



# Great Reality Group of Alcoholics Anonymous

570 Steven Court, unit 'B', Newmarket, ON L3Y 6Z2, (8pm Tuesday)

## (SUGGESTED) BIG BOOK STEP STUDY MEETING GUIDELINE

*(Chairperson calls meeting to order)*

**1.) Welcome** regular members, anyone new and anyone coming back to Newmarket's . .

Great Reality Group of Alcoholics Anonymous. This is a closed meeting for alcoholics and anyone who has a desire to quit drinking. Our goal here is to expand our conscious contact with God, as we understand Him.

- Please silence all cell phones and when smoking outside use the butt receptacles
- We open this meeting with a moment of silence for the sick and still suffering alcoholic, followed by the The Set Aside Prayer: *(may we have that moment now)*.

"Dear God,  
 Please help me to set aside everything I think I know about;  
 ~ Myself, ~ This Book, ~ My Disease, ~ These Steps,  
 And especially about you dear God,  
 So that I might have an open mind,  
 And a new experience with all these things.  
 Please help me to see the truth."

- 
- "My name is \_\_\_\_\_ and I am an alcoholic."

*(Quickly qualify to chair meeting as a recovered or recovering alcoholic, living in the solution).*

*(Chairperson or volunteer to read the A.A. preamble)*

**2.) What is A. A.?** "Alcoholics Anonymous is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism.

- The only requirement for membership is a desire to stop drinking.
- There are no dues or fees for A.A. membership; we are self-supporting through our own contributions. A.A. is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy; neither endorses nor opposes any causes.
- Our primary purpose is to stay sober and help other alcoholics to achieve sobriety".

*(Chairperson reads)*

**3.) Great Reality Group's** spiritual aim is to carry a message of depth and weight to alcoholics and addicts. To provide a place to learn about and work A.A.'s 12 steps. It's been our experience that working all 12 steps consistently provides us with a more authentic and fulfilling, sober life.

*(Chairperson asks a volunteer to read)*

- "The Twelve Steps", From chapter 5 of the Big Book (pg.59) (or off the wall)**

**4.) Introductions:** *(Chairperson asks)*

*(G.R.G.'s group conscience agrees that we follow the 12 Traditions of A.A. but we need not read them at every meeting - so we have extra time for introductions.)*

Since this is a closed meeting for Alcoholics and anyone with a desire to quit drinking we ask everyone to introduce themselves as such, maybe include any A.A. groups they belong to. And *(If it's a small group)*: We could briefly share how sobriety is working in our lives.

*(Optional)*: If you're a newcomer or just coming back, please help us - help you, by requesting we discuss whatever step that is troublesome for you.

*(Chairperson reads)*

**5.) Our Study Approach** involves turning statements from A.A.'s Big Book into questions we can then ask ourselves. It's a way to consider the message as it applies to each of us.

- We seek a deeper spiritual experience that we can then pass on to others. We try to grow in understanding and effectiveness. Praying to discover our own truth and live in contented sobriety.
- Our primary purpose is to share our experience, strength and hope with those who suffer from the disease of alcoholism and addiction. To help them recover using A.A.'s 12 Steps.

**6.) Discussion** - *(page 17 states): - "it's our common solution that holds us together."*

□ We attempt to focus on the solutions not the problems related to each step in the Big Book. Personal problems should be discussed before and after the meeting. Anyone new to the program may ask questions or express their concerns about sobriety and alcoholism. □

□ This is a polite "Cross-Talk" meeting which means you can ask questions or comment on anyone's share, without arguing. The Chairperson, members and attendees are all responsible for keeping the meeting on topic. Please limit sharing to under 3 minutes at a time, so we may have multiple shares or a discussion. The goal is an open conversation with positive viewpoints.

□

*(Chairperson sums up our current position in the cycle. Then introduces the step study for this meeting).*

Wk. 1 - Big Book History;

Forewords, Title page & Table of Contents

Wk 2 - Step 1 part 1; (The Physical Allergy) *(Honesty)*

The Doctor's Opinion pgs.XXIII - 1

Wk. 3 - Step 1 part 2A; (Mental Obsession) *(Honesty)*

There is a Solution: pgs. 23-43

More about Alcoholism

Wk. 4 - Step 1 part 2B; (Unmanageability) *(Honesty)*

We Agnostics: pgs. 44,45 & 52

3 Types of Drinkers, Insanity

Wk. 5 - Step 2; (Came to Believe) *(Hope)*

We Agnostics: pgs. 44 - 57

(include the "Spiritual Experience Appendix" on pgs. 567 & 568 in the Fourth Edition)

Wk. 6 - Step 3; (Made a Decision & Considerations)

How it Works: pgs. 58 - 63 *(Faith)*

(Consider reading the "Original Manuscript" version of "How It Works").

Wk. 7 - Step 4; (Resentment Inventory) *(Courage)*  
How it Works: pgs. 66 - 67

Wk. 8 - Step 4; (Fear Inventory) *(Courage)*  
How it Works: pgs. 67 - 68

Wk. 9 - Step 4; (Sex & Harms Inventory) *(Courage)*  
How it Works: pgs. 68 - 70

Wk. 10 -Step 5 *(Integrity)* □  
Into Action: pgs. 72 - 75-¶2-L1

Wk. 11 - Step 6 *(Willingness)*  
Into Action: pgs. 75-¶1 □

Wk. 12 - Step 7 *(Humility)*  
Into Action: pgs. 75-¶2

Wk. 13 - Step 8 *(Brotherly Love)*  
Into Action: pgs. 75-77-Top ¶1-L13

Wk. 14 - Step 9 *(Justice)*  
Into Action: pgs. 77- 84

Wk. 15 - Step 10 *(Perseverance)*  
Into Action: pgs. 84 - 85

Wk. 16 - Step 11 *(Spiritual Awareness)*  
Into Action: pgs. 86 - 88

Wk. 17 - Step 12; (Carry The Message) *(Service)*  
Working With Others pgs.89 - 103

**7.) • The 7th Tradition states:** "Every A.A. group ought to be fully self-supporting, declining □ □ outside contributions." *(Please give generously as we pass the basket)*

• **Closing Announcements:** *{Ask for any announcements for the good of A.A.}*

□ □ If you would like to join Great Reality Group, we would appreciate your support!

*(just a reminder): ~ "Who you see here and what you hear here,  
when you leave here, please let it stay here ~ Please respect our anonymity".*

• **Close the meeting with the Serenity Prayer.** *(remain seated):*

"God grant me the serenity to  
accept the things I cannot change, Courage to change the things I can,  
and the Wisdom to know the difference,  
Amen"

## A.A. Big Book Forwards & Dr.'s Opinion (pg.= page.# - LP. = Large Print Edition #)

### "The Story of How Many Thousands of Men and Women Have Recovered from Alcoholism"

More specifically:

**The** (*a one, unique*)

**Story** (*a factual account*)

**of How** (*the precise actions taken by*)

**Many Thousands of Men and Women**

(*and as a result of taking these precise actions*)

**they Have Recovered**

(*been returned to a normal state, as in health*)

**from Alcoholism**

(*a seemingly hopeless state of mind and body*)

**B.B. PREFACE - 2nd Paragraph** (Pg.xi, LP.vii)

"Because this has become the basic text of our Society and has helped such large numbers of alcoholic men and women to recovery, there exists strong sentiment against any radical changes being made in it.

□ Therefore, the first portion of this volume, describing the A.A. recovery program has been left untouched"

**FOREWORD TO FIRST EDITION** (Pg.xiii, LP.ix)

*This is the Foreword to the first Edition as it appeared in the first printing of the first edition in 1939*

WE, of Alcoholics Anonymous, are more than one hundred men and women who have recovered from a seemingly hopeless state of mind and body. To show other alcoholics precisely how we have recovered is the main purpose of this book. For them, we hope these pages will prove so convincing that no further authentication will be necessary. We think this account of our experiences will help everyone to better understand the alcoholic. Many do not comprehend that the alcoholic is a very sick person. And besides, we are sure that our way of living has its advantages for all.

**THE DOCTOR'S OPINION** (Pg.xxv, LP.xxi)

We of Alcoholics Anonymous believe that the reader will be interested in the medical estimate, (*to give or form a general idea about the value*), of the plan of recovery described in this book. Convincing testimony must surely come from medical men who have had experience with the sufferings of our members and have witnessed our return to health. A well-known doctor, chief physician at a nationally prominent hospital specializing in alcoholic and drug addiction, gave Alcoholics Anonymous this letter:

To Whom It May Concern:

I have specialized in the treatment of alcoholism for many years.

In late 1934 I attended a patient who, though he had been a competent businessman of good earning capacity, was an alcoholic of a type I had come to regard as hopeless.

In the course of his third treatment he (1) acquired certain ideas concerning a possible means of recovery. (2) As part of his rehabilitation he commenced to present his conceptions to other alcoholics, (3) impressing upon them that they must do likewise with still others. This has become the basis of a rapidly growing fellowship of these men and their families. This man and over one hundred others appear to have recovered.

