



Grey Form Step Work Guide



3rd Draft

Not for Sale

The Grey Form Step Working Guide

Merritt Island Florida
July 18 & 19 Lit Conference
Hosted by
Courage to Change (Merritt Island Fl)
The Grey Book Group(Jacksonville Fl)

Dear Fellow Addicts:

We have collected material from individuals and groups in 14 known states, sharing our experience of recovery. We have compiled the information in the form of a review copy of the Grey Form Step work Guide, which is derived from The Grey Book, and has reached the third draft.

This work is the product of the two G.B.S.A.-L.C conferences which were held between March 2015 and July 2015 in Jacksonville Florida and Merritt Island Florida and numerous G.B.S.A.-L.C lit. workshops 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. The deadline for input is November 18, 2015.

Review-input forms will be processed at the G.B.S.A. literature conference III in Georgia during the week of November 22. Everybody is encouraged to attend this conference.

Our goal is to have this review copy of the Grey Form Step Work Guide approved, fellowship-wide, and to present the finished Book to the world wide fellowship at cost as a co-operative effort. To be sold at cost and a (not for profit) price to individuals and groups around the world. 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,

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G.B.S.A.-L.C
MEMBERS OF NARCOTICS ANONYMOUS
GREY BOOK SPIRITUAL AUTONOMY LITERATURE CONFERENCE III
North Georgia, November 21st & 22nd

The Grey Form Step Working Guide

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.

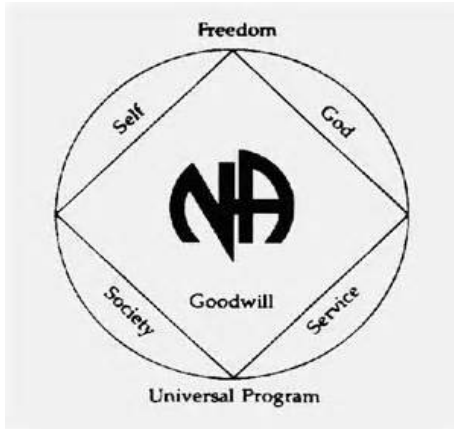


TABLE OF CONTENTS

Page

SPIRITUAL PRINCIPLES	4
STEP ONE	6
STEP TWO	17
STEP THREE	27
STEP FOUR	37
STEP FIVE	53
STEP SIX	63
STEP SEVEN	73
STEP EIGHT	81
STEP NINE	95
STEP TEN	105
STEP ELEVEN	115
STEP TWELVE	123

The Grey Form Step Working Guide

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Literature Committee (G.B.S.A.-L.C)

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**"These are the principles that made our
recovering possible..."**

The Twelve Principles Behind The Twelve Steps Of Narcotics Anonymous

1. **Hope:** the feeling that what is wanted can be had or that events will turn out for the best.
2. **Surrender:** to agree to stop fighting, hiding, resisting, etc., because you know that you will not win or succeed.
3. **Acceptance:** to accommodate or reconcile oneself to: to accept the situation
4. **Honesty:** honorable in principles, intentions, and actions; freedom from deceit or fraud.
5. **Open Mindedness:** willing to consider different ideas or opinions.
6. **Willingness:** doing something or becoming ready to do something without being persuaded.
7. **Faith:** a firm belief or complete trust in something for which there is no proof.
8. **Tolerance:** willingness to accept feelings, habits, or beliefs that are different from your own.
9. **Patience:** ability to remain calm; not become annoyed with problems or difficult people.
10. **Humility:** honestly accepting ourselves, both our assets and our liabilities.
11. **Unconditional Love:** absolute and complete affectionate concern for the well-being of others.
12. **Sharing and caring:** giving freely what we have in order to maintain a spiritual condition.

STEP ONE

We admitted that we were powerless over our addiction,
that our lives had become unmanageable.

In step one we first Admit something. We begin to practice honesty as we admit our powerlessness. The implied phrase is "we were powerless". This is written in past tense. What is it that we were powerless "over"? If we're not over something than this must imply that we're under it. As in, trapped under our addiction. We then continue to say that our lives had become unmanageable. This means that we're only referring to our personal life. Our life HAD become unmanageable. This is also written in past tense. Meaning that it is no longer unmanageable if we surrender to this step. If we continue working a thorough program, we are no longer powerless over our addiction. We may find Hope through our Honest admission in this step as our lives are now in a position of possible management.

"We have an incurable, progressive, terminal disease called addiction. It doesn't matter whether we just take a few pills, fix eight times a day, suck on a pipe, drink bottles of cough remedy behind the drug store or have one tranquilizer with our first martini each day, we have certain things in common. No matter to what degree or what kind of addict we are. When we hit bottom we we're searching for an answer, looking for a way out. We reached out and there was an answer. Until we took step one, we were full of reservations. We felt different. Upon working step one, we affirmed our surrender to the principals of NA, and only then overcome the alienation of being a drug addict. We became part of society." Grey Form, Page 30/23

1. Define We/ Admit/ That/ Were/ Powerless/ Over/ Our/ Addiction/ That/
Lives/ Had/ Become/ Unmanageable

Explain what each mean to me.

We

Admit

That

Were

Powerless

Over

Our

Addiction

That

Lives

Had

Become

Unmanageable

"The bottom line of Narcotics Anonymous is staying clean. We realize that we cannot use drugs and live. When we admit our powerlessness and inability to manage our own lives, we open the door to a power greater than ourselves." Grey Form, Page 30/19

2. Have I admitted complete powerlessness in my life?

3. List five things I am powerless over in my life.

1.

2.

3.

4.

5.

4. In what ways do I have the ability to manage my own life?

5. What is a power greater than self? List five.

1.

2.

3.

4.

5.

"When we hit bottom, we were searching for an answer, looking for a way out. We reached out and there was an answer. Until we took Step One, we were full of reservations. We felt different. Upon working Step One, we affirmed our surrender to the principles of N.A., and only then did we overcome the alienation of being a drug addict. We became part of society." Grey Form, Page 30/29

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6. Do I believe that I have suffered enough and am ready to get help?

7. Was I searching for an answer when I came to N.A.?

8. Do I believe that N.A is that answer? Why?

9. Define reservations. What are some of my reservations? List five.

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____

10. How have I affirmed my surrender to the principle of hope in the first step?

11. Do I believe that I can become part of society with the help of N.A.?

"We understood and believed that we had no real control over drugs. We accepted the fact that every attempt we had made to control our using had failed. We knew in our hearts that drugs have the power to change us into something we didn't want to be, and we of all people had surely had enough of self-destruction." Grey Form, Page 31/13

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12. How have I tried to control my using and what was the outcome? Do I completely understand that as an addict, I can't use, no matter what?

13. Do I believe that drugs have the power to change me into something I don't want to be?

14. Through working the first step, we will gain the security of hope through acceptance. What will I gain by applying these principles in my life?

"We had to take Step One. We had to admit that we are powerless and we had to continue going to meetings to hear other addicts talk about this powerlessness. Do we understand and believe that we have no real, long term control over drugs? Do we fully accept the fact that every attempts on our part to taper off, or stop using, or to control our using had failed? Do we know in our hearts that drugs have the power to change us into something that we don't want to be: liars, thieves. Schemers?"

Grey Form, Page 31/21

15. How does it help me to hear other addicts share in meetings about this powerlessness? What have I gained from the process of going to meetings and listening to a message of hope?

16. By applying this step into my life I now have the power to accept things as they are. Do I understand and believe that I have no real, long term control over drugs?

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17. Do I fully accept the fact that every attempt on my part to taper off, or stop using, or to control my using had failed? Am I able to see how accepting this will open the door to a solution?

18. Do I know in my heart that drugs have the power to change me into something that I don't want to be: liars, thieves, schemers?

By admitting these things we can fully understand and accept the severity of the disease. We may then begin to modify our behaviors through the spiritual principals of N.A.

A. How have I lied? _____

B. How have I stolen from others? _____

C. How have I schemed? _____

"After struggling through the daily burden with the monkey on our backs, we reached despair. When we were beaten, we became willing. The pain of working the program did not seem as great as the pain of addiction, so we surrendered. The hole in our gut was filled with a new understanding of our place in the world and love for others. As we got clean and worked this Step, we were released from our chains." Grey Form, Page 32/3

19. What is my level of willingness to live?

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20. Where do I feel that I am most powerless in my life.

21. What is the difference between the pain of working the program and the pain of addiction?

22. Describe how the hole in my gut feels.

23. Do I have an understanding of my place in the world and love for others? Describe.

24. Have I grasped that people in Narcotics Anonymous are here to help me understand my problem and show me how to live a better life?

25. Explain how I can find freedom by admitting that I am powerless over my addiction and my life has become unmanageable.

"The more we exerted our will, the worse things got. Often, when things got really bad, we had said, "This time, I have got to get my act together." By sheer will power we had gotten clean, temporarily. When we began to see that will power alone wasn't going to pull us through anymore, we tried countless other remedies—counselors, psychiatrists, hospitals, lovers, new towns, new jobs—everything we tried, failed. We quit for a day, a week or a month perhaps, but sooner or later we took that first pill, fix, drink or toke and we were gone again--worse than ever."

Grey Form, Page 33/1

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26. Explain the last time I tried to get my act together using my own will power to stop using. What can I do differently to change the way I react to the desire to use?

27. What were some of the temporary remedies that I tried to get clean and failed. List five.

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____

28. What was the final straw that lead me to get clean?

"We have all reacjed the point where it seemed we could no longer continue because of intense pain: physical, mental and spiritual. However, life was not unbearable; it only seemed unbearable because of our old familiar ways and our thinking. We found that we had no choice but to change, or go back to using." Grey Form, Page 32/19

29. What was the obvious pain that made me get clean?

A. Physical _____

B. Mental _____

C. Spiritual _____

30. Explain how I have experienced utter despair. What was the turning point that brought me here?

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"We quit fighting. We accept our addiction and life the way it is. We became willing to do whatever was necessary to stay clean, even those things we didn't like doing." Grey Form, Page 33/20

31. How have I quit fighting the disease of addiction?

32. Am I willing to do whatever is necessary to stay clean, even if I don't like it?

33. How has the disease of addiction beaten me and am I willing to look for a solution through Narcotics Anonymous?

34. Do I believe that my life can change for the better? How?

35. How has this Step given me a sense of freedom from active addiction?

36. Have I experienced the principle of hope through the working of this step?

37. What exactly does the First Step mean to me and my recovery?

STEP TWO

We came to believe that a power greater than ourselves
could restore us to sanity.

The breakdown of Step Two begins with "we came to believe". This Step is where we begin to practice the principle of open mindedness. First we "came to believe". To believe something means to accept it as true or feel sure of the truth. The word "that" implies there is something about to happen. "Power" is a dominant word. It means the ability to do something or act in a particular way. What is this power? The Step explains that there is a power greater than self. This means that there is a power greater than our own self-will. For some of us, this is a big surprise. Many addicts believe that we are the greatest power in our lives. For some, we thought that we were the only power in our lives, others saw drugs as a destructive power greater than ourselves. "Could" suggests that if we have an open mind there is a possibility that this power greater than self, may do for us something we are unable to do in ourselves. To "restore" means to bring back to its original state. This step is referring to restoring our "sanity". Sanity means soundness of mind, or the condition of being based in good judgment or good reason. This is assuming the possibility that previously having some level of sanity, and having it restored back to us. Even if we have never known sanity, surrender in this Step opens our minds to the possibility restoration may come as we continue in our Program.

