellowship of men and women who are learning to live without drugs (p. 9; ¶4 L1-2).

Narcotics Anonymous is a Fellowship of men and women, addicts meeting in groups and using a given set of spiritual principles to find freedom from addiction and a new way to live (p. 63; ¶3 L5-7).

Narcotics Anonymous is addicts who have the desire to stop using, and have joined together to do so (p. 70; ¶3 L2-4).

It (Narcotics Anonymous) is about people who care about desperate, dying addicts and who can, in time, teach them how to live without drugs (p. 77; ¶6 L2-3 & p. 78; ¶1 L1-2).

The Basic Text further describes what makes up the “program” of Narcotics Anonymous:

Our program is a set of spiritual principles through which we are recovering from a seemingly hopeless state of mind and body (p. xvi; ¶2 L1-3).

NARCOTICS ANONYMOUS AND THE NA PROGRAM

Our program is a set of principles written so simply that we can follow them in our daily lives (p. 9; ¶1 L7-9).

Our program is a way of life (p. 12; ¶2 L4-5).

The Narcotics Anonymous Program is spiritual (p. 91; ¶2 L1).

The Basic Text also discusses what Narcotics Anonymous has to offer?

We offer only a proven plan for daily recovery (p. xv; ¶1 L4-5).

The Program of Narcotics Anonymous provides an opportunity for us to ease the pain of living through spiritual principles (p. 97; ¶1 L5-7).

Narcotics Anonymous offers only one promise and that is freedom from active addiction, the solution that eluded us for so long (p. 102; ¶4 L1-2).

Narcotics Anonymous offers addicts a program of recovery that is more than just a life without drugs (p. 103; ¶2 L1-2).

What illustrates the effectiveness of the Narcotics Anonymous Program?

The responsible, productive, drug-free lives of thousands of members illustrates the effectiveness of our program (p. 97; ¶3 L1-2).

The Narcotics Anonymous Program offers benefits.

Learning to help others is a benefit of the Narcotics Anonymous Program (p. 49; ¶6 L1-2).

The Basic Text speaks to what the Narcotics Anonymous Program does?

Living this program gives us a relationship with a Power greater than ourselves, corrects defects and leads us to help others. Where there has been wrong, the program teaches us the spirit of forgiveness (p. 12; ¶2 L10-13).

The program allows us to become responsible and protective members of society (p. 83; ¶3 L3-5).

The Fellowship is an essential piece of the NA Program if we expect to find recovery. The following passage from the Basic Text highlights this fact.

Many of us sought answers but failed to find any workable solution until we found each other (p.7; ¶7 L1-3).

MEETINGS

“The heart of N.A. beats when two addicts share their recovery. What we do becomes real for us when we share it. This happens on a larger scale in our regular meetings” (p. 11; ¶5 L2-4). Meetings are the foundation of the Narcotics Anonymous program. The following passages from the Basic Text discuss the role, value and importance of meetings in our recovery.

The Basic Text introduces us to meetings, explaining what meetings are, when they occur and what they provide. The following passages expand upon this:

A meeting happens when two or more addicts gather to help each other stay clean (p. 11; ¶5 L4-5).

All we need are two addicts, caring and sharing, to make a meeting (p. 12; ¶1 L2-3).

Our meetings have an atmosphere of empathy (p. 11; ¶4 L2-3).

Our meetings are a process of identification, hope and sharing (p. 11; ¶5 L1).

Recovery is what happens in our meetings (p. 15; ¶2 L10).

It is in these meetings that we are introduced to the Twelve Steps of Narcotics Anonymous (p. 19; ¶3 L2-3).

Our meetings are a gathering of members for the purpose of staying clean and carrying the message of recovery (p. 70; ¶3 L4-6). (Also see, “Carrying the Message”)

This section examines the different reasons “why” we attend meetings:

We are recovering addicts who meet regularly to help each other stay clean (p. 9; ¶1 L3-4).

We have learned from our group experience that those who keep coming to our meetings regularly stay clean (p. 9; ¶3 L7-9).

What we do becomes real for us when we share it. This happens on a larger scale in our regular meetings (p. 11; ¶5 L3-4).

Meetings provide a place to be with fellow addicts (p. 12; ¶1 L1).

We came to our first N.A. meeting in defeat and didn't know what to expect. After sitting in a meeting, or several meetings, we began to feel that people cared and were willing to help (p. 15; ¶2 L2-5).

As a result of attending a few meetings, we begin to feel like we finally belong somewhere (p. 19; ¶4 L1-2).

We attend meetings and make ourselves visible and available to serve the Fellowship (p. 50; ¶2 L1-2).

Going to meetings really works (p. 50; ¶6 L6-7).

Meetings strengthen our recovery (p. 54; ¶1 L1).

Some of us think that we don't need meetings. However, when we hurt, we go to a meeting and find relief (p. 54; ¶1 L2-4).

MEETINGS

Meetings keep us in touch with where we've been, but more importantly with where we could go in our recovery (p. 54; ¶1 L4-6).

As we go to meetings regularly, we learn the value of talking with other addicts who share our problems and goals (p. 54; ¶1 L6-7).

At meetings we can share with other addicts, ask questions and learn about our disease (p. 54; ¶2 L9-11).

Even when we feel that we don't want to attend, meetings are a source of strength and hope for us (p. 79; ¶2 L11-13).

Without staying clean and coming to those meetings, we would certainly have a rougher time with the steps (p. 80; ¶2 L2-4).

Meetings provide a safe place to share with others (p. 81; ¶3 L4-5).

Sharing in regularly scheduled meetings and one-on-one with recovering addicts helps us stay clean (p. 95; ¶2 L1-2).

Attending meetings reminds us of what it is like to be new and of the progressive nature of our disease (p. 95; ¶2 L2-4).

The Basic Text provides a few suggestions regarding meeting attendance:

We don't have to be clean when we get here, but after the first meeting, we suggest that newcomers keep coming back and come back clean (p. 10; ¶6 L3-5).

Asking a question during a meeting can give us the benefit of group conscience (p. 38; ¶4 L4-5).

A meeting a day for at least the first ninety days of recovery is a good idea (p. 53; ¶5 L1-2).

We go to meetings regularly, get and use telephone numbers, read literature, and most importantly, we don't use (p. 54; ¶3 L2-4).

We are grateful that we were made so welcome at meetings that we felt comfortable (p. 80; ¶2 L1-2).

If we have relapsed, it is important to keep in mind that we must get back to meetings as soon as possible (p. 80; ¶4 L2-4).

Many of us get clean in a protected environment, such as a rehabilitation center or recovery house. When we re-enter the world, we feel lost, confused and vulnerable. Going to meetings as often as possible will reduce the shock of change (p. 81; ¶3 L1-4).

SPONSORSHIP

Sponsorship is described in the Basic Text as being “the heart of the N.A. way of recovery from addiction – one addict helping another” (p. 55). The following passages from the Basic Text expand upon this vital relationship.

The Basic Text makes many references to the benefits of sponsorship:

We have found it helpful to have a sponsor and to use this sponsor (p. 55; ¶2 L1-2).

Sponsorship is a two-way street. It helps both the newcomer and the sponsor (p. 55; ¶2 L2-3).

It (sponsorship) is implied and informal in its approach, but it is the heart of the N.A. way of recovery from addiction – one addict helping another (p. 55; ¶2 L6-8).

Experience shows clearly that those who get the most out of the Narcotics Anonymous Program are those to whom sponsorship is important (p. 56; ¶4 L3-5).

The reinforcement received by sponsorship is limitless (p. 100; ¶3 L1).

The Basic Text explores responsibilities of the group and the individual regarding sponsorship:

The sponsor’s clean time and experience may well depend on the availability of sponsors in a locality (p. 55; ¶2 L3-5).

Sponsorship for newcomers is also the responsibility of the group (p. 55; ¶2 L5-6).

We cannot afford to lose sight of the importance of sponsorship and of taking a special interest in a confused addict who wants to stop using (p. 56; ¶4 L1-3).

Sponsorship responsibilities are welcomed by us and accepted as opportunities to enrich our personal N.A. experience (p. 56; ¶4 L5-7).

The following passages explore how we utilize sponsorship to further our growth in recovery:

Our earliest involvements with others often begin with our sponsor. As newcomers, we find it easier if we have someone whose judgment we trust and in whom we can confide. We find that trusting others with more experience is a strength rather than a weakness (p. 55; ¶3 L2-6).

We find that by working the steps, communicating with our Higher Power, talking to our sponsors, and sharing with newcomers, we are able to grow spiritually (p. 55; ¶4 L3-5).

Writing about what we want, what we are asking for, what we get, and sharing this with our sponsor or another trusted person helps us to work through negative feelings (p. 79; ¶2 L1-3).

With the help of our sponsor or spiritual advisor, gradually we learn to trust and depend on our Higher Power (p. 83; ¶4 L4-6).

The get-togethers after our meetings are good opportunities to share things that we didn't get to discuss during the meeting. This is also a good time to talk one-on-one with our sponsors (p. 95; ¶2 L13-16).

If we have difficulties, we trust our groups, our sponsors and our Higher Power to guide us (p. 96; ¶3 L2-3).

SPONSORSHIP

Often our minds will manufacture additional pain as an excuse to use. Turning it over to our Higher Power and getting the support of our sponsor and other members can prevent us from becoming our own worst enemies (p. 98; ¶4 L8-11).

An important role of a sponsor is providing guidance through the 12-steps. The following passages from the Basic Text reflect upon this specific function.

It is advisable that before we start (Step Four), we go over the first three steps with a sponsor (p. 28; ¶2 L2-4).

Listening carefully to other members share their experience regarding this step (Eight) can relieve any confusion that we may have about writing our list. Also, our sponsors may share with us how Step Eight worked for them (p. 38; ¶4 L1-4).

Our sponsors and friends can advise us on how to work the steps. We can talk over what the steps mean. They can help us to prepare for the spiritual experience of living the steps (p. 55; ¶3 L7-10).