(*Forward to the 2nd Edition - Pg.xvi, LP.xii - From this doctor, the broker had learned the grave nature of alcoholism. Though he could not accept all the tenets of the Oxford Groups, he was convinced of the need for 1. Moral inventory, 2. Confession of personality defects, 3. Restitution to those harmed, 4. Helpfulness to others, and the 5. Necessity of belief in and 6. Dependence upon God.*)

I personally know scores of cases who were of the type with whom other methods had failed completely. You may rely absolutely on anything they say about themselves.

Very truly yours,

William D. Silkworth, M.D.

The physician who, at our request, gave us this letter, has been kind enough to enlarge upon his views in another statement which follows. In this statement he confirms what we who have suffered alcoholic torture must believe—that the body of the alcoholic is quite as abnormal as his mind. It did not satisfy us to be told that we could not control our drinking just because we were maladjusted to life, that we were in full flight from reality, or were outright mental defectives. These things were true to some extent, in fact, to a considerable extent with some of us. But we are sure that our bodies were sickened as well. In our belief, any picture of the alcoholic which leaves out this physical factor is incomplete.

The doctor's theory that we have an allergy to alcohol interests us. As laymen, our opinion as to its soundness may, of course, mean little. But as ex-problem drinkers, we can say that his explanation makes good sense. It explains many things for which we cannot otherwise account.



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Forwards & Dr.'s Opinion, pg.1 of 2

## Dr.'s Opinion / Theory *Continued*

(Pg.xxviii, LP.xxiv) We believe, and so suggested a few years ago, that the action of alcohol on these chronic alcoholics is a manifestation of an allergy; that the phenomenon of craving is limited to this class and never occurs in the average temperate drinker. These allergic types can never safely use alcohol in any form at all; and once having formed the habit and found they cannot break it, once having lost their self-confidence, their reliance upon things human, their problems pile up on them and become astonishingly difficult to solve.

Frothy emotional appeal seldom suffices. The message which can interest and hold these alcoholic people must have depth and weight. In nearly all cases, their ideals must be grounded in a power greater than themselves, if they are to re-create their lives.

Men and women drink essentially because they like the effect produced by alcohol. The sensation is so elusive that, while they admit it is injurious, they cannot after a time differentiate the true from the

false. To them, their alcoholic life seems the only normal one. They are restless, irritable and discontented, unless they can again experience the sense of ease and comfort which comes at once by taking a few drinks-drinks which they see others taking with impunity. After they have succumbed to the desire again, as so many do, and the phenomenon of craving develops, they pass through the well-known stages of a spree, emerging remorseful, with a firm resolution not to drink again. This is repeated over and over, and unless this person can experience an entire psychic change there is very little hope of his recovery. (*Spiritual Experience, pg.567, LP.183*)

On the other hand-and strange as this may seem to those who do not understand-once a psychic change has occurred, the very same person who seemed doomed, who had so many problems he despaired of ever solving them, suddenly finds himself easily able to control his desire for alcohol, the only effort necessary being that required to follow a few simple rules.

### **ILLNESS vs. DISEASE Explanation**

**Illness** - A condition that prevents normal functioning of the mind and /or body. More Specifically: It is a broad term that defines the poor state of mind, body, and, to a certain extent, spirit. It is the general feeling of being sick or unwell (outside the person's belief of good health).

**Disease** - The affliction of a specific organ.

□ *The Big Book mentions illness 10 times and only describes the "Spiritual Disease" once*

□ 1 □ **illness** □ Big Book - Ch. 2: There Is A Solution Pg.18 Top¶-L1+L2

□ 2 □ **illness** □ Big Book - Ch. 3: More About Alcoholism Pg.30 ¶3-L4

□ 3 □ **illness** □ Big Book - Ch. 4: We Agnostics Pg.44 Top¶-L4

□ 4 □ **illness** □ Big Book - Ch. 4: We Agnostics Pg.56 Top¶-L4

□ 5 □ **illness** □ Big Book - Ch. 7: Working with Others Pg.92 ¶3-L1

□ 6 □ **illness** □ Big Book - Ch. 8: To Wives Pg.107 ¶2-L4

□ 7 □ **illness** □ Big Book - Ch. 8: To Wives Pg.115 ¶2-L2

□ 8 □ **illness** □ Big Book - Ch. 8: To Wives Pg.118 ¶4-L3

□ 9 □ **illness** □ Big Book - Ch. 10: To Employers Pg.139 Top¶-L1

□ 10 □ **illness** □ Big Book - Ch. 10: To Employers Pg.142 ¶1-L3

□ 1 □ **disease** □ Big Book - Ch. 5: How It Works Pg.64 ¶3-L2 ("spiritual disease")

*"From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick. When the spiritual malady is overcome, we straighten out mentally and physically."*

□ □ **disease** - Is one part of the condition that separates me from health.

□ **Our illness is physical, mental and spiritual (dis-ease = discomfort + lack of ease).**



(Write everything that is *bold italics* into your Big Book title page)

*General Information about A.A. -Title page*

# ALCOHOLICS. ANONYMOUS

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*The first promise of hope:*

The Story of  
How Many Thousands of Men and Women  
Have Recovered from Alcoholism

FOURTH EDITION

*The symbol below was removed from the Big Book in the middle of 1994 because of copyright complications.*

*The circle & triangle are also an ancient spiritual symbol meaning Mind, Body and Spirit, together as one.*

*The three sides of the triangle, "Unity, Recovery, & Service", were sometimes thought of like "a three legged milk stool", with a need for balance between them.*

Unity / Body  
*Found in the fellowship*

*Set of 12 Spiritual Principles is the 12 Traditions pg.562-566*

*Do You have a Group that you are committed to?*



Service / Spirit  
*Found in carrying the message*

*Set of 12 Spiritual Principles is the 12 Concepts pg.574-575*

*Are You working with other alcoholics taking them through the 12 steps?*

Recovery / Mind  
*Found in the Big Book page XXV to page 164*

*Set of 12 Spiritual Principles is the 12 Steps pg.59-60*

*Have You continued to actively work the 12 Step process outlined in the A.A. Big Book?*

*If A.A. is the meetings, the 12 Steps outlined in the Big Book and working with others taking them through the Steps, where are you in the A.A. circle?  
**Promise: If Action in these three areas is taken I can be Whole.***



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## Big Book Forwards

At the time of first publication, there was a severe social stigma attached to being identified as alcoholic. At that time, alcoholism was considered by most of society to be both hopeless and incurable. Anonymity, as an alcoholic, was a matter of considerable importance to the earlier members. The principle of anonymity continues to be of major significance.

The foreword to 1st Edition, states the objective for publishing the textbook for recovery from alcoholism.

**"We, of Alcoholics Anonymous, are more than one hundred men & women who have recovered from a seemingly hopeless state of mind and body. To show other alcoholics precisely how we have recovered is the main purpose of this book." (pg.xiii-¶1)**

The forward to 2nd edition clarifies that:

**"Alcoholics Anonymous is not a religious organization. Neither does A.A. take any particular medical point of view, though we cooperate widely with the men of medicine as well as with the men of religion." (pg.xx-¶2)**

Thanks to: [www.stepsbybigbook.net](http://www.stepsbybigbook.net)

### Big Book Preface (page numbers may vary by Big Book edition & size)

pg.xi - write in top margin - **This is more than a book designed to transmit information, it's a book designed to transmit an experience sufficient to enable me to recover. I need more than knowledge to stay sober for good.**

pg.xi-¶2-L1 - underline - **"basic text"**

pg.xi-¶2-L6 - put \* after (untouched\*) - write in bottom margin - **\*This tells me that the first part of this book is where the A.A. recovery is.**

pg.xii-¶3-L6 - underline and bracket - (\*we hope that you may **pause in reading** one of the forty-two personal stories and think: "Yes, that happened to me;" or, more important, "Yes, I've felt like that;" or, most important, "Yes, I believe this program can work for me, too.")

pg.xii-¶3-L6 - put \* at (\*we) - write in bottom margin - **\*Describes how we go through the book and three questions that should be answered in the first two steps.**

pg.xiii-¶1-L1 - write in left margin - **Here's where the book describes what we "recover" from.**

pg.xiii-¶1-L4 - underline and bracket - (To show other alcoholics **precisely how we have recovered** is the main purpose of this book.)

pg.xiii-¶1 - put \* at end of paragraph - write in bottom margin - **\*Not our way to quit drinking, "our way of living" to stay sober for good.**

pg.xv - write in top margin - **This page talks about growth in A.A. from 1939 through 1955. A.A. grew to a hundred and fifty thousand members in 16 years**

pg.xv-9-¶2-L14 - definition - augury = **"prediction"**

pg.xv-¶3-L3 - stockbroker = **Bill Wilson**

pg.xv-¶3-L4 - physician = **Dr. Bob Smith**

pg.xvi-top¶-L1&2 - put \* after (alcoholic friend\*) - write in top margin - **\*Ebby Thatcher, the old friend that comes to Bill in his story on page 8-¶4.**

pg.xvi-top¶-L10 - definition - tenets = **"principles"**

pg.xvi-top¶-L10 - underline and put \*2 on (Groups\*2) - write in left margin - **\*2) Bill couldn't accept "complete deflation of ego", the first tenet of the Oxford' Group described on pg.263, top paragraph.**

pg.xvi - put \*3 at end of ¶1 - write in bottom margin - **\*3) If Bill's sobriety depended on calling his sponsor Ebby from Akron we might not be here today because Ebby was drinking again.**

pg.xvi - put \*4 at ¶2 - write in bottom margin - **\*4) Until they understood the problem (Step One) the solution didn't work.**

pg.xvii - put \* at end of top¶ - write in top margin - **\*The work in A.A. is not the steps, it's taking people through the steps.**

pg.xvii-¶1-L3 - write over - "very first case" - **"Bill D. (story on pg182)"**

pg.xix-¶1 - write in left margin - **Outline of the 12 traditions**

pg.xxiv - write definition in top margin - "Disease" - **A condition that separates me from health. Our sickness is physical, mental and spiritual disease (middle English - discomfort, lack of ease).**

Note: What they're telling me in the General Information section of the book amongst other things is that AA is a combination of the Fellowship, the Twelve Step recovery process outlined in the book and intensive work, carrying this message to other alcoholics.