"Ask yourself this question: Do I believe that it would be insane to walk up to someone and say, "Would you please sell me my own death on a time plan?" or "May I please have a heart attack or a fatal accident?" If you agree that this would be an insane thing comparable to giving yourself an injection of deadly poison, only slower, you should have no trouble with the second step. The Second Step is the most important thing that must happen for us to achieve any sort of ongoing recovery. The first step leaves us where we need to come to believe in something that can help us with our powerlessness and sense of helplessness. Belief became the most important thing for us to work on. We have some type of belief and unless we examine it and improve it, it may be insufficient to give us recovery. Certainly our belief didn't help us with our active addiction. We now have a workable idea of a Higher Power."

Grey Form, Page 34/13

1. What spiritual principles did I learn from working Step One and how am I applying them in my life?

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2. Do I fully understand Step One. How has it changed me?

3. Define these words from Step Two and explain what they mean to me.

We

Came

To

Believe

That

A

Power

Greater

Than

Ourselves

Could

Restore

Us

To

Sanity

"We have a disease: progressive, incurable and terminal. The most amazing single fact about the disease is that we went out and bought it on the time plan! That is insane. Think about that-- you, me, everyone we meet in N.A.; the junkie snatching purses on the street, and the sweet ladies hitting two or three doctors for their perfectly legal prescriptions. All of us have this one thing in common--we buy the disease that kills us and, one way or another, we pay for it, a bag at a time, a few pills at a time, or a bottle at a time, until we die." Grey Form, Page 34/1

4. Did I make an investment in my disease? Explain five ways.

1. _____
2. _____

3. _____

4. _____

5. _____

5. Define the insanity of addiction in my own words.

6. Do I believe that "I was more of an addict than other addicts"? Or less. How?

7. Can I see how in active addiction I was slowly purchasing my own death on a time plan? Explain How.

"We begin to see evidence of some power that cannot be fully explained. Confronted with this, most of us will at least admit to the possibility of a greater power. Eventually, we will come to some kind of personal understanding we can use." Grey Form, Page 35/4

8. Do I believe that the second step is vital for my ongoing recovery and giving me what the first step left me wanting? Why?

9. List five things that are a *power greater than self*.

1. _____

2. _____

3. _____

4. _____

5. _____

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10. Have I seen any evidence that has helped me come to a personal understanding of a "greater power" in my life?

"Belief is the beginning. It is helpful to stop at this point to review our thinking in this respect. We should not take the chance that our understanding of a Power greater than ourselves is sufficient. The Power can be the group itself or it can follow a religious tradition. The only thing we want to emphasize is that you should feel comfortable with your Higher Power and be able to make the statement that your Power cares about you." Grey Form, Page 35/8

12. Explain what the difference between "SPIRITUAL" and "RELIGIOUS" means to me.

Spiritual:

Religious:

13. Are my beliefs of a spiritual or religious nature? Explain.

14. Do I feel that my spiritual or religious beliefs are welcome in NA? Explain.

Yes:

No:

15. Can I make the statement that my Higher Power cares for me? Describe.

"N.A. has many members. This collective Spiritual Power is certainly greater than that of any individual member. What is impossible for one alone is often light work for many, because the many are a greater power than the one alone. You don't have to be religious to accept the idea of a power greater than yourself! Just look around with an open mind and you will see a positive Power all around N.A. You can call it love, or harmony, or peace, or cleanness, or good, or you can call it God. It doesn't matter, and by looking and listening as openly as you can, you find that N.A. Has the power to help addicts." Grey Form, Page 35/19

16. How does the collective power of the program work?

17. Do I believe that this power greater than self, lives within the fellowship of N.A.?

18. With an open mind describe a positive power that is evident to me in N.A.?

19. Describe something that has been impossible for me to do alone but I have been empowered to do within the N.A. Fellowship?

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"We have begun to see only recently how much a Higher Power has to offer. Clean living is only the beginning of a new life. Life without fear is a gift we receive for the price of acceptance." Grey Form, Page 36/11

20. What are some of the gifts that my higher power has given to me?

21. How have I lived in fear recently?

22. How can practicing acceptance help relieve my fear today?

"We gradually begin to find some order in the universe, and accept that "some power" was supplying us with a conscience we had never had before, and was somehow giving us the power to overcome the compulsion to use. It certainly wasn't us, individually. Many of us have come to believe that the forces of life know what our real needs are and will take care of us when undisturbed by self-will." Grey Form, Page 36/15

23. How have I gained a new level of consciousness of a Higher Power?

24. Do I still have a compulsion to use? Was I supplied with the power to overcome this compulsion?

If yes, explain.

If no, explain.

25. Have I been faced with the forces of life? Explain?

26. "Just for today, I don't ever have to use again". Can I believe that this power greater than self can enable me stay clean?

"Sanity is having our priorities in order. We don't use drugs; we go to meetings; and through the N.A. Program, we learn to rely on God to provide what we need on a daily basis. We have been restored to sanity as far as the obsession to use is concerned." Grey Form, Page 36/26

27. What are my priorities in my life today?

28. How can having my priorities in order help to relieve obsession?

29. Do I believe that God will provide me with my daily needs?

"The important thing to remember as the urge to use occurs is that just because the mind is asking for drugs, doesn't mean the body is. We are so into denial and over-controlling our emotions that the occasional thought of drugs may be the only way our mind knows to get our attention.

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The mind signals drugs when the body may actually be asking for vitamins, food, rest or companionship. So we need daily H.A.L.T.S. maintenance" Grey Form, Page 36/31

30. How have I tried to control my thoughts or emotions and what was the outcome?

31. How have I treated my body lately? Am I doing healthy things for myself?

32. If my mind is asking to use drugs is my body doing the same?

33. Define H.A.L.T.S.

Hungry

Angry

Lonely

Tired

Serious

34. Have I noticed obsession to use in some ways being lifted? How?

35. How does my mind get my attention today?

36. Am I willing to surrender to the idea a power greater than myself will supply me with what I need for ongoing recovery?

"Most addicts have strong feelings about their Higher Power and vigorously defend their right to their own understanding of Higher Power. The strength to move into action comes from our Higher Power." Grey Form, Page 37/2

37. Do I feel that I have the right to a spiritual belief that is personal in my recovery?

38. The Second Step tells us that we must fully grasp the First Step and the Second Step to start our road to recovery. Do I fully understand Step One and Step Two?

Step One:

Step Two:

39. How does Step Two relate to Step One?

40. What is the spiritual principal of the Second Step and how have I applied it in my life?.

41. Have I experienced a spiritual awakening as a result of working this Step? Explain.

STEP THREE

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

Step three begins with a "decision": a conclusion or resolution reached after consideration. This decision must be considered after thoroughly working a First and Second Step. Those Steps set us up to make an informed decision in Step Three. This is possibly the first and most important decision we will ever make. The decision is to "turn". The definition of turn is to bend or change the course of. There are two parts we must be willing to consider in this step. First we make a decision to change the course of our lives. This decision may seem illogical based on our inability to manage our own lives and a belief that there is some power greater than ourselves, and that power can restore us to sanity. Then we turn our will and our lives over to the care of God, as we understood Him. "Will" is defined as a desire or wish and "Life" consists of the ability to grow and change or the period of time when a person is alive. We could say that our will and life consists of our thoughts, desires and our living problems. "Over" in this tense means from one person or side to another. From "Our" will over to Gods will. "As we understood Him" refers to the past tense of understand. To understand is to knowledgeablely be aware of; or to stand under and accept the truth of. The principle behind this Step is acceptance. If we are willing to accept that there is a force for good working in our lives, making a decision to turn our will and our lives over to this force gives us a chance at reaching the sanity Step Two promises.

"As practicing addicts, our will and our lives we're controlled by drugs. Our choices were determined by drugs. We were trapped by our need for connections and cash. Then, when we got the drugs, the search was over for a few hours or maybe a few days. During that time our total being, the mind, the body, the soul was dominated by the drug. For a time it was pleasurable, at least in the early stages of addiction. Ultimately, the effect began to wear off and then the drug showed its ugly side. Often we found that the higher our drugs took us, the lower they brought us. When our nerves were jangling like a fire alarm, we faced two choices. Either we suffered withdrawal, or we took more drugs. For all addicts, the day comes when there is no longer a choice. We must have more drugs. Whether we are under the influence or not, our will, our lives and every single action is directly controlled by drugs." Grey Form, Page 37/11

1. Define these words and describe what they mean to me.

WE

Made

A

Decision

To

Turn

Our

Will

And

Lives

Over

To

The

Care

Of

God

As

Understood

Him

2. Explain how Step Three ties into Step Two. What are the differences between Step Two and Step Three.

How they tie.

Differences.

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3. How was I trapped by my connections in active addictions?

4. How did I feel powerlessness during the search for something to fix me?

5. How was my mind, body and soul dominated during this search?

Mind

Body

Soul

6. How have I found that the higher my addiction took me, the lower it brought me?

"Obviously, our way did not work. In utter desperation, we looked for another way. In Narcotics Anonymous, we are told that we can turn our will and our lives over to the care of a God of our own understanding...We have only to believe what we see with our own eyes in the transformed lives of other N.A. members. That's all it takes-- an open mind. If the word God bothers you, as it did many of us in the beginning, substitute Recovery, Good, Love, N.A., Peace or anything positive, just so you mean it." Grey Form, Page (37/27)

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7. In what ways did "MY WAY" not work? What was my utter desperation that enabled me to look for another way?

8. What is my will? My life?

My will. _____

My life. _____

9. Describe The God of my own understanding?

10. How does the transformed lives of other N.A. members change or create my belief in the God of my own understanding?

11. Do I have a problem with the word God? If so, How have I chosen to address this?

"None of these Steps of N.A. work by magic. They work when they are lived. The Steps of N.A. are easier to live by than the law of the needle, bottle, pill or joint. If you want to stay clean and are willing to do a few simple things and are honest with yourself, we guarantee that you can recover." Grey Form, Page 38/10

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12. Taken from the steps that I have worked, how have I lived the steps of N.A in my life today?

13. How do the laws of the steps differ from the laws of active addiction?

14. What am I willing to do for my recovery? Am I willing to get honest with myself in order to learn to live this way of life?

15. Do I believe that if I truly work this program to the best of my ability that I am guaranteed recovery?

"The Third Step does not say "We turned our will and our lives over to the care of God." It says, "We made a decision to turn our will and our lives over to the care of God, as we understood Him." We made the decision; it was not made for us by the drugs, our families, a probation officer, judge, therapist or doctor. We did. For the first time since that first high, we have made a decision for ourselves." Grey Form, Page 38/17

16. Have I made a decision in The Third Step yet? Do I fully grasp what this means?

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17. Did I make this decision for myself or was it some other forces greater than my own will such as a judge, probation officer, treatment or family member?

"Go off by yourself and say silently, "God, I've made a mess of my life. I can't solve my problems and I ask You to take care of me and show me how to live." Grey Form, Page 38/27

18. Do I fully grasp how I have made a mess of my life? How can I start to do the next right thing?

19. How can God help me in my recovery and show me a better way to live? What can I do right now to show willingness to surrender to my higher Power?