NARCOTICS ANONYMOUS AND THE GROUP

Groups exist to carry the message of recovery to the still suffering addict. Everything in Narcotics Anonymous flows from the group level. The Basic Text makes a number of references to the purpose, role and function of the group.

The service we speak of in Narcotics Anonymous is the primary purpose of our groups. Service work is carrying the message to the addict who still suffers (p. 50; ¶2 L3-6).

We find our place in the Fellowship, and we join a group whose meetings help us in our recovery (p. 54; ¶2 L5-6).

It is beneficial to allow others in the group to help us. In time, we will be able to pass on what we have been given (p. 54; ¶4 L4-7).

Sponsorship for newcomers is also the responsibility of the group (p. 55; ¶2 L5-6).

One of the most important things about our new way of life is being part of a group of addicts seeking recovery. Our survival is directly related to the survival of the group and the Fellowship. To maintain unity within Narcotics Anonymous, it is imperative that the group remain stable, or the entire Fellowship perishes and the individual dies (p. 59; ¶1 L2-7).

We became part of a group and found that we could recover (p. 59; ¶2 L3-4).

The individual is precious to the group, and the group is precious to the individual (p. 59; ¶2 L5-7).

In Narcotics Anonymous we find that what is best for the group is usually good for us (p. 59; ¶2 L14-15).

NARCOTICS ANONYMOUS AND THE GROUP

We must live and work together as a group to ensure that in a storm our ship does not sink and our members do not perish (p. 60; ¶3 L1-2).

An atmosphere of recovery in our groups is one of our most valued assets, and we must guard it carefully, lest we lose it to politics and personalities (p. 61; ¶2 L8-10).

Egos, unfounded pride, and self-will destroy a group if given authority (p. 61; ¶3 L2-3).

Narcotics Anonymous is a God-given program, and we can maintain our groups in dignity only with group conscience and God's love (p. 61; ¶3 L6-8).

A Narcotics Anonymous group is any group that meets regularly, at a specified place and time, for the purpose of recovery, provided that it follows the Twelve Steps and Twelve Traditions of Narcotics Anonymous (p. 63; ¶4 L1-4).

Whatever the type or format a group uses for its meetings, the function of the group is always the same; to provide a suitable and reliable environment for personal recovery and to promote such recovery (p. 63; ¶5 L1-2 and p. 64; ¶1 L1-2).

Autonomy gives our groups the freedom to act on their own to establish an atmosphere of recovery, serve their members and fulfill their primary purpose. It is for these reasons that we guard our autonomy so carefully (p. 64; ¶2 L1-4).

Each group has complete does have complete freedom, except when their actions affect other groups or N.A. as a whole (p. 64; ¶3 L2-4).

All our groups can do is plant the seed for recovery and bring addicts together so that the magic of empathy, honesty, caring, sharing, and service can do their work (p. 64; ¶4 L6-9).

The purpose of this tradition (Five) is to ensure that this atmosphere of recovery is maintained. This can only be achieved by keeping our groups recovery-oriented. The fact that we, each and every group, focus on carrying the message provides consistency; addicts can count on us (p. 64; ¶4 L9-12 & p. 65; ¶1 L1).

The group is the most powerful vehicle we have for carrying the message (p. 65; ¶2 L7-8)

In our group, with many different personalities, the message of recovery is a recurring theme (p. 65; ¶2 L11-12).

What would happen if our groups had another primary purpose? We feel that our message would be diluted and then lost (p. 65; ¶3 L1-2).

If our group purpose were anything other than to carry the message, many would die and few would find recovery (p. 65; ¶3 L7-8).

Attending our home group provides us with encouragement from the people that we get to know (p. 95; ¶2 L4-5).

THE TWELVE STEPS OF NA – PURPOSE AND SUGGESTED DIRECTIONS

The following passages from the Basic Text refer to the purpose of the Twelve Steps and suggested directions for “working the steps.” Sometimes the purpose and directions are clearly stated, while other times they are implied. The Basic Text provides both general guidance and specific instructions for how to work the 12-steps of Narcotics Anonymous. This first part outlines information on specific steps.

Step One – Purpose

The foundation of our program is the admission that we, of ourselves, do not have power over addiction. When we can accept this fact, we have completed the first part of Step One (p. 21; ¶3 L2-5).

Step One means that we do not have to use, and this is a great freedom (p. 22; ¶3 L1-2).

When we admit our powerlessness and inability to manage our own lives, we open the door for a Power greater than ourselves to help us (p. 22; ¶6 L1-3).

Step One – Suggested Directions

In ridding ourselves of reservations, we surrender (p. 21; ¶2 L3-4).

Step Two – Purpose

The Second Step is necessary if we expect to achieve ongoing recovery (p. 22; ¶7 L1-2).

The First Step has left a vacuum in our lives. We need to find something to fill that void. This is the purpose of the Second Step (p. 23; ¶1 L1-2).

Some of us didn’t take this step (Two) seriously at first; we passed over it with a minimum of concern, only to find the next steps would not work until we worked Step Two (p. 23; ¶3 L1-3).

Step Two – Suggested Directions

Ask yourself this question, Do I believe it would be insane to walk up to someone and say, “May I please have a heart attack or a fatal accident?” If you can agree that this would be an insane thing, you should have no problem with the Second Step (p. 23; ¶6 L1-4).

THE TWELVE STEPS OF NA – PURPOSE AND SUGGESTED DIRECTIONS

The process of coming to believe is similar for most addicts. Most of us lacked a working relationship with a Higher Power. We begin to develop this relationship by simply admitting to the possibility of a Power greater than ourselves (p. 23; ¶8 L1-2 & p. 24; ¶1 L1-2).

Our understanding of a Higher Power is up to us. No one is going to decide for us. We can call it the group, the program, or we can call it God. The only suggested guidelines are that this Power be loving, caring and greater than ourselves (p. 24; ¶1 L6-10).

Step Three – Purpose

Having given our will and lives to our addiction, in utter desperation, we looked for another way. In Narcotics Anonymous, we decide to turn our will and our lives over to the care of God as we understand Him (p. 25; ¶2 L2-5).

Step Three – Suggested Directions

All that is required is willingness (p. 25; ¶2 L6-7).

We found that all we needed to do was try (p. 25; ¶4 L1).

Many of us have said, “Take my will and my life. Guide me in my recovery. Show me how to live” (p.25; ¶5 L6-7).

Some of us had to turn to an experienced N.A. member and ask, “What was it like for you?” The answer will vary from member to member. Most of us feel that open-mindedness, willingness and surrender are the keys to this step (p. 26; ¶4 L3-7).

Step Four – Purpose

The purpose of a searching and fearless moral inventory is to sort through the confusion and the contradiction of our lives, so that we can find out who we really are (p. 27; ¶1 L1-3).

In this new way of life, a binge of emotional sorrow can be dangerous. This is not the purpose of the Fourth Step. We are trying to free ourselves of living in old, useless patterns (p. 27; ¶4 L3 and p. 28; ¶1 L1-3). (Also see, “Obstacles, Pitfalls and Cautionary Statements”)

We take the Fourth Step to grow and to gain strength and insight (p. 28; ¶1 L3-4).

THE TWELVE STEPS OF NA – PURPOSE AND SUGGESTED DIRECTIONS

Step Four – Suggested Directions

To have the faith and courage to write a fearless inventory, Steps One, Two and Three are the necessary preparation (p. 28; ¶2 L1-2).

It is advisable that before we start, we go over the first three steps with a sponsor (p. 28; ¶2 L2-4).

We take a few quiet moments before writing and ask for the strength to be fearless and thorough (p. 28; ¶4 L2-4).

We write about our liabilities such as guilt, shame, remorse, self-pity, resentment, anger, depression, frustration, confusion, loneliness, anxiety, betrayal, hopelessness, failure, fear and denial (p. 28; ¶5 L1-4).

We write about the things that bother us here and now (p. 28; ¶6 L1).

Assets must also be considered, if we are to get an accurate and complete picture of ourselves (p. 28; ¶7 L1-2).

We work Step Four as if there were no Step Five (p. 29; ¶3 L1-2).

We sit down with paper and pen and ask for our God's help in revealing the defects that are causing pain and suffering (p. 30; ¶3 L1-2).

We pray for the courage to be fearless and thorough and that this inventory may help us to put our lives in order (p. 30; ¶3 L2-4).

It is our experience that no matter how searching and thorough, no inventory is of any lasting effect unless it is promptly followed by an equally thorough Fifth Step (p. 30; ¶4 L5-8).

Step Five – Purpose

The Fifth Step is the key to freedom. It allows us to live clean in the present (p. 30; ¶5 L1-2).

This step will expose our motives and our actions (p. 32; ¶2 L4-5).

THE TWELVE STEPS OF NA – PURPOSE AND SUGGESTED DIRECTIONS

Step Five – Suggested Directions

Step Five is not simply a reading of Step Four (p. 31; ¶2 L6-7).

We must carefully choose the person who is to hear our Fifth Step. We must make sure that they know what we are doing and why we are doing it (p. 31; ¶5 L1-3).

We want to be definite, honest and thorough, realizing that this is a life and death matter (p. 31; ¶6 L2 & p. 32; ¶1 L1-2).

We do not procrastinate (p. 32; ¶3 L1).

We must be exact. We want to tell the simple truth, cut and dried, as quickly as possible (p. 32; ¶3 L1-2).

There is always a danger that we will exaggerate our wrongs. It is equally dangerous to minimize or rationalize our part in past situations (p. 32; ¶3 L2-4).

We share our inventory as written, skipping nothing (p. 32; ¶4 L6-7).

We continue to approach this step with honesty and thoroughness until we finish (p. 32; ¶4 L7-8).

Step Six - Purpose

We need a personality change if we are to stay clean (p. 33; ¶4 L5).

Step Six – Suggested Directions

Willingness is what we strive for in Step Six. How sincerely we work this step will be proportionate to our desire for change (p. 33; ¶1 L3-5).

We examine the Fourth Step inventory and get a good look at what these defects are doing to our lives (p. 33; ¶4 L1-2).

