



Grey Book  
**Traditions**  
**Work Book**



3<sup>rd</sup> Draft  
Not for sale





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Grey Book Spiritual Autonomy  
Literature Committee (G.B.S.A.-L.C.)

Review Copy

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Gainesville Georgia 2015

November 20<sup>th</sup> , 21<sup>st</sup> and 22<sup>nd</sup> Lit Conference

Hosted by

The Down Under Group (Gainesville, Georgia)

The Grey Book Group (Jacksonville, Fl)

Longwood Florida 2016

March 18<sup>th</sup>, 19<sup>th</sup>, and 20<sup>th</sup> Lit Conference

August 6<sup>th</sup> and 7<sup>th</sup> Lit Conference

Hosted by

A Message of Hope Group (Longwood, Fl)

Historical Perspectives Group (Allentown, Pa)

McComb Mississippi 2016

May 6<sup>th</sup>, 7<sup>th</sup>, and 8<sup>th</sup> Lit Conference

Hosted by

The Grey Book Group (Jacksonville, Fl)

Spiritual Nomads (Monroe, La)

Trouble No More (McComb, Ms)

Merritt Island Florida 2016

July 18<sup>th</sup>-19<sup>th</sup> Lit Conference

Hosted by

Courage to Change (Merritt Island, Fl)

Jacksonville Florida 2017

January 20<sup>th</sup>-22<sup>nd</sup> by Lit conference

Hosted by

The Grey Book Group (Jacksonville Fl)

Dear Fellow Addicts:

We have collected material from individuals and groups from all 50 United States and 7 countries, sharing our experience of recovery. We have compiled the information in the form of a review copy of the Grey Form Tradition work Guide, which is derived from The Grey Book, and has reached the first draft. This work is the product of the seventeen G.B.S.A.-L.C. workshops which were held between Feb 2015 and November 2016 in Jacksonville Florida.

We are asking for your corrections or comments. It has been suggested that a group effort may be most effective. Please return the attached review-input form promptly. Review-input forms will be processed by the Anonymi Foundation. Our goal is to have this review copy of the Grey Book Tradition Work Book approved, fellowship-wide, and to present the finished Book to the world wide fellowship through the Anonymi Foundation. Following this approval, the book will be ready for distribution in hard form and digital down loads for free of charge.

Let your H.P. be your guide. We remain your trusted servants. The names listed below are trusted servants who in some way contributed to this project and have selflessly served in many ways including, writing, editing, typing, hosting, serving, web work, conference planner and many more ways.

In gratitude and loving service,

Nolie S., Ryan M., Ray Ray S., Hank S., Brian P., Jake S., Wes T., Hayley W., Daniela D., Justin P., Brandon D., Andrew S., Alan C., Nicole C., Mary Jo V., Dave V., Billy B., Lester O., Dee M., Brooke A., Janice K., Briton K., Chris M., Kate T., Andrew M., Trish T., Lydia M., Andrew M., John A., Kate A., Alex R., Paul, Carole I., Allen., Sylvia L., Elycia I., Kevin K., Tom B., Jennifer C., Sunshine M.

G.B.S.A.-L.C

Simplicity is the keynote of our symbol, it follows the simplicity of our fellowship. We could find all sorts of occult and esoteric connotations in the simple outlines, but foremost in our minds were easily understood meanings and relationships.

The outer circle denotes a universal and total program that has room within for all manifestations of the recovering and wholly recovered person

The square, whose lines are defined, is easily seen and understood, but there are other unseen parts of the symbol The square base denoted Goodwill, the ground of both the fellowship and the member of our society Actually, it is the four pyramid sides which rise from this base in a three dimensional figure that are the Self, Society, Service and God All rise to the point of Freedom

All parts thus far are closely related to the needs and aims of the addict seeking recovery and the purpose of the fellowship seeking to make recovery available to all The greater the base, as we grow in unity in numbers and in fellowship, the broader the sides and the higher the point of freedom Probably the last to be lost to freedom will be the stigma of being an addict. Goodwill is best exemplified in service and proper service is "Doing the right thing for the right reason" When this supports and motivates both the individual and the fellowship, we are fully whole and wholly free.

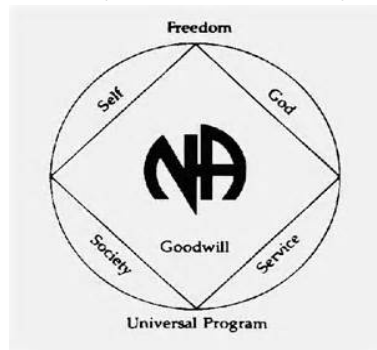


TABLE OF CONTENTS

INPUT FORM . . . . . 7

SPIRITUAL PRINCIPLES . . . . . 9

TRADITION ONE . . . . . 11

TRADITION TWO . . . . . 21

TRADITION THREE . . . . . 39

TRADITION FOUR . . . . . 49

TRADITION FIVE . . . . . 59

TRADITION SIX . . . . . 67

TRADITION SEVEN . . . . . 83

TRADITION EIGHT . . . . . 91

TRADITION NINE . . . . . 103

TRADITION TEN . . . . . 113

TRADITION ELEVEN . . . . . 121

TRADITION TWELVE . . . . . 131

"God, as we endeavor to complete this work, we know that You are with us. We know that without Your strength and inspiration we are not capable of the task before us. We know that this work is not our work, but Yours. Each of us, in our own way, humbly petition You to use us as Your tools; according to Your will. We offer ourselves to you in this way knowing that You are a Loving God and have all power. In this work and in our lives—Thy will be done." (Grey Book)

REVIEW INPUT FORM

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TRUSTED SERVANT'S NAME (S)                      AREA REPRESENTED

(All those who have input in this book or names listed as Trusted Servants will be listed as contributors in the opening pages of the following drafts of this Book, Specify if you would like to remain anonymous)

Please review the material carefully, then check either 1, or 2, below:

1. \_\_\_\_\_ We find the material complete and satisfactory in it's present form.
2. \_\_\_\_\_ In order that our book be complete and satisfactory we recommend the following corrections.

If you have checked number 2, please list the corrections you would make. Be sure to include page number for reference purposes. Please list these corrections in the space below and use additional pages if necessary. If possible include pages to be corrected (or photocopies of these pages)with your list. Mailing address is listed below:

Before Nov 15, 2015:  
 Grey Book Spiritual Autonomy Literature Committee  
 (G.B.S.A.-L.C)                      3538 Dellwood Ave  
    Jacksonville, Fl. 32205  
    904/236/2259

PAGE #	LINE #	COMMENTS





THE TWELVE TRADITIONS OF NARCOTICS ANONYMOUS

"We keep what we have only with vigilance and just as freedom for the individual comes from the Twelve Steps so freedom for the groups springs from these traditions. As long as the ties that bind us together are stronger than those that would tear us apart, all will be well."

(Grey Book pg 87)

1. Our common welfare should come first; personal recovery depends on N.A. Unity.
2. For our Group purpose there is but one ultimate authority - a loving God as he may express Himself in our Group conscience, our leaders are but trusted servants, they do not govern.
3. The only requirement for membership is a desire to stop using.
4. Each Group should be autonomous, except in matters affecting other Groups or N.A. As a whole.
5. Each Group has but one primary purpose - to carry the message to the addict who still suffers.
6. An N.A. Group ought never endorse, finance, or lend the N.A. Name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.
7. Every N.A. Group ought to be fully self-supporting declining outside contributions.
8. Narcotics Anonymous should remain forever nonprofessional, but our Service Centers may employ special workers.
9. N.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. N.A. Has no opinion on outside issues; hence the N.A Name ought never be drawn into public controversy.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio and films.
12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

"For most of us, understanding of these Traditions comes slowly over a period of time. We pick up a little information here and there as we talk to members and visit various groups. It usually isn't until we get involved with service that someone points out that "personal recovery depends on N.A. Unity", and

that unity depends on how well we follow our traditions. Because we hear about "suggested steps" and "no musts" so often, some of us make a mistake and assume that this applies to our groups the way it applies to the individual. The Twelve Traditions of N.A. Are not suggested, and they are not negotiable. These are the rules that keep our fellowship alive and free.

By following these principles in our dealings with others in N.A. And society at large, we avoid many problems. That isn't to say that our Traditions eliminate all problems. We still have to face difficulties as they arise: communication problems, differences of opinion, internal controversies, problems with individuals, groups outside the fellowship. However, when we apply these principles we avoid some of the pitfalls.

Many of our problems are much like those our predecessors had to face. Their hard won experience gave birth to the Traditions; and our own experiences have shown that these principles are just as valid today as they were yesterday. Our Traditions are what protect us from the internal and external forces which could destroy us. They are truly the ties that bind us together, but they don't work automatically. It is only through understanding and application that they have power." (Grey Book page 89-90 lines 13-34 & 1-7)

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## TRADITION ONE

Our common welfare should come first; personal recovery depends on N.A. Unity.

The word common is used when referring to something belonging equally to two or more people. Something that is common is universal, familiar and popularly accepted. Our commonality is very important because it makes us all equals. When we take a look at the word welfare we generally understand it as our health, happiness and fortunes. Individually, our personal welfare is no more or less important than that of another person's welfare. We can now see that our common welfare describes what generally and universally keeps us equally healthy, prosperous and safe in a group or community. Should indicates a desirable and expected state, which is expanded on in the close of this sentence "...should come first". At this point, Tradition One tells us that it is expected for members to view others health, happiness, prosperity and safety equal to that of their own before anything else happens. To place value on our common welfare first means that we are all equal and no more important than any other member

Personal recovery is just that, personal recovery. In Narcotics Anonymous the dead are brought back to life through the recovery process. Recovery is learning and applying spiritual principles. These principles had eluded so many us before finding the N.A. way of life. In recovery we come to experience sanity and health. We learn to move through our self-obsession and into spirituality and service. In the light of recovery, we uncover the lie that we are hopelessly bound to the patterns of our disease, and learn that there is freedom for addicts. This Tradition tells us that our personal recovery 'depends' on N.A. Unity A way to explain this is that N.A. Unity is a decisive factor in our personal recovery. Unity describes a condition of harmony in an entity that is complex or systematically whole. Our Unity can be described as continuity without deviation from our Traditions. Through our Traditions we will find a union, unification, and integration into the greater whole instead of a single state of mind. We must remember that unity is not uniformity. When we press the same mold and loose the power of autonomy, we lose the best that Narcotics Anonymous has to offer. Our strength comes from Unity. When the ties that bind us together are broken, we will suffer a great loss.