"In the Third Step, we simply recognize that there is a force for good in the world and we cooperate with that force. We let good things happen to us. Every action we took in regard to drugs was an effort to get comfortable. It did not work, or we wouldn't be where we are today. When we turn to the God of our own understanding for care and direction and guidance, we learn the real meaning of comfort." Grey Form, Page 38/35

20. Have I recognized a force for good in my life? How can I use that to my benefit in my daily life?

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21. Have I allowed anything good to happen to me?

22. What is a realistic view of comfort in my life today?

"We turned to drugs because we are people who demand instant gratification and drugs gave us that instant satisfaction. We are impatient people. It is one of life's great problems for us. Just because we stop taking drugs, the problem doesn't immediately go away." Grey Form, Page 39/8

23. How have I tried to find instant gratification today?

24. How have I acted out on impatience today?

25. How have my actions remained the same in the absence of drugs?

"We are no longer bogged down by addiction. We have surrendered our will and our lives to the care of a power greater than ourselves. We are now a part of the Ultimate Reality which has brought Order out of Chaos. We are no longer fighting fear, anger, guilt, remorse, self-pity, anxiety, depression and a thousand other ills." Grey Form, Page 39/21

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26. Have I made the decision to surrender my will and my life to the care of a power greater than myself?

27. Where can I see Order being brought out of the Chaos of my life?

28. Am I still suffering from fear, anger, guilt, remorse, self-pity, anxiety and depression? Explain how each still cause me harm.

Fear

Anger

Guilt

Remorse

Self-pity

Anxiety

Depression

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"Day by day, we discover the magnitude of the Third Step. This is the Step where we come into contact with sanity we are promised in Step Two. Reliance on a spiritual way of life is now possible for us. Our addiction is no longer a roadblock to God-consciousness. We are slowly beginning to lose those paralyzing feelings of hopelessness. We who have lived in darkness and horror for so long begin to walk freely in the sunlight of reality." Grey Form, Page 39/28

29. Have I been given a glimpse of sanity that we talked about in Step Two?

30. Am I able to surrender to a spiritual way of life?

31. How does a God-Consciousness help to relieve those paralyzing feelings of hopelessness?

32. How have I begun to walk without fear in my life?

"We are beginning to gain balance and harmony. We have learned to stop fighting and are learning to live. The only price is to quit fighting, surrender quietly and let the God of our own understanding take care of us." Grey Form, Page 40/2

33. Where have I gained balance and harmony in my life?

The Grey Form Step Working Guide

34. Have I stopped fighting my disease and begun to surrender my will and life to a power greater than myself?

35. What is the spiritual principal of the Third Step and how have I applied it in my life?

36. Have I experienced a spiritual awakening as a result of working this Step? Explain.

"We have come to enjoy clean living and want more of the good things that the N.A. Fellowship holds for us. We know now that we cannot pause in our spiritual program; we want all we can get. We are now ready for our first honest self-appraisal, and we begin with Step Four."

Grey Form, Page 40/7

Step Four

We made a searching and fearless moral inventory of ourselves.

In step four we begin to clean out our closet and the wreckage that we have created in our past. Step four begins with an action. We "Made", that is, built or formed something that is searching. "Searching" means to make a painstaking investigation or examination. The deeper meaning of searching in Step Four refers to seeking things that may not be comfortable to think or talk about. "Fearless" means lacking fear. Fear is an unpleasant emotion caused by the belief that someone or something is dangerous, likely to cause pain or threat. Here is where this step gets to us on a psychological level, leading us to believe that these things may cause us harm or further pain by digging them up. "Moral" is concerning or relating to what is right and wrong in human behavior. In this step our behavior refers to what we are doing now, and have done in the past. "Inventory" means a complete list of items. "Ourselves" simply means that we only make a moral inventory of our self, and our personal experiences. All this combined is a deeper way to look at our experiences. Prior to moving forward in this Step it may be beneficial to practice what we have learned so far. Courage is the principle we practice in this step. Having turned our will and our life over to the care of a God of our understanding, we may now look to that understanding for a source of courage to stay honest in The Fourth Step.

Later in this Step there is a list titled "Positive and Negative". It begins with positive because recovery is about finding things that are good about ourselves. Step Four is going to help us towards recovery more than we can imagine. Most of us were surprised when we found out we had many good points in our inventory. When the list is complete with both Positive and Negative, which is a good stopping point. The point is to find a balance in our lives. If we try to find only negative things we will not get the point of The Fourth Step. When the positive list is full, stop writing negative things until another positive is revealed. Remember, the point is a moral inventory, not just our negative past and digging up guilt and remorse.

"Step four helps us see exactly what our problems are and shows us our strengths. Let's face it, when we were using, we weren't very honest with ourselves. We are finally beginning to become honest when we admit our addiction has whipped us and that we need help. It took a long time to get where we could admit we were beaten. We are probably not going to recover--physically, mentally or emotionally--overnight. Step four is going to help us toward recovery more than we can imagine."

Grey Form, Page 40/12

The Grey Form Step Working Guide

"As recovering addicts, we now have the right to reach for levels of greater comfort and we can reach them, when we get a handle on what we've been doing wrong. If we want to feel good, we have to stop doing the things that make us feel bad. We are not going to be perfect. If we were perfect, we would not be human. The important thing is that we do our best. We use the tools available to us, and because we do not want to lose any of what we have gained, we will want to continue in the program. It is our experience that no matter how searching and thorough, no inventory is of any lasting effect, unless it is promptly followed by an equally thorough Step Five."

Grey Form, Page 43/7

1. Define these words and explain what they mean to me.

We

Made

A

Searching

And

Fearless

Moral

Inventory

Of

Ourselves

2. Do I fully understand the first three steps and the principles behind them? How will these principles help me work Step Four?

3. What problems and strengths am I able to identify now?

Problems

Strengths

The Grey Form Step Working Guide

4. How have I begun to recover physically, mentally and emotionally?

Physically

Mentally

Emotionally

"Some people make the mistake of approaching the Fourth Step as if it were a confession of how horrible they are - what a bad person they had been. This is not the purpose of the Fourth Step. We are trying to free ourselves of living in old, useless patterns. We take the Fourth Step to gain the necessary strength and insight to enable us to grow in this new way of life. A binge of emotional sorrow over real or imagined wrongs will not help us. In fact, it can be quite harmful." Grey Form Page 40/25

5. Have I approached this step with a negative sense of fear or a powerful sense of change?

6. What is the purpose of the Fourth Step to me?

The Grey Form Step Working Guide

7. What do I have to gain through working the Fourth Step?

8. What are some of my fears of working this step? List five.

1. _____
2. _____
3. _____
4. _____
5. _____

"Our purpose is to be rid of guilt-- not wallow in it! We must be done with the past, not cling to it. We want to look our past in the face and see it for what it was - and then to release it so that we can live today. The past, for most of us, has been a ghost in the closet. We have been afraid to open that closet for fear of what that ghost may do to us." Grey Form page 41/3

9. What are some of the things I have done in active addiction that led to guilt?

10. Have I begun to face the fear of the ghost in the closet? Do I believe that this ghost can still hurt me? _____

"You don't have to do this alone. Your will and your life are now in the hands of the Source of all strength - tap into that Source! Writing a thorough and honest inventory looks impossible to most of us. It is--if we are operating under our own "power." Take a few quiet moments before writing and pray for "the power to carry it out". Grey Form, Page 41/9

11. Do I feel that I am not alone while writing my Fourth Step?

Y/N _____?

The Grey Form Step Working Guide

12. What is my source of strength that I am experiencing in Step Four?

13. How have I received the power to carry this step out?

"As using addicts , we lived under a regime of fear. In attaining our new life, we want it free of unreasonable fear. A lot of times we try to look good in front of other people but, deep down inside we are really afraid of who we are and where we came from. We write down our fears, our resentments and our guilts. We examine in depth our relationships with people, places and situations asking ourselves what we have demanded of these relationships. Often the answers will show that we are placing unreasonable demands on reality. We find that we are demanding other people to stop being who they are." Grey Form, page 42/20

14. What is the difference between fear and unreasonable fear?

15. Am I holding back certain things that I feel that someone may judge me for? Explain

16. Am I afraid of where I came from and the feelings of my past hurting me? Explain

The Grey Form Step Working Guide

17. Have I examined in depth the relationships of my past? How?

18. How did I place unreasonable demands on reality in active addiction?

19. How have I tried to change who people were to fit my needs?

"This Fourth Step can be a wonderful adventure, reviewing our past performance and our present behavior to see what we want to keep and what we want to be rid of. This Step has the reputation of being difficult. In reality, it's quite simple." Grey Form, page 43/2

20. Can I compare my past performances to my present behaviors?

21. If I have expectations of feeling good in recovery, what must I do in order to make this reality?

22. What is the principle I must practice in this step?

The Grey Form Step Working Guide

23. How will the principles I have learned to practice in Steps 1-3 enable me to complete The Fourth Step?

Fear, resentments and guilt have been driving forces in our lives. Use the following format to list and examine as many of each of these as possible. Remember, our secrets keep us sick, we are trying to purge ourselves of these ghosts of the past through honest acceptance. In this portion of this Step we are looking to examine ourselves and our relationships in society. List as many as I can remember. If more space is needed to write, add additional pages.

Fears

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

Resentments

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

11. _____

12. _____

Guilt

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

The Grey Form Step Working Guide

"It is important to remember where we came from so that we don;t return. We had to go through what we did to get to where we are now. A basic rule of thumb is that we can write too little, but we never write too much. The inventory will fit the individual, we simply write until the brain is emptied. Anything we think about is possibly inventory material. We realize how little we have to lose and how much we have to gain. We plunge into this step without reservation." Grey Form, Page 42/4

Positive Morals

Negative Morals

Ourselves

_____	/	_____
_____	/	_____
_____	/	_____
_____	/	_____
_____	/	_____

Family

_____	/	_____
_____	/	_____
_____	/	_____
_____	/	_____
_____	/	_____

Sex

_____	/	_____
_____	/	_____
_____	/	_____
_____	/	_____
_____	/	_____

Fears

_____	/	_____
_____	/	_____
_____	/	_____
_____	/	_____
_____	/	_____

Society

Education

Health Issues

Financial

Spirituality

Criminal activity

Friendship

Love

Success

Failure

Hate

Have I experienced a spiritual awakening as a result of working this Step? Explain.

"As recovering addicts, we now have the right to reach for levels of greater comfort and we can reach them, when we get a handle on what we've been doing wrong. If we want to feel good, we have to stop doing the things that make us feel bad.

We are not going to be perfect. If we were perfect, we would not be human. The important thing is that we do our best. We use the tools available to us, and because we do not want to lose any of what we have gained, we will want to continue in the program. It is our experience that no matter how searching and thorough, no inventory is of any lasting effect, unless it is promptly followed by an equally thorough Step Five." Grey Form, Page 43/7

Step Five

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

Step Five begins our need for trust. By saying that we admitted, we confess something to be true, typically with reluctance. If we were searching in our Fourth Step many of the things we found make us squeamish and uncomfortable. These are the things that keep us sick. Likewise, we may have found that we are not as terrible as we have assumed. In any case, the need to work a prompt Fifth Step is as important as our honest evaluation in the Fourth. A Fifth Step is no place for our personal judgments. All we were required to do previously was be honest and thorough. We may question why there is a need to admit these things to God and to ourselves? We rationalize saying that God already knows, and that we already know, so what's the point? But we do not let this rationalization stop us from moving forward in this Step. We practice open mindedness and do the next right thing. We work a Fifth Step.