We pray or otherwise become willing, ready and able to let God remove these destructive traits (p. 33; ¶4 L3-4).

When we are working Step Six, it is important to remember that we are human and should not place unrealistic expectations on ourselves (p. 34; ¶2 L1-3).

THE TWELVE STEPS OF NA – PURPOSE AND SUGGESTED DIRECTIONS

Step Seven – Purpose

Having decided that we want God to relive us of the useless or destructive aspects of our personalities, we have arrived at the Seventh Step (p. 34; ¶6 L1-3).

The main objective of Step Seven is to get out of ourselves and strive to achieve the will of our Higher Power (p. 36; ¶1 L1-3). (Also see, “Higher Power – God of Your Understanding”)

Step Seven – Suggested Directions

Some will want to get on their knees for this step. Some will be very quiet, and others will put forth a great emotional effort to show intense willingness (p. 35; ¶4 L1-3).

Many of us are willing to work this step without reservations, on pure blind faith, because we are sick of what we have been doing and how we are feeling (p. 35; ¶4 L5-8).

Step Eight – Purpose

Our purpose is to achieve freedom from the guilt that we have carried (regarding Step Eight) (p. 36; ¶5 L1-2).

The main thing this step (Eight) does for us is to help build awareness, little by little, we are gaining new attitudes about ourselves and how we deal with other people (p. 38; ¶3 L7-9).

Step Eight – Suggested Directions

In preparing to make the Eighth Step list, it is helpful to define harm (p. 37; ¶2 L2-3).

We must separate what was done to us from what we did to others (p. 37; ¶3 L4-5).

We make our list, or take it from our Fourth Step, and add additional people as we think of them. We face this list honestly, and openly examine our faults so we can become willing to make amends (p. 37; ¶5 L1-4).

The final difficulty in working the Eighth Step is separating it from the Ninth Step (p. 38; ¶3 L1-2).

THE TWELVE STEPS OF NA – PURPOSE AND SUGGESTED DIRECTIONS

We do this as if there were no Ninth Step. We do not even think about making the amends but just concentrate on exactly what the Eighth Step says: make a list and become willing (p. 38; ¶3 L4-7).

Step Nine – Purpose

Step Nine helps us with our guilt and helps others with their anger (p. 40; ¶2 L2-3).

Step Nine – Suggested Directions

Timing is an essential part of this step. We should make amends when the opportunity presents itself, except when to do so will cause more harm (p. 39; ¶2 L1-3).

We recommend turning our legal problems over to lawyers and our financial or medical problems to professionals (p. 39; ¶4 L1-2).

Step Ten – Purpose

Step Ten frees us from the wreckage of our present (p. 41; ¶1 L1).

The Tenth Step can help us correct our living problems and prevent their recurrence (p. 41; ¶4 L1-2).

This step can be a defense against the old insanity (p. 41; ¶5 L1).

The Tenth Step can be a pressure relief valve (p. 42; ¶2 L1).

This step is a great tool for avoiding grief before we bring it on ourselves (p. 42; ¶3 L3-4).

This step allows us to be ourselves (p. 42; ¶5 L4-5).

Step Ten – Suggested Directions

We examine our actions during the day. Some of us write about our feelings, explaining how we felt and what part we might have played in any problems which occurred. Did we cause someone harm? Do we need to admit that we were wrong (p. 41; ¶4 L2-6)?

If we find difficulties, we make an effort to take care of them (p. 41; ¶4 L6-7).

THE TWELVE STEPS OF NA – PURPOSE AND SUGGESTED DIRECTIONS

We can ask ourselves if we are being drawn into old patterns of anger, resentment or fear. Do we feel trapped? Are we setting ourselves up for trouble? Are we too hungry, angry, lonely or tired? Are we taking ourselves too seriously? Are we judging our insides by the outside appearance of others? Do we suffer from some physical problem (p. 41; ¶5 L1-7)?

We work this step while the day's ups and downs are still fresh in our minds (p. 42; ¶2 L1-2).

We list what we have done and try not to rationalize our actions (p. 42; ¶2 L3).

We examine our actions, reactions, and motives (p. 42; ¶2 L6-7).

We need to avoid rationalizing (p. 42; ¶2 L9).

We promptly admit our faults, not explain them (p. 42; ¶2 L10).

We work this step continuously. This is a preventative action (p. 42; ¶3 L1).

The more we work this step the less we will need the corrective part of this step (p. 42; ¶3 L2-3).

We monitor our feeling, emotions, fantasies and actions (p. 42; ¶3 L4-5).

By constantly looking at ourselves, we are able to avoid repeating the actions that make us feel bad (p. 42; ¶3 L5-6).

We need this step even when we are feeling good and when things are going well (p. 42; ¶4 L1).

The Tenth Step clears away the errors of the present so we may work the Eleventh Step (p. 47; ¶6 L3-4).

THE TWELVE STEPS OF NA – PURPOSE AND SUGGESTED DIRECTIONS

Step Eleven – Purpose

The conscious contact described in this step is the direct result of living the steps (p. 43; ¶3 L6-7).

We use this step (Eleven) to improve and maintain our spiritual condition (p. 43; ¶3 L7-8). (Also see, “Spirituality”)

The purpose of the Eleventh Step is to increase our awareness of that Power and to improve our ability to use it as a source of strength in our new lives (p. 43; ¶4 L4-6). (Also see, “Higher Power – God of Your Understanding”)

Through prayer, we seek conscious contact with our God. In meditation, we achieve this contact, and the Eleventh Step helps us to maintain it (p. 45; ¶1 L11-13). (Also see, “Higher Power – God of Your Understanding”)

Step Eleven – Suggested Directions

If we pray for God to remove any distracting influences, the quality of our prayers usually improves and we can feel the difference (p. 45; ¶1 L6-8).

The usual, never-ending succession of thoughts has to cease for progress to be made. So our preliminary practice is aimed at stilling the mind, and letting the thoughts that arise die a natural death (p. 45; ¶3 L5-8).

For those of us who do not pray, meditation is our only way of working this step (p. 46; ¶2 L3-4).

In an attitude of surrender and humility, we approach this step again and again to receive the gift of knowledge and strength from the God of our understanding (p. 47; ¶6 L1-3).

Step Twelve – Purpose

In the Twelfth Step, we practice the spiritual principles of giving the N.A. message of recovery in order to keep it (p. 49; ¶2 L1-2).

THE TWELVE STEPS OF NA – PURPOSE AND SUGGESTED DIRECTIONS

Step Twelve – Suggested Directions

When we share with someone new, we may ask to be used as a spiritual instrument of our Higher Power (p. 49; ¶3 L1-2).

We often ask for the help of another recovering addict when sharing with a new person (p. 49; ¶3 L3-4).

We help new people learn the principles of Narcotics Anonymous. We try to make them feel welcome and help them learn what the program has to offer (p. 49; ¶4 L1-3).

We share our experience, strength and hope (p. 49; ¶4 L3-4).

Whenever possible, we accompany newcomers to a meeting (p. 49; ¶4 L4-5).

We share from our own personal experience what it has been like for us (p. 49; ¶6 L7-8).

We attend meetings and make ourselves visible and available to serve the Fellowship (p. 50; ¶2 L1-2).

General Directions for working the steps and general purpose of the steps:

Working the steps and maintaining abstinence give us a daily reprieve from our self-imposed life sentences (p. 11; ¶2 L4-5).

We learn the value of spiritual principles such as surrender, humility and service from reading the N.A. literature, going to meetings and working the steps (p. 12; ¶2 L5-7).

By working the steps, we come to accept a Higher Power's will (p. 16; ¶3 L6-7).

We learn to work the steps in the order that they are written and to use them on a daily basis (p. 19; ¶3 L3-5).

THE TWELVE STEPS OF NA – PURPOSE AND SUGGESTED DIRECTIONS

The first ten steps have set the stage for us to improve our conscious contact with the God of our understanding (p. 43; ¶1 L1-2). (Also see, “Higher Power – God of Your Understanding”)

Our experience reveals that working the steps is our best guarantee against relapse (p. 55; ¶3 L6-7).

Our sponsors and friends can advise us on how to work the steps (p. 55; ¶3 L7-8).

We find that working the steps, communicating with our Higher Power, talking to our sponsors, and sharing with newcomers, we are able to grow spiritually (p. 55; ¶4 L3-5).

Working the steps and practicing the principles simplifies our lives and changes our old attitudes (p. 56; ¶1 L2-4).

By working the steps, we learn to depend upon on a Power greater than ourselves...(p. 61; ¶1 L3-4).

Those of us who find the Fellowship and begin to live the steps develop relationships with others (p. 81; ¶5 L1-2).

We get relief through the Twelve Steps, which are essential to the recovery process, because they are a new, spiritual way of life that allows us to participate in our own recovery (p. 88; ¶3 L1-3).

In living the steps, we begin to let go of self-obsession (p. 94; ¶3 L1).

We redefine ourselves by working the steps and using the tools of recovery (p. 94; ¶3 L3-4).

By working the steps, we are rebuilding our fractured personalities (p. 97; ¶3 L3-4).

HIGHER POWER – GOD OF YOUR UNDERSTANDING

The following passages from the Basic Text talk about a Higher Power or a God of your understanding.

Developing Conscious Contact with a Higher Power or God of Your Understanding:

Most of us lacked a working relationship with a Higher Power. We begin to develop this relationship by simply admitting to the possibility of a Power greater than ourselves (p. 23; ¶8 L2 & p. 24; ¶1 L1-2).

Surrendering our will puts us in contact with a Higher Power who the empty place inside that nothing could ever fill (p. 90; ¶3 L1-2).

Many of us have found that setting aside quiet time for ourselves is helpful in making conscious contact with our Higher Power (p. 92; ¶2 L1-3).

How We Use This Power:

In this program, the first thing we do is stop using drug. At this point, we begin to feel the pain of living without drugs or anything to replace them. The pain forces us to seek a Power greater than ourselves that can relieve our obsession to use (p. 23; ¶7 L1-4).