Here are abbreviations that will show you where you'll find the lines in the Big Book that this workbook is referencing.

pg.xi means page xi

¶2 means paragraph 2

L5 means Line 5

Write everything written in **BOLD ITALIC** into your Big Book, then read your Big Book considering your personal experience with what the book is saying.



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With thanks to: [www.bbaworks.com](http://www.bbaworks.com)

## A.A. Big Book Study - Starting Considerations

The Big Book of Alcoholics Anonymous never tells us directly how to work the first two steps. In the portion of "How It Works" read at many meetings, we hear;

**"Our description of the Alcoholic, the chapter to the agnostic, and our personal adventures before and after make clear three pertinent ideas;**

**(a) That we were alcoholic and could not manage our own lives.**

**(b) That probably no human power could have relieved us of our alcoholism.**

**(c) That God could and would if He were sought." pg.60-113**

What is not usually read is the next sentence; **"Being convinced, we were at Step Three."** Convinced of what? The answer is right there; **"Convinced of these three pertinent ideas."** And how do we get convinced? We read the description of the alcoholic, the chapter to the agnostic, and the personal experiences before and after, they are specifically designed to **"make clear these three pertinent ideas."**

In the original manuscript it read;

**"that if we were not convinced, we ought to re-read the book to this point or else throw it away."**

With thanks to: [www.bbaworks.com](http://www.bbaworks.com)

### When We Study - We Compare Our Experiences;

The way we thought, felt, and drank (or used) with the experiences of the people described in the book, to see how they match up, this is how we take steps one and two. Relating to their experiences may create a problem for the modern reader. The English of today is significantly different from that of 1939 when this book was first published. If you have ever tried to read Shakespeare, you are perhaps aware of the effect time has upon language.

Going through the Big Book in the way described here should help you overcome this language problem, and give you an understanding of the Big Book which is reflected in your own experience. You may begin to see the Big Book in a new light, and perhaps it will have real meaning in your own life today.

Much of this workbook consists of statements from the Big Book which have been turned into questions. We found it helpful to view the book in this light rather than as a book of answers; the answers you will find only in your own experience, and within your own heart.

For the sake of clarity, some questions are paraphrased rather than directly quoted. If there is some thing you relate to, describe it, and ask yourself "What was my experience with this"? "Did this happen to me"? "Did I feel like this"? "Did I think like this"? or "Did I drink and/or use like this"? This is not a "homework assignment" where we try to get through it as quickly as we can with a minimum effort. If you are really an alcoholic, and/or a drug addict, having an

understanding of these steps means the difference between life and death. This workbook is set up to be used by alcoholics and drug addicts. However some, of us thought we were only alcoholics or only addicts, and later discovered we were both. We ask you only to try to keep an open mind.

This workbook is not meant to replace the Big Book of Alcoholics Anonymous, it is meant to be used along with it. Read through the book as you answer each question. The authors hope you will find this way of working the steps as enlightening as we have.

Because of the difficulty many of us have had in keeping an open mind, we began with the "Set Aside Prayer:"

Thanks to: [www.stepsbybigbook.net](http://www.stepsbybigbook.net)

Write the **Set Aside Prayer** in the front of your Big Book. Say the Prayer for the section of the Workbook you're in daily and before reading as you go through the first three Steps The exact wording is not important as long as you express your desire for an open mind.

"Dear God,  
Please help me to set aside everything I think I know about;  
~ Myself, ~ This Book, ~ My Disease, ~ These Steps,  
And especially about you dear God,  
So that I might have an open mind,  
And a new experience with all these things.  
Please help me to see the truth."



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Starting Considerations, pg.1 of 2

"Dear God, Please help me to set aside everything I think I know about;  
Myself, This Book, My Disease, These Steps, And especially about you dear God,  
So that I might have an open mind, And a new experience with all these things.  
Please help me to see the truth."

**Although the Set Aside Prayer is not found, (as we say it), in the Big Book  
of "Alcoholics Anonymous" here are some references to the concept . . .**

pg.42-¶2 ☐ "It meant I would have to throw several  
lifelong conceptions out of the window."

pg.46-¶1 ☐ "We found that as soon as we were able to  
lay aside prejudice and express even a willingness  
to believe in a power greater than ourselves. We  
commenced to get results, even though it was  
impossible for any of us to fully define or  
comprehend that power, which is God."

pg.47-¶1 ☐ "Do not let any prejudice you may have  
against spiritual terms deter you from honestly  
asking yourself what they mean to you."

pg.47-¶4 thru top pg.48 ☐ "Besides a seeming inability  
to accept much on faith, we often found ourselves  
handicapped by obstinacy, sensitiveness, and  
unreasoning prejudice." ☐ "It finally beat us into a  
state of reasonableness. Sometimes this was a  
tedious process; we hope no one else will be  
prejudiced for as long as some of us were."

pg.49-¶2 ☐ "We, who have traveled this dubious path,  
beg you to lay aside prejudice, even against  
organized religion."

pg.58-¶3 ☐ "Some of us have tried to hold on to our  
old ideas and the result was nil until we let go  
absolutely."

*This is a Text Book, meant to be studied in order. This outlines where each Step is found in the Big Book.*

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- ☐ **General Info** ☐ **this book, the meetings, the 12 steps and my disease.**
- ☐ **Step One** ☐ **my PHYSICAL CRAVING after I start to drink.**
- ☐ ☐ **my MENTAL OBSESSION before I start to drink.**
- ☐ ☐ **the UNMANAGEABILITY of my life.**
- ☐ **Step Two** ☐ **my need to COME TO BELIEVE in a power greater than myself.**
- ☐ **Step Three** ☐ **the failure of my life run on self-will and MY DECISION to turn my ☐**
- ☐ ☐ **will and my life over to God.**



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Starting Considerations, pg.2 of 2

# THE FIRST STEP - Part One - *The Physical Allergy*

There are three parts to Step One. The first part deals with the physical allergy. This means that after we have the first drink, we lose control over how much we drink after that. Many of us have experienced this when we decided we were going to the bar for a couple of beers, and wound up staying until closing time. With drugs, perhaps we decided we were going to stash some "for the weekend," or "invest in some" to sell, and were amazed when it all disappeared.

## The Doctor's Opinion - Considerations Pg.-xxiii to Pg.-1 - (LargePrintEdition= L.P.pg.xxi to Pg.1)

1. a. Are you the type of alcoholic and/or addict who failed completely with other methods of trying to stay permanently sober, or trying to control your drinking or using?  
b. What have you tried? (Pg.xxv-¶5)(L.P.pg.xxi)  
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2. Were you ever told you could not control your drinking/using because you had some form of a mental disorder? (Pg.xxvi-¶2)(L.P.pg.xxii)  
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3. Does the Doctor's theory that you have an allergy to alcohol and/or drugs explain why you cannot control how much you drink or use once you start? (Pg.xxvi-¶3)(L.P.pg.xxii)  
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4. a. When you put alcohol and/or drugs into your body, is there a craving for more?  
b. Has this craving happened to you with alcohol? With drugs? (Pg.xxviii-¶1)(L.P.pg.xxiv)  
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5. a. Was frothy emotional appeal enough to keep you sober permanently? [someone begging]  
b. If something can keep you sober must it have depth and weight? [Do you think "Just Say No" or "Just don't drink or use, no matter what" or "Do hugs not drugs" is going to have enough depth and weight?] (Pg.xxviii-¶2)(L.P.pg.xxiv)  
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6. a. Did you drink and/or drug for the effect produced by alcohol and/or drugs?  
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- b. What effect did alcohol and/or drugs have, meaning what did they do for you?  
c. Was the effect so great that after a time, even though you knew it was bad for you, you could not tell the true from the false? [Like "investing in" drugs to sell, or going to the bar for "a couple of beers".]  
d. Did your life seem the only normal one for you? [For example: The first time you wreck a car, overdose, get arrested, or wake up covered in your own vomit its abnormal - by the twentieth time, it's now normal.]  
e. Did you experience a "sense of ease and comfort" when you drank or used? (Pg.-xxviii-¶4) & (Pg.xxix- Top¶)(L.P.pg.xxiv & pg.xxv)  
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7. a. Have you ever said to yourself or someone else, "I must stop," but you couldn't?  
b. Have you ever tried to stop, or control your using on your own? (Pg.xxix-¶2)(L.P.pg.xxv)  
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8. Are you the type of addict and/or alcoholic with whom the psychological approach; treatment centers, detox, counseling, therapy, etc. failed? (Pg.xxix-¶3)  
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## THE FIRST STEP - Part One - *The Physical Allergy*