We now begin to use God for actual moral support and our sponsor for more than someone to work steps with. It may come as a surprise as we share our defects and experiences and receive acceptance in the place of shame. When we admit to God, we open up the universal energy to help us find peace. God already knows all of this but by completing the trinity of mind, body and spirit, we allow the completeness of all knowing that Step Five uses to open us up to heal. This Trinity is not a religious view. It references a spiritual nature, a group of three people or things, in this case, God, ourselves and another human being.

After the admittance to God, we admit the nature of our wrongs to ourselves, as if we were talking to another person. Perhaps we do this in the mirror, video or sitting alone in a personal space where we can feel completely free. There is a deeper inner self that we must reach, some of us refer to this as our EGO. We are sorting out what has actually happened, from the stories the ego has told us through our active addiction.

Once we admit to God and to ourselves, we must now admit the exact nature of our wrongs to another human being. This is the person we trust the most with the moral list that we discovered in Step Four. By admitting these defects and assets to another human being, we have now allowed someone to really get to know us on a deeper level. For many of us, this was the breaking point of step work. The fear of someone else knowing our deepest, darkest secrets just didn't sit right with us. This must happen in order to beat the disease of addiction. The principle behind this step is open mindedness. It is not for us to assume how another person will react to our inventory. We may stay open minded about the spiritual connection that takes place with honest sharing and acceptance in this step.

When we admit the "exact nature", exact is not approximated in any way. This means that we must not worry about things that we aren't sure of things that may or may not have happened. The "nature" of something is the basic or inherent features of it, especially when seen as its characteristics. "Wrong" concerns an unjust, dishonest, or immoral action. Dishonest means behaving in an untrustworthy or fraudulent way. Immoral

The Grey Form Step Working Guide

means to not conform to accepted standards of morality. Morality describes the principles concerning the distinction between right and wrong.

The question here is who decides what is right and wrong in our lives? What are the "accepted" morals that we must conform to? The answer is in working the Twelve Steps and finding our own morality. As we grow and begin to trust the trinity of our lives, we will figure all this out. It is different for each of us. So when we admit the exact nature, we're looking at the true happenings of our character and what we have actually experienced. Nothing more, nothing less.

"After taking a thorough Fourth Step, we have to deal with what we have found in our inventory. We have decided what our defects are, but we still don't know how to deal with them. We are told that if we keep these defects inside us, they could lead us to use again. We have to beware of half-measures on this Step. Holding on to our own "garbage" would eventually sicken us and hold us back from really taking part in this new way of life. If we take a Fifth Step, but we really don't get honest, we will have the same negative results that dishonesty brought us in the past.

Our Higher Power will be with us when we do this, and will help free the fear of facing ourselves and another human being. Many of us, before we take Step Five, fear that God will turn away from us, when we reveal ourselves to Him. It seemed unnecessary to some of us to admit the exact nature of our wrongs to God. "God already knows all this stuff", we rationalized. True, God does already know all that stuff, but until we face God with it, we will never really believe that He does. The admission must come from our own lips to be truly effective for us."

Grey Form, Page 43 Line 19- Page 44 Line 7

1. Define these words and explain what they mean to me.

We

Admitted

To

God

Ourselves

And

Another

Human

Being

The

Exact

Nature

Of

Our

Wrongs

2. Explain exactly my understanding of Step Four and how it has helped me in preparing for Step Five.

3. How will Step Five help me deal with what I have found in Step Four?

4. What is a defect and how will Step Five help me with them?

5. What will happen if I keep these defects inside me?

6. Explain what a "half measure" is in Step Five.

The Grey Form Step Working Guide

7. What is the results of me being dishonest in Step Five?

8. What will help me free myself of the fear of facing another human being in Step Five?

"It seemed unnecessary to some of us to admit the exact nature of our wrongs to God. "God already knows all that stuff", we rationalized. True, God does already know all that stuff, but until we face God with it, we will never really believe that He does. The admission must come from our own lips to be truly effective for us." Page 44/2

9. Do I believe that my Higher Power will turn away from me if I get completely honest?

10. Do I feel that its unnecessary to admit my wrongs to God?

11. If God already knows my wrongs, what is the point of this Step?

"We have feared that if we ever revealed ourselves as we really were, we would surely be rejected. Maybe this was because we had already rejected

The Grey Form Step Working Guide

ourselves. We were so self-centered that we didn't realize just how much we had in common with our fellow addicts. Before coming to Narcotics Anonymous, we had felt that no one could ever relate to us or understand the reasons behind the things we had done. We quickly realized that we had been unrealistic in feeling that way. N.A. people did understand us."

Grey Form, Page 44/14

12. What are my fears of revealing myself for who I really am?

13. Do I feel that I have already rejected myself so others are sure to reject me too?

14. In what ways can I relate to others in recovery?

15. How have I sold myself short by being unrealistic in believing that no one would understand my defects?

"Some of us take our Fifth Step with a total stranger, but most of us feel most comfortable choosing a fellow member of N.A. We know that a fellow addict would be less likely to judge us with malice. People often select clergymen, or members of the medical profession, because these people are accustomed to keeping confidences in their work. Whoever we select, we make certain that they know what we are attempting to do and why we are doing it." Grey Form, Page 44/28

The Grey Form Step Working Guide

16. Who have I decided to share my step five with? Why did I choose this person?

17. Do I believe that telling another human being my defects they will judge me with malice?

"Once we make up our minds and are actually alone with the person we have chosen to accept our confidence, we proceed with enthusiasm. We want to be very definite and thorough. We realize that this is a life and death matter. There is a danger that we will exaggerate our wrongs, and an equal danger that we will minimize or rationalize away our part in situations. If we are anything like we were when we first entered the N.A. Fellowship, we will still tend to want to "sound good". This is a luxury we can't afford. This step must cut into our character defects and expose our motives and our actions for what they really were. We have no right to expect these things to reveal themselves. It isn't easy, but it is simple. We want to tell the truth, cut and dry, as quickly as possible. We do not procrastinate." Grey Form, Page 45/3

18. Do I fully accept that an honest Fifth Step is a matter of life and death? Why?

19. What are the dangers of exaggerating my wrongs?

20. Are there any areas I would like to minimize or rationalize?

The Grey Form Step Working Guide

21. What damage will I cause by trying to "sound good"?

22. How will step five cut into my character defects? Why?

"For many years, we have covered up our low self-esteem by hiding behind phony images that we hoped would fool people. Unfortunately, we ended up fooling ourselves more than anyone. Although we often appeared attractive and confident on the outside, we were really hiding a shaky, insecure person on the inside. "One thing you can't hide, is when you're crippled inside." The masks have to go." Grey Form, Page 45/22

23. How have I covered up my low self esteem and how will this step uncover it?

24. Who have I fooled by wearing all my masks of addiction?

25. What are some of my phony images of myself that I have used to hide my true self?

26. How have I crippled myself on the inside?

"Once we had taken this Step, we felt lightened and refreshed. We were finally free to be ourselves, because we were not trying to cover anything up. It was a great relief to be rid of all our secrets, to share the burden of past guilts. Usually, as we share this Step, the listener will share some of his story too, and we will find out that the things about ourselves that we thought were so awful or different weren't all that unusual. We see, by the acceptance in the eyes of our confident, that we can be forgiven, even loved, just the way we are." Grey Form, Page 45/29

27. What freedom can I expect to feel after working this step?

28. What may I gain from the listener in this step?

29. At this point, how do I feel about the past nature of my wrongs?

"Even though our examination of ourselves usually reveals some things about ourselves that we don't particularly like, facing these things and bringing them out in the open makes it possible for us to deal with them constructively. And, now that they are out of the closet, ready to be faced and dealt with, we realize that these things about ourselves can be changed. We cannot make these changes alone. We need our Higher Power's help, and the help of the Narcotics Anonymous Fellowship." Grey Form, Page 46/2

The Grey Form Step Working Guide

30. Do I believe that after working this step that I can be loved for who I truly am?

31. How can I constructively deal with the things about me that I found that I don't like about myself?

32. How can I change these things about me that I have found?

33. What does step five mean to me and how will it help me in my recovery?

34. What is the spiritual principal behind the Fifth Step and how can I apply it in my life?

35. Have I experienced a spiritual awakening as a result of working this Step? Explain.

STEP SIX

We were entirely ready to have God remove all these defects of character.

We were entirely ready. 'Entirely' means to be completely ready. Completely means totally and utterly. To be 'ready' is to be prepared mentally or physically for some experience or action. "Were" entirely ready in this step means that we are referring to something in past tense. The past tense is referring to our Fourth Step inventory and the admissions in our Fifth Step. We can relax here knowing that in our First, Second and Third Step we have gained the courage and the power greater than self to move into the Sixth Step. The principle required here is willingness. We are entirely ready to have our defects removed and we must be willing to allow a God of our understanding do this for us. Referring back to our fourth step inventory a defect is a shortcoming, an imperfection or something that we lack. However, we lack the ability to remove these defects of character on our own. But we have been learning to get honest and open minded to help in our day to day lives from the God of our understanding. Our character means the mental and moral qualities distinctive to an individual. If we look deeper into our character, we will discover that our character is more than our morals. There must be an in depth search for the underlying traits that we are made up of. Traits are our distinguishing qualities or characteristics. When we become humble enough to ask God to remove these defects, we must understand a full grasp of what we're asking him to remove. Some of us experience a feeling of fear when we approach this step. We have survived with these defects for an indefinite amount of time, some of them don't seem all bad...What will we do once these defects are removed? If we take a moment to imagine what we could gain with the removal of these, often our stress is lessened. All that is required in this Step is willingness. We make a list from what we have found in the Forth Step and we move on. Becoming entirely ready is the turning point of the Sixth Step. It reveals a full understanding of the previous Five Steps. By thoroughly working Steps One through Five, we become entirely ready to have God remove these defects of character. Then and only then can we even come close to a true surrender to Step Six.

"Let us go back to the First Step for a minute. Remember that we had to surrender completely to obtain relief. We had to admit we were whipped. In examining ourselves as honestly as possible it is probable that we have discovered some things about ourselves that we don't like. Perhaps we call them defects. Whatever we call them, we recognize that we must change if we are to grow. The Sixth Step is the same situation;"
Grey Form, Page 46/11

1. Define these words and explain what they mean to me.

We

Were

Entirely

Ready

To

Have

God

Remove

All

These

Defects

Of

Character

1. What are some of the things about myself I have discovered that I don't like? List as many as can be uncovered.

1. _____ 2. _____

3. _____ 4. _____

5. _____ 6. _____

7. _____ 8. _____

9. _____ 10. _____

11. _____ 12. _____

13. _____ 14. _____

15. _____ 16. _____

17. _____ 18. _____

19. _____ 20. _____

Explain each in the space provided on the following pages.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

11. _____

12. _____

13. _____

14. _____

15. _____

16. _____

17. _____

18. _____

19. _____

20. _____

"We can't do it ourselves; but we know that God as we understand Him can do it for us. Do we really want to be rid of our resentments, our angers, our fears? Do we really understand that they are a deadly poison in the heart of an addict? Many of us cling to our fears, doubts, and self-loathing or hatred of others, because there is a certain distorted security in familiar pain. It seems safer to hold on to the old familiar pain than to let go of it for the unknown. Letting go of character defects should be done with love. Fear and hate cannot give us new lives. " Grey form, Page 46/17

3. Explain how we know God can remove all these defects of character.

4. Do I really want to be rid of my resentments? Why?

5. Do I fully understand that these defects of character are a deadly poison inside me?

The Grey Form Step Working Guide

"We should approach old defects with patience and understanding, for they have served us well in days past. They have kept us from situations we couldn't handle before we found the program and a source of power. We should be more grateful that our defects are not more pronounced or of a more harmful nature. When we see how our defects exist in our lives and accept them, we can let go of them and get on with our new life."