At some point, we realized that we needed the help of some Power greater than our addiction. Our understanding of a Higher Power is up to us. No one is going to decide for us. We can call it the group, the program, or we can call it God. The only suggested guidelines are that this Power be loving, caring and greater than ourselves (p. 24; ¶1 L5-10).

We began to see evidence of some Power that could not be fully explained. Confronted with this evidence, we began to accept the existence of a Power greater than ourselves. We can use this Power long before we understand it (p. 24; ¶2 L2-6).

HIGHER POWER – GOD OF YOUR UNDERSTANDING

Many of us understand God to simply whatever force keeps us clean (p. 25; ¶3 L2-3).

Surrendering to the will of our Higher Power gets easier with daily practice (p. 26; ¶2 L1-2).

Many of us start our day with a simple request for guidance from our Higher Power (p. 26; ¶2 L2-3).

At times during our recovery, the decision to ask for God's help is our greatest source of strength and courage (p. 26; ¶3 L3-4).

Our Higher Power will be with us during our Fifth Step (p. 31; ¶2 L1).

God often works through those who care enough about recovery to help make us aware of our shortcomings (p. 36; ¶3 L4-6).

The main objective of Step Seven is to get out of ourselves and strive to achieve the will of our Higher Power (p. 36; ¶1 L1-3). (Also see, "Purpose or Results of the Steps and Recovery")

The first ten steps have set the stage for us to improve our conscious contact with the God of our understanding (p. 43; ¶1 L1-2). (Also see, "Purpose or Results of the Steps and Recovery")

The purpose of the Eleventh Step is to increase our awareness of that Power and to improve our ability to use it as a source of strength in our new lives (p. 43; ¶4 L4-6). (Also see, "Purpose or Results of the Steps and Recovery")

Through prayer, we seek conscious contact with our God. In meditation, we achieve this contact, and the Eleventh Step helps us to maintain it (p. 45; ¶1 L11-13). (Also see, "Purpose or Results of the Steps and Recovery")

HIGHER POWER – GOD OF YOUR UNDERSTANDING

In quiet moments of meditation, God's will can become evident to us (p. 45; ¶3 L1-2).

We know that whatever the day brings, God has given us everything for our spiritual well-being (p. 47; ¶1 L1-2). (Also see "Spirituality")

Through constant contact with our Higher Power, the answers that we seek come to us (p. 47; ¶2 L1-3).

When we share with someone new, we may ask to be used as a spiritual instrument of our Higher Power (p. 49; ¶3 L1-2). (Also see, Carrying the Message)

We received our recovery from the God of our understanding. We now make ourselves available as His tool to share recovery with those who seek it (p. 49; ¶5 L2-4). (Also see, Carrying the Message)

Asking God as we understand Him for help improves our understanding of the steps (p. 55; ¶3 L10-11).

We learn that we can go to our Higher Power for help in solving problems (p. 55; ¶5 L1-2).

We believe that our Higher Power will take care of us (p. 55; ¶6 L1).

If we honestly try to do God's will, to the best of our ability, we can handle anything that happens (p. 55; ¶6 L1-2 and p. 56; ¶1 L1).

Seeking our Higher Power's will is a spiritual principle found in the steps (p. 56; ¶1 L1-2). (Also see, "Higher Power – God of Your Understanding")

In Narcotics Anonymous, we rely on a loving God as He expresses Himself in our group conscience, rather than personal opinion or ego (p. 61; ¶1 L1-3).

HIGHER POWER – GOD OF YOUR UNDERSTANDING

We must be constantly on guard that our decisions are truly an expression of God's will (p. 61; ¶1 L5-6). (Also see, Obstacles, Pitfalls and Cautionary Statements)

The self-seekers soon find that they are on the outside, causing dissension and eventually disaster for themselves. Many of them change; they learn that we can only be governed by a loving God as expressed in our group conscience (p. 61; ¶4 L2-5).

In recovery, we learn to depend on a Power greater than ourselves (p. 87; ¶4 L12-13).

It is our actions that are important. We leave the results to our Higher Power (p. 88; ¶6 L6-7).

The principle of surrender guides us into a way of life in which we draw our strength from a Power greater than ourselves (p. 90; ¶2 L6-7).

Our daily surrender to our Higher Power provides the help we need (p. 90; ¶2 L8-9).

When we refuse to practice acceptance, we are, in effect, still denying our faith in a Higher Power (p. 90; ¶2 L10-11).

We learned to trust God for help daily (p. 90; ¶3 L2-3).

We learned to take whatever actions are necessary and to leave the results in the hands of our Higher Power (p. 91; ¶1 L1-3).

We strongly suggest that members make an attempt to find a Higher Power of their understanding (p. 91; ¶2 L1-3).

As we develop faith in our lives, we find that our Higher Power supplies us with the strength and guidance that we need (p. 91; ¶2 L7-9).

HIGHER POWER – GOD OF YOUR UNDERSTANDING

Each of us is free to work out our own concept of a Higher Power (p. 91; ¶3 L1-2).

As new members, the talk of God we heard in meetings repelled us. Until we sought our own answers in this area, we were trapped in the ideas gathered from our past. Agnostics and atheists sometimes start by just talking to “whatever’s there (p. 91; ¶3 L3-7).

There is a spirit or an energy that can be felt in the meetings. This is sometimes the newcomer’s first concept of a Higher Power (p. 91; ¶3 L7-9).

Through open-minded effort, we come to rely on a daily relationship with God as we understand him (p. 91; ¶4 L2-3).

Each day most of us ask our Higher Power to help us stay clean, and each night we give thanks for the gift of recovery (p. 91; ¶4 L3-5).

Our Higher Power is accessible to us at all times (p. 92; ¶3 L1).

We receive guidance when we ask for knowledge of God’s will for us (p. 92; ¶3 L1-2).

Gradually, as we become more God-centered than self-centered, our despair turns to hope (p. 92; ¶3 L3-4). (Also see “Results of the Program and Changes in our Lives”)

Change also involves the great source of fear, the unknown. Our Higher Power is the source of courage that we need to face this fear (p. 92; ¶3 L4-6).

With the help of our Higher Power, we never have to use again (p. 92; ¶4 L5-6).

We trust in our Higher Power for the strength to meet our needs (p. 93; ¶4 L8-9).

We ask a Higher Power to remove our fear of facing ourselves and life (p. 94; ¶3 L1-3).

HIGHER POWER – GOD OF YOUR UNDERSTANDING

We constantly let go of what has served its purpose, and let God guide us through the current phase with what works here and now (p. 101; ¶2 L4-6).

As we become more God-reliant and gain more self-respect, we realize that we don't need to feel superior or inferior to anyone (p. 101; ¶3 L1-2).

Our egos, once so large and dominant, now take a back seat because we are in harmony with a loving God (p. 101; ¶3 L3-5).

What we had feared, we can now overcome through our dependence on a loving God (p. 101; ¶4 L4-5).

We feel grateful for ongoing God-consciousness (p. 101; ¶5 L1-2).

Whenever we confront a difficulty that we do not think we can handle, we ask God to do for us what we cannot do for ourselves (p. 101; ¶5 L2-4).

However, by realizing the will of our Higher Power, dreams do come true in recovery (p. 102; ¶2 L2-4).

SPIRITUALITY

The Basic Text states that “we were in the grip of a hopeless dilemma, the solution of which is spiritual in nature. Therefore, this book will deal with spiritual matters” (p. xv and xvi). The following passages from the Basic Text speak to issues of spirituality, including spiritual awakenings, spiritual condition, spiritual complacency, spiritual maintenance and spiritual growth.

Spiritual Awakenings:

Without this step (Eleven), it is unlikely that we could experience a spiritual awakening, practice spiritual principles in our lives or carry a sufficient message to attract others to recovery (p. 47; ¶6 L5-7). (also see Results of the Steps)

The steps lead to an awakening of a spiritual nature. This awakening is evidenced by changes in our lives. These changes make us better able to live by spiritual principles and to carry our message of recovery and hope to the addict who still suffers (p. 48; ¶2 L1-4).

The idea of a spiritual awakening takes many different forms in the different personalities that we find in the Fellowship. However, all spiritual awakenings have some things in common. Common elements include an end to loneliness and a sense of direction in our lives. Many of us believe that a spiritual awakening is meaningless unless accompanied by an increase in peace of mind and a concern for others (p. 48; ¶3 L1-7).

The more eagerly we wade in and work, the richer our spiritual awakening will be (p. 50; ¶2 L6-7).

Some of us have profound spiritual experiences, dramatic and inspirational in nature. For others, the awakening is more subtle (p. 91; ¶2 L3-5).

A spiritual awakening is an ongoing process (p. 101; ¶6 L1).

By loving ourselves, we become able to truly love others. This is a spiritual awakening that comes as a direct result of living this program (p. 101; ¶7 L1-3).

Spiritual Condition, Spiritual Complacency and Spiritual Maintenance:

Our spiritual condition is the basis for a successful recovery that offers unlimited growth (p. 43; ¶1 L6-7).

We use this step (Eleven) to improve and maintain our spiritual condition (p. 43; ¶3 L7-8). (Also see, “Purpose or Results of the Steps and Recovery”)

We know that whatever the day brings, God has given us everything for our spiritual well-being (p. 47; ¶1 L1-2). (Also see “Higher Power – God of your understanding”)

Spiritual maintenance means ongoing recovery (p. 81; ¶4 L7-8).

As our lives become more comfortable, many of us lapse into spiritual complacency, and risking relapse, we find ourselves in the same horror and loss of purpose from which we have been given a daily reprieve. This is hopefully, when our pain motivates us to renew our spiritual maintenance (p. 91; ¶4 L5-7 & p. 92; ¶1 L1-3).

If we maintain our spiritual condition daily, we find it easier to deal with the pain and confusion (p. 92; ¶4 L3-4).

SPIRITUALITY

Spiritual Growth:

We simply realize there is a force for spiritual growth that can help us become more tolerant, patient and useful in helping others (p. 25; ¶5 L4-6).

Step Six helps us move in a spiritual direction (p. 34; ¶2 L4-5).