Narcotics Anonymous has grown so big that it would be insane to believe that every member is going to have the same views and the same vision of what Unity is. We must keep things spiritual in nature. The spiritual union and spiritual vision of Narcotics Anonymous will flourish as we practice spiritual principles like Surrender, Anonymity and Unity in this Tradition.

When our "I" mentality becomes a "WE" the whole fellowship starts to rise up. Most addicts have lived in isolation for many years. Our selfish thinking usually kept us in the slings of addiction. When we think with a vision of hope, we start to speak of dreams, purpose, helping others achieve this very same place of peace and harmony. When we rely on one another to surround us with love and compassion we are more powerful as individuals.. How many times have we felt alone and another addict calls? We instantly lose the ring from sitting on the pity pot of shame and despair. Unity starts with two or more gathered for the purpose of recovery and a hug.

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"It makes sense that our First Tradition concerns unity and our common welfare. One of the most important parts of our new way of life is being a part of a group of addicts also seeking recovery. Our survival is directly related to the survival of our groups and of our fellowship.

Before coming to N.A., most of us tried to clean up or stay clean on our own. Many of us sought treatment or professional help. These efforts were unsuccessful for us; it wasn't until we came to Narcotics Anonymous that recovery seemed possible. This program can do for us what we could not do for ourselves. We came and saw this program work in the lives of other addicts. Their recovery gave us hope for ourselves. We became part of a group and found that we could make it, too. We also learned that those who did not continue being an active part of the Fellowship faced a rough road and often relapsed. Most of us agree that without N.A. We would be in real trouble. We know we can't do it alone, and nothing else ever worked for us. For our own good we try to do what is best for the group."

(Grey Book pg 90 line 8)

1. Read this Tradition in the Grey Book and the above section. Describe what these words mean to me and how they affect my life.

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"This isn't to say that the group is shoved down the individual's throat. Most of us had never experienced the kind of attention and personal care that we found in the program. We are accepted and loved for what we are; instead of "in spite" of what we are. The individual is precious to the group, and the group is precious to the individual. No one can revoke our membership or punish us, or make us do anything that we don't choose to do. We are taught this way of life by example rather than direction."

(Grey Book page 90 line 27)

2. How do we show other members that they are precious to the group?

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3. Can a member have their membership revoked?

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"We share our experiences and learn from each other. In our addiction we consistently placed our personal welfare before anything else. Here we found that in the long run what's best for the group was usually good for us. We chose to conform to the common good because that's what worked for us." (Grey Book page 91 line 7)

4. What can the Group do to help the still suffering addict?  
List five.

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5. What is our common welfare?

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“Not only are these common themes in our addiction, but we find that in recovery we also have much in common. We share a common desire to stay clean. Each of us has learned to depend upon a Power greater than ourselves, which is our source of strength. Our purpose is to carry the message to the addict who still suffers. We have our Traditions, the rules that protect us from ourselves.”

(Grey Book page 91 line 24)

6. What are some of the common themes that we share as an NA group?

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7. In what way have we begun to depend upon the unity found within the group?

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8. How have we begun to see this tradition as an unwavering means to unify us as a group?

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9. Do we believe that there is a difference between the newcomer and the still suffering addict?

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10. How does this tradition protect us from ourselves?

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"Unity is the reality in Narcotics Anonymous. This isn't to say that we don't have our disagreements and conflicts; we do. Whenever people get together there are differences of opinion and impressions. However, when the chips are down we pull

together. Time and time again we've seen this; in times of crisis or trouble we set aside our differences and worked for the common good.

(Grey Book page 91 line 32)

11. How have we seen our group set aside differences and work for our common good?

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12. What are examples of how we have set aside differences of opinion? List five.

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"How often have we seen two members who usually don't get along very well working together with the newcomers? How often have we seen a group doing menial tasks to pay the rent for their meeting hall? How often have we seen members drive hundreds of miles to help support a new group? These activities and many others are commonplace in our fellowship. They must be, because without these things in N.A could not have survived. Without N.A. few of us would have survived, and fewer still would have found recovery."

(Grey Book page 92 line 6)

13. How have we seen groups or members in our area, that do not usually get along, come together in unity?

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14. How have we created unity in our area between Groups and members?

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15. How is the survival of NA as a whole imperative to our personal recovery?

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16. Are we willing to travel long distances to support the unity of NA?

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17. What are we willing to do to help NA survive?

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18. What does NA unity mean to the Group?

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## TRADITION TWO

For our group purpose there is but one ultimate authority a loving God as he may express Himself in our Group conscience, our leader are but trusted servants, they do not govern.

In order for us to achieve our primary purpose our Home Groups must have an ultimate authority. Ultimate means the best imaginable of its kind. Authority means to have the power or right to give orders, make decisions or enforce obedience. So then, a loving God as he may express himself in our group conscience offers us the best imaginable guidance when it comes to decision making. This Tradition reveals that not one of us is the "ultimate authority". When looking at the word authority, we must understand what authority is in Tradition Two, and what it is not. If we try to exert authority over other members, we may lose them. At the very least those members will go to another Home Group where they feel more comfortable. When we start to act like we are more important than another member or begin to enforce our will on Groups or members of that Group we start to collapse. We always want to allow every member to have an equal voice. If we become an organization attempting to have power over its members then we lose what the N.A. program has to offer, freedom from active addiction. For our group purpose we must have an open participatory program in an effort to reach every member without placing power to rule over any other member. We are well aware as addicts that alone, not one of us is capable of consistently making good decisions. We must allow others to be part of any decision that we try to make that concerns N.A. If we allow this authority to be GOD, then it becomes an ultimate expression of peace and compassion. To have a conscience refers to an inner feeling or thought. Possibly that voice acting as a guide to our behavior. When this conscience involves a group sometimes active listening becomes an individual's most powerful tool. One dominant opinion over another does not equal an ultimate authority. Having one ultimate authority means that by allowing the spirit of unity to manifest itself in the decisions of the group that we will not have to decide for ourselves what happens in that group.

One may look at our leaders as trusted servants. We should be careful not to confuse our trusted servants as authorities. A servant is someone who performs duties for others. A trusted

servant in N.A. could be someone within a group such as a chair, secretary, or treasurer. Other examples of trusted servants are members of N.A. service boards or committees. In NA a servant performs duties but does so without monetary gain. We become *trusted* servants by following traditions and serving others without selfish motives. This is done without the desire to govern. As we apply this Tradition in our groups, we practice principles such as anonymity, humility, open-mindedness, and integrity.

There often seems to be a question or anxiety centered on the idea that Gods expression may be challenging to discern or that self-will could prevail. These are the times to remind ourselves that if it's not practical, it's not spiritual. Self-will tends to make us overachievers of instant gratification and anything but practical, patient or open-minded. A personal understanding of a higher power and surrender to spiritual principles brings this Tradition alive in our Groups.

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"In N.A. We have a great concern in protecting ourselves from ourselves. Our Second Tradition is another example of this. By nature we seem to be strong-willed, self-centered people, seeking self-gratification in the realms of money, power, and sex. An important part of our recovery is learning how to live with these drives; how to realign our misguided instincts, how to stop acting out our insanities, how to disarm our self-destruct mechanisms, and how to re-channel our energies toward constructive ends. In other words, we have to replace our "dying program" with a "living program". Early in recovery we learned that we did a pretty poor job with our lives. One of our saying is "Our best ideas got us here". This seems apt as we look back and see how many times our schemes and plans got us into troubles despite their original intent. We were powerless over our addictions and could not manage our own lives."

(Grey Book page 92 line 14)

1. Read this Tradition in the Grey Book and the above section. Describe what these words mean to me and how they affect my life.

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"In N.A. We have a great concern in protecting ourselves from ourselves. Our Second Tradition is another example of this. By nature we seem to be strong-willed, self-centered people, seeking self-gratification in the realms of money, power, and sex."

Grey Book page 92 line 14)

2. How does group conscience protect us from ourselves?

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3. How has this tradition help us with being a strong-willed and self-centered.

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4. How does this tradition help us with the desire for self-gratification in the realms of Money, Power and Sex?  
Money?

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Power?

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Sex?

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"Now we find ourselves thrust together in N.A., mismanagers all, not one of us is capable of making consistently good decisions. When we realized this had related to our new group oriented way of life we often experienced a sort of gut-level panicky feeling.

"At this point our old timers usually come forward to reassure us. "Don't worry. God takes care of fools and addicts. This is a spiritual program and He won't let us screw it up", they say. They go on to explain that in N.A. We rely on a loving God as He expresses Himself in our Group conscience rather than on personal opinion or ego. In working the Steps we need to come to depend on a Power greater than ourselves. We continue this relationship and utilize it for our group purposes."

(Grey Book page 93 line 3- 8)

5. Have we surrendered to the fact that we are incapable of making consistently good decisions?

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6. Have we been approached by long time members to address our issues?

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7. Has group conscience ever been over ruled by negative ego?

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8. How did we respond? List Five.

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9. Have we become aware of our Higher Powers will for us in any of these situations?

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"If we each turned our will and our lives over to His care and seek to do his will, he will express Himself on a group level. When a decision needs to be made for a group, each of the members should take the time to meditate on what is most beneficial to our common welfare. If we do this, then the results will truly be an expression of the spiritual concept of our Group."

(Grey Book page 93 line 16)

10. Have we experienced God presenting himself on a group conscience level when things were getting out of hand?

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11. Has our Group ever tabled an issue due to a lack of group conscience? Was a common good expressed?