Grey Form, Page 46/27

6. How have my defects of character served me in the past?

7. How have my defects of character effected my decision making in the past?

8. How have I gone from seeing my defects to accepting my defects?

"When we are working Step Six, it is important to remember that we are human and should not place great expectations on ourselves. We should be serious when we say "entirely ready to have all these defects removed." This is a step of willingness. That is the spiritual principle of Step Six. It is as if to say that we are now willing to move along spiritual lines toward a destination we couldn't imagine. Being human we will of course fall short." Grey Form, Page 47/7

9. How do I refrain from placing great expectations on myself in Step Six?

The Grey Form Step Working Guide

10. What does "entirely ready" mean to me? How can I achieve this?

11. What is the spiritual principle behind Step Six? _____

12. How have I applied this principle in my life today?

"We will still get mad and still feel hurt, especially if we are too hungry, angry, lonely, tired, or too serious(H.A.L.T.S.). We are trying to achieve adequacy, not perfection. Adequacy can be achieved, but perfection cannot. We can reach and awaken the force of life within ourselves; it can do anything, even give us new life. The breakdown of old ideas and old ways seems to be beyond our conscious control. The only control of the situation we seem to have is a choice of acceptance. What areas we change in, how fast we change, and in what order all seem to be predetermined by our very nature. If we accept God's will, we will be able to follow the necessary path to a better life." Grey Form, Page 47/15

13. What do I have control of in this Step?

14. How have I sought to awaken the force inside me and what has been my experience after becoming aware?

The Grey Form Step Working Guide

15. How have I broken down the old ways of thinking and old behaviors?

16. How will I be able to follow the necessary path to a better life?

17. Have I become aware of a better life? If so, explain how it has helped me surrender to my defects of character?

"Without these defects, life is ever sensational and deeply wonderful. We learn that we are growing when we make new mistakes instead of repeating old ones. Life with these defects may cause perpetual frustration, tension, and relapse." Grey Form, Page 47/35

19. What can I look forward to in a life without these defects?

20. Have I found myself repeating old patterns? How can I surrender to them and move forward?

21. Do I find myself being frustrated about things that I have no control over?

The Grey Form Step Working Guide

"We decide what our priorities are and envision life free from defects. We recognize our defects and surrender to the simple suggestions that the program offers us. We feel that the Sixth Step is the honest willingness to let go of those shortcomings about ourselves. We become ready to part with the fears and doubts of that other life. We continue to attempt to manage our lives and will need to go back to Step Six to renew our readiness to have our defects removed." Grey Form, Page 48/3

22. Have I begun to effectively recognize my priorities and begun to picture life free from character defects?

23. Am I willing to let go of those shortcomings?

24. How has my fears and doubts of my addiction begun to fade away?

25. How have I acted in a defective way recently that I thought I have grown past but returned to?

26. What will I need to do the next time I become aware that I am again, attempting to manage and control my life?

27. Have I experienced a spiritual awakening as a result of working this Step? Explain.

Step Seven

We humbly asked Him to remove our shortcomings.

In this Step we begin to utilize the faith we have begun to develop working the previous Six Steps. This faith comes in the form of total surrender and trust that God, not us will remove our shortcomings. Our faith turns into experience in this Step.

We begin Step seven by becoming humble. How do we find humility? Where does it come from? What do we do to get it? In the past we have only experienced a type of humility as a result of being humiliated. To be humble is to not be proud: not thinking of yourself as better than other people. We attain humility when we recognize that our recovery is a gift from a power greater than ourselves and in the grand scheme of life, we are one piece of the spiritual collective.

Through working a thorough Seventh Step we can achieve a deeper level of awareness of where we fit into our own life. Asking "Him" means that we somehow communicated with God in such a way that a deeper level of perceiving this God will be awakened.

We communicate with God in many different ways. Some of us hit our knees, some may get really quiet, some may just find a place where we are comfortable talking to God. We ask him to remove our shortcomings, the old ways in which we lived our life. We ask God to remove our shortcomings because we can't, in our own will remove them ourselves.

In the Sixth Step we learned about our defects of character and in this Step we ask God to remove our shortcomings. It may help to look at our shortcomings being the ways in which we act out on our defects. If we take a deeper look at our defects of character, we will find things about ourselves that we didn't know and probably don't like very much. Another way of looking at it, is the Sixth Step is what we have too much of and the Seventh Step is what we don't have enough of. If we fall short somewhere, we must ask for help in order to achieve any measurable results. For many of us this comes after toiling and flailing, trying to act better. The sooner we become honest with ourselves about our inability to manage our defects, the sooner we will be willing to practice the faith necessary in this Step. We Humbly ask God for help, when we have surrendered our will to control our own defects.

"Having decided we want God, 'as we understood Him', to relieve us of the useless or destructive aspects of our personalities, we have arrived at the Seventh Step. We have all spent much of our lives being anything but humble. We have been humiliated by many of the things that happened to us while using, but most of us avoided true humility until we worked the First Step. Then again, in the Third Step, we asked God to direct our will and our lives. Now, in the Seventh Step, we humbly ask Him to remove our shortcomings." Grey Form, Page 48/12

1. Define these words and explain what they mean to me.

We

Humbly

Asked

Him

To

Remove

Our

Shortcomings

2. What did I get from Step Six? How has it prepared me for Step Seven?

3. What are some useless and destructive aspects of my personality? List five.

1. _____
2. _____
3. _____
4. _____
5. _____

4. Do I want to be relieved of my useless and destructive behaviors?

"The key to this Step is an understanding of the humility. Humility is a part of staying clean, as food and water are to staying alive. As we struggled along in our addiction, we devoted our energy towards satisfying our material needs. We always had to have a satisfaction of our basic desires, such as power and prestige. We never thought of spiritual growth or asking a Higher Power for direction. Drugs were our Higher Power. We couldn't handle the trials and tribulations of life all by ourselves. It wasn't until we made a real mess of our lives that we realized that we couldn't do it alone." Grey Form, Page 48/21

The Grey Form Step Working Guide

5. What are some of the ways I have been humiliated in addiction?

6. How have I tried to avoid true humility?

7. What is an example of true humility in my first step?

8. What is an example of true humility in my third step?

9. How have I devoted my energy to satisfy my mental needs in active addiction?

10. How do I devote my energy to my mental needs in recovery?

The Grey Form Step Working Guide

11. Have I experienced a real mess in my life enabling me to see that I can not do it alone?

"If the defects we have discovered are real and we have a chance to be rid of them, we would surely experience a sense of well being when we rid ourselves of them. Some will want to get on their knees for this Step. Some will be very quiet or put forth great mental effort to show intense willingness." Grey Form, Page 49/2

12. Do I believe the defects that I have discovered are real? Why or why not?

13. Do I believe this Step offers me a chance to be rid of these defects?

14. How can I humbly ask God to remove these defects?

15. Have I experienced a sense of well being at this point in my Step Work?

"When we were using, our spiritual and emotional growth came to a halt. We did not mature and grow like a normal person. Now that we are clean, there are many situations in our daily lives that are difficult to understand. By practicing the virtue of humility and asking for help, we

The Grey Form Step Working Guide

can get through even the toughest times." Grey Form, Page 49/14

16. At what point did I realize that my mental and spiritual growth had come to a halt?

Mental _____

Spiritual _____

17. What present situations in my life am I having a difficult time understanding? How can I practice humility in these situations?

"We must puncture our egos and realize that we have much more work to do. When someone points out a shortcoming, our first reaction is one of defensiveness. If we truly want to grow, we will take a good look at what is pointed out. We must realize we are not perfect and there are things we must change." Grey Form, Page 49/22

18. What is my ego?

19. List 5 ways that my ego has been exposed.

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____

The Grey Form Step Working Guide

20. When have I become defensive as a result of someone pointing out a shortcoming?

21. Can I accept that I am not perfect? Am I teachable?

"We have noticed that humility plays a big part in this program and our new way of life. We take our inventory; we become ready to let God remove our defects of character; we humbly ask Him to remove our shortcomings. This is our road to spiritual growth, to change our character, day by day, to gradually, carefully and simply pull ourselves out of the isolation and loneliness of addiction into this mainstream of useful Fellowship." Grey Form, Page 49/28

22. How does humility play a part in my new way of life?

23. What are defects and shortcomings? Describe.
Defects

Shortcomings

24. Define my road toward spiritual growth.

The Grey Form Step Working Guide

25. What does useful fellowship mean to me? Describe how I am a part of this.

"The main objective of Step Seven is to get out of ourselves and strive for achieving the will of our Higher Power. Our will didn't work. If we are careless and fail to grasp the spiritual meaning of this Step, it will seem an unbearable chore, impossible to complete and unlikely to do anything but stir up old troubles. Like all the Steps, the point of this one is freedom." Grey Form, Page 49/36

26. What is the main objective of Step Seven?

27. What is the spiritual meaning of Step Seven? Explain.

28. Do I feel like Step Seven is an unbearable chore?

29. What is the point of this Step, and all the Steps?

30. What is the spiritual principle behind Step Seven and how can I apply it to my life?

The Grey Form Step Working Guide

31. Define the words adequacy/perfection:

Adequacy_____

Perfection_____

32. What is something that working this step has taught me to practice when I become aware that I am acting out on a shortcoming.

33. Have I experienced a spiritual awakening as a result of working this Step? Explain.

"None of these Steps work by magic. They work when they are lived. We are trying to achieve adequacy, not perfection; for perfection is a divine quality." Grey Form, Page 50/6

STEP EIGHT

We made a list of all persons we had harmed,
and became willing to make amends to them all.

The meaning of "made" is to use a collective gathering of things and create something out of them. In step eight we made a list. A "list" is a number of connected items or names written or printed consecutively. "Of all" refers to the whole quantity. Persons in the Eighth Step does not only refer to people. The actual step does not refer to places and things but we **must** include all other entities that we have harmed. This includes all businesses, companies, institutions, religious and spiritual establishments and those who are deceased, etc. "Harmed" means to cause mental, physical, sexual, financial and spiritual damage. "And" is the turning point in Step Eight. Until this point we have only made a list. Now it's time to do something with this list. "Became" is the past tense of become or to begin to be. "Willing" is to become ready, eager, or prepared to do something. **Prepared** is important because it is an action word. To prepare is to make something ready for use or consideration. So, if we break down the word willing, in the Eighth Step it means to eagerly and readily become prepared to use this list in step nine. "Amends" means to change something; to correct the harms we have caused. This correction means to make things morally good, justified, or acceptable.

If we are struggling with this portion of this step, we may need to refer back to our Fourth Step. "To them all" means every single name of every person, place or thing on this list.

This Step is not a tool to stir up old resentments or project about how our amends may go. The principle behind this Step is *tolerance*. One definition of tolerance is a capacity to endure pain or hardship, another is willingness to accept feelings, habits, or beliefs that are different from your own. Here is a place to put open mindedness to use. We step away from our ideas of what has been done to us and focus solely on our part and how we can correct the harm we have caused. By working the previous Seven Steps we have already begun the footwork needed to become willing in this Step. The Eight Step only asks us to practice the principles we have been learning and make a list.