This (Step Seven) is our road to spiritual growth (p. 35; ¶5 L1). (Also see, "Results of the Program and Changes in our Lives")

This (Step Seven) is our road to spiritual growth (p. 36; ¶4 L4). (Also see, "Results of the Program and Changes in our Lives")

We find that by working the steps, communicating with a Higher Power, talking with our sponsors, and sharing with newcomers, we are able to grow spiritually (p. 55; ¶4 L3-5).

Isolation is dangerous to spiritual growth (p. 81; ¶4 L8-9). (Also see, "Obstacles, Pitfalls, and Cautionary Statements")

Some things we must accept, others we can change. The wisdom to know the difference comes with growth in our spiritual program (p. 92; ¶4 L1-3).

Separation from the atmosphere of recovery and from the spirit of service to others slows our spiritual growth (p. 97; ¶5 L8-9 & p. 98; ¶1 L1). (Also see, "Obstacles, Pitfalls and Cautionary Statements")

By giving unconditional love in the Fellowship, we become more loving, and by sharing spiritual growth we become more spiritual (p. 99; ¶5 L2-4).

Words cannot describe the sense of spiritual awareness that we receive when we have given something, no matter how small, to another person (p. 100; ¶3 L2-5). By caring and sharing, and praying for others, we become part of them. Through empathy, we allow addicts to become part of us. As we do this, we undergo a vital spiritual experience and are changed (p. 101; ¶1 L1-3 and ¶2 L1-2).

We experience a wider view of reality as we grow spiritually (p. 101; ¶6 L1-2).

An opening of our minds to new spiritual and physical experiences is the key to better awareness (p. 101; ¶6 L2-4).

As we grow spiritually we become attuned to our feelings and our purpose of life (p. 101; ¶6 L4-5).

This ability to listen is a gift and grows as we grow spiritually (p. 102; ¶6 L3-4).

Spirituality enables us to live life to its fullest, feeling grateful for who we are and for what we have done in life (p. 103; ¶1 L1-3).

RESULTS OF THE PROGRAM AND CHANGES IN OUR LIVES

The following passages from the Basic Text refer to results of the Program and changes in our lives.

From Working the 12-Steps**Specific Steps:****Step One**

Upon working this step, we affirmed our surrender to the principles of N.A. (p. 22; ¶2 L3-4).

Being clean and working this step, we are released from our chains (p. 22; ¶4 L1-2).

When we admit our powerlessness and inability to manage our own lives, we open the door for a Power greater than ourselves to help us (p. 22; ¶6 L1-3).

Step Four

We have been experts at self-deception and rationalization. By writing our inventory (Step Four), we can overcome these obstacles (p. 27; ¶3 L1-2).

Anyone who has some time in the program and has worked this step will tell you that the Fourth Step was a turning point in their life (p. 27; ¶3 L9-11).

Step Six

Step Six helps us move in a spiritual direction (p. 34; ¶2 L4-5).

Step Seven

This (Step Seven) is our road to spiritual growth (p. 35; ¶5 L1). (Also see, "Spirituality")

This (Step Seven) is our road to spiritual growth (p. 36; ¶4 L4). (Also see, "Spirituality")

Step Eight

The Eighth Step starts the process of forgiveness: We forgive others; possibly we are forgiven; and finally we forgive ourselves and learn to live in the world (p. 36; ¶7 L2-5).

The Eighth Step offers a big change from a life dominated by guilt and remorse (p. 38; ¶5 L1-2).

Our futures are changed, because we don't have to avoid those who we have harmed (Step Eight) (p. 38; ¶5 L2-3).

As a result of this step (Eight), we receive a new freedom that can end isolation (p. 38; ¶5 L3-4).

Step Ten

We often find (Step Ten) that we've been doing better than we've been feeling (p. 42; ¶2 L7-8).

By constantly looking at ourselves (Step Ten), we are able to avoid repeating the actions that make us feel bad (p. 42; ¶3 L5-6).

Step Eleven

Emotional balance is one of the first results of meditation (Step Eleven), and our experience bears this out (p. 45; 4 L1-2).

It is said that for meditation to be of value, the results must show in our daily lives (p. 46; ¶2 L1-2).

We find ourselves praying, because it bring us peace and restores our confidence and trust (p. 46; ¶3 L1-2).

RESULTS OF THE PROGRAM AND CHANGES IN OUR LIVES

When we remove our selfish motives and pray for guidance, we find feelings of peace and serenity (p. 46; ¶3 L3-4).

We begin to experience an awareness and an empathy with other people that was not possible before working this step (Eleven) (p. 46; ¶3 L5-6).

Without this step (Eleven), it is unlikely that we could experience a spiritual awakening, practice spiritual principles in our lives or carry a sufficient message to attract others to recovery (p. 47; ¶6 L5-7). (Also see, "Carrying the Message")

The 12-Steps:

Through abstinence and through working the Twelve Steps of Narcotics Anonymous, our lives have become useful (p. 8; ¶2 L5-7).

We find that our lives steadily improve, if we maintain abstinence from mind-altering, mood-changing chemicals and work the Twelve Steps to sustain our recovery (p. 12; ¶2 L7-10).

The steps lead to an awakening of a spiritual nature. This awakening is evidenced by changes in our lives. These changes make us better able to live by spiritual principles and to carry our message of recovery and hope to the addict who still suffers (p. 48; ¶2 L1-4). (Also see, "Carrying the Message")

Those of us who have worked these steps to the best of our ability received many benefits (p. 48; ¶4 L1-2).

Remarkably, working the Twelve Steps guides us from humiliation and despair to acting as instruments of our Higher Power (p. 49; ¶6 L2-4).

RESULTS OF THE PROGRAM AND CHANGES IN OUR LIVES

We can also use the steps to improve our attitudes (p. 53; ¶2 L2-3).

We get relief through the Twelve Steps, which are essential to the recovery process, because they are a new, spiritual way of life that allows us to participate in our own recovery (p. 88; ¶3 L1-3).

When we take the actions indicated in the steps, the results are a change in our personality (p. 88; ¶6 L4-5).

Results:

In time, many miracles will occur (p. 40; ¶3 L8).

We become willing to let other people be who they are without having to pass judgment on them (p. 46; ¶6 L1-2).

The urgency to take care of things isn't there anymore (p. 46; ¶6 L2-3).

We couldn't comprehend acceptance in the beginning; today we can (p. 46; ¶6 L3-4).

We begin to see more clearly what is real (p. 47; ¶2 L1).

We gain the ability to do what we once could not (p. 47; ¶2 L3).

We feel that our lives have become worthwhile (p. 50; ¶6 L1)

When the drugs go and the addict works the program, wonderful things happen (p. 88; ¶6 L1-2).

RESULTS OF THE PROGRAM AND CHANGES IN OUR LIVES

Today, secure in the love of the Fellowship, we can finally look another human being in the eye and be grateful for who we are (p. 89; ¶2 L1-2). (Also see "The Fellowship")

When we practice acceptance, our lives are simplified (p. 94; ¶1 L1-2).

As our defects are removed, we are free to become all that we can (p. 94; ¶2 L1-2). (Also see, "Self-Will, Self-Centeredness and Defects of Character")

We begin to feel worthwhile by being members of N.A. (p. 96; ¶2 L3-4).

As we work the program to the best of our ability, the obsession with self is removed (p. 100; ¶5 L1-2).

New frontiers are open to use as we learn how to love (p. 100; ¶5 L9).

In time, through recovery, our dreams come true (p. 102; ¶2 L1).

One of the continuing miracles of recovery is becoming a productive, responsible member of society (p. 102; ¶3 L1-2).

We find that when we lose self-obsession, we are able to understand what it means to be happy, joyous, and free (p. 103; ¶1 L5-6).

Changes:

Our negative sense of self has been replaced by a positive concern for others (p. 16; ¶2 L2-4).

We simply realize there is a force for spiritual growth that can help us become more tolerant, patient and useful in helping others (p. 25; ¶5 L4-6).

RESULTS OF THE PROGRAM AND CHANGES IN OUR LIVES

Our fears are lessened, and faith begins to grow as we learn the true meaning of surrender (p. 26; ¶5 L3-5).

Eventually faith, humility and acceptance replace pride and rebellion. We come to know ourselves. We find ourselves growing into mature consciousness. We begin to feel better, as willingness grows into hope. Perhaps for the first time, we see a vision of our new life (p. 34; ¶4 L1-5).

One of the most profound changes in our lives is in the realm of personal relationships (p. 55; ¶3 L1-2).

In Narcotics Anonymous, our attitudes, thoughts and reactions change (p. 86; ¶2 L2-3).

We are no longer compelled to act against our true nature and to do things that we don't really want to do (p. 86; ¶4 L10-11).

We come to know happiness, joy and freedom (p. 88; ¶5 L5).

Gradually, as we become more God-centered than self-centered, our despair turns to hope (p. 92; ¶3 L3-4). (Also see "Higher Power – God of Your Understanding")

Our viewpoint changes from that of a loner to that of a member (p. 93; ¶4 L6-7).

For the first time in our lives, we may be asked to serve in positions of responsibility in community organizations outside of N.A. (p. 100; ¶2 L2-4).

Our opinions are sought and valued by non-addicts in areas other than addiction and recovery (p. 100; ¶2 L4-5).

RESULTS OF THE PROGRAM AND CHANGES IN OUR LIVES

Our individual interests can broaden to include social or even political issues (p. 100; ¶2 L8-9).

Hobbies and recreation give us new pleasure (p. 100; ¶2 L9-10).

It gives us good feelings to know that aside from our value to others as recovering addicts, we are also of value as human beings (p. 100; ¶2 L10-12).

By caring and sharing, and praying for others, we become part of them. Through empathy, we allow addicts to become part of us. As we do this, we undergo a vital spiritual experience and are changed (p. 101; ¶1 L1-3 and ¶2 L1-2). (Also see "Spirituality")

Hopeless living problems have become joyously changed (p. 102; ¶5 L6-7).

CARRYING THE MESSAGE

The following passages from the Basic Text relate to how we as individuals and as a Fellowship carry the message of Narcotics Anonymous to the newcomer.