**"We admitted we were powerless over alcohol -  
that our lives had become unmanageable"** (Pg.59-¶2-L2)

9. Did you only drink and/or drug only when things were going bad, when you were under stress and needed to escape; or did you also drink and/or drug when things were going good?(Pg.xxix-¶4)&(Pg.xxx,-¶1)  
(L.P.pg.xxv & pg.xxvi)
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- b. Did this seem strange to you, going for only a couple of drinks but ending up drunk again, or doing all the dope when you planned to save some for another day?
- c. Do you believe the only hope for you is to not pick up the first one, to not start?  
(Pg.xxx-¶5)(L.P.pg.xxvi)
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10. a. Can you start drinking or drugging without developing a craving for more?
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### STEP ONE (is our) "Foundation" (pg.12-¶4)

*"No words can tell of the loneliness and despair I found in that bitter morass of self-pity . . . I had met my match. I had been overwhelmed. Alcohol was my master."* (Bill's Story, pg.8-¶1)

Like Bill, we are alcoholics, and we have hit bottom. The problem is our mental obsession that leads us to take a drink, and our resulting physical craving to drink to excess. Our minds and lives are unmanageable; we must surrender. Working Step 1 begins when we become abstinent. We have to stop our personal addictive, alcoholic thinking so our continued selfish behavior does not prevent our surrender. If we are not drinking today, then we must abstain from that particular addictive thought or behavior that robs us of peace of mind.

This is a disease of isolation and loneliness. We are prisoners of our self-sufficiency, isolated inside. We admit we need to grow and that we are not free. *"people who appear to be sure of themselves but are actually eaten alive with fear inside."* (pg.193-¶2) If anxiety is the basis of our addiction, then we must alter our fear, remorse,

shame and guilt to find happiness so we don't go back to drinking.

*[Shame: feeling disgrace for who we are in our essence.]*

*[Guilt: feeling disgrace for how we have behaved.]*

As recovering alcoholics, we have to stop being *"restless, irritable and discontented"* (pg.xxviii-¶4)(L.P.pg.xxiv) or we will drink again. Our experience is that we do not become whole without a spiritual solution beyond ourselves. The point is to experience a *"personality change sufficient to bring about recovery."* (pg.567-¶1) Human Nature, the "Self" and "Instincts" are not the problem. Our problem is how we react to people, places, and things in our instinctual and self-absorbed ways, such that we risk drinking or having an emotional dry bender. How may we come to have a *"profound alteration in [our] reaction to life"?* (pg.567-¶4) How may we be free?

Recovery is an individual alcoholic's experience of the transformative power that comes from actually working the Steps - from actually practicing the principles of the program of action of the fellowship of Alcoholics Anonymous. Because of discontent with the way we are, we study and practice the 12 Step principles as a daily discipline in order to achieve and maintain spiritual balance.

Rather than argue or debate the AA program, we experiment by doing the Steps as written and then see what our results are. A sponsor is our essential guide through the 12 Steps. It is not about us or our opinions; it is about our action of working and living the Steps on a daily basis. The spiritual power, which comes from practicing the 12 Steps within the A.A. fellowship, can move us to sobriety, serenity and peace of mind.



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With thanks to: [www.bbaworks.com](http://www.bbaworks.com)

### Step 1 - Part 2 *The Mental Obsession* Pages 1 - 21

The second part of Step One deals with the mental obsession. This simply means that no matter how bad it was the last time we got drunk or high, no matter how much we have to lose, no matter how much we want to quit forever; on our own unaided will; we always drink and/or use again.

Bill Wilson compares this to putting your hand on a hot stove over and over again. It is not a matter of "learning our lesson," if it were, wouldn't we have learned it long ago? This is the kind of lesson we never learn. We just keep doing it over and over again; until we die.

Before you move on to the mental obsession, make sure you are absolutely clear on the physical allergy.

**Remember, this is not about just telling other people what you think they want to hear, it's about what you really believe is true for you.**

***"We admitted we were powerless over alcohol - that our lives had become unmanageable"*** (Pg.59-¶2-L2)

#### The Mental Obsession - Considerations

- 1. Did you turn to alcohol and/or other drugs when you were lonely? (Pg.1- ¶1)  
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- 2. Were there things which happened early in your drinking and/or using career, "ominous warnings," which you failed to heed? (Pg.1-¶3)  
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- 3. When you were younger, did you think of yourself as a leader? (Pg.1-¶5)  
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- 4. a. Were you someone driven to succeed?  
b. Did you feel like you had to "prove to the world that you were important"?  
c. Did you drink or drug when you were in school, screw up grades due to the drugs and or booze? (Pg.2-¶1)  
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- 5. Did you develop theories about how you would be successful in life while loaded? (Pg.2-¶2)  
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- 6. a. Did your friends sometimes think you were crazy?  
b. Did you enjoy some successes early in life? (Pg.3-Top ¶)  
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- 7. Did drinking and or using become more important over time? (Pg.3-¶1)  
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- 8. a. Did your drinking and or drugging become serious during this time?  
b. Did you fight with your spouse and friends?  
c. Did you become a loner? (Pg.3-¶2)  
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- 9. Did you begin to drink and or use in the morning? (Pg.3-¶3)  
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- 10. Did you start to drink and or drug to escape from problems, sometimes bought on by the drinking and or drugging? (Pg.4-¶1)  
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- 11. Did you become an unwelcome hanger on at your job? At the bar? At the crack-house? (Pg.5-Top ¶)  
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- 12. Did alcohol and/or drugs at some point cease to be a luxury and become a necessity? (Pg.5-¶1)  
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Step 1 - Part 2 - *The Mental Obsession Considerations* - Pages 1 - 21

*"It meant destruction of self-centeredness". (Pg.14-¶1)*

13. a. Did you feel a sense of impending calamity, like something bad was always about to happen?  
b. Did you now have to drink or get high to be able to function at all? (Pg.6-¶1)

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14. a. Has this, or did this, go on for years?  
b. Did you think of suicide?  
c. Did you try mixing "heavy sedatives" [downers] with the alcohol and/or other drugs?  
d. Did you lose lots of weight?  
(Pg.6-¶2) & (Pg.7-Top ¶)

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15. a. Did you seek help, gain knowledge about yourself, learn your relapse triggers, get in touch with your feelings?  
b. Did this "self knowledge" alone work, or did you get loaded again? (Perhaps even knowledge gained from going to 12 step meetings?) (Pg.7-¶2)

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16. a. Do you now realize that self-knowledge did not, and never will, keep you permanently sober?  
b. Were you told you would die if you didn't stop? (Pg.7-¶3)

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17. a. Did you feel loneliness, despair and self pity?

b. Did you ever feel that alcohol and/or drugs were your master?  
c. Did this (that you had no power) scare you? were you afraid?  
d. Did this fear keep you sober, or did you drink and/or drug again anyway? (Pg.8-¶2)

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18. a. Has your human will failed you? [did you really "decide" to start drinking or using again, or did you just convince yourself it was your decision so you could feel like you were still in control?]  
b. Have you been pronounced incurable?  
c. Are you ready to admit complete defeat? What meaning does this have for you?  
(Pg.11-¶3)

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19. Do you understand you can choose your own conception of God? That it only has to make sense to you? (Pg.12-¶2)

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20. Do you understand the price of freedom will be the destruction of self-centeredness?  
(Pg.14-¶1)

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21. Do you understand the absolute necessity of demonstrating these principles in all your affairs if you want to stay sober? (Pg.14-¶6)

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"...The main problem of the alcoholic centers in his mind [mental obsession], rather than in his body [physical compulsion]." (Pg.23-¶1)

"Was I crazy? I began to wonder, for such an appalling lack of perspective seemed near being just that." (Pg.5-¶5)

"The alcoholics under investigation were still childish, emotionally sensitive, and grandiose." (12&12 -Pg.123-¶0)

"We were having trouble with personal relationships, we couldn't control our emotional natures, we were a prey to misery and depression, we

couldn't make a living, we had a feeling of uselessness, we were full of fear, we were unhappy, we couldn't seem to be of real help to other people...." (Pg.52-¶2)

Thanks to: [www.stepsbybigbook.net](http://www.stepsbybigbook.net)



### The Three Types of Drinkers

#### Type 1: The Moderate Drinker/Drug User.

□□We have all known people who would have a glass of wine with dinner and leave half of it on the table; or after a couple of drinks say something like, "Oh I'm starting to feel this, I'd better not have any more".? There were also people who could stash a gram of cocaine indefinitely, or did a couple of lines and quit because they had to go to work.