"The Eighth Step starts the procedure of forgiving other people, being forgiven by them, and learning how to live in the world as a drug-free human being. The point of the Eighth Step is willingness. Are we willing, if it is possible and practical, to make amends; once, and for all, clear away the shadows of fear that our past holds for us? The preceding Seven Steps looked pretty rough until we took the plunge and go into them. This one is no different. It seems hard now, but once we've done it, we'll wonder why we didn't do it long ago." Grey Form, Page 50/15

1. Define these words and explain what they mean to me.

We

Made

A

List

Of

All

Persons

We

Had

Harmed

And

Became

Willing

To

Make

Amends

To

Them

2. What is the point of this Step?

3. How does the Eighth Step begin the healing process of those we have harmed?

The Grey Form Step Working Guide

4. The spiritual principal behind Step Eight is tolerance. Describe how this applies to my recovery.

5. How will open mindedness help me in this Step?

6. Explain what the shadows of my past means and what can I do about bringing them into the light?

7. The eighth step begins the process of forgiveness. How does this apply to my recovery and why does it affect my life?

How _____

Why _____

8. Explain what new kinds of honesty are required of me in Step Eight.

9. How do I feel better internally as a result of the previous Seven Steps and how have they prepared me for this Step?

The Grey Form Step Working Guide

10. How did I perceive myself before going into this step?

"This Step is a good test of our new found humility, we consult with our sponsors in this matter. Again, as in the Fourth Step, we do not want to become entangled in useless and dangerous self-loathing. Our purpose is to achieve freedom from the guilt we have carried so far, with so much pain, so that we can look the world in the eye with neither aggressiveness nor fear." Grey Form, Page 51/1

11. What is an example of humility that I have experienced recently?

12. How has my new found humility effected my ability to work this Step?

13. Explain what it means to become entangled in useless and dangerous self-loathing.

14. How will this step relieve me from aggressiveness and fear of the world around me?

"We admit we are at fault regardless of what the other person did to arouse our hostility. We admit that we hurt them, directly or indirectly, through some action, some lie, some broken promise, neglect or whatever." Grey Form, Page 51/8

15. Why do I still owe amends even if the other person aroused my hostility?

16. Describe the difference between making amends directly and indirectly.

Directly _____

Indirectly _____

17. How has my life been dominated by guilt and remorse?

Guilt _____

Remorse _____

1

18. How will this step relieve me of my guilt?

"The damage may be caused by something that is said or done, and the harm resulting from these words or actions may be either intentional or unintentional on the part of the person who is inflicting the harm. The degrees of harm can run from making someone feel mentally uncomfortable to inflicting bodily injury or even death." Grey Form, Page 51/22

19. Explain in detail what harm means to me.

The Grey Form Step Working Guide

20. What is the difference between intentional and unintentional harm?

Intentional harm

Unintentional harm

21. Make a list of all persons that I have harmed who were not include on my Fourth Step.

- | | |
|----------|-----------|
| 1. _____ | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |
| 4. _____ | 9. _____ |
| 5. _____ | 10. _____ |

"Are we willing to make amends? In many cases we cannot do it, it is not possible nor practical in some instances. We may not know who it was we wronged. In other instances we might run the risk of involving a third person, some companions of our days of using who do not wish to be exposed. We do not have the right nor do we need, for any moral reason, to endanger that person." Grey Form, Page 51/29

22. What led me to adding new names of additional people, places and things to this list that were left out of my Forth Step list?

23. What would be an example of involving a third person when making an amends?

The Grey Form Step Working Guide

24. Give a moral connection as to why it would be wrong to involve any third person in an amends.

25. Do I feel I have an amends to make that involves a third person? Have I thought about the process in which I will approach this?

26. How important is it that I add myself to this list. Where would I place myself on this list and why.

How important

Where

Why

"A problem many of us seem to have with the Eighth Step and the admission of the harm we did is the belief we were victims, not victimizers in our addiction. Avoiding this rationalization is crucial to the Eighth Step." Grey Form Page 52/6

27. What is the difference between a victim and a victimizer?

Victim

Victimizer

28. Have I refused to place anyone on this list because I feel like I was the victim? Describe why.

The Grey Form Step Working Guide

29. How have I disassociated with the feelings of the victim role and allowed myself to be the victimizer?

"The final difficulty in working the Eighth Step is separating it from the Ninth Step. Projecting about the Ninth Step can be a major obstacle both in making the list and in becoming willing. We do not even think about making amends, but just concentrate on exactly what the Eighth Step says which is to make a list and to become willing."

Grey Form, Page 52/13

30. Have I separated this step from step nine?

31. Have I added myself to this list? Why, or why not?

32. Have I added God to this list? Why, or why not?

33. How does Step Eight, Step Four and Step Two tie together?

The Grey Form Step Working Guide

34. What does this Step mean to me and what will it do for me in my recovery? Explain in detail.

If more space is needed use a blank page to complete these lists. How have I harmed myself? List all groups of people and organizations that I have harmed. List all people that I have harmed, both living and deceased. All things that I have harmed such as animals, monuments, religious places, sacred places, etc. List all places such as parks, community centers, libraries, etc. List all companies and businesses such as daycare, power company, credit, old debts for loans, judgments etc.

1. _____

2. _____

3. _____

4. _____

6. _____

7. _____

8. _____

9. _____

10. _____

11. _____

12. _____

13. _____

14. _____

15. _____

16. _____

17. _____

18. _____

19. _____

20. _____

21. _____

22. _____

23. _____

24. _____

25. _____

35. What is the spiritual principle behind this step?

36. How have I applied this step in my life today?

37. Have I experienced a spiritual awakening as a result of working this Step? Explain.

STEP NINE

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

In Step Nine we use all of the collective tools of recovery to make something. We use honesty, open mindedness, willingness, hope, surrender, acceptance, tolerance and in this Step we learn patience. What do we make? Direct amends. "Direct" means to say *something* to a particular person or group. "Amends" means to change for the better. So a direct amends would be to verbalize or express, to a person or group, how we plan to change and improve the bad situations we have created in the past. "To Such People" is referring back to the Eighth Step and the people we have harmed.

In the Ninth Step, this isn't just limited to people (living and deceased), we must also address places and things we have harmed. "Wherever possible" should be in every case. "Except" is the magic word in Step Nine. The word except means to exclude (someone or something). This is a suggestion to NOT include *these* people, places and things in this Step. There are indirect ways to make *these* amends, which will also present themselves. "When", is also a key word here. "When" refers to the timing of this amends. Others may not be ready to hear from you at this time in their lives. You may also not be ready make these amends. Some amends are for a later time in our life.

The principle behind this step is patience. Our willingness is enough as we wait on the God of our understanding to guide us through each amend. This is not a Step of relieving our grief, our aim here is spiritual. We aim to mend our wrongs. We learned through Steps Six and Seven that our awareness is not always enough, that we cannot fix anything through self-will. We must allow God to guide us through the amends process.

All that is necessary at this time is the willingness "to do so". "Would injure them" is an important part of this Step that our sponsor can guide us in. "Would" indicates the consequence of an imagined event or situation. When we "injure" we do physical, mental or spiritual harm to someone or something. "Them or Others" refers to the people, place or things listed in Step Eight. We want to make sure that we don't cause more harm. This Step is not about clearing our conscience, it is about attempting to remove the damages of the harm we have caused from acting out in our disease and the result of our actions. It is about claiming our wrongs and creating a positive path of healing for all we had harmed. It is NOT meant to harm ourselves because we feel guilty for the things we had done in our addiction. Simply cleaning out the closet is not as simple as we originally thought. The Ninth Step is an action step where we MUST apply timing and grace. This is patience. More will be revealed.

"In some old relationships an unresolved conflict exists. We enter the old conflict and resolve it by making our amends, and step back from future antagonisms and ongoing resentments."

Grey Form, Page 53/7

1.

We

Made

Direct

Amends

To

Such

People

Wherever

possible

except

when

to

do

so

would

injure

them

or

others

The Grey Form Step Working Guide

2. We want to free ourselves of our fears. What are our fears? List five.

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____

3. Have I caused pain in anyone's life that I wish to **not** make amends to?

4. Have I caused any pain in anyone because they hurt me first?

5. Am I willing to have my sponsor help guide me through these issues at this time? How?

Yes

No

6. Do I have any legal problems that are not on my Eighth Step?

7. Do I have any medical problems that are not on my Eighth Step?

The Grey Form Step Working Guide

8. Do I have any financial problems that are not on my Eighth Step?

"This Step should not be avoided. If we avoid this Step we are simply reserving a place in our program to get loaded. Pride, fear, and procrastination often seem an impossible barrier and stand in our way of progress and growth through the Ninth Step. The important thing is to take action and be ready to accept the reactions of those persons we have harmed. We have made amends as best we could." Grey Form, Page 53/22

9. Am I avoiding any amends due to pride, fear or procrastination?
Pride.

Fear.

Procrastination.

10. Do I feel like I can handle any of these problems on my own without professional help?

The Grey Form Step Working Guide

11. Do I feel that without direction from my sponsor I will fail at finding a solution to these problems?

"Timing is an essential part of this Step. We should make amends when the opportunity presents itself, as long as to do so will not cause more harm. When it gets to the point that we cannot hold the hurt any longer, amends will be made." Grey Form, Page 53/3

11. Why is timing an essential part of this Step?

12. Am I being considerate about the means of these amends? How?

13. How will I approach making amends to the people that I have harmed?

14. How will I approach the places and things that I have harmed such as business, animals and institutions?

15. What do I believe will be resolved by making these amends?

The Grey Form Step Working Guide

16. Am I aware of the necessary action of pulling back if my amends are of a negative nature and run the risk of future harm on either party?

17. Does anyone on my amends list refuse to speak to me?

18. Have I refused to speak to anyone on my amends list?

"We can only make our amends to the best of our ability and they can either accept it or deny it. We feel relieved, instead of feeling knocked down and drained in our lives. Our addiction put a negative attitude about us in others. Step Nine helps us with our guilt and others with their anger." Grey Form, Page 53/16

19. How can I handle it if I make my amends and there is a negative response?

20. Do I believe that I will feel relieved instead of feeling knocked down and drained?

The Grey Form Step Working Guide

21. Am I leaving a place in my recovery for reservations if I don't thoroughly work this Step?

22. How does Step Nine help me with my guilt?

23. How could Step Nine help the people that amends are being made to, with their anger?

"Real security in our gut and in our recovery will replace the physical ache and mental confusion. We will want to address ourselves to these people with love and patience. Fear of relapse will make many of our most sincere well-wishers reluctant to accept our recovery as real. We must remember the pain they have known." Grey Form, Page 54/5

24. How has real security in my recovery replaced the physical ache and mental confusion?

25. What is the importance of love and patience in this Step?

The Grey Form Step Working Guide

26. Explain in detail the difference between direct amends and indirect amends.

27. How can I make amends for the things that will cause me harm or others?

28. How can I make amends to someone who is deceased?

29. How can I make amends to those who I have harmed that will not speak to me after I have tried to make contact with them?

30. Explain in detail how effectively relating to others is necessary for working step nine?

31. How will I address myself to these people, when making and amends? Give an example.

32. Have I considered the pain that the people I am making amends to have felt?

"Many of us that were separated from our children succeed in re-establishing deep emotional bonds. However, estranged mates can be dangerous to our recovery if they don't learn some of our program. If the relationship is real, it will survive" Grey Form, Page 54/11

34. Do I have children that I haven't seen for a period of time? Have I considered the feelings that they will express?

35. Do I have a failed relationship or marriage that I must make amends for? Am I considering all amends in one amend or will I make separate amends? Explain.