Everything that occurs in the course of N.A. service must be motivated by the desire to more successfully carry the message of recovery to the addict who still suffers (p. xvi; ¶4 L1-3).

Our purpose is to remain clean, just for today, and to carry the message of recovery (p. xvi; ¶5 L2-3).

Our primary purpose is to stay clean and to carry the message to the addict who still suffers (p. 10; ¶3 L4-5).

We are here to share freely with any addict who wants to recovery (p. 10; ¶4 L4-5).

Without this step (Eleven), it is unlikely that we could experience a spiritual awakening, practice spiritual principles in our lives or carry a sufficient message to attract others to recovery (p. 47; ¶6 L5-7). (Also see, "Results of the Program and Changes in Our Lives")

By helping others to stay clean, we enjoy the benefit of the spiritual wealth that we have found (p. 47; ¶6 L9-11).

The steps lead to an awakening of a spiritual nature. This awakening is evidenced by changes in our lives. These changes make us better able to live by spiritual principles and to carry our message of recovery and hope to the addict who still suffers. The message, however, is meaningless unless we LIVE it. As we live it, our lives and actions give it more meaning than our words and literature ever could (p. 48; ¶2 L1-7). (Also see, "Results of the Program and Changes in our Lives")

CARRYING THE MESSAGE

By this time, most of us realize that the only way that we can keep what was given to us is by sharing this new gift of life with the still suffering addict. This is our best insurance against relapse to the torturous existence of using. We call it carrying the message and we do it in a number of ways (p. 48; ¶6 L1-3 and p. 49; ¶1 L1).

Even a member with one day in the N.A. Fellowship can carry the message that the program works (p. 49; ¶2 L2-4).

When we share with someone new, we may ask to be used a spiritual instrument of our Higher Power (p. 49; ¶3 L1-2). (Also see, Higher Power – God of Your Understanding)

We often ask for the help of another recovering addict when sharing with a new person (p. 49; ¶3 L3-4).

It is a privilege to respond to a cry for help (p. 49; ¶3 L4-5).

We, who have been in the pits of despair, feel fortunate to help others find recovery (p. 49; ¶3 L5-6).

We help new people learn the principles of Narcotics Anonymous. We try to make them feel welcome and help them learn what the program has to offer (p. 49; ¶4 L1-3).

We share our experience, strength and hope. Whenever possible, we accompany newcomers to a meeting (p. 49; ¶4 L3-5).

We received our recovery from the God of our understanding. We now make ourselves available as His tool to share recovery with those who seek it (p. 49; ¶5 L2-4). (Also see, Higher Power – God of Your Understanding)

Most of us learn that we can only carry our message to someone who is asking for help (p. 49; ¶5 L4-5).

Sometimes, the only message necessary to make the suffering addict reach out is the power of example (p. 49; ¶5 L6-7).

An addict may be suffering but unwilling to ask for help. We can make ourselves available to these people, so when they ask, someone will be there (p. 49; ¶5 L7-10).

Learning to help others is a benefit of the Narcotics Anonymous Program (p. 49; ¶6 L1-2).

We share from our own personal experience what it has been like for us. The temptation to give advice is great, but when we do so we lose the respect of newcomers. This clouds our message. A simple, honest message of recovery from addiction rings true (p. 49; ¶6 L7-9 & p. 50; ¶1 L1-2).

Service work is carrying the message to the addict who still suffers (p. 50; ¶2 L5-6).

The first way that we carry the message speaks for itself. People see us on the street and remember us as devious, frightened loners. They notice the fear leaving our faces. They see us gradually come alive (p. 50; ¶3 L1-4).

It is the joy of watching a person who was struggling to make it suddenly, in the middle of helping another addict to stay clean, become able to find the words needed to carry the message of recovery (p. 50; ¶5 L4-7).

We like being clean and enjoy carrying the message of recovery to the addict who still suffers (p. 50; ¶6 L5-7).

CARRYING THE MESSAGE

We cannot deny other addicts their pain, but we can carry the message of hope that was given to us by fellow addicts in recovery (p. 51; ¶2 L4-6).

We share the principles of recovery, as they have worked in our lives (p. 51; ¶2 L6-7).

Yes, we are a vision of hope. We are examples of the program working. The joy that we have in living clean is an attraction to the addict who still suffers (p. 51; ¶3 L1-3).

We learn that service to others will get us out of ourselves. Our work can begin with simple actions: emptying ashtrays, making coffee, cleaning up, setting up for a meeting, opening the door, chairing a meeting and passing out literature. Doing these things helps us feel a part of the Fellowship (p. 54; ¶4 L7-8 & p. 55; ¶1 L1-4).

For anyone who wants our way of life, we share experience, strength, and hope instead of preaching and judging (p. 56; ¶2 L4-5).

We strengthen our own recovery when we share it with others who ask for help (p. 56; ¶2 L7-9).

We recognize spiritual growth when we are able to reach out and help others. We help others when we participate in service work and try to carry the message of recovery to the addict who still suffers. We learn that we keep what we have only by giving it away. Also, our experience shows that many personal problems are resolved when we get out of ourselves and offer to help those in need (p. 56; ¶3 L1-7).

Our purpose is to carry the message to the addict who still suffers (p. 60; ¶1 L3-4).

With faith in a Power greater than ourselves, hard work, and unity we will survive and continue to carry the message to the addict who still suffers (p. 60; ¶3 L3-5).

In our stories and in our experience of trying to carry the message of recovery to the addict who still suffers, one painful fact of life has emerged again and again. An addict who does not want to stop using will not stop using (p. 62; ¶1 L2-6).

The fact that we, each and every group, focus on carrying the message provides consistency; addicts can count on us (p. 64; ¶4 L11-12 & p. 65; ¶1 L1).

The Twelfth Step of our personal program also says that we carry the message to the addict who still suffers. Working with others is a powerful tool (p. 65; ¶2 L1-3).

The group is the most powerful vehicle we have for carrying the message (p. 65; ¶1 L7-8).

When all is said and done, our primary purpose can only be to carry the message to the addict who still suffers because that is all we have to give (p. 65; ¶4 L4-6).

Hospitals, drug recovery houses, probation and parole offices are some of the facilities we deal with in carrying the N.A. message. While these organizations are sincere and we hold N.A. meetings in their establishments, we cannot endorse, finance or allow them to use the N.A. name to further their growth. However, we are willing to carry the N.A. principles into these institutions, to the addicts who still suffer so that they can make the choice (p. 66; ¶3 L4-10).

Our meetings are a gathering of members for the purpose of staying clean and carrying the message of recovery (p. 70; ¶3 L4-6). (Also see, "Meetings")

The best way to express gratitude is by carrying the message of our experience, strength and hope to the still-suffering addict. We are ready to work with any suffering addict (p. 83; ¶1 L2-5).

CARRYING THE MESSAGE

...so when we work with others we try not to do or say anything that will give them (newcomers) an excuse to continue using (p. 87; ¶2 L1-3).

Serving the needs of our members and making our message available gives us a feeling of joy (p. 95; ¶2 L8-9).

By sharing the experience of our recovery with newcomers, we help ourselves stay clean (p. 95; ¶3 L1-2).

We share comfort and encouragement with others (p. 95; ¶3 L2-3).

If someone with a drug problem comes to us seeking recovery, and is willing, we gladly share with them how we stay clean (p. 96; ¶1 L3-5).

We develop self-esteem as we help others find a new way of life (p. 96; ¶2 L1-2).

By carrying this message to another addict, we are reminded of our own beginnings (p. 99; ¶6 L1-2).

We have the opportunity to live the knowledge acquired by staying clean, when we work with newcomers (p. 100; ¶1 L2-3).

Helping a suffering addict is one of the greatest experiences life has to offer (p. 100; ¶5 L4-5).

We have had similar experiences and understand fellow addicts as no one else can. We offer hope, for we know that a better way of life is now real for us, and we give love because it was given so freely to us (p. 100; ¶5 L5-8).

OBSTACLES, PITFALLS AND CAUTIONARY STATEMENTS

The following passages from the Basic Text describe obstacles, pitfalls and cautionary statements about getting clean and staying clean.

The following passages from the Basic Text offer cautionary statements or identify potential obstacles or pitfalls regarding the Steps.

In this new way of life, a binge of emotional sorrow can be dangerous. This is not the purpose of the Fourth Step. We are trying to free ourselves of living in old, useless patterns (p. 27; ¶5 L3 & p. 28; ¶1 L1-3). (Also see, "Purpose or Results of the Steps and Recovery")

We may think we have done enough by writing about our past. We cannot afford this mistake (regarding Step Five) (p. 32; ¶2 L2-4).

There is always a danger that we will exaggerate our wrongs. It is equally dangerous to minimize or rationalize our part in past situations (regarding Step Five) (p. 32; ¶3 L2-4).

Rebellion is a character defect that spoils us here. We need not lose faith when we become rebellious. Rebellion can produce indifference or intolerance which can be overcome by persistent effort (regarding Step Six) (p. 34; ¶3 L1-4).

One danger is being too hard on ourselves (regarding Step Seven) (p. 36; ¶2 L2-3).

Pride, fear and procrastination often seem an impossible barrier; they stand in the way of progress and growth (regarding Step Nine) (p. 39; ¶1 L2-4).

Contacting someone who is still hurting from the burn of our misdeeds can be dangerous (regarding Step Nine) (p. 39; ¶5 L7-8 p. 40; ¶1 L1).

OBSTACLES, PITFALLS AND CAUTIONARY STATEMENTS

If we do not stay aware of our defects, they can drive us into a corner that we can't get out of clean (regarding Step Ten) (p. 41; ¶1 L1-3). (Also see "Self-Will, Self-Centeredness and Defects of Character")

If we find difficulties, we make an effort to take care of them. When these things are left undone, they have a way of festering (regarding Step Ten) (p. 41; ¶4 L6-7).

We work this step (Step Ten) while the day's ups and downs are still fresh in our minds. We list what we have done and try not to rationalize our actions (p. 42; ¶2 L1-3).