- 22. a. Do you have little trouble quitting entirely if given good reason?
- b. Can you take it or leave it alone?
- c. Does this describe you, or do you know people like this? (Pg.20-¶5)

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#### □Type 2: The Hard Drinker/Drug User

□□There were those people too, who we drank or used with, who were able to keep up with us. They drank as much as we did, used the same drugs we did, but something happened which caused them to stop or moderate on their own. Perhaps they got married, had a child, got a DUI, or went back to school. They grew out of it, while we continued to grow into it. Though they may have drank or used as much or more than we did, they are very different from a real alcoholic or drug addict.

- 23. a. If a Doctor, employer, judge or probation officer told you to stop for good, could you do it?
- b. If you fell in love, and she/he told you to stop for good could you do it?
- c. If you moved to a different place, could you stop forever?
- d. Does this describe you, or do you know people who did stop for reasons like these? (Pg.20-¶6) & (Pg.20-¶5) & (Pg.21-Top¶)

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#### Type 3: The Real Alcoholic/Drug Addict

- 24. a. Did you at some stage of your drinking and/or drugging lose control of the amount once you started?
- b. Did you do absurd, incredible, and tragic things while drinking and/or using?
- c. Were you a real Dr. Jekyll and Mr. Hyde?
- d. Were you seldom mildly intoxicated, more or less insanely drunk/high?
- e. Was the person you became when drunk or high very different from who you were sober; if so how?
- f. Did you become dangerously antisocial when loaded?
- g. Did you have a knack for getting loaded at the worst possible time?
- h. Are you incredibly selfish and dishonest where alcohol and/or drugs are involved?
- i. Do you use your gifts to build up a bright future, just to screw it up by getting loaded again?
- j. Do you go to bed loaded, and wake up looking for a bottle, a joint or the "rest of" the cocaine ?
- k. Did you stash alcohol and/or drugs around the house so nobody would get it all?
- l. Did you mix drugs with alcohol just so you could function?
- m. Does this description [roughly] sound like you? In what ways?

(Pg.21-¶1) & (Pg.21-¶2) & (Pg.22-Top¶)

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- 25. Based on your own experience, have you discovered your own truth, are you an real alcoholic; a drug addict, both? What does this mean for you? (Pg.23-¶4) & (Pg.24-Top¶)

- 26. Did you ever decide to quit for good, to not even take one drink, one line? (Pg.5-¶4)

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27. a. Did this work? [deciding to quit for good] or did you get loaded again, even though you promised yourself you would not? [Breaking the pipe, needle, or bottle at 5:00 A.M.]

b. Did you begin to wonder if you were crazy? (Pg.5-¶5)

28. Were there times when you stayed sober, or controlled drinking and/or drugs, only to be followed by a worse relapse? When? (Pg.5-¶6) & (Pg.6-Top ¶)

29. a. Having acknowledged that you cannot control the amount you drink or use after the first one, do you agree that this is all beside the point if you never take it? / b. Therefore, is it obvious to you then, that the main problem centers in your mind rather than in your body? (Pg.23-¶1)

30. Have you tried to assert your willpower to stay stopped; did it work? (Pg.23-¶3)

31. Are you powerless over whether you will take the first one, have you lost control over staying stopped? (Pg.23-¶4) & (Pg.24-Top¶)

32. a. In the past, before you took the first one, did the knowledge of what might happen stop you? b. Based on your own experience, is there any reason why "thinking through the first one" will ever work in the future? (Pg.24-¶2)

33. Do you believe anything less than a miracle [a spiritual experience] will save you? (Pg.25-¶2)

34. Do you have any choice but to die an alcoholic or addicts death or accept spiritual help? (Pg.25-¶3)

35. a. In the past, have you been unwilling to admit you are a real alcoholic and or drug addict, meaning that you could not control the amount you take when you start, and/or stay stopped for good on your own power? / b. What does being an alcoholic and or addict mean to you? (Pg.30-¶1)

36. Do you have any reservations, or any lurking notion that someday you might be able to drink and/or use normally? (Pg.33-¶1)

37. Did you read the "Jaywalker story" and if you apply it to your drinking and/or using career does it fit exactly? (Pg.37-¶4) to (Pg.38-¶2)

38. Do you believe you could stay stopped on the basis of self-knowledge, applying all these things you have learned about yourself and your disease up to this point? (Pg.39-¶1)

39. Is it obvious to you that without spiritual help; the time and place WILL come and you WILL drink and/or use again, NO MATTER HOW MUCH YOU WANT TO STAY SOBER TODAY? (Pg.41-¶2) & (Pg.42-Top¶)

It's almost humorous that the "Big Book" says, "The idea that someday he will control AND enjoy his drinking is the great obsession...".

Page 30 says: "Most of us have been unwilling to admit we were real alcoholics. No person likes to think he is bodily and mentally different from his fellows. Therefore, it is not surprising that our drinking careers have been characterized

by countless vain attempts to prove we could drink like other people. The idea that somehow, someday he will control and enjoy his drinking is the great obsession (or lie) of EVERY abnormal drinker. The persistence of this illusion (or lie) is astonishing. Many pursue it into the gates of insanity or death."

If I am an alcoholic, there were times when I could do one or the other, but never both. There were times when I was controlling my drinking, but I was NOT enjoying it. And there were times when I was enjoying my drinking, but these times could not be described as having control. So, if I am an alcoholic, the times of controlling AND enjoying my drinking are long gone.



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# THE FIRST STEP - Part Three - *The Unmanageability of the Spirit*

Unfortunately, the first step is widely misunderstood by many people. "We admitted we were powerless over alcohol (drugs) – that our lives had become unmanageable". The common misinterpretation is "My life is unmanageable because I am powerless over alcohol (drugs)." Even though that's true, the interpretation is incomplete. Because after a short period of sobriety we begin to feel like the problem is solved and we return to managing our lives. And THAT is the real problem.

The dash in the step means NEW THOUGHT, so it actually reads "We

admitted we were powerless over alcohol (and/or drugs) -then- (NEW THOUGHT) – we cannot manage our own lives". Step one requires two separate and distinct surrenders. In addition to powerlessness, we are admitting that we're unable to manage our lives drunk, high, and/or sober. We don't just have a drinking and using problem, we have a management problem too.

The step one surrender is much deeper than people realize. Especially if you are a high bottom alcoholic or drug addict who has not lost everything and/or has achieved significant monetary

success. But, a person who is killing themselves one day at a time can hardly be described as successful in life. Something is seriously wrong with them.

To summarize, I needed alcohol and/or drugs to treat the pain of my own unmanageability. This unmanageability is caused by my approach to managing things. When you add up all the choices I make and actions I take in pursuit of a happy life, it equates to a miserable one. So I end up chronically discontent, easily irritated, and ultimately unhappy, even when I get what I want.

## ***The Bedevilmments*** (Pg.52-¶2 - write these 5 ways of consideration in bottom margin of your Big Book)

***Consider each question five different ways, 1). Can I on my own power control this?***

***2). If nothing changes and I stay in this problem, could I drink over this?***

***3). If this was ever just the way I wanted it to be, could I still drink?***

***4). Can I see these problems manifest from inside of myself rather than from the outside?***

***5). Can I see these are the manifestations of my unmanageability, untreated alcoholism and my Spiritual Malady?***

*These conditions exist before and after the first drink, drunk or sober!*

40. a. Are you having **trouble with personal relationships?** With whom?

b. Can you **control your emotional nature?** How?

c. Are you **prey to misery and depression?** When?

d. Can you **make a living?** Even if you can, are you satisfied with it?

e. Do you have a **feeling of uselessness?** In what way, at home, work?

f. Are you **full of fear?** What are you afraid of?

g. Are you **unhappy?** With what?

h. Do you seem **unable to be of real help to other people?** In what way?

i. Is a **basic solution** to these things more **important** than anything in the world around you?

Without something to take the place of alcohol or drugs in our lives, we are doomed. Many of us thought that if we could just stay off the booze and/or drugs, life would be wonderful; but we later discovered this was not so.

Abstinence from drinking or using alone, without working the steps may feel good for a while. But it's much like peeing in your

pants on a really cold day; it feels nice and warm for a while, but when the cold wind blows it obviously is not a long term solution. We become so "restless, irritable and discontent" that after a time, we cannot imagine how getting drunk or high could make us feel any worse, and so we do.

We must somehow find a way to "experience a sense of ease and

comfort" WITHOUT drinking and/or drugging. This "spiritual unmanageability" is what the other eleven steps treat.

"When the spiritual malady is overcome, we straighten out mentally and physically." (pg.64) The unmanageability, of Step One, has nothing to do with God, just us on our own power trying to run our own lives - drunk or sober.