36. Do I have different categories of amends such as who comes first? Have I prioritized these amends in sub categories or will I just start and see how it goes?

"The benefit of this Step is to be able to face people we have harmed with a clear conscience. By discovering and admitting our faults, we experience a miracle." Grey Form, Page 54/21

37. What is the major benefit I am looking for by working Step Nine?

The Grey Form Step Working Guide

38. How is this Step directly related to Step Eight?

39. What exactly does Step Nine mean to me and how will it benefit me in my recovery?

40. What is the spiritual principle behind the Ninth Step? Explain what it means to me.

41. Have I experienced a spiritual awakening as a result of working this Step? Explain.

"The benefit of this Step is to be able to face people we have harmed with a clear conscience. By discovering and admitting our faults, we experience a miracle." (Grey Form Page 54/21)

STEP TEN

We continued to take personal inventory,
and when we were wrong promptly admitted it.

Step Ten says that "we continued". Continued means this is something we have previously been doing. This is referring to the inventory that we have done in our previous Steps as well as the way we have begun to practice principles in our lives. "Take" in this tense is to obtain or secure for use. A "personal inventory" is a list of traits, preferences, attitudes, interests, or abilities used to evaluate personal characteristics. As we take a personal inventory we may be surprised to see that we are doing better in our program than we feel. Our inventory is not a list of the things we do incorrectly on a daily basis, it is a personal inventory that will show us how we are doing, as well as help us identify the areas in our program we may need to take a look at. "When" means, at what time. When we are "wrong" we were not correct or true. "Promptly", the time is now with little or no delay, immediately. "Admitted" means that we confess something to be true.

Steps Ten through Twelve are needed to maintain our spiritual program. The principle behind this step is *humility*. In working the previous Steps we have gained a better understanding of our place in the world, our need for God and what can happen with our misguided actions. When we are wrong now, we don't need to experience humiliation because we have some experience in amending our behavior. In this Step we are looking to achieve a new level of self-honesty. Honest assessment will help keep our ego at bay and our motives in check. By continuing to do this inventory and promptly admitting it, we start a daily spiritual maintenance process.

"We as addicts, suffer from a problem deeper than the drugs we took. Because of this, we must live by spiritual principles. Step Ten and all the Steps are to be applied to every area of our lives. There is no area of our lives that the disease does not affect. The truth is that fear is present in every area of our lives. So, in our experience, the program can and must be worked continuously in every area of our lives. If this were not so, then the disease could not creep into an "unrelated" area of our lives and kill us." Grey Form Page 54/24

1. Define what these mean to me.

We

Continued

To

Take

Personal

Inventory

And

When

We

Were

Wrong

Promptly

Admitted

It

2. How have I applied Step Nine in my life and how will it help me with Step Ten?

3. We as addicts, suffer from a problem deeper than the drugs we took. Because of this, why must we continue to live by spiritual principles?

4. Why does Step Ten need to be applied to every area of our lives?

5. Are there any areas of my life that the disease of addiction does not affect?

"Step Ten is a continuation of a fearless and searching look within ourselves in order to repair disorders that fear, pride, jealousy, and other ruinous defects can cause. It helps us avoid the occurrence of relapse due to other areas which we may be reluctant to look. "If you take the drugs away from a drug-crazed maniac, you still have a maniac." Since our problems entail much more than using, we cannot recover until we

The Grey Form Step Working Guide

recognize the need for taking a good look at our attitudes and motives."
Grey Form, Page 55/4

6. How have we continued to be affected by these defects of character?

Fear _____

Pride _____

Jealousy _____

Anger _____

Resentment _____

"Now that we are clean, we have recognized the advantage of getting our own house in order. We can recognize ourselves as the heart of the problem. Negativity has been our way for many years and we are not able to change into complete saints. Any thought that we are going to be perfect has to be smashed. We must remain teachable if we are going to stay clean in this program. The smart ones who argue a lot usually die. The open-minded ones get to live. We do not entertain the thought of ever achieving perfection. However, we must strive for stability in our lives so that we can live happily and be at peace with ourselves." Grey Form, Page 55/12

7. How have I applied Peace, humility, compassion, empathy and love in my life?

Peace _____

Humility _____

Serenity _____

Empathy _____

Love: _____

"Many forms of the disease manifested in self-centeredness, fear, resentment, and so on can drive us into a place that we feel we cannot get out of clean. Are we doing our best? Are we staying honest? Are we still growing, or are we slipping back into the old fears and resentments? It is the purpose of the Tenth Step to answer these and similar questions." Grey Form, Page 55/26

8. Am I doing my best? _____

9. Am I staying honest? _____

10. Am I still growing in my recovery? _____

11. How have I slipped back into my old fears and resentments?

"Those defects of character which we found in the Fourth Step are deeply ingrained in us." Grey Form, Page 55/33

12. What defects have I been experiencing, and how did I become aware of them?

13. How can I apply what I've learned to these defects?

"How to take inventory that is effective will depend on the severity of the particular trouble we are having. We look at our actions during the day and we practice the art of looking at where we were wrong, considering what we could have done differently, and the amends we need to make. These are practical applications and theory has no place here. We work it or we will die."

Grey Form, Page 56/1

14. We take another look at our behaviors. Write on these.

1. Our actions during the day.

2. We practice the art of looking at where we were wrong.

3. Considering what we could have done differently.

4. The amends we need to make that we created recently.

5. Admit to another human being where we were wrong.

The Grey Form Step Working Guide

"There is the inventory we can pause and make when we run into trouble during the course of the day. Stopping, thinking and remembering that by the grace of God we are clean is a basic. Often, when we get home, write out a resentment, explaining how we feel and how we became angry, and the part we played. We find out how to restrain ourselves later so we don't repeat that action." Grey Form, Page 56/10

15. Write about these resentments:

1. Explain how you feel.

2. Why you became angry.

3. The part you played.

4. Find out how to restrain yourself later.

"We do, however, remember that God, not us, is responsible for our change. The line between where God does or does not help us is absolutely irrelevant... In Step Ten we strive for genuine humility. In this humility we can better interact with others. We are not readily angered, frightened, or maddened by greed or lust." Grey Form, Page 56/17

16. How have I acted recently when these have been presented to me?

Anger _____

Fear _____

Greed _____

Lust _____

"Step Ten is worked while the day's ups and downs are fresh in our heads. We list wrongs we have done. We do not rationalize our actions. We honestly chalk up our achievements." Grey Form, Page 56/30

17. What are five recent achievements that I have become aware of through a Tenth Step?

1. _____
2. _____
3. _____
4. _____
5. _____

"A warning about rationalization is that it has killed more of us than anything else. At times, our motives will be obscured by clouded thinking. We can pray for humility and use it as a light to examine our real motives." Grey Form, Page 57/1

18. What can I do to identify my motives?

"It is very important to keep sharing with other people so that when we come up with a rationalization for negative behavior, we can be told about it. This highlights the preventative part of the Tenth Step. You ask yourself as you go through the day, "Am I being drawn in by some old pattern of fear or resentment?", "Am I too tired?", "Am I too hungry? "Is my thinking getting cloudy?" It's a vaccination against insanity on a continuing basis." Grey Form, Page 57/19

19. Am I sharing my life with other people today or am I holding back?

20. How have I rationalized negative behavior lately?

21. How have I reacted when I was told about acting out on my defects recently?

22. How have I acted on old patterns of fear or resentment lately?

Fear

1. _____
2. _____
3. _____
4. _____
5. _____

Resentment

1. _____
2. _____
3. _____
4. _____
5. _____

23. How have I acted insane lately?

"We have defects, but a willingness to live as our Higher Power would have us is freedom. In life we will be tested in patience and tolerance. We must keep spiritually fit to act in a spirit of love and helpfulness. When we are willing to grow toward these ends, wonderful things are ahead. Continuing to take a personal inventory means that we

The Grey Form Step Working Guide

form a habit of looking at ourselves, our actions, our attitudes, and our relationships on a regular basis. We try to come up with honest evaluations and to put out more or less energy in certain areas we are concerned with." Grey Form, Page 57/8

"We as addicts, suffer from a problem deeper than the drugs we took. Because of this, we must live by spiritual principles." Grey Form, Page 54/24

24. Continuing to take personal inventory means we form a habit of looking at:

ourselves _____

our actions _____

our attitudes _____

our relationships _____

25. How have I asked for Gods will for me in my life today?

26. What exactly does Step Ten mean to me and how will it benefit me in my recovery?

The Grey Form Step Working Guide

27. What is the spiritual principle behind the Tenth Step? Explain what it means to me.

28. Have I experienced a spiritual awakening as a result of working this Step? Explain.

"We have discussed the preventative side of the Tenth Step. The love was there all the time, waiting for us to accept it. Though we still face human pain, life finally begins to get meaningful. Clean living is possible when we rely on a Higher Power daily to provide us with spiritual progress, establishing us in useful living." Grey Form, Page 57/27

We now move on to step Eleven.

Step Eleven

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

In the Eleventh Step we put to practice all the work we have been doing. The purpose of the Eleventh Step is "to improve our conscience contact with God." Whether we are aware of it or not, we have probably already began to pray and meditate. "Through" means, in one side and out of the other. By moving forward we will continue to "improve" our spiritual condition. This Step does not dictate a certain way you should pray or meditate. The only suggestions are that you find ways to connect with God that are personal and effective. It is also important to stay away from praying for specific things. We learn to pray for God's will for us, not our own and "the power to carry that out". The principle we learn in this Step is unconditional love.

By meditating, we are using an action. We invite an inner peace into our life by contemplating, thinking, pondering, considering, reflecting etc. These things bring us closer to a calming thought or a deep focus in ones mind for a period of time. We may choose silence, music, chanting or any other method of becoming connected with oneself. Some refer to it as **coming home**. There are many ways to meditate. Many of us sit quietly or find a place to be at peace with oneself.

If we don't fully understand God, it's okay, the only thing required in this Step is open mindedness. Seeking something that we don't understand may cause confusion and our search for His will may become frustrating and possibly painful. By praying for "His will for us, and the power to carry that out", we may find answers that have been missing from our relationship with God.

Our will is simply an expression of future or inevitable events of our actions. By praying only for His will for us, we practice open mindedness and faith. We have seen how in our own will, we may still be influenced by old defects. Our motives may be questionable and we may easily be misinformed. When we pray for God's will for us, we open our spirits to receive from the life force of the universe. We tap into an ultimate power greater than ourselves and we protect ourselves from our disease.

How do we know when God has spoken to us? This is a great mystery. Many members believe that God speaks through other members and direct events that happen to us. Some call it karma and some call it luck. Good or bad, we still seek "the power to carry that out". We may also keep in mind the spiritual principles we have been learning. These principles are for universal good and harmony. It is safe to assume that a principled message is a spiritual one.