The good times can also be a trap; the danger is that we may forget that our first priority is to stay clean (regarding Step Ten) (p. 42; ¶4 L5-6).

It is easy to float back out the door on a cloud of religious zeal and forget that we are addicts with an incurable disease (regarding Step Eleven) (p. 45; ¶4 L4 & p. 46; ¶1 L1).

When we forget where our real strength lies, we quickly become subject to the same patterns of thinking and action that got us to the program in the first place (regarding Step Eleven) (p. 46; ¶5 L5-8).

Sometimes we prayed for our wants and got trapped once we got them. We could pray and get something, then have to pray for its removal, because we couldn't handle it (regarding Step Eleven) (p. 47; ¶3 L2-4).

OBSTACLES, PITFALLS AND CAUTIONARY STATEMENTS

The Basic Text also makes cautionary statements and identifies potential obstacles and pitfalls regarding the Traditions:

By following these guidelines in our dealings with others, and society at large, we avoid many problems. That is not to say that our Traditions eliminate all problems. We still have to face difficulties as they arise: communication problems, differences of opinion, internal controversies and troubles with individuals and groups outside the Fellowship. However, when we apply these principles, we avoid some of the pitfalls (p. 58; ¶2 L1-7).

To maintain unity within Narcotics Anonymous, it is imperative that the group remain stable, or the entire Fellowship perishes and the individual dies (p. 59; ¶1 L5-7).

We learned that those who did not continue to be an active part of the Fellowship faced a rough road (regarding Tradition One) (p. 59; ¶2 L4-5). (Also see “The Fellowship”)

In Narcotics Anonymous, we are concerned with protecting ourselves from ourselves (regarding Tradition Two) (p. 60; ¶4 L1-2).

We must be constantly on guard that our decisions are truly an expression of God’s will (regarding Tradition Two) (p. 61; ¶1 L5-6). (Also see, Higher Power – God of Your Understanding)

Our experience shows that if a group becomes an extension of the personality of a leader or member, it loses its effectiveness (regarding Tradition Two) (p. 61; ¶2 L6-8).

OBSTACLES, PITFALLS AND CAUTIONARY STATEMENTS

An atmosphere of recovery in our groups is one of our most valued assets, and we must guard it carefully, lest we lose it to politics and personalities (regarding Tradition Two) (p. 61; ¶2 L8-10).

Egos, unfounded pride, and self-will destroy a group if given authority (regarding Tradition Two) (p. 61; ¶3 L2-3). (Also see, Self-Will, Self-Centeredness and Defects of Character)

The first thing a group ought never do is endorse. To endorse is to sanction, approve or recommend (p. 66; ¶2 L1-3).

The next thing we ought never do is finance. This is more obvious. To finance means to supply funds or to help support financially (regarding Tradition Six) (p. 66; ¶4 L1-3).

The third thing warned against in this tradition (Sixth) is lending the N.A. name to fulfill the purposes of other programs (p. 66; ¶5 L1-2).

The Sixth Tradition goes on to warn us what may happen: "lest problems of money, property or prestige divert us from our primary purpose." These problems often become obsessions and shut us off from our spiritual aim. For the individual, this type of abuse can be devastating; for the group, it can be disastrous (p. 67; ¶2 L1-5).

When we, as a group, waver from our primary purpose, addicts who might have found recovery die (p. 67; ¶2 L6-7).

Our program works by one addict helping another. If we employed professionals in N.A. groups, we would destroy our unity (regarding Tradition Eight) (p. 66; ¶5 L1-2).

OBSTACLES, PITFALLS AND CAUTIONARY STATEMENTS

N.A., as a Fellowship, does not participate in politics; to do so would invite controversy. It would jeopardize our Fellowship (regarding Tradition Ten) (p. 71; ¶3 L4-6). (Also see, "The Fellowship")

A specific pitfall for recovering addicts is complacency. Some passages from the Basic Text provide more details regarding this:

Once we find the N.A. way, boredom and complacency have no place in our new life (p. 50; ¶4 L1-2).

Complacency is the enemy of members with substantial clean time (p. 80; ¶5 L2-3).

We need to avoid old thinking patterns, both the old ideas and the tendency toward complacency (p. 97; ¶5 L3-4).

We cannot afford to become complacent, because our disease is with us twenty-four hours a day (p. 97; ¶5 L4-6).

Complacency keeps us from good will, love and compassion (p. 98; ¶1 L1-2).

The Basic Text also offers a number of general statements regarding potential pitfalls, obstacles and things to be cautious with:

We learned, painfully, that internal strife cripples our Fellowship; it prevents us from providing the services necessary for growth (p. xvi; ¶4 L8-10).

Old friends, places and ideas are often a threat to our recovery (p. 15; ¶3 L3-4).

Petty frustrations, minor setbacks and loneliness often make us feel that we are not getting any better (p. 16; ¶1 L1-2).

OBSTACLES, PITFALLS AND CAUTIONARY STATEMENTS

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 (p. 18; ¶2 L1-3).

We learn to be careful of praying for specific things (p. 45; ¶1 L1-2).

When we first begin to enjoy relief from our addiction, we run the risk of assuming control of our lives again. We forget the agony and pain we have known (p. 48; ¶5 L1-3).

Our disease controlled our lives when we were using. It is ready and waiting to take over again (p. 48; ¶5 L4-5).

The temptation to give advice is great, but when we do so we lose the respect of newcomers (p. 49; ¶6 L8-9).

Our best thinking got us into trouble (p. 53; ¶2 L3).

Guilt and worry can keep us from living in the here and now (p. 53; ¶3 L3-4).

Denial of our disease and other reservations keep us sick (p. 53; ¶3 L4-5).

Dishonesty, close-mindedness, and unwillingness are three of our greatest enemies (p. 53; ¶3 L11-13).

We have learned that old ideas and old ways won't help us to stay clean or to live a better life (p. 53; ¶4 L1-2).

To improve ourselves takes effort, and since there is no way in the world to graft a new idea on a closed mind, an opening must be made somehow. Since we can do this only for ourselves, we need to recognize two of our seemingly inherent enemies, apathy and procrastination (p. 75; ¶2 L2-7).

OBSTACLES, PITFALLS AND CAUTIONARY STATEMENTS

Relapse is a sign that we have a reservation in our program. We begin to slight our program and leave loopholes in our daily lives. Unaware of the pitfalls ahead, we stumble blindly in the belief that we can make it on our own. Sooner or later we fall into the illusions that drugs make life easier (p. 76; ¶4 L2-7).

When we believe that drugs will solve our problems and forget what they can do to us, we are in real trouble (p. 76; ¶4 L8-10).

Unless the illusions that we can continue to use or stop using on our own are shattered, we most certainly sign our own death warrant (p. 76; ¶4 L10-12).

Our ego tells us that we can do it on our own. Things are getting better, and we think we really don't need this program (p. 78; ¶2 L3-5).

Cockiness is a red light indicator (p. 78; ¶2 L5-6).

When we forget the effort and the work that it took us to get a period of freedom in our lives, a lack of gratitude sinks in, and self-destruction begins again (p. 78; ¶3 L1-3).

Keeping our illusion of reality, rather than using the tools of the program, will return us to isolation. Loneliness will kill us inside and the drugs that almost always come next may do the job completely (p. 78; ¶3 L5-8).

One of the biggest stumbling blocks to recovery seems to be placing unrealistic expectations on ourselves or others (p. 78; ¶5 L1-2).

Isolation is dangerous to spiritual growth (p. 81; ¶4 L8-9). (Also see, "Spirituality")

We must smash the illusion that we can do it alone (p. 82; ¶2 L8-9).

OBSTACLES, PITFALLS AND CAUTIONARY STATEMENTS

We try to avoid the self-deception of arrogance and self-righteousness (p. 91; ¶2 L6-7).

If, after a period of time, we find ourselves in trouble with our recovery, we have probably stopped doing one or more of the things that helped us in the earlier stages of our recovery (p. 92; ¶5 L2-5).

Honesty, open-mindedness, and willingness work hand in hand. The lack of one of these principles in our personal program can lead to relapse, and will certainly make recovery difficult and painful when it could be simple (p. 93; ¶4 L1-4). (Also see "Relapse")

If, while practicing these principles, we allow ourselves to feel superior or inferior, we isolate ourselves (p. 97; ¶5 L6-7).

We are headed for trouble if we feel apart from other addicts (p. 97; ¶5 L7-8).

Separation from the atmosphere of recovery and from the spirit of service to others slows our spiritual growth (p. 97; ¶5 L8-9 & p. 98; ¶1 L1). (Also see, "Spirituality")

If we are unwilling to listen to others, we will deny the need for improvement (p. 98; ¶2 L1-2).

We need to tread carefully into areas that expose us to ego-inflating experience, prestige and manipulation that may be difficult for us (p. 102; ¶3 L2-4).

RELAPSE

The Basic Text contains information about what can lead addicts to relapse, what can happen when a relapse occurs and what can help prevent a relapse. The following passages are references to relapse contained in the Basic Text.

Thinking of alcohol as different from other drugs has caused a great many addicts to relapse (p. 18; ¶5 L1-2).

This step (nine) should not be avoided. If we do, we are reserving a place in our program for relapse (p. 39; ¶1 L1-2).

By this time, most of us realize that the only way that we can keep what was given to us is by sharing this new gift of life with the still-suffering addict. This is our best insurance against relapse to the torturous existence of using (p. 48; ¶6 L1-3 & p. 49; ¶1 L1).

Our experience reveals that working the steps is our best guarantee against relapse (p. 55; ¶3 L6-7).

Many people think that recovery is simply a matter of not using drugs. They consider a relapse a sign of complete failure, and long periods of abstinence a sign of complete success (p. 74; ¶1 L1-3)

After a member has had some involvement in our Fellowship, a relapse may be the jarring experience that brings about a more rigorous application of the program (p. 74; ¶1 L6-9).

There may be times when a relapse lays the groundwork for complete freedom (p. 74; ¶2 L3-4).