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"There is often a vast difference between Group conscience and Group opinion, powerful personalities, or popularity. Some of our most painful growing pains have come as a result of decisions made in the name of "group conscience". Our

experience has shown that there had been nothing spiritual about some of our decisions. "We took a Group conscience and decided that... "Wait a minute! We don't take a Group conscience, we take votes." "(Grey Book page 93 line 29)

12. What is the difference between group conscience and group opinion?

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13. Are we involved in a group with powerful personalities or popular members?

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14. What are some of the growing pains that we have experienced due to a decision that was made in group conscience?

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15. Does our Group vote on things or simply decide that things will be a certain way regardless of opinion?

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"We've made lots of bad decisions and pawned them off as Group conscience. This worried many of us. How can we really tell if our decisions are really Group conscience or not, and how do we prevent painful mistakes?" (Grey Book page 94 line 14)

16. What are the steps that our group uses to be guided by group conscience?

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17. How does the Group prevent lasting nonproductive decisions?

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"There is one truth which helps guide us. True spiritual principles are never in conflict; they always complement each other. The true spiritual conscience of a group will never contradict any other spiritual principles. Whenever we are faced with a group decision, we first try to eliminate personalities, prejudices, and self-centeredness. Then we review our decisions to make sure they are not in violation of any of our Twelve Traditions." (Grey Book page 94 line 19)

18. Have we been involved with a conflict of spiritual principles in the Group or in service?

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19. How do we focus on spiritual principles rather than personal opinions when making group decisions?

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"The Second Tradition also concerns the nature of leadership in N.A. We have seen that we try to rest authority in the spiritual conscience of the group. In keeping with this,



we make a special point of trying to prevent authoritarian leadership." (Grey Book page 94 line 30)

20. What is a group's spiritual conscience?

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21. Does our group rely on spiritual conscience over leadership?

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22. Has our group ever been involved in authoritarian leadership?

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"Our experience shows that if a group becomes an extension of the personality of a leader or a certain member, then it loses its effectiveness. Newcomers don't stay, and members stop coming. The group must then change or die. This is sometimes a difficult and agonizing process. Those who stay grow through the experience; but what happens to those who leave? An atmosphere of recovery in our groups is one of our most precious assets; and we must guard it carefully lest we lose it to politics and personalities."

(Grey Book page 95 line 7)

23. Has our home group ever lost its effectiveness due to the extension of a personality involved in the group?

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24. Has the group ever lost members due to this conflict of interest?

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25. What changes were made (if any) to resolve this issue?

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26. What growth did we experience through this process?

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"Those of us who have been involved in service for a long time or in getting a group started and keeping the doors open through the hard early days sometimes have a hard time letting go of the reins."

(Grey Book page 95 line 17)

27. Have we experienced the beginning of a group?

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28. Have we ever felt like we needed to hold on to the control of this group?

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29. What was our experience in letting go of the control of this group?

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30. How were we able to allow others room to grow in the evolving times of the group?

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"Another situation which often causes us problems is fear. We sometimes fear that there is no one else who can serve the group as well as we. We are afraid that if we turn over the responsibility to new members, something terrible is going to happen. We may even have tried to get others involved before without success. It doesn't matter, whenever we are unwilling to take a chance to let the group grow on it's own, or when we become afraid of change, we are playing God."

(Grey Book page 95 line 31)

31. Have we ever felt: "No one can do it like us. If we let go they will screw it up and we will have to fix it."?

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32. Have we tried to get others involved and no one came to help?

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33. Why did we continue to hold on to the group without help?

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34. Have we ever had a hard time letting new people take positions because we felt that we could do it better?

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35. What have we experienced by letting go and letting the true nature of the group take over?

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"Another situation which causes leadership problems is when senior members are thrust into positions of power. Sometimes a group or part of a group will be afraid to let their leaders step down gracefully. The members time and time again draft the same leaders; demanding that they perform, demanding that they rule the roost. In these cases change is especially hard because it seems that only a crisis will do the job. Usually, the leader himself must refuse to serve. This goes against the grain because we've been told never to refuse an N.A. Request, and this has been a valuable part of our program. To refuse to lead because it's not what's best for the group requires a lot of maturity and humility." (Grey Book page 96 line 10)

36. Have we ever had to move over and let someone new take a position?

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37. What was our experience with letting go? How did we find growth through this process?

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38. Have we ever been exploited by a group's unwillingness to serve, leaving us in the position of leadership?

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39. Have we had to refuse a position of service because we were over extended in our service?

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40. Do we regularly take an inventory to determine if we are doing too much?

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41. What boundaries do we set to prevent this occurrence?

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42. Have we ever crossed those boundaries due to people-pleasing or guilt of not saying no to N.A?

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"Most of those involved with service sooner or later have to deal with these problems. At first they are unaware. They run on good feelings, the notoriety, and the attention. After a while, they may begin having mixed feelings. Part of them revels in the spotlight, while another part is very uncomfortable because they know they are just another member." (Grey Book page 96 line 23)

43. Have we ever been caught up in the spotlight of service, knowing good and well that it was more than we could handle?

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44. What was the outcome of taking on too much?

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45. Have we ever been told that we were doing too much service work?

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## TRADITION THREE

The only requirement for membership is a desire to stop using.

In Narcotics Anonymous we have no pledges to sign and no promises to make. However, there is a one requirement. A requirement is a necessary condition. Membership can be defined as being part of a group or organization. Desire means to have a strong feeling of wanting to have something or wishing for something to happen. In Narcotics Anonymous all that is required is the desire to stop using. When we start to show interest in our own recovery we will begin to see the importance of why we call ourselves members. Our membership can be as simple as showing up and taking a seat. Membership in Narcotics Anonymous is a special thing to each of us. We must also believe that we are a member in order for it to have merit in our lives. Membership helps us feel we can make a difference in our life and in the lives of other addicts. If we feel our membership is threatened in any way, we may feel ousted or ostracized. This is a threat to our recovery. Making others feel welcome is a crucial part of being a member. We can feel more welcome when we help others. No one can make us a member nor take away our membership. Even if we have a hard time staying clean or have returned from a relapse, we are still a member if we choose to be one. A personal commitment to ourselves helps us in this decision to better our lives. Being a member of N.A. gives us a sense of belonging to something greater than ourselves, which helps build our self-worth. All that it takes to become a member of Narcotics Anonymous is to say, "I'm a member". As our desire to be clean becomes more important than holding on to our pain we move ourselves into position to recover and to help the still suffering addicts that come into our lives. By making the choice to get involved in our own recovery we create a path for new members coming in the future. We pave the path by sharing our personal stories, experience, strength, and hope. Membership in NA holds no barriers. No age, race, color, creed, religion or lack of religion can help or hinder our membership. The Grey Book tells us that "Addiction does not discriminate, why should recovery"? Sometimes we are asked, "can I be a member of more than one fellowship?" That is a personal choice that each member must make for themselves. Usually, members of NA are satisfied with the program that was written and designed by recovering addicts for recovering addicts. All that we ask is that members



find what works for them. More important than membership is that we seek and find help from the disease of addiction and find a better way to live.

Honesty is clearly a valuable principle for *potential* members making this decision. Tolerance, compassion, and inclusivity are crucial principles for all of us to remember in this Tradition. Each of us may only decide for ourselves the desire we possess to stop using. There is no magic formula to assess whether members are sincere in their desire. All that members are asked to do is share their experience strength and hope. Let us not forget the identification and acceptance we found when we came into the rooms of Narcotics Anonymous and then chose to become members. We must allow new members their own process of pain and identification without the burden of our judgments. The most important thing is that we progress in our recovery so we can help others recover, as well. As members of NA we open the door to helping the still suffering addict find freedom from active addiction

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"This Tradition is very important for both the individual and the group. It relates directly to many of the basic ideas of our program. Desire is the key word in this Tradition and desire is the basis of our recovery. In our story 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. They can be analyzed, counseled, reasoned with, prayed over, threatened, beaten, locked up or whatever; but they won't stop using until they want to. The only thing we ask of our members is that they have this desire. Without it, they are doomed, but with is miracles have happened."

(Grey Book page 97 line 12)

1. Read this Tradition in the Grey Book and the above section. Describe what these words mean to me and how they affect my life.

only

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requirement

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membership

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desire

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stop

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using

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"This is our only requirement, and rightfully so. Addiction does not discriminate, why should recovery? Our disease does not recognize race, religion, sex, age, occupation, economics, or any of the other lines people draw to separate themselves. "An addict is a man or woman whose life is controlled by drugs." (Grey Book page 97 line 25)

2.What is the only requirement for membership of N.A?

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"The newcomer is the lifeblood of N.A. And when one comes to us seeking help we welcome them with open arms. We don't care who or what they are or even what they used. As long as they want to stop using there's a place for them in N.A., and this Tradition guarantees them that place. Every clean member of N.A. Could have been rejected by some kind of membership requirement or another. "

(Grey Book page 97 line 30)

3.How do we welcome newcomers?

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4. Do we openly hug or wait for others to reach out to me?

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5. How were we treated as newcomers?

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6. Did Do we feel welcome to stay in N.A?

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"Many of us would not be alive today if we hadn't found a program which accepted us when we wanted help. We originally came to this program for many reasons, but those of us who have stayed have done so for the same reason - the desire to stop using. Many of us didn't even know that addiction was a problem. Many of us could not visualize a life without drugs, let alone want it. Many of us have reached the point in our addiction where we felt there was no hope for us, we only wanted a little relief. It wasn't until after we came to N.A. That we found out that we had a disease and that recovery was possible for us."

(Grey Book page 98 line 6)

7. In what way did we feel accepted in N.A when we arrived here?

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8. What was our original reason for coming to N.A?

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9. Is it still the same reason for remaining in N.A?

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10. Did N.A provide us with a sense of relief when we got clean?

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"Membership in N.A. Isn't automatic when someone walks in the door; it isn't every automatic when the newcomer has a desire to

stop using. The decision to become a part of our fellowship rests with the individual. Any addict who has a desire to stop using can become a member of N.A.”

(Grey Book page 98 line 17)

11. What is a member of N.A?

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12. Are we members of N.A just because we go to meetings?

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13. When do we believe our membership in N.A. is valid?