"The Eleventh Step helps us, in the face of a problem, to be aware of God. The underlying principle of this Step is God-consciousness. We try to avoid asking for specific things. It's hard because we're so sure that we

The Grey Form Step Working Guide

know what's right for us. We now know if we pray to do God's will, we will receive what's best for us. A person who has realized their powerlessness and seen the vision the Higher Power has for them will see why we pray only for knowledge of his will for us and the power to carry it out. Our deepest longings and recurring images of the kind of people we'd like to be are only glimpses of God's will for us. Our outlooks are so limited we can only see our immediate wants and needs through a loving God. It is our own dreams that come true." Grey Form, Page 58/10

1. Define what these words mean to me.

We

Sought

Through

Prayer

And

Meditation

To

Improve

Our

Conscious

Contact

With

God

As

We

Understood

Him

Praying

Only

For

Knowledge

His

Will

For

Us

Power

Carry

"We have discussed the preventative side of the Tenth Step. The love was there all the time, waiting for us to accept it. Though we still face human pain, life finally begins to get meaningful. Clean living is possible when we rely on a Higher Power daily to provide us with spiritual progress, establishing us in useful living." Grey Form Page 57/27

The Grey Form Step Working Guide

2. What is the preventative side of the Tenth Step and how have I seen this in my life?

3. Did I find a new level of serenity and peace within during this time?

4. What are human pains? List five.

1. _____
2. _____
3. _____
4. _____
5. _____

5. Have I found that my life is meaningful today? Describe.

6. Define the difference between clean living and simply being clean.

7. What is a spiritual progression?

8. Explain how my life is being established as useful living.

The Grey Form Step Working Guide

"In the Third Step we made a decision to turn our will and our lives over to God as we understand Him. We renew this effort daily in the Eleventh Step. Most of us rebelled against this in the beginning, as if on a self-willed trip. The first time we hear someone say, "Let go and let God," it sounds idiotic. "No," we said, "If I let go I'll disappear or get taken advantage of." What happens instead is, the more we improve our conscious contact with God through prayer and meditation, the more often we pause when doubtful and say, "God, I don't know what to do. Please teach me." It's a fact. When we finally get our own selfish motives out of the way, we begin to find a peace unmatched to a drug-induced high. We begin to experience an awareness and an empathy with other people." Grey Form, Page 57/33

9. What does **let go and let God** mean to me and how have I allowed this in my life today?

10. Have I experienced someone taking advantage of me after surrendering my will to God?

Mentally _____

Physically _____

Spiritually _____

Financially _____

Sexually _____

11. What was my part in each?

Mentally _____

Physically _____

Spiritually _____

Financially _____

Sexually _____

12. When did I finally get my own selfish motives out of the way?

13. How have I experienced an awareness and an empathy with other people?

Awareness _____

Empathy_____

"The underlying principle of this Step is God-consciousness. A person who has realized their powerlessness and seen the vision the Higher Power has for them will see why we pray only for knowledge of his will for us and the power to carry it out. Our deepest longings and recurring images of the kind of people we'd like to be are only glimpses of God's will for us." Grey Form, Page 58/11

14. How have I experienced God consciousness in my life lately?

15. How have I realized my powerlessness?

16. What is the vision of my Higher Powers will for me?

17. What are my reoccurring images of who I want to be?

18. Am I achieving a connection with God as I understand him?

19. What can I do to continue my conscious contact with God?

The Grey Form Step Working Guide

"When we pray a remarkable thing happens; we find the means, the ways, and energies, to perform tasks far beyond our capabilities. By the surrender of our own power, we gain a far greater power that will see us through. It is important we keep faith and renew it through daily prayer." Grey Form, Page 58/23

20. Define means, ways and energies. Describe what they mean to me.

Means _____

Ways _____

Energies _____

21. What does it mean to surrender my power?

22. What is prayer to me?

23. How will I pray?

24. What does it mean for God to perform tasks far beyond my capabilities?

25. What is meditation to me?

26. How will I meditate?

27. What exactly does Step Eleven mean to me and how will it benefit me in my recovery?

28. What is the spiritual principle behind the Eleventh Step? Explain what it means to me.

29. Have I experienced a spiritual awakening as a result of working this Step? Explain.

"It is easy to slip back into our old ways. We have to learn to maintain our new lives on a spiritually sound basis to insure our continued growth and recovery. God will not force his goodness on us, but we will receive it if we ask. This is not cruelty. Enforced morality lacks the force that comes from our own choice. Many times, our efforts have produced in us feelings of peace and serenity that we have never known before. We know that in doing God's will, our lives will be fulfilled." Grey Form, Page 58/28

STEP TWELVE

Having had a spiritual awakening as a result of those steps, we sought to carry this message to addicts and to practice these principles in all of our affairs.

The Twelfth Step begins by telling us we have already experienced a spiritual awakening that has happened as a result of working the previous Eleven Steps. This means that by the time Step Twelve begins, we must have already had an experience of spiritual changes. At the very least, the inner belief that it could happen in our life. "Spiritual" means, to affect the human spirit or soul, not of material things. An "awakening" is an act or moment of sudden awareness. By looking deeper into a spiritual awakening as a result of a personal experience we must examine what we believe to be true and real to us. Step Twelve continues by saying, "as a result of those Steps", this means the previous Eleven Steps. The true spiritual awakening comes after we have fully surrendered to this process and learned to live this way of life in all of our affairs.

"Having had a spiritual awakening" we then sought to carry this message. "Sought" is an action word that means to actively find. This means that we search for those to carry this message to. "To carry" means that we live this way of life, the message is in the way we live. We do not simply speak this message, we are an example of learning to live life on life's terms by applying spiritual principles.

Step Twelve is the act of sharing and caring toward other still suffering addicts. We learn to do this without judgment. To carry this message is to learn to be of service without attraction or promotional value. The previous Eleven Steps have helped us to honestly seek who we are, clean up the wreckage of our past and begin to maintain our new found spirituality. In the Twelfth Step our individuality acts as our strength. The message of Narcotics Anonymous is clear. No addict need ever die without having heard this message of recovery. You don't ever have to use again, no matter what. For many of us by the time we reach this point, having experienced the freedom that comes through living the Steps, we can hardly contain the message of recovery.

"The idea of a spiritual awakening takes many different forms in the many different personalities we find in the Fellowship. This awakening does have some things in common throughout the Fellowship. Life takes on a new meaning, a new joy, and a quality of being and feeling worthwhile. We become spiritually refreshed and are glad to be alive. Our suffering has cleansed us of some of our illusions. In time we have been guided to a new life and place in the world and in our hearts.

This great Step is to be preceded by the working of Steps One through Eleven. There are those of us who tried to stay clean without the benefit of "having had a spiritual awakening as a result of those steps," and they are no longer with us. The ones who continue to "practice these principles in all their affairs," tell us that this is the most wonderful thing one can know. The journey is a feeling of gratitude.

Usually, by the time we achieve this state of mind, no one has to tell us to share our new life with the still suffering addict; we are more than

The Grey Form Step Working Guide

eager to help that person because by this time we recognize that by helping others-- giving away that which has been given to us-- is our best possible insurance against relapse to the vague, torturous existence of a practicing addict. We call it "carrying the message" and we do it in a number of ways." Grey Form, Page 59/1

1. Describe what these words mean to you:

Having

Had

Spiritual

Awakening

As

Result

These

Steps

We

Tried

To

Carry

This

Message

To

Addicts

Practice

These

Principles

In

All

Affairs

2. How am I more than eager to help others with the disease of addiction?

3. In the program we share about giving away that which has been given to us. What exactly was given to me?

4. Do I focus on carrying the message or do I still focus on my own mess?

"Learning the art of helping others when it is appropriate, without creating resentments, is a marvelous benefit of the N.A. program. Remarkably, the Twelve Steps guide us from a state of humiliation and despair to a state wherein we are able to act as instruments of God's will. We receive the gift of being able to help fellow suffering addicts when no one else can. No greater change of personality is possible; it is God's love present in our lives. We see it happening among us every day. This miraculous one hundred and eighty degree change is evidence of spiritual awakening." Grey Form, Page 60/5

The Grey Form Step Working Guide

5. Have I learned the art of helping others without trying to force this message upon them?

6. How have I tried to help people in trouble without creating resentments?

7. How have the Steps helped guide me from a state of humiliation to a state of humility?

8. Describe what a spiritual awakening is to me. List five examples.

- 1.

- 2.

- 3.

- 4.

- 5.

9. How have I used the gift of sharing and caring to help fellow suffering addicts?

10. What greater change have I noticed in my personality?

"We attend N.A. meetings and make ourselves visible and available to serve the Fellowship. We give freely and gratefully of our time, our services and our experience to our fellow addicts. We do not shirk when called upon to practice these principles. We know that the more eagerly we wade in and work to stay clean, the higher we're going to get and the richer our spiritual awakening will be!" Grey Form, Page 60/15

11. Am I making myself visible and available to serve the Fellowship?

12. How have I been of service to Narcotics Anonymous and my fellow addict?

13. Do I believe that I must serve others to receive a richer spiritual awakening?

"Those of us who do service work are the luckiest people on God's earth! Those who have been in the pits of despair, now strive to help other people to find a new and better way to live." (Grey Form Page 61/2)

14. Do I believe that I am important enough to do service work?

The Grey Form Step Working Guide

15. In what way am I comfortable carrying the N.A. message?

16. Do I strive to help other people find a new and better way to live?

"The selfless service that comes from this work is the very principle of Step Twelve. It is clearly an awareness of God's grace working that provides so much of what the practicing addict needs. Just as the grace of a loving God was given to us, we now have the opportunity to share this gift with others. One Twelve Step call of this nature can make a life worthwhile. There are plenty of such calls for those of us in N.A." Grey Form, Page 61/13

17. How am I practicing selfless service in my daily life?

18. How have I begun to understand the grace of a loving God? Has this led me to serve others in N.A.?

19. How has God presented ways in which I am able to help the still suffering addict?

"The Twelfth Step also suggests that we practice these principles in all our affairs. As long as we stay clean and live these Principles, we are doing Twelfth Step work. We are attracting people to us and the N.A. Fellowship by our example of being clean. We no longer wish to participate

The Grey Form Step Working Guide

in the problem. We now serve God. In this manner of service, we renew our vow to turn our will and lives over to the care of God. Even if we have no such understanding, we will acquire it through seeing others recover. Fellow addicts show that God is loving and we will know a life free of drugs that we never dreamed possible. The Steps do not end here, they are a new beginning." Grey Form, Page 61/21

20. Have I experienced practicing these principles in all my affairs?
List five ways.

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____

21. What am I doing in my life that is Twelfth Step work?

22. How am I attracting people to the N.A. Fellowship by my example of being clean?

23. In what way have I renewed my vow to turn my will and my life over to the care of God?

24. What exactly does Step Ten mean to me and how will it benefit me in my recovery?

The Grey Form Step Working Guide

25. What is the spiritual principle behind the Tenth Step? Explain what it means to me.

26. Have I experienced a spiritual awakening as a result of working this Step? Explain.

"The Steps do not end here, they are a new beginning. All will be well as long as we remain abstinent and trust in a Higher Power of our understanding. Living just for today relieves the burden of the past and alleviated fear of the future. Clean we learned to take whatever actions were necessary and to leave the result in our Higher Power's hands. We learned to trust God with our fate and to let Him help us do our best each day. The most important thing we can do is stay clean today, through reliance upon a Higher Power. We want freedom. Clean, we see that the greatest freedom we can achieve is acceptance of God's will. But, we recognize that we are human and subject to mental and spiritual sickness. Each day, we ask our Higher Power to help us stay clean, for that day. Each night, we give thanks for the gift of recovery. Thus we begin to practice spirituality." Grey Form, Page 61/31

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