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## THE FIRST STEP - Complete Surrender

*"Once an alcoholic, always an alcoholic." Commencing to drink after a period of sobriety, we are in a short time as bad as ever. If we are planning to stop drinking, there must be no reservation of any kind, nor any lurking notion that someday we will be immune to alcohol." (Pg.33-¶1)*

### Summary:

□ To sum up the First Step: If you are really an alcoholic and/or addict the only solution to the physical allergy is to never pick up the first drink or drug. However we cannot apply this solution because of the mental obsession, which always leads us back to the first one.

Rather than give us hope, the First Step is designed to utterly destroy whatever hope we may have left that we can stay sober without spiritual help. It means that for us, the war on drugs and alcohol is over, and we lost. **This is called SURRENDER.**

In a very real way, the next eleven steps will slowly do the

same thing for us that alcohol and/or drugs did quickly, they give us a sense of ease and comfort.

Once we have a spiritual awakening as the result of working these steps, the mental obsession is removed.

The 12 Steps are like a recipe for a spiritual experience.

## What Does Surrender Mean?

### Compliance and Alcoholism

The link between alcoholism and compliance is seen in the alcoholic's repeated vows that he would never take another drink. Those vows he will not keep because of the inner inability to do more than comply.

The relationship between compliance and surrender, suggests that compliance blocks the capacity to surrender. The inability to surrender may not seem to matter until it is studied more thoughtfully.

After an act of surrender, the individual reports a sense of unity, of ended struggles, of no longer divided inner counsel. He recognizes for the first time how insincere his previous protestations actually were. Quite frankly, before he was able to embrace the program, he had no idea he was a liar, dishonest in his thoughts; but now that A.A. is making sense -- that is, he is accepting A.A. wholeheartedly and without reservations -- he sees that previously he had never truly accepted anything.

The Alcoholic may now clarify that, formerly, all he had been doing was complying; saying, "You know, when I think back on it, that was all I knew how to do. I supposed that was the way it was with everybody. I could not conceive of really giving up. The best I could do was comply, which meant I never really wanted to quit drinking, I can see it all now but I certainly couldn't then."

Obviously this speaker is reporting when he gave up, surrendered, he was able to wholeheartedly follow the A.A. program. Let it be noted that this new honesty arises automatically and spontaneously; the individual does not have the slightest inkling that this represents a deep unconscious shift in attitude and one certainly for the better.

It is now possible to see the powerless dog-in-the-manger role of compliance. As long as compliance is functioning, there is halfway but never total surrender. It is only when a real surrender occurs that compliance is knocked out of the picture, freeing the individual for a series of wholehearted responses -- including, in the alcoholic, his acceptance of his illness and of his need to do something constructive about it.

Enough has been said, it would seem, to show the significance and the importance of understanding the relationship between compliance and the ability to surrender and accept. They are in complete opposition. As long as the former controls reactions, there can be no wholehearted acceptance, only the halfhearted kind which is admittedly not sufficient. Results of real value can only come about when the compliant reactions have been successfully dissipated.

- Dr. Harry M. Tiebout, M.D.

<http://www.thejaywalker.com/pages/tiebout/>



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Step-1 - part 3, pg.2 of 2

### Step Two - We Agnostics / Pgs. 44-55

Step 2. Came to believe that a Power greater than ourselves could restore us to sanity.

*"It has been repeatedly proven among us that upon this simple cornerstone a wonderfully effective spiritual structure can be built.."* (Pg.47,¶2)

In AA we find hope that we can be restored to sanity, we can become whole. We can be well, or more well. We can rediscover the intrinsic goodness of our very being. This hope of Step 2 follows the desperation of Step 1 as the dawn follows the dark.

If our problem is that we have a body which will die if we drink, and we have a mind which compels us to take that drink, then we are powerless indeed. We are without power. Yet the fact that we and others like us are not drinking or using, one day at a time, is proof of the action in our own lives of a solution, a power greater than any one

of us. Step 2 reminds us we are crazy to think that we need to be in control or that we can do it alone. We no longer need to live solo with the pain and insanity that have been our nature. Insanity is when we lack perspective (Pg.5,¶5) and things are out of proportion (Pg.37,¶1), and when we repeat the same mistakes over and over expecting different results

Alcoholics Anonymous is a spiritual, not a religious, program. Spirituality is what we do, religion is what we say. Spirituality is what happens to us when we work the Steps within the AA

fellowship community. Step 2 does not say: We believe IN a power that WOULD restore us. Step 2 describes the solution as we came to believe THAT a power greater than ourselves COULD restore us to sanity. (Pg.59,¶2) The emphasis is not on who or what this power is, but on what this power can do. We begin to turn inward to find a higher power that works and feels safe. A group, the practice of the spiritual principles of the 12 Steps, or our own understanding of a higher power can qualify as the power greater than us.

*With thanks to:  
<http://www.12stepping.org/workshop>*

### We Agnostics Considerations/ Pgs. 44-55

To begin with, list some of the most insane things you ever did when you were loaded - after you took the first drink and /or drug.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_

Now look back at the list of insane things you did when you were loaded.

The most insane thing you ever did is probably not on that list, because you did it sober. **We're always sober when we take that first drink!**

**You knew the things on that list happened when you got loaded, then you made a decision to drink or use drugs again; and you made this insane decision when you were stone cold sober!**



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Step Two - Cornerstone ... □

"Why don't you choose your own conception of God?"...

"It was only a matter of being willing to believe in a Power greater than myself.

Nothing more was required of me to make my beginning." (Bill's Story, Pg.12, ¶2 & Pg.12, ¶4)

1. Do you have any other alternatives besides being doomed to an alcoholic and/or addicts death or living on a spiritual basis?

Pg.44, ¶2

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2. Have you faced the fact that you must find a spiritual basis of life - or else?

Pg. 44, ¶3

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3. a. Is a mere code of morals or a better philosophy of life sufficient to overcome your alcoholism?

b. If it was, why didn't you stop drinking or using long ago? Pg.44, ¶4 & Pg.45, Top ¶

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4. a. Have you ever wished to be morally or philosophically comforted? / b. Have you ever willed these things with all your might? / c. Did you find that the needed power wasn't there? / d. Have you found that such codes and philosophies did not save you no matter how hard you tried? Pg.45, Top¶

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5. a. Is lack of power your dilemma? / b. Do you have to find a Power by which you can live? / c. Does it have to be a Power greater than you? Is this obvious? Pg.45, ¶1

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6. a. When God is mentioned, have we reopened a subject which you thought you had neatly evaded or entirely ignored? / b. Does the word God bring up a particular idea of Him which someone tried to impress upon you during childhood? / c. Did you reject this idea of God and did you then think you had abandoned the God idea entirely? / d. Were you bothered with the thought that faith and dependence upon a power greater than yourself was somewhat weak and even cowardly? Pg.45, ¶3 & Pg.46, Top¶

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7. Have you discovered that you do not need to consider another's conception of God?

Pg.46, ¶2

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8. a. Do you have your own conception of God? / b. Do you agree this is all you need to commence spiritual growth and to effect your first conscious relation with God? Pg.47, ¶1

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The "Second Step Question"

9. a. Do you now believe or are you even willing to believe, that there is a power greater than yourself? / b. Why? Pg.47, ¶2

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Continued . . Step Two - We Agnostics Considerations/ Pgs.44-55

10. a. Has even casual reference to spiritual things made you bristle with antagonism?  
b. Do you agree this thinking has to be abandoned? Pg.48, Top ¶

13. a. Did you use the shortcomings of a few as a basis to condemn them all?  
b. Did you criticise them for being intolerant, while being intolerant of them yourself? Pg.50, ¶1

11. Do you believe many things for which there is good evidence, but no perfect proof? Pg.48, ¶3

14. Did you stick to the idea that self-sufficiency would solve your problems? Pg.52, ¶4

12. a. Did you believe you knew everything you needed to know about living life? / b. Wasn't this rather egotistical of you? Pg.49, ¶1

15. Faced with the First Step; a self-imposed crisis you cannot evade, are you now willing to fearlessly face the proposition that either God is everything . . or He is nothing? Pg.53, ¶2

□ (Pg. 52, ¶2), Consider these Bedevilment questions in two ways.

A). First, on each of these questions, ask yourself: "What could this area of my life look like if God is nothing, and does not exist; if I keep doing what I've always done"

B). Next, go back through the questions and ask yourself□ "What could this area of my life look like if God is everything, and does exist; and I seek His power to deal with them?"

1). Are you having trouble with personal relationships?

If God is nothing \_\_\_\_\_ If God is everything \_\_\_\_\_

2). Can you control your emotional nature?

If God is nothing \_\_\_\_\_ If God is everything \_\_\_\_\_

3). Are you prey to misery and depression?

If God is nothing \_\_\_\_\_ If God is everything \_\_\_\_\_

4). Can you make a living?

If God is nothing \_\_\_\_\_ If God is everything \_\_\_\_\_

5). Do you have a feeling of uselessness?