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14. How do our actions show that we made a decision to be members of N.A.?

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“We are Narcotics Anonymous and our problem is addiction, other fellowships deal with other problems. Most newcomers are led to the fellowship which best suits their needs. Individuals come with problems that express themselves in various ways. They don't clearly fit into our fellowship.”

(Grey Book page 98 line 23)

15. Why do we attend N.A. meetings and what do we hope to get from N.A.?

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16. Why do we choose N.A. over other fellowships?

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17. Does N.A. suit our personal needs?

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"Some newcomers seem to have trouble finding a fellowship or fellowships in which they fit. We encourage them to shop around, to attend various meetings and find out where they most fully identify. They might ask themselves: "Where do I hear about problems most like my problems? Where are there members who are living the kind of life I would like to live? And Where am I most comfortable?" We have also met members who are uncertain about where they really belong."

(Grey Book page 99 line 8)

18. Have we found that N.A. is the most fitting program for us?

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19. Have we found that we identify with the people and spiritual depth of N.A. over any other fellowship?

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20. Have we determined where we belong?

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21. "We suggest that they ask themselves three questions:"  
(Grey Book page 99 line 16)  
"What message do you carry?"

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22. "What is the nature of your recovery and what have you recovered from?"  
(Grey Book page 99 line 18)

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23. "Who are you trying to carry this message to?"  
(Grey Book page 99 line 20)

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24. "Where are you trying to carry this message?"  
(Grey Book page 99 line 21)

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"We suggest that the answers to these three questions should not be in conflict; we cannot give away anything we haven't got. We cannot carry any message that is not our own."  
(Grey Book pg 99 line 22)

25. Do we feel that I carry a solid N.A message about recovering from the disease of addiction and abstaining from all mind and mood altering substances?

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"We feel the ideal state for our membership exists when an addict can openly and freely come to an N.A. Meeting; wherever and whenever they choose and leave just as freely if they want to."  
(Grey Book page 99 line 25)

26. Do we practice anonymity by treating all members the same?

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27. Do we treat certain members as special?

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"We realize that there is nothing we can do to make an addict stop using. However, we have learned that recovery is a reality and that life without drugs is better than we ever imagined. We open our doors to addicts hoping that they can find what we have found; but knowing that only those who have a desire to stop using and want what we have to offer will join us in our new way of life."

(Grey Book page 99 line 29)

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## TRADITION FOUR

"Each group should be autonomous, except in matters affecting other groups, or N.A. As a whole."

This Tradition makes Unity without uniformity possible. An N.A. Group is any meeting which meets regularly at a specified place and time, provided that it follows the Twelve Steps and Twelve Traditions. Groups choose to hold meetings with different formats including: open, closed, step, tradition, historical, newcomer, by phone, online, etc. All Groups will not appeal to all addicts. That's why our diversity is our strength. It is vital to allow these differences of choice. The choice of format is decided by the members of the Group.

Our freedom brings great responsibility. The effectiveness of our Group's ability to carry the message depends on how well we follow our Traditions. We must practice Traditions as a set, not as singular principles. When we remember our primary purpose as a Group, take a continual inventory, and practice humility, faith and surrender we leave room for growth. Autonomy is applied when we as a Group self-govern. A Group inventory will help us determine how well we are carrying the message and whether we are affecting other Groups or N.A. as a whole.

"All else is not N.A.". What this means is that if it's not an N.A. Group then it's NOT N.A. Service boards and committees can be created by groups to carry out the business of N.A., but they are not N.A. They are however a tool that is created to help the Groups carry the message.

If "All else is not N.A.", one may ask, "What is N.A.?" N.A. is one addict helping another. N.A. exists from prayer to prayer during a meeting and when two addicts come together to work the Twelve Steps of Narcotics Anonymous.

Another responsibility is to mind our own business as a group. No member or Group holds the authority to police another Group. What one group is doing does not change how other Groups choose to run their meeting. If we attempt to rule, censor, decide or dictate to other Groups we will lose our diversity, autonomy and freedom.

"The autonomy of our groups is one of our most precious possessions. This sounds great but what does it mean? What is

it to be autonomous? Webster's defines autonomous as "having the right or power of self-government", "undertaken or carried on without outside control", "existing or capable of existing independently", "responding, reacting or developing independently of the whole"."

(Grey Book page 100 line 2)

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1. Read this Tradition in the Grey Book and the above section. Describe what these words mean to me and how they affect my life.

each

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group

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autonomous

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N.A.

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whole

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"Autonomy is all these things to us and more. Our groups are truly self-governing and are not subject to outside control. Each group can exist on its own if it must. Each group has had to grow on its own and stand on it's own two feet. One might ask: Is this really true, are we truly autonomous, what about our service committees, our offices, our activities, our hotlines, and all the other things that go on in N.A.? The answer, of course, is that these things are not N.A."

(Grey Book page 100 line 9)

1.What is a government?

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2.What does it mean to be self-governing?

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3.What does it mean for a group to exist on its own?

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4. How could a group exist on its own if it chose to?

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5. Are groups truly autonomous?

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6. Are sub committees, service centers, hot lines, services made by groups to serve the groups considered Narcotics Anonymous?

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"They are services that we can utilize to help us in our recovery and to further the primary purpose of our groups. Narcotics Anonymous is a Fellowship of men and women, addicts, meeting together in groups, and using a given set of spiritual principles to find freedom from addiction and a new way to live. All else is not N.A." (Grey Book page 100 line 17)

7. What is the primary purpose of a group?

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8. How can service centers, sub committees and service bodies be utilized to help groups?

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9. Can these service centers, service bodies and committees dictate to the groups in any way?

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10. What does "all else is not N.A" mean to the groups?

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11.If "All else is not N.A.", then exactly what is N.A.?

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"For us in Narcotics Anonymous autonomy is also creative freedom. It gives our groups the freedom to act on their own to establish their atmosphere of recovery, to serve their members, and to fulfill their primary purpose."

(Grey Book page 101 line 12)

12.Does our Group have a set of guiding principles?

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13. How does our Group put these principles into action?

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14. How does our Group express its creative freedom through the principle of Autonomy?

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15. How does our Group establish an atmosphere of recovery?

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"We are autonomous; and from what we have said it would seem that we, in our groups, can do whatever we decide to do, regardless of what anybody says. Well, yes and no. Each group does have complete freedom except when their actions become a threat to other groups and the rest of N.A."

(Grey Book page 101 line 19)

16. What is an example of a Group becoming a threat to other Groups or N.A. as a whole?

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17. How can we insure that our Group is not a threat to other Groups or N.A. as a whole?

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18. How might members effect other Groups or N.A. as a whole?

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"This is the other half of Tradition Four and the way we use our sutonomy is just as important as autonomy itself. Like group conscious, autonomy can be a two-edged sword. In the past group autonomy has been used to justify the violation of other Traditions. This should never be allowed to happen because as we have said spiritual principles are never in conflict with other spiritual principles. If a conflict or contradiction does exist that means that somewhere along the line we have somehow slipped away from the true principles." (Grey Book page 101 line 24)

19. How might autonomy be a two edged sword concerning Groups or N.A. as a whole?

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20. How might Groups use autonomy to justify a violation of the Traditions?

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21.What is a spiritual way to resolve a conflict between Groups?

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"When we use our autonomy for the good of our group we must be careful that our actions do not hurt other groups or N.A. As a

whole. Again we are given a simple rule of thumb. If we check to make sure that our actions are clearly within the bounds of our Traditions, if we don't represent anyone but ourselves, if we don't dictate to other groups or force anything upon them, and if we take the time to consider the consequences of our actions ahead of time, then all will be well."

(Grey Book page 101 line 34)

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## TRADITION FIVE

Each Group has but one primary purpose- to carry the message to the addict who still suffers.

Our primary purpose is to carry the message to the addict who still suffers. When we first come to N.A. we ask ourselves, what exactly are these people doing here? What can I get from them? Can they help me fix my car, my relationship, or my health? Can they find me a job, a ride to work, or a place to live? The answer is that not one of these things is the purpose of N.A. Fact is, we're only here for one reason, and that is to carry the message to the addict who still suffers. While Tradition Four defines an N.A. Group, Tradition Five defines the purpose of the Group. Primary is a powerful word. It means "Of chief importance", most basic, or essential. This reminds us that our only purpose is to carry the message. We simply must not allow any other purpose to compromise our Fellowship. Our main concern is with carrying a crystal clear message of freedom from active addiction through the N.A. Program. Purpose is defined as the reason for which something is done or for which something exists. Why does a Group exist? It exists to carry the N.A. message through the Twelve Steps and Twelve Traditions of N.A. In this Tradition carry means to transmit or convey. So what exactly are we carrying? The message of N.A. The opportunities to carry this message are without limit. It is carried through our literature, our meetings, our service, our actions, and of course through sponsorship.

The message that "an addict, any addict, can stop using; lose the desire to use again; and find a new way to live", never changes. However, the way recovery looks in each person's life may be slightly different. In each situation the message is universal: hope and the promise of freedom from active

addiction. So long as the group carries this all-inclusive message, it is possible to reach any addict.

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"You mean to say that our primary purpose is to carry the message? I thought we were here to clean up? I thought our primary purpose was to recover from drug addiction?" For the individual this is certainly true, our members are here to find freedom from addiction, and a new way of life. However, groups aren't addicted and don't recover. 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 its thing. "

(Grey Book page 102 line 10)

1. Read this Tradition in the Grey Book and the above section. Describe what these words mean to me and how they affect my life.

Group

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primary

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purpose

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message

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"The purpose of this tradition is to insure that this atmosphere of recovery is maintained. This can only be achieved by keeping our groups newcomer and service oriented. The fact

that we require each and every group to focus on carrying the message provides consistency. An addict can count on us if they want help. Unity of action and unity of purpose make possible what seemed impossible for us - recovery"

(Grey Book page 102 line 18)

2. Are we actively serving the newcomers as they walk in the door?

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3. Are we actively serving every addict that walks in the door?

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4. Are we of service to our home group?

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5. Are we consistent with serving the group?