RELAPSE

Our resistance to change seems built in, and only a nuclear blast of some kind will bring about any alteration or initiate another course of action. A relapse, if we survive it, may provide the charge for the demolition process (p. 75; ¶2 L8-12).

A relapse and sometimes subsequent death of someone close to us can do the job of awakening us to the necessity for vigorous personal action (p. 75; ¶2 L12-15).

We have seen addicts come to our Fellowship, try our program and stay clean for a period of time. Over time some addicts lost contact with other recovering addicts and eventually returned to active addiction (p. 75; ¶3 L2-5).

Relapse is a reality. It can and does happen (p. 75; ¶4 L1).

Experience shows that those who do not work our program of recovery on a daily basis may relapse (p. 75; ¶4 L1 & p. 76; ¶1 L1-2).

We have never seen a person who lives the Narcotics Anonymous Program relapse (p. 76; ¶1 L6-7).

In our daily lives, we are subject to emotional and spiritual lapses, causing us to become defenseless against the physical relapse of drug use (p. 76; ¶3 L1-3).

We are never forced into relapse. We are given a choice (p. 76; ¶4 L1).

Relapse is never an accident (p. 76; ¶4 L1-2).

Relapse is a sign that we have a reservation in our program (p. 76; ¶4 L2-3).

If we begin to avoid our new responsibilities by missing meetings, neglecting Twelfth Step work, or not getting involved, our program stops. These are the kinds of things that lead to relapse (p. 76; ¶4 L14-17).

When a resentment or any other emotional upheaval occurs, failure to practice the steps can result in a relapse (p. 77; ¶2 L1-2).

When we forget the effort and the work that it took us to get a period of freedom in our lives, a lack of gratitude sinks in, and self-destruction begins again. Unless action is taken immediately, we run the risk of a relapse that threatens our very existence (p. 78; ¶3 L1-4).

Relapse can be the destructive force that kills us or leads us to the realization of who and what we really are (p. 78; ¶4 L1-2).

In our disease, we are dealing with a destructive, violent power greater than ourselves that can lead to relapse (p. 80; ¶4 L1-2).

If we have relapsed, it is important to keep in mind that we must get back to meetings as soon as possible (p. 80; ¶4 L2-4).

We must use what we learn or we will lose it in a relapse (p. 81; ¶3 L6-7).

We know that the steps help prevent relapse (p. 82; ¶1 L10-11).

It is not shameful to relapse – the shame is in not coming back (p. 82; ¶2 L7-8).

Another type of relapse happens when being clean is not the top priority (p. 82; ¶3 L1-2).

If we relapse, we may feel guilt and embarrassment. Our relapse is embarrassing, but we cannot save our face and our ass at the same time (p. 82; ¶4 L1-3).

RELAPSE

As our lives become more comfortable, many of us lapse into spiritual complacency, and risking relapse, we find ourselves in the same horror and loss of purpose from which we have been given only a daily reprieve (p. 91; ¶4 L5-8 & p. 92; ¶1 L1).

Honesty, open-mindedness, and willingness work hand in hand. The lack of one of these principles in our personal program can lead to relapse, and will certainly make recovery difficult and painful when it could be simple (p. 93; ¶4 L1-4). (Also see "Obstacles, Pitfalls and Cautionary Statements")

Honest sharing can dispel our fears of relapse (p. 99; ¶1 L2-3).

SELF-WILL, SELF-CENTEREDNESS AND DEFECTS OF CHARACTER

The following passages from the Basic Text speak to issues of self-will, self-centeredness and defects of character.

We sit down with paper and pen and ask for our God's help in revealing the defects that are causing us pain and suffering (p. 30; ¶3 L1-2).

We are told that if we keep these defects inside us they will lead us back to using (p. 30; ¶5 L4-5). (Also see "Obstacles, Pitfalls and Cautionary Statements")

These defects grow in the dark, and die in the light of exposure (p. 31; ¶3 L5-6).

Letting go of character defects should be done decisively (p. 33; ¶3 L1).

Before taking Steps Four and Five, we could indulge in fear, anger, dishonesty or self-pity. Now indulgence in these character defects clouds our ability to think logically (p. 33; ¶3 L5-8).

Our defects drain us of all our time and energy (p. 33; ¶3 L9-10).

We examine the Fourth Step inventory and get a good look at what these defects are doing to our lives. We begin to long for freedom from these defects (p. 33; ¶4 L1-3).

We should approach old defects with an open mind (p. 33; ¶5 L1).

When we see how our defects exist in our lives and accept them, we can let go of them and get on with our new life (p. 33; ¶5 L6 & p. 34; ¶1 L1-2).

Character defects or shortcomings are those things that cause pain and misery all of our lives (p. 34; ¶5 L1-2).

SELF-WILL, SELF-CENTEREDNESS AND DEFECTS OF CHARACTER

If we do not stay aware of our defects, they can drive us into a corner that we can't get out of clean (regarding Step Ten) (p. 41; ¶1 L1-3). (Also see "Obstacles, Pitfalls and Cautionary Statements")

By the time we get to the Eleventh Step, character defects that caused problems in the past have been addressed by working the preceding ten steps (p. 44; ¶1 L1-3).

We pray that God will show us His will, and that He will help us carry that out. In some cases, he makes His will so obvious that we have little difficulty seeing it. In others, our egos are so self-centered that we won't accept God's will for us without another struggle and surrender (p. 45; ¶1 L2-6).

We could be suffering from an overly sensitive ego (p. 53; ¶3 L9-10).

By nature, we are strong-willed, self-centered people, who are thrust together in N.A. We are mismanagers and not one of us is capable of consistently making good decisions (p. 60; ¶4 L3-5).

Egos, unfounded pride, and self-will destroy a group if given authority (p. 61; ¶3 L2-3). (Also see, "Obstacles, Pitfalls and Cautionary Statements")

Anonymity is one of the basic elements of our recovery and it pervades our Traditions and our Fellowship. It protects us from our own defects of character and renders personalities and their differences powerless (p. 73; ¶3 L8-11).

Self-will still leads us to make decisions based on manipulation, ego, lust or false pride (p. 77; ¶3 L7-8).

Our egos tell us that we can do it on our own, but loneliness and paranoia quickly return (p. 77; ¶3 L9-10).

SELF-WILL, SELF-CENTEREDNESS AND DEFECTS OF CHARACTER

Self-pity is one of the most destructive of defects; it will drain us of all positive energy (p. 77; ¶5 L3-4).

Our own self-will leads to many problems in our recovery (p. 90; ¶2 L2-3).

We want and demand that things always go our way (p. 90; ¶2 L3-4).

As our defects are removed, we are free to become all that we can be (p. 94; ¶2 L1-2). (Also see, "Results of the Program and Changes in our Lives").

Ego used to control us in all sorts of subtle ways. Anger is our reaction to our present reality. Resentments are reliving past experiences again and again, and fear is our response to the future. We need to become willing to let God remove these defects that burden our spiritual growth (p. 94; ¶5 L1-5).

Getting away from our self-centeredness gives us a better perspective on life (p. 95; ¶3 L4-5).

Our egos, once so large and dominant, now take a back seat because we are in harmony with a loving God (p. 101; ¶3 L3-5).

We find that we lead richer, happier and much fuller lives when we lose self-will (p. 101; ¶3 L5-6).

THE TWELVE TRADITIONS OF NARCOTICS ANONYMOUS – PURPOSE

The following passages from the Basic Text relate to the purpose of the Twelve Traditions. As with the Twelve Steps, the purpose is sometimes clearly stated and other times is implied.

Purpose of the Traditions**Tradition One**

Our survival is directly related to the survival of the group and the Fellowship (p. 59; ¶1 L3-4).

Tradition Two

In Narcotics Anonymous, we are concerned with protecting ourselves from ourselves. Our Second Tradition is an example of this (p. 60; ¶4 L1-3).

The Second Tradition concerns the nature of leadership in N.A. (p. 61; ¶2 L1).

Tradition Three

This tradition is to ensure that any addict, regardless of drugs used, race, religious beliefs, sex, sexual preference, or financial condition is free to practice the N.A. way of life (p. 62; ¶2 L2-4).

This tradition guarantees our freedom to recover (p. 62; ¶2 L9-10).

Tradition Four

The autonomy of our groups is necessary for our survival (p. 63; ¶2 L1).

Autonomy gives our groups the freedom to act on their own to establish an atmosphere of recovery, serve its members and fulfill their primary purpose (p. 64; ¶2 L1-3).

Tradition Five

The purpose of this tradition is to ensure that this atmosphere of recovery is maintained (p. 64; ¶4 L9-10).

Tradition Six

Our Sixth Tradition tells us some of the things that we must do to preserve and protect our primary purpose (p. 66; ¶1 L1-2).

THE TWELVE TRADITIONS OF NARCOTICS ANONYMOUS – PURPOSE

This tradition is the basis for our policy of non-affiliation and is extremely important to the continuation and growth of Narcotics Anonymous (p. 66; ¶1 L2-5).

Tradition Seven

Being self-supporting is an important part of our new way of life (p. 67; ¶3 L1-2).

We accept no funding, endowments, loans, and/or gifts. Everything has its price, regardless of intent. Whether the price is money, promises, concessions, special recognition, endorsements, or favors, it's too high for us (p. 68; ¶4 L3-6).

Tradition Eight

The Eighth Tradition is vital to the stability of N.A. as a whole (p. 69; ¶1 L1).

Tradition Nine

This tradition defines the way that our Fellowship functions (p. 70; ¶3 L1).

In this tradition, “organized” means having management and control. On this basis, the meaning of Tradition Nine is clear. Without this tradition, our Fellowship would be in opposition to spiritual principles (p. 70; ¶3 L9-12).

Tradition Ten

Our Tenth Tradition specifically helps protect our reputation (p. 71; ¶3 L1-2).

Tradition Eleven

This tradition deals with our relationships to those outside the Fellowship. It tells us how to conduct our efforts at the public level (p. 72; ¶1 L1-3).

Tradition Twelve

In keeping with Tradition Twelve, the “I” becomes “we” (p. 72; ¶4 L2).

NOTES