If God is nothing \_\_\_\_\_ If God is everything \_\_\_\_\_

6). Are you full of fear?

If God is nothing \_\_\_\_\_ If God is everything \_\_\_\_\_

7). Are you unhappy?

If God is nothing \_\_\_\_\_ If God is everything \_\_\_\_\_

8). Do you seem unable to be of real help to other people?

If God is nothing \_\_\_\_\_ If God is everything \_\_\_\_\_



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**Step Two: Came to believe that a Power greater than ourselves could restore us to sanity.**

*(Pg.47, ¶2) "Do I now believe, or am I even willing to believe, that there is a Power greater than myself?" (see pg.567 Appendix II)*

16. Do you believe the answers are inside rather than outside of ourselves? Pg.52, ¶2

17. a. Have your ideas been working as far as solving the bedevilment problems? /b. Do you believe the God idea might, are you willing to try? Pg.52, ¶3

18. Do you agree God either is or He isn't, what is your choice to be? Pg.53, ¶2

19. Do you agree, that deep down within every man, woman and child is the fundamental idea of God? Pg.55, ¶2

20. a. Are you willing to search fearlessly within your own heart to find God, are you willing to believe He is there? / b. Do you agree that it is only there that God can be found? Pg.55, ¶3

**"Lack of power that was our dilemma." (Pg.45, ¶1).**

If we weren't powerless we wouldn't be here would we? The book states: **"Its main object is to enable you to find a Power greater than yourself which will solve your problem."** (Pg.45, ¶2). It doesn't say which will help you solve it. It says the main object is to enable you to find the Power greater than yourself and then that Power will solve the problem.

Interestingly enough, from this point on the book stops talking about alcohol. From page 45 on, it talks about one thing and one thing only. How to find this Power? And if we can find the Power, then the Power will solve our problem.

Please be sure to read Appendix II about the "Spiritual Experience". Three times we are referred to Appendix II Spiritual Experience on page 567.

*"Most of our experiences are what the psychologist William James calls the "educational variety" because they develop slowly over a period of time. Quite often friends of the newcomer are aware of the difference long before he is himself. He finally realises that he has undergone a profound alteration in his reaction to life; that such a change could hardly have been brought about by himself alone. What often takes place in*

*a few months could seldom have been accomplished by years of self discipline. With few exceptions our members find that they have tapped an unsuspected inner resource which they presently identify with their own conception of a Power greater than themselves.*

*Most of us think this awareness of a Power greater than ourselves is the essence of spiritual experience. Our more religious members call it "God-consciousness."*

The spiritual structure we're building is the spiritual experience or the spiritual awakening. The foundation of that structure was Step One, which is willingness. Bill W. tells us the cornerstone of that structure is Step Two, believing. He also tells us that the cornerstone is to believe or to be willing to believe that there is power greater than human power.

We are a very unique people. We are the few people in the world that have an illness of the mind and the body that can only be overcome by a spiritual experience. We realise that we are the only people in the world that have an illness that is a terminal illness and we can come out of it in better shape than when we went into it.

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**Step Three - "God either is, or He isn't." ... (pg.53-¶2)**

***"I humbly offered myself to God, as I then understood Him, to do with me as He would. I placed myself unreservedly under His care and direction. I admitted for the first time that of myself I was nothing; that without Him I was lost ."*** (Bill's Story, Pg.13 ¶2)

***"Selfishness- self-centeredness! That, we think, is the root of our troubles."*** (62:1)

The only action in Step 3 is a decision. We become willing to try to change. We have to; because of our self-centered reactions to life events. (Pg.62,¶2) We must let go of our fearful sense of self. We stop acting as if we are in charge of making things happen in this world. We were never meant to do it alone.

We are asked to turn our will and lives over to a Power we do not understand. Yet we're allowed our own conception of this power, just as we may have our own understandings of other spiritual expressions and terms. (Pg.47,¶1)

Making the Step 3 decision helps us find what works best for us. And by working Step 3 we allow an unsuspected inner resource (Pg.567-568) to care for us, not control us or

conduct our lives for us.

***We are not giving anything away; we are not struggling to become something we are not. We are learning to cooperate with what we always were. We are complete and whole as we are; we misused our instincts to selfishly survive. Now we align ourselves with a "Spirit of the Universe"*** (Pg.46,¶2).

Practising Step 3 is spiritual progression from hope to faith to trust. The decision to turn our will and lives over to the care of a higher power (of our own understanding) is one we make each day, one day at a time.

Step 3 is the "Keystone" of our spiritual awakening, that we build by practising the disciplines of the 12 Steps.

How do we work Step 3?

**Step Three - We How It Works Considerations/ Pgs.60-63**

1. Have the description of the alcoholic and/or drug addict, the chapter "To the Agnostic" and your personal adventures before and after made clear these three pertinent ideas? / a. That you are an alcoholic and/or an addict and you cannot, drunk or sober, manage your own life? / b. That probably no human power can relieve your alcoholism and/or drug addiction? / c. That God can and will if He is sought? / Pg.60,¶2

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2. a. Are you convinced that your life, run on your will, can hardly be a success? [The first Requirement for Step Three] / b. Are you convinced that your romances, finances, friendships, marriage, career, run on your will, can hardly be a success? / Pg.60,¶4

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3. On that basis [running your life on your will] are you almost always in collision with something or somebody, even though your motives are good? / Pg.60,¶4

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4. a. Have you tried to live by self-propulsion? / b. Are you like an actor who wants to run the whole show, are you forever trying to arrange the lights, the ballet, the scenery, and the rest of the players in your own way? / Pg.60,¶4

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5. a. When life doesn't treat you right, do you decide to exert yourself more? / b. Admitting you may be somewhat at fault, are you sure that other people are more to blame? / Pg.61,¶1

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6. Are you not really a self-seeker even when trying to be kind? / Pg.61, ¶ 1

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7. Have you been a victim of the delusion that you can wrest satisfaction and happiness out of this world if you could only get life arranged to suit yourself? / Pg.61, ¶ 1

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8. Are you not, even in your best moments, a producer of confusion rather than harmony? Pg.61, ¶ 1

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9. Do you believe selfishness and self-centeredness is the root of your troubles? Pg.62, ¶ 1

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10. Are you driven by a hundred forms of fear, self-delusion, self-seeking and self-pity? Pg.62, ¶ 1

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11. Have you found that at sometime in the past, you have made decisions based on self, which later placed you in the position to be hurt? Pg.62, ¶ 1

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12. a. Do you believe your troubles are basically of your own making, and they arise out of yourself? / b. Are you an example of "self-will run riot"? / c. If your problems are of your own making, why is this good news? / Pg.62, ¶ 2

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13. a. Do you believe, above everything, you must be rid of this selfishness or it will kill you? / b. Do you agree you cannot do this on your own without God's help? What have you tried? Pg.62, ¶ 2

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14. a. Have you had moral and philosophical convictions galore? / b. Could you live up to them, even though you would have liked to? / c. Can you reduce your self-centeredness by wishing or trying on your own power? / d. Do you have to have God's help? / Pg.62, ¶ 2

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15. a. Do you have to quit playing God?  
b. Does playing God work for you? / Pg.62, ¶ 3

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16. Do you agree that from now on in this drama of life, God's role is going to be the Director; your role is going to be an actor in His play? / Pg.62, ¶ 3

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17. Read Pgs.60 (last ¶) to 63 from the Big Book, phrase it the first person and then decide if: a. It applies to you. / b. You are ready to quit living like this. / c. You are ready to accept living on Gods terms.

"The first requirement for Step Three is that I be convinced that my life run on self-will can hardly be a success. On that basis I am almost always in collision with something or somebody, even though my motives are good. . ."

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When ready, do the Third Step Prayer (Pg.63)

**"God, I offer myself to Thee; to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will.**

**Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!"**

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18. a. Are you convinced that your life, job, relationships, marriage, friendships and everything else in your life run on self will is going to be a failure? / b. What meaning does this have in your life today?

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19. Note: I'm brought to the third step decision by being convinced of the a,b,c's and ¶3 on Pg. 62. Being convinced of my need for God I make the third step decision

There are no more decisions. From here on it's about accessing Power.

I say the third step prayer regularly only as an affirmation of my decision while I complete Steps 4 through 9



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**"Most good ideas are simple, and this concept was the keystone of the new and triumphant arch through which we passed to freedom", (Pg.62, ¶3) □**

A simple idea - we let God be the Director.  
For most of us it's the first time we ever had that idea. If we had it as children we lost it. We became the director, bargaining with God for what we wanted. God if you do this for me, I'll do that for you. And not only did we direct God we directed everybody around us. Now we stop that. We're going to let God be the Boss from this day on. This is a radical idea for people like us. This is the decision that we're making:

*"When we sincerely took such a position, all sorts of remarkable things followed. We had a new Employer. Being all powerful, He provided what we needed, if we kept close to Him and performed His work well. Established on such a footing we became less and less interested in ourselves, our own little plans and designs. More and more we became interested in seeing what we could contribute to life. " (Pg.63, ¶1)*

**Excerpt from pages 60-63 of the Big Book phrased in the first person**

The following is taken from the Big Book, and then decide if: a. It applies to you. b. You are ready to quit living like this. c. You are ready to accept living on Gods terms.