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6. Are we doing everything possible within our means to insure that the group is carrying the message of N.A?

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7. Can an addict count on showing up for a meeting and the door being open for them?

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"The Twelfth Step of our personal program also says that we should carry the message to the addict who still suffers. This is no coincidence. Working with others is one of our most powerful tools. "The therapeutic value of one addict helping another is unparalleled." For the newcomer this is how they find out about N.A and how they stay clean; and for the members this reaffirms and clarifies what they have learned."

(Grey Book page 102 line 26)

8. Do we believe when the Tradition refers to the "still suffering addict" it is limited to the newcomer or active addict?

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9. How are we involved in with carrying the message to the still suffering addict?

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10. How have we personally seen the therapeutic value of one addict helping the other?

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11. Do we personally reach out to members in a group?

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12. Have we seen any of those members return?

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"What is our message? We hear this question answered many ways. In our groups we share our experience, strength and hope and this is our message - that and addict, any addict, can stop using drugs; lose the desire to use again; and find a new way to live. Their message is hope and the promise of freedom. When it's all said and done, our primary group purpose can only be to carry this message to the addict who still suffers because this is all we have to give."

(Grey Book page 103 line 18)

13. What is the message of N.A?

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14. What does experience, strength and hope mean and how do we share it with the group?

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15. Are we involved in a group that has only one purpose, to carry the message of hope and the promise of freedom from active addiction?

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16. Do we believe our experience is as valuable as any other member's?

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## TRADITION SIX

An N.A. Group ought never endorse, finance, or lend the N.A. Name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.

For some of us this Tradition can evoke great passion and emotional upheaval.

An N.A. Group is any meeting which meets regularly at a specified place and time, provided that it follows the Twelve Steps and Twelve Traditions.

This Tradition tells us that Groups should not, at any time, align themselves with anything outside of N.A. When we do not heed this warning we invite controversy and open ourselves to painfully devastating division.

At this point we need to understand what a related facility or outside enterprise is. Treatment centers, halfway houses, and clubhouses are examples of related facilities. N.A. Groups may rent space within these facilities, but the facilities are not to be confused with Narcotics Anonymous.

Area and Regional services, service centers, service structures, subcommittees and so on can be considered inside enterprises as long as they are directly responsible to the Groups. They are put in place by the Groups to serve the needs of the Groups. A service body is directly responsible when it is governed by the conscience of the Groups it serves.

A point of confusion for many addicts is Narcotics Anonymous World Services. Narcotics Anonymous World Services is a corporation not directly responsible to the Groups. Since the decisions of the corporation are often made without the conscience of the Groups it serves, Narcotics Anonymous World Services has become an outside enterprise. We must be mindful of how we allow our service structure to use the N.A. name.

N.A. Groups do not endorse or provide financing to anything outside of N.A.

The Fifth Tradition states that the primary purpose of N.A. is to carry the message to the addict that still suffers. Our message flows from one addict to another, this is our primary

purpose. Our experience has taught us that conventions, speaker jams and other events can divert us with problems of money, property, and prestige. As members and Groups we must practice the necessary humility to honor this Tradition. When we lack this humility, we run the risk of destroying the atmosphere of recovery in our Groups. Our selfless service is imperative to the success of our message.

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"Our Fifth Tradition defines our primary purpose and our Sixth Tradition tells us some of the things we must do to preserve and protect this spiritual aim."

(Grey Book page 103 line 26)

1. Read this Tradition in the Grey Book and the above section. Describe what these words mean to me and how they affect my life.

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purpose

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"This Tradition tells us that we ought never endorse, finance or lend the N.A. name to any outside enterprise. And



then we are warned exactly what can happen if we ignore this advice. This tradition is the basis for our policy of non-affiliation and is extremely important to the continuation and growth of N.A. Unfortunately, this Tradition has also been a point of controversy within our Fellowship.”

(Grey Book page 103 line 28)

2. What is an outside enterprise? List five.

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3. What is our Group's policy of non-affiliation with outside enterprises?

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4. How has our Group honored this tradition?

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"Let's take a closer look at what this Tradition really says. First thing a group ought never to endorse. To endorse is to sanction, approve, or recommend. Endorsements can either be direct or implied. We see direct endorsements every day in T.V. commercials."

(Grey Book page 104 line 8)

5. What is an endorsement?

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6. How can our Group avoid endorsing a related facility or outside enterprise?

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"A direct endorsement is often used to try and persuade someone to do something. An implied endorsement is one that is not stated. Although we don't usually recognize it as such, implied endorsements occur in our stories. We say, "The big kids used it and if they used it, it had to be good." "

(Grey Book page 104 line 14)

7. What is a direct endorsement? List 2.

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2.

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8. What is an implied endorsement? List 2.

1.

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9. What has our group done to help educate itself on implied endorsements?

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10. Is there a level of personal endorsement in our group such as a religion, business, doctor or treatment system?

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"The next thing we ought never do is finance. This is more obvious; to finance means to supply funds or to help support financially."

(Grey Book Pg. 104 line 19)

11. Has our Group ever financed an outside enterprise?

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"The third thing warned against is lending the N.A. name. This means letting someone use the name, Narcotics Anonymous, for something that is not Narcotics Anonymous. It also means letting an outsider mention or utilize our name for their own purposes."

(Grey Book Pg. 104 line 21)

12. Has our Group ever lent the NA name?

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13. Have members our Group used the NA name to promote themselves?

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"Several times other programs have tried to use Narcotics Anonymous as part of their "services offered" to help justify a finding proposal. Had we allowed this, we would have been letting them use our name. These are the "ought nevers" in the Sixth Tradition."

(Grey Book Pg. 104 line 26)

14. How can we suffer by allowing outsiders to use the N.A. name?

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15. What could our Group do if it found an outside enterprise utilizing the N.A. name for their own purposes?

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16. What are some other ways that outsiders may try to use the NA name for monetary gain?

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"This tradition also tells us "who". A related facility is any other facility or place that involves N.A. members. It might be a halfway house, a detox center, a counseling center, a clubhouse, or anyone of a number of such places. Oftentimes, people are easily confused by what is N.A. and what are the related facilities. Recovery houses which have been started or staffed by N.A. members have to take special care that the differentiation is clear."

(Grey Book Pg. 104 line 31)

17. What are some examples of a facilities with related involvement to N.A.?

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18. Are N.A. service centers a related facility?

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19. What has our Group done to educate its members about the differences?

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"Perhaps the most confusion exists when it involves a clubhouse situation. Newcomers and even older members often identify the clubhouse with N.A. and N.A. with the clubhouse. We should make a special effort to let these people know that there is a difference."

(Grey Book Pg. 105 line 4)

20. Can a clubhouse be N.A.?

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21. Can a member of N.A. also be a member of a clubhouse?

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22. Should N.A. Groups fund a clubhouse?

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"An outside enterprise is any agency, any business venture, any religion, any society, any organization, any unrelated activity, or any fellowship."

(Grey Book Pg. 105 line 8)

23. Should N.A. and other fellowships ever be advertised together?

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24. Should N.A. Groups fund the world service office?

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25. When could N.A. services become a business venture?

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26. What are some examples of unrelated activities that might be confused with N.A.?

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"Let's face it: Narcotics Anonymous is not Alcoholics Anonymous, Overeaters Anonymous, Gamblers Anonymous, Emotional Health Anonymous, Smokers Anonymous, Parents Anonymous or any other anonymous. Narcotics Anonymous is a separate and distinct fellowship in its own right. Our problem is addiction, the other twelve-step fellowships specialize in other problems, and our relationship with them is one of "cooperation not affiliation". The use of literature of another fellowship in

our meetings constitutes an implied endorsement of an outside enterprise.”

(Grey Book Pg. 105 line 16)

27. Why is it so important to not affiliate with any other fellowship?

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28. What is the difference between cooperation and affiliation?

Cooperation

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Affiliation

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29. Why do we not use literature of another fellowship in our meetings?

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30. What is N.A. approved literature?

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31. Can N.A. Groups develop literature?

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32. Can Groups share with other Groups the literature that they write?

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"The Sixth Tradition goes on to warn us what may happen if we do what we ought never do: ". . . lest problems of money, property, or prestige divert us from our primary purpose"." (GB) (Grey Book Pg. 105 line 26)

34. What are some possible problems of money, property or prestige that may divert us from our primary purpose How could these problems affect the fellowship as a whole? Give five examples.

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"The Sixth Tradition has been one of those just sort of read and let it go at that. It's hard to understand. But when we really take a look, when we really try to understand, it simplicity amazes us. We can see the danger of endorsement, financial support and letting others use our name; we can see how easily things can lead to abuse of money, property and prestige; and we can foresee the results of this abuse and the heartache it can bring."

(Grey Book Pg. 106 line 6)

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## TRADITION SEVEN

Every N.A. Group ought to be fully self-supporting, declining outside contributions.

Tradition Seven begins by uniting every N.A. Home Group by making us all equal. *Every* refers to all the individual N.A. Groups without exception. An N.A. Group was clearly defined in Tradition Four as a group of men and women who meet regularly to help each other stay clean. *Ought* indicates duty or correctness and explains that we should be self-supporting. We as a group must fulfill our own needs. *Fully* means completely or entirely; to the furthest extent. *Self-supporting* is having the resources to be able to survive without outside assistance. Since we are responsible for our own autonomy, our duty to fund ourselves is more than important, it must be done. It is how we survive.

Tradition Seven clarifies the importance of contributing to a Home Group. It explains why it's important to stand on our own and demand the right to do so. When a Group is struggling there may be a few things going on. One, the Group isn't supporting itself financially. Two, the Group is not being supported by its members. A Group is meant to carry an addict, no addict is meant to carry a Group. Our strength is in numbers, some say N.A. means never alone, never again. Often members unite to start a new Home Group. Sometimes they may die from lack of support, but many times they thrive and continue to successfully carry the message. Our primary purpose has no time line. Groups are here for a reason, a season or a life time. The important thing to remember is that if one person has heard the message of N.A., then the Group has served its purpose.

*Declining* means to politely refuse an invitation or offer. Groups have been offered many things to survive, such as cheap or free rent, free food, free transportation and so forth. Though these offers may be pure, the price is too much to bear. We decline outside contributions to protect ourselves from endorsements or entanglements that could compromise our ability to carry a clear Narcotics Anonymous message. *Outside* means not belonging to or coming from within a particular group. There are those who want to contribute to our cause who may have great things to offer. They can't help carry this message of **experience, strength and hope** to the still suffering addict, but we can and that costs nothing.

To *contribute* is to give something such as, money, goods, or time to help a person, group, cause, or organization. Our goal is to hold N.A. meetings so that addicts may hear our message of hope and promise of freedom. The Seventh Tradition also deals with money. Part of being self-supporting means paying rent for our meeting space, and supplying coffee and literature if the Home Group chooses. Individual members may choose to financially support which ever meetings they are led to. However, on a Home Group level, Home Group members should strongly consider supporting their own Home Group financially in an effort to sustain that group as fully self-supporting. An N.A. group also has needs which are not monetary. A Home Group needs members to coordinate and chair meetings, a treasurer to keep track of group funding and pay rent. A Group also needs members to set up chairs, make coffee, pick up cigarette butts and ensure that the group leaves the meeting space better than when they entered. A group needs members to share their experience strength and hope. To be fully self- means each member of the Group is responsible for contributing what he or she is able to in an effort to sustain that Group without asking for outside help.

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"Being self-supporting is an important part of our new way of life. For the individual, this is usually quite a change. In our addictions, we were dependent on people, places and things. We looked to them to support us and to supply the things we found lacking in ourselves. As recovering addicts, we find that we are still dependent, but our dependence has shifted from the things around us to a loving God and the inner strength we get in our relationship with Him."

(Grey Book page 106 line 14)

1. Read this Tradition in the Grey Book and the above section. Describe what these words mean to me and how they affect my life.

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N.A.

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self-supporting

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contributions

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"We who were unable to function as human beings now find anything is possible for us. Those dreams we gave up long ago can now become realities with God's help. Addicts as a group have been and still are, millstones around society's neck. In N.A., our groups of addicts not only try to stand on their own two feet, but demand the right to do so."

(Grey Book page 106 line 21)

2.What does it mean to be totally self-supporting?

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3.Is our Home Group a millstone around society's neck?

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4.How does our Home Group stand on its own?

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5. Is our group self-supporting?

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"Money has always been a problem for us. We could never find enough to support ourselves, our habits and our self-gratification. We worked, stole, conned, begged and sold ourselves; there was never enough money to fill the emptiness inside. In our recovery, money is often still a problem; we stopped trying to support our habits; we got to work and often find unexpected success. "

(Grey Book page 106 line 28)

6. Has our Group ever misused the Seventh Tradition funds?

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7. Is our Group meeting its needs for funding? If not, what can we do to help?

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"N.A. needs money to run the group; there is rent to pay, supplies to buy and literature to pay for. We pass the hat to cover these expenses and whatever is left over goes to support our services and to further our primary purpose. Unfortunately, there's usually pitifully little left over after a group pays its way. Sometimes members who can afford it kick a little extra to help".

(Grey Book page 107 lines 12)



8. What is the Group's primary purpose?

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9. Does our Group have members who carry the group? In what ways could we do more to help the group?

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10. How has our Group raised funds to further our primary purpose?

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"Sometimes a few get together and put on some activity to help raise funds. These efforts help a lot and without them, much that we have been given to do would have had to be left undone. N.A. remains a shoe-string operation, and even though it's sometimes frustrating, we really wouldn't have it any other way; we know the price would be too high to bear."

(Grey Book page 107 line 18)

11. What are some of the things left undone by our Group because of funding issues?

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12. What would make it easier for smaller Groups to survive?

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13. What does it mean for N.A. to remain a shoe-string operation?

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14. Why is it important that we remain a shoe-string operation?

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15. What is the price to pay when we keep more money than we need as a Group?

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16. What does our Group do with excess funds?

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"Our policy concerning money is clearly stated: We decline outside contributions, our Fellowship is completely self-supporting. We accept no funding, no endowments, no loans, no gifts, and no handouts because we know that there's no such thing as a free ride. Nor will we charge for our services for to do so would distract from our spiritual purpose. We cannot even afford to let our members contribute more than their fair share. Because for us the price is paid within our groups: disunity, controversy, insanity and death."

(Grey Book page 107 line 29)

17. Has our Group ever accepted a "free ride" in trade for services?

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18. Has our Group "charged for services" in any way?

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19. Explain what an "easier, softer way" means and what it can become?

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20. What does it mean to "put our freedom on the line"?

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"We will not put our freedom on the line again; not for "an easier, softer way", not for anything; never again!"  
(Grey Book page 108 line 9)

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## TRADITION EIGHT

Narcotics Anonymous should remain forever non-professional, but our Service Centers may employ special workers.

Tradition Eight says that we should *remain*. To *remain* is to continue to possess a particular quality or fulfill a particular role. Our role is to carry a spiritual message and the quality we possess is of an organic nature, addict helping addict. *Forever* means lasting or permanent. To be considered *non-professional* one does not require advanced education or training. Even an addict with one day clean is in a position to help another addict with a simple hug and shared experience. Our more experienced members are not paid nor do we pay other members to help us in our recovery. We simply show others how we are taught. Each one teach one.

The word *but* is the turning point of Tradition Eight. *But* is used to introduce something contrasting with what has already been mentioned. We say that we are non-professional, but we may employ special workers. Some of our services may be technical and time consuming. When we serve the fellowship we do it as freely as we possibly can without it becoming unmanageable in our personal lives. *Our Service Centers* are directly responsible to Groups that created them. *Service* means the action of helping or doing work for someone. *Center* means the point from which an activity or process is directed. *Our Service Centers* are only there to serve the Home Groups. Nothing else.

*Service centers may employ special workers.* *May* means expressing possibility or expressing permission. This means that these special workers actually work for the Groups and should only be allowed to operate when directed by the Home Groups.

*Employ* means to give work to someone and pay them for it. When working at a job, it requires trust, honor, dignity and devotion. In N.A. Service Centers an employed person does not have special privileges. They are held accountable for the job that they are paid to do. *Special* means better, greater, or otherwise different from what is usual. This Tradition only pertains to their experience of the certain skill that they are hired to perform. *Worker* means a person whose job does not involve managing other people.

"Some have described N.A. as a fellowship made up of the failures from other programs. To a great extent this is true;

many of our members have unsuccessfully sought recovery in many other programs, in many other ways."

(Grey Book page 108 line 12)

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1. Read this Tradition in the Grey Book and the above section. Describe what these words mean to me and how they affect my life.

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anonymous

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"Jail did not help us at all. Medicine, religion and psychiatry seemed to have no answers for us that we could use." We ourselves have said, "Give us the ones you can't do anything with; give us your hardest cases. We'll welcome them with open arms." Somehow N.A. works when other programs and methods have failed. What is it about us that makes this so?"

(Grey Book page 108 line 15)

2. What does N.A. provide that other programs do not?

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3. How have we acted toward the "hard cases" trying to get clean?

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4. Were we inviting or intolerant?

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5. What makes N.A. work for us when all else has failed?

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"We don't have any secret or special methods. We don't have any cure-all remedies. We don't really have many of the things that others offer addicts. What is it about N.A. that makes us the most widespread and successful program for addicts in the world? Perhaps it's something simple. Perhaps it's because we don't have these things that is it possible for us to succeed where others have failed. What do we have? We have our steps; we have mobility; we understand and care; and we are motivated; we have each other."

(Grey Book page 108 line 22)

6. Describe the N.A. method.

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7. What keeps us coming back to N.A.?

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8. Why is N.A. the most successful program for addicts?

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9. Describe the simplicity of N.A.

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10. What does N.A. have that no other fellowship offers?

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"The basis of our program is the Twelve Steps. We got these Steps from Alcoholics Anonymous, who thought enough of them to give them freely. A.A. got the steps from various sources. The Steps are based on spiritual principles that have been known and followed for centuries."

(Grey Book page 109 line 1)

12. Do we believe in the Twelve Steps?

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13. Where do spiritual principles come from?

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"Most religious or spiritual orders utilize these same principles in some way. These principles are certainly not

unique to us, but they are spiritual principles and that makes them special. Spiritual principles are basic truths that do not change with time or place; they simply work in all cases."

(Grey Book page 109 line 6)

14. How does N.A. utilize spiritual principles?

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15. List five cases where spiritual principles have worked in our Group.

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"This program has been called a "hip pocket program". We don't require any equipment or special facilities. It doesn't take special training to make this program work. We carry this program with us wherever we go. We carry our message to the addict wherever he is and whenever he's ready."

(Grey Book page 109 line 12)

16. Why do they call N.A. the hip pocket program?

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17. Why do we not require any equipment or special facility?

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18. How can we carry this program wherever we go?

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"Perhaps our greatest asset is empathy, our ability to understand and identify with the newcomer. We know what it's really like to kick the habit; we've been there. We know what it's like to face life without drugs, each of us has had to do this. We know the prices of addiction; we've all had to pay them. We can't look down on the addict who comes to us; we've all been newcomers. We can't con each other; we've played all the games. We understand the addict and addiction perhaps better than anyone else can, after all, this is the way we lived. We care for and love the addict as if he were ourselves, because the addict really is ourself. "

(Grey Book page 109 line 21)

19. Define empathy.

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20. What good is empathy to an N.A. member?

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21. How do we empathize with a newcomer?

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22. What are the prices of addiction and how can we help others identify them?

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"Our motivation is simple; this program was given freely to us by addicts who cared. We only do the same, we have learned that "we can only keep what we have by giving it away". We know that the recovery is a matter of life and death for the newcomer and for ourselves."

(Grey Book page 109 line 33)

23. How did we come to N.A.?

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24. Is NA freely given to us?

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25. Do we freely serve the other members of N.A. and the fellowship?

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26. Are we convinced that if we do not freely give our services, others may die from active addiction?

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"The professional has no place in our Fellowship; our very nature prohibits this. Professionalism as such is not the problem. We recognize and admire the professional and his sphere. Many of our members in the endeavors outside the Fellowship have become professionals in their own right. It's just that there's no place for professionalism in N.A. for our purpose we have learned the therapeutic value of one addict helping another is truly without parallel."

(Grey Book page 110 line 9)

27. Why do we not want professionalism in N.A.?

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"Our primary purpose is to carry the message to the addict who still suffers. We do the best we can and sometimes we need a little help. Volunteer work is the back bone of our service, but volunteers work only to the best of their abilities, only at

their convenience. Some of our services require skills or abilities we are unable to supply as volunteers. Most of us do not have the training necessary or the extra time required to fulfill these functions. Our Eighth Tradition also recognizes this and tells us that we may employ special workers in our service centers. Without their help, we might be unable to respond to many of those who reach out to us for help."

(Grey Book page 110 line 17)

28. When is it ok to say that we can't handle a service overload?

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29.. Have we ever taken a service commitment that we knew we were not qualified to take?

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30. When is it ok to employ special workers?

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31. Should the fellowship have control over service offices?

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## TRADITION NINE

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

N.A. is a society of men and women for whom drugs had become a major problem. *As*, is used in comparisons and refers to the extent or degree of something. *Such*, references the type previously mentioned and of the type about to be mentioned. *N.A. as such* refers to our members and our meetings. *Organized* in the Ninth Tradition refers to organization in terms of a hierarchy or governmental structure. *Ought* is used to suggest what should be done. *Never* means at no time in the past or future; on no occasion; not ever. This is explained perfectly in the Grey Book: "N.A. should never be run by bureaucracy or management nor controlled by individuals within an administrative structure. If we were to allow this, N.A. would surely lose the best it has to offer and choke to death on our own insanities." (Page 111, Line 16)

*We*, refers to one or more people considered together. *May*, expresses possibility. *Create* means to bring ~~(something)~~ into existence. *We may create* is granting Home Groups the rights to create a service board that best serves that Group. If other groups decide to have that board serve them that is their choice. In that case, they may also want to consider joining in a spirit of unity, to help ease the burden of that committee and their service commitments. This is often how Areas form. *Service* is the action of helping or doing work for someone. (We must protect what service means. And that is to serve. NA does not delegate to anyone the authority to make decisions for our Groups. A committee's activities are (directed) by the Groups. These responsibilities are within the Twelve Traditions of Narcotics Anonymous. When a service body such as, area services, regional services, sub committees, world services, begin to make decisions within that service body without being directed by the N.A. groups they cease to serve the fellowship and begin serving themselves. Groups must hold service bodies accountable under the Twelve Traditions.

*Boards or Committees* (refers to a group of people responsible for strategic plans, decisions and actions.)  
*Directly responsible* (is defined as having an obligation to do something or care for. This means that when we as a Group decide



to create a service board or committee we are granting them a direct trust.

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1. Read this Tradition in the Grey Book and describe what these words mean to me and how they affect my life.

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"This Tradition defines the way we run our Fellowship. A lot of confusion has occurred because of misinterpretations of our Ninth Tradition. Our members are addicts who have the desire to stop using, who want what we have to offer, and who have chosen to join us. Our meetings are a gathering of members for the purpose of staying clean. Our principles are the Twelve Steps and the Twelve Traditions.

(Grey Book page 111 line 1)

2. What is NA?

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3. Who runs NA? Why do I believe this?

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4. If newcomers what we have to offer, who is "we"?

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5. How do I become a member?

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Another point of confusion is the term organized, which has several meanings. Our Steps and Traditions are uniform and set in a specific order. They are numbered; they are not random and unstructured. Certainly they are organized, but this is not the organization of our Ninth Tradition. For the purpose of this Tradition, organized means having an administrative structure and this implies management and control. On this basis, the meaning of Tradition Nine is clear. N.A. should never be run by bureaucracy or management nor controlled by individuals within an administrative structure. If we were to allow this, N.A. would surely lose the best it has to offer and choke to death on our insanities. Even without this Tradition, organization such as this would be in opposition to our spiritual principles. A loving God as he may express Himself in our group conscience would find no place within administrative structure.

(Grey Book page 111 line 8)

6. Why do we not want NA organized?

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7. What would be an organized NA?

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8. Should NA be managed or controlled?

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9. What would be a bureaucratic NA?

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10. What is the best that NA has to offer?

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11. Why would this be lost if we were to become controlled?

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12. How would this be in opposition to our spiritual principles?

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"How could a trusted servant manage and control? Service and management are contradictory. Government implies control, but our leaders do not govern. How could autonomy exist in an administrative structure? Specialization and professionalism are the basis of any management scheme. Any administrative structure, by its very nature, eliminated the possibility of autonomy. An organized N.A. is a contradiction in terms and any attempt to force organization on us would destroy us.

(Grey Book page 111 line 25)

13. Why can't an administrative structure find a place for a Higher Power through Group Conscience?

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14. Have I ever tried to manage or control a service position or experienced others doing this?

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15. Why is it important that we never allow government or control of any NA (service board or committee)?

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16. Is there room for autonomy in an administrative structure?

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The Ninth Tradition goes on to define the nature of the things that we can do, outside N.A., to help N.A. it says that we may create service boards or committees directly responsible to those they serve. This is the basis of our service structure, but keep in mind that although these entities are created to serve our Fellowship they are not, in fact, a part of Narcotics Anonymous.

(Grey Book page 111 line 34)

17. What does "outside of NA" mean?

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20. What are some of the things that we can do to help NA outside of NA?

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21. What is an NA service board? What's their purpose?

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22. What is an NA committee? What's their purpose?

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23. Are they a part of NA?

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"Our service structure consists of our groups and their business sense: our area service committees, regional service committees, World Service Conference, World Service Board of Trustees, and World Service Office. Each of these is directly responsible through the service structure, to the members of N.A. and to be loving God as He may express Himself in our group conscience."

(Grey Book page 112 line 6)

24. Why are the Groups listed first in the service structure?

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## TRADITION TEN

N.A. has no opinion on outside issues; hence the N.A. name ought never be drawn into public controversy.

NA is a (small society) of groups who are made up of members whose only requirement for membership is an honest desire to stop using. If N.A. had an opinion on anything other than recovery from addiction addicts would die without ever hearing the lifesaving message of Narcotics Anonymous. *Opinion* is a view or idea formed about something not necessarily based on fact. It's very easy to attempt to bring outside issues into our small circle of recovery. An *outside issue* is a question or situation beyond a limit or boundary to be resolved. Anything outside of recovery in N.A. is an outside issue.

*Hence* means as a result, therefore, for this reason. *Ought never* means to say or suggest what should not be done. *Drawn* means attracted to. *Public controversy* means an opposing view of a general population. We are warned what will happen when we are tempted with this. It's simple, if it's not about the groups, meetings, Twelve Steps and Twelve Traditions, it's none of our business.

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1. Read this Tradition in the Grey Book and describe what these words mean to me and how they affect my life.  
N.A.

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"In order to achieve our spiritual aim, Narcotics Anonymous must be known and respected. Nowhere is this more obvious than in our history. N.A. was founded in 1953. For twenty years our Fellowship remained small and obscure. In the 1970's, society realized that addiction had become a worldwide condition and began to look for answers. Along with this came a change in the way people conceived the addict. This change allowed addicts to seek help more openly."

(Grey Book page 112 line 14)

2. What is our spiritual aim and how do we achieve it?

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3. Is NA as a whole known and respected?

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4. Why did the NA fellowship grow so big in the late seventies?

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5. When did we become more openly accepted and why?

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"N.A. groups sprang up in many places where we were never tolerated before. Recovering addicts pave the way for more groups and more recoveries. Today, N.A. is a worldwide Fellowship; we are known and respected everywhere. If an addict has never heard of us, he cannot seek us out. If those who work with addicts are unaware of our existence, they cannot refer them to us. One of the most important things we can do to help in our primary purpose is to let people know who, what and where we are. If we do this, and if our reputation is good, we will surely grow. We were led to addicts so we could give to them what others gave us."

(Grey Book page 112 line 22)

6. Why was NA not tolerated in the past?

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7. How do we reach addicts who would have otherwise never known about NA?

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8. Who, what and where is NA?

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"Our Tenth Tradition specifically helps protect our reputation. This Tradition says that N.A. has no opinion on outside issues. We don't take sides. We don't endorse any causes. We don't have any recommendations. N.A., as a Fellowship, does not participate in the politics of society.

To do so would be to invite controversy; it would jeopardize our reputation."

(Grey Book page 113 line 5)

9. How does tradition ten protect our reputation as a fellowship?

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10. Why is it important to protect the reputation of NA?

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11. What does it mean when we say, NA does not take sides?

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12. What is an outside issue?

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13. Why do we never get involved in outside issues?

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"For our own survival we have no opinion on outside issues; we keep ourselves apart so that we will never forget why we are here, and so that others will not mistake our purpose."

(Grey Book page 113 line 15)

14. What is the purpose of NA?

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## TRADITION ELEVEN

Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press radio and films.

Tradition Eleven explains to us how to deal with Narcotics Anonymous in relation to the public. Although NA is well known, its individual members should remain anonymous. We must approach this with a level of personal anonymity. *Public* refers to ordinary people in the community who are not in NA. There is a common bond between the public and N.A. as a whole. In this way the public is exposed to N.A. in a general view and vice versa. In fact, we show them exactly who we are by existing in society as individual members, Groups and as an organization. *Relations* are the way two or more people are connected. *Based* means to use as a starting point from which something can develop. *Attraction* is a quality or feature of something that evokes interest or desire. We ask ourselves, how attractive are we when interacting within society. *Rather* indicates one's preference in a particular matter. Promotion is an activity that provides active encouragement to a cause. It is in our best interest to attract rather than promote.

We need to maintain personal anonymity at all times as individuals. *Need* is something that is required because it is essential. *Maintain* means to cause or enable consistency. *Personal* refers to one's self. *Anonymity* is the quality or state of being unknown. This level of existence is best at all levels of press radio and film.

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1. Read this Tradition in the Grey Book and describe what these words mean to me and how they affect my life.

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"This Tradition also deals with our relationship to those outside the fellowship. It tells us how we should relate to the addict who still suffers, and it tells us how to conduct our effort at the public level. This has meaning for dealing with both potential members and the general public."

(Grey Book page 113 line 19)

2. How do we present ourselves in the public eye as N.A. members?

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3. How do we share the N.A. message to the potential NA member outside of NA?

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4. How do we share the NA message to the general public?

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"We have learned the value of teaching by example rather than direction. This has worked for us and we utilize this principle when we work with other addicts. Our message is most obvious in our lives. IN this sense, we are the message. When working with a newcomer, we try to tell them where we came from and what has happened to us. If they can identify with us and if they want what we have to offer them, they may join us. This is attraction."

(Grey Book page 113 line 23)

6. Do we teach by example or by direction in NA?

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7. What is the difference between learning by example and learning by direction?

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8. What are five ways to carry the message to the addict who still suffers?

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"Promotion is representing ourselves as something we are not. In order to accomplish something we want, we don't use promotion to encourage addicts to come to us and we don't use promotions



to make ourselves more acceptable. Our successes speak for themselves.”

(Grey Book page 114 line 17)

9. How do we attract others to the fellowship of NA if there are NO promotions?

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10. In what way do we encourage others to attend NA meetings?

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11. How does NA make itself more acceptable?

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“Our Eleventh Tradition also tells us we need also maintain anonymity at the level of press, radio and films, most of us interpret this to mean that we don't give our names or show our face publicly as members of N.A. What would happen if a member publicly declared that he was a member of Narcotics Anonymous and let everyone know the wonderful things that N.A. can do for addicts, and later he was found dead of an overdose? What would people who had heard his declaration and also knew about his death think about the value of N.A.?”

(Grey Book page 114 line 22)

12. Why must we remain anonymous at the level of press, radio, and film?

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13. How can we carry the message on these levels and remain anonymous?

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"Personal anonymity is really much more. It is a point of freedom, and personal recovery. No member of N.A. should ever place themselves in a position where they have to make a statement for N.A. as a whole. No one member is N.A. and no one member can speak for us. We have no elite class nor special members. Each of us has our story, and our own recovery. Individually, we are powerless but as a Fellowship we can achieve great things."

(Grey Book page 114 line 32)

14. Why must we remain anonymous on a personal level?

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15. How many members does it take to be NA?

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16. Are there any members above another?

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17. Why do we not act alone in the name of NA?

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## TRADITION TWELVE

Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

*Anonymity* is the quality or state of being anonymous. *Anonymous* means not distinct or noticeable. *Spiritual* has been described many ways by many different members of NA, but for the purpose of this workbook spiritual is described as something of, relating to, or affecting the spirit. A *spirit* is the force within a person that is believed to give the body life. *Foundation* is an underlying principle, idea or fact. *All our Traditions* refers to the Twelve Traditions of NA. They have been made personal to Narcotics Anonymous by us, our experiences and our own commitment. A *Tradition* is a way of thinking, behaving, or doing something that has been established by the people in a particular group, family or society. The underlying fact that unites us and gives us life in Narcotics Anonymous is the way we think, act and behave. As members of Narcotics Anonymous we are all addicts trying to find a new way to live together, without the use of drugs. We each suffer from the same disease just as we are affected and unified through the same solution found in the Narcotics Anonymous Program.

*Ever* means now and for all times. *To remind* is to cause someone to remember. *Us* refers to you, me and all members of Narcotics Anonymous. *Place* means to put something in a particular position. All of us, must constantly be reminded to place principles before personalities.

A *principle* is a moral belief that influences a person's actions and helps that person know what is right and wrong. *Before* means at an earlier time. *Personalities* are the set of emotional qualities or ways of behaving that make one person different from other people. Fortunately we have been given a set of principles to help us discern a spiritual course of action learned through the Twelve Steps and Twelve Traditions of Narcotics Anonymous. The Twelfth Tradition reminds us to keep our focus on learning and practicing these principles first. When we come together in any group, we start to mix personal feelings, beliefs, and desires. This can be a beautiful process of unity when we are continually reminded to focus on the principles we've learned or are learning before we place our focus on judging each other.

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1. Read this Tradition in the Grey Book and describe what these words mean to me and how they affect my life.

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"The Twelve Traditions of Narcotics Anonymous are even more inter-related than our Steps. They complement each other and are bound together by the principle of anonymity. We've heard

"principles before personalities" so often it has become a cliché like "Take it Easy" or "First Things First". But what does it mean? What is the principle of anonymity?"

(Grey Book page 115 line 6)

"Anonymity is the whole basis of the program; it is truly the foundation. In order to survive, we must set aside the differences we live by and become a part of a greater whole. The awakening of anonymity in each of us occurs when we finally give up trying to manage our lives and begin to depend on a power greater than ourselves."

(Grey Book page 115 line 13)

2. Why is anonymity the foundation of NA?

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3. Describe what the greater whole of NA is.

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"Let us examine anonymity. It is the spiritual foundation of our Traditions. The First Tradition talks about common welfare and N.A. unity. The placing of common welfare before personal welfare in the group setting is a direct application of anonymity. The "I wants, I wills and I shoulds" are replaced by "we"-oriented thinking for the common good; the result is unity. Unity is the direct result of the application of the principle of anonymity within the group and the fellowship."

(Grey Book page 115 line 19)

4. What is a spiritual foundation?

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5. Define common welfare.

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6. Define NA unity.

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"The Second Tradition talks about having but one ultimate authority. No single person (no personality) has authority. This is vested in a loving God to whom we have turned over our will and is vested in a loving God to whom we have turned over our will and lives. The anonymity of the servant should be typical of our leaders. They themselves are not important; it is only the service which counts."

(Grey Book page 115 line 28)

Who has authority in NA?

7. Is there more than one authority in NA?

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8. Can God still be our ultimate authority if we turn over our will but not our lives?

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9. Why is it important that all members surrender self will and seek God's will?

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10. Why is it only the service which counts?

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"The Third Tradition is a statement of anonymity. We do not define our members. We only insist that they have a desire to stop using. Nothing else should matter. This desire is the one crucial must of our program. We must either come with it or develop it before this program will work for us."

(Grey Book page 116 line 7)

11. What is the only requirement for membership in NA?

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12. Are there any musts in NA?

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"Anonymity makes possible the autonomy of our Fourth Tradition. Without the principle of anonymity, each group would set itself up as something different from the rest-- something special. Our groups would begin competing with each other for members and for recognition. The resulting loss of unity would eventually destroy N.A."

(Grey Book page 116 line 13)

13. Why is autonomy so important to our Groups?

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14. Are NA Groups supposed to be different from other NA Groups?

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"Our Fifth Tradition says that each group has but one primary purpose. This unity of purpose is the tie that binds our groups together. Our groups are not truly different; each has the same spiritual aim and orientation. This anonymity, and the anonymity of the groups, make it possible for an addict to depend on us for help."

(Grey Book page 116 line 19)

15. What is the primary purpose of a Group?

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16. What are the ties that bind our groups together?

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17. What is the spiritual aim of the Groups?

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"Tradition Six tells us that we ought never finance, endorse, or lend the N.A. name to any facility or outside enterprise. To violate this rule would be to lose our anonymity. With anonymity gone, personalities would take over and problems of money, property and prestige would surely divert us from our primary purpose."

(Grey Book page 116 line 25)

18. What is an example of outside enterprise?

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19. Why do we not lend the NA name to anyone?

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"Our Seventh Tradition guarantees each member the right and privilege to share in the financial support of Narcotics Anonymous. Each of us is given the equal opportunity to help anonymously. We uniformly reject outside contributions regardless of their source. We also do not allow a member to contribute more than his fair share; to do so would be to encourage the loss of their anonymity."

(Grey Book page 116 line 31)

20. What is our right to contribute in the funding of NA?

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21. Why does NA reject outside contributions?

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22. Why do we not contribute more than our fair share?

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"In regards to our Eighth Tradition, we do not single out our members as professionals"; we try to maintain their chance to experience personal recovery and grow. Not forcing power and status on our members is yet another form of anonymity."

(Grey Book page 117 line 4)

23. Why do we not acknowledge any single member as a professional?

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24. What would it do to this person's recovery if this happened?

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25. What happens if we force or allow power to be placed upon one member or a group of members?

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"The service board and committees of our Ninth Tradition are directly responsible to a loving God as expressed in a group conscience. They are not responsible to any particular personality or set of personalities."

(Grey Book page 117 line 9)

26. What are the boundaries concerning our committees and their respect for the traditions?

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27. Why are they not responsible to any particular personality?

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"In our Tenth Tradition, we strive to limit the growth of powerful personalities and safeguard anonymity by having no opinion on outside issues. When controversy exists, people take sides, personalities come forward, and as this happens anonymity fades. Here again we find consistency of action, and in its own way this is also anonymity."

(Grey Book page 117 line 13)

28. Why do we not allow positions of power inside our Groups?

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29. What would happen to the Groups if we decided to take a position on an outside issue?

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"In our Eleventh Tradition, we find that the way we relate to the outside world is in fact using personal anonymity. None of us are singled out, no one of us represents N.A.; to do so would be to place our personalities ahead

of others and this would be a violation of our anonymity. In attraction rather than promotion, we give the addict the right to join in our anonymity and find recovery.

(Grey Book page 117 line 19)

30. How important is it to remain anonymous at the level of the public eye?

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31. Although, we have a group representative, are they more important than any other member of a group?

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32. Are any members more important to carry the message of NA to the public?

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33. What rights do we have as a member to join in on the actions of NA?

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"Anonymity is everywhere in our Traditions and in our Fellowship. It is one of the basics of recovery. The principle of anonymity protects us from our defects of personality and character. Where anonymity exists, personalities and differences have no power. Anonymity in action makes it impossible for personalities to come before principles."

(Grey Book page 117 line 26)

35. How is anonymity is the spiritual foundation of all our traditions?

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