The first requirement for Step 3 is that I be convinced that my life run on self-will can hardly be a success. On that basis I am almost always in collision with something or somebody, even though my motives are good. I try to live by self-propulsion. I am like an actor who wants to run the whole show; I am forever trying to arrange the lights, the ballet, the scenery and the rest of the players in my own way. If my arrangements would only stay put, if only people would do as I wished, the show would be great. Everybody, including myself, would be pleased. Life would be wonderful. In trying to make these arrangements I may sometimes be quite virtuous. I may be kind, considerate, patient, generous; even modest and self-sacrificing. On the other hand, I may be mean, egotistical, selfish and dishonest. But, as with most humans, I am more likely to have varied traits.

does not suit me. Admitting I may be somewhat at fault, I am sure that other people are more to blame. I become angry, indignant, self-pitying. What is my basic trouble? Am I not really a self-seeker even when trying to be kind? Am I not a victim of the delusion that I can wrest satisfaction and happiness out of this world if I only manage well? Is it not evident to all the rest of the players that these are the things I want? And do not my actions make each of them wish to retaliate, snatching all they can get out of the show? Am I not, even in my best moments, a producer of confusion rather than harmony?

I am self-centered - ego-centric, as people like to call it nowadays. I am like the retired businessman who lolls in the Florida sunshine in the winter complaining of the sad state of the nation; the minister who sighs over the sins of the twentieth century; politicians and reformers who are sure all would be Utopia if the rest of the world would only behave; the outlaw safe cracker who thinks society has wronged him; and the alcoholic who has lost all and is locked up. Whatever my protestations, am I not concerned with myself, my resentments, and my self-pity?

troubles. Driven by a hundred forms of fear, self-delusion, self-seeking, and self-pity, I step on the toes of my fellows and they retaliate. Sometimes they hurt me, seemingly without provocation, but I invariably find that at some time in the past I have made decisions based on self which later placed me in a position to be hurt.

So my troubles, I think, are basically of my own making. They arise out of myself, and I am an extreme example of self-will run riot, though I usually don't think so. Above everything, I, as an alcoholic, must be rid of this selfishness. I must, or it will kill me! God makes that possible. And there often seems no way of entirely getting rid of self without His aid. I had moral and philosophical convictions galore, but I could not live up to them even though I would have liked to. Neither could I reduce my self-centeredness much by wishing or trying on my own power.

I have to have God's help.

This is the how and the why of it. First of all, I have to quit playing God. It didn't work. Next, I will decide that hereafter in this drama of life, God is going to be my Director. He is the Principal; I am His agent. He is the Father, and I am His child. Most Good ideas are simple, and this concept was the keystone of the new and triumphant arch through which I will pass to freedom.

What usually happens? The show doesn't come off very well. I begin to think life doesn't treat me right. I decide to exert myself more. I become, on the next occasion, still more demanding or gracious, as the case may be. Still the play

Selfishness - self-centeredness! That, I think, is the root of my



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## Step Three - After Prayer Considerations / pg.63

pg.63-¶ 1 ...write in left margin

***Some great promises usually felt as soon as this decision is made***

pg.63-¶ 1-L1□.(Principal)

***Did I sincerely take the position that from hereafter, I have a new Employer?***

pg.63-¶ 1-L3□.(Father)

***Do I believe that Being all powerful, He will provide what I need?\****

pg.63-¶ 1-L3 ...put \* on (needed\*) ...write in top margin

***\*I need help with the rest of my troubles, self-centeredness.***

pg.63-¶ 1-L4 ...(Director)

***Do I believe that I must stay close to Him and performed His work well?***

pg.63-¶ 1-L5 ...(Actor)

***Do I believe Established on such a footing I could become less and less interested in myself and my little plans and designs?***

pg.63-¶ 1-L7 ...(Agent)

***Do I believe I must become More and more interested in seeing what I could contribute to life?***

pg.63-¶ 1-L8 ...(Child)

***Do I believe God will provide new power which will enable me to enjoyed peace of mind, I will discovered I could face life successfully and become conscious of His presence, that I could lose my fear of today, tomorrow or the hereafter. I will be reborn?***

pg.63-¶ 2-L8 ...put \* at (always!" \*2) ...write in left margin

***\*2 There is no Amen here.***

**Note:** There is no amen until the end of the Seventh Step Prayer. We consider this one Prayer from the Third Step Prayer to the Seventh Step Prayer. We are safe and protected in between so long as we continue through and complete Steps Four through Seven.

pg.63-¶ 2-L8

Did ***I think*** well before taking this step making sure ***I was*** ready?

pg.63-¶ 2-L10

could ***I*** at last ***surrender myself totally to God?***

pg.63-¶ 2-L10 ...put \*3 on (Him. \*3) ...write in right margin

***\*3) I do that by doing Steps Four through Nine and by utterly abandoning myself to finish Step Nine.***

pg.63-¶ 3-L4 ...put \*4 after (misunderstand.

***\*4 )*** ...write in top margin

***\*4) At the time this book was written the fellowship was still small.***

***The only thing some alcoholics had was this book.***

pg.63-¶ 3-L6

***Did I*** express the idea, voicing it without reservation?

pg.63-¶ 3-L7

***Was it*** honestly and humbly made?

We're trying to find a way to live sober AND have some peace of mind with a little serenity and happiness.

When we wait and procrastinate writing our Step 4, we stay filled with resentments, fear, guilt and remorse. We don't feel well.

We're unsure how long we can last before obsessing about drinking. Before you know it we've convinced ourself that it's okay to have one drink, and then we quickly end up drunk - once again.

Our book tells us when we should take Step 4

***"Next we launched out on a course of vigorous action, . . . Though our decision was a vital and crucial step, it could have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us. Our liquor was but a symptom. So we had to get down to causes and conditions.***

***Therefore, we started upon a personal inventory. This was Step Four. "*** (Pg.64,Top¶)



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### Step Four Part One- Resentments

*"Next we launched out on a course of vigorous action, ... a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us (from Higher Power). Our liquor was but a symptom. So we had to get down to causes and conditions." (Pg.63-¶4)*

**"I make a list of people, institutions or principles with whom I am angry." (Pg.64-¶3)**

**People:** Family, Relatives, Friends, Race, Co-Workers, Men, Women, Employees, Bosses, Personnel, Staff, Police, Lawyers, Judges, Doctors, Creditors, School Mates, Teachers.

**Institutions:** Marriage, Church, Religion, Government, Education System, Jails, Hospitals, Mental Health Facilities, Organizations, Fellowships, Rehabs, Jobs, Unions, Corporations,

**Principles:** Ethics, Morals, Codes of Conduct, Philosophies, Thinking, Knowledge, Laws, Wisdom, Ideas, Guidelines, Directions, Conceptions, Rules, Regulations.

### 3rd Column Instructions

1) Read pg.64-¶3-19 - pg.66-¶2 *"these things are poison."*

2) 3rd Column: Write a prayer at the top of the page: **"God please enable me to see the truth"**

□(See Inventory guide sheet)

- Consider each of the seven areas of self and write in sentence form how you were affected.

Did it hurt, threaten or interfere with you. (ref. p.65-¶3-L3 *"we considered it carefully"*). Don't write any *"I think that..."* or *"I feel that..."* here in the 3rd Column. (ref. p.62-¶1 We see our selfish, self-centered false notions here in the 3rd Column)

- Bracket your (fears) next to every third column sentence as you write. Allow the Third Column to reveal your fears to you (ref. p.67-¶3 *"notice the word fear' is bracketed alongside the difficulties."* also referenced in example on p.65).

#### Important:

Some people have found it easier and more focused to write the 3rd column at first only looking at Self Esteem and Pride for all of the resentments.

Then writing about Ambition and Security. Then Personal Relations, Sex Relations and Pocket Book.

Using Bill's references in Step 3, think like the actor trying to run the show. In the 3rd Column consider how you thought the situation should have gone and how you're assigning roles:

- **Self-esteem** is my stage character. The role that I've assigned myself.

- **Pride** is how the rest of the players are supposed to see to me.

- **Ambition** is what I want out of this scene.

- **Security** what I need out of this scene to be OK.

- **Personal Relations** is my deep seated idea of what this type of relationship should look like.

- **Sex Relations** is my deep seated ideas of how a real man or woman would be in this situation.

- **Pocket Book** relates to my finances

This has proven to help people finish faster and with a better understanding of the inventory process.

About Self Esteem: You will experience your difficulties clearer in this area when writing from a viewpoint of high self-esteem.

Example of Columns 1,2 & 3 □ **"God Please help me to see the Truth"**

**1) Mr..... Brown A) His Attention to my wife.**

□ - **Self-esteem:**□ - I am **The best husband my wife could have.** □ □ Fear of being (**not good enough**)

□ - **Pride:**□ - No one should challenge **my wife's love for me.**□ □ Fear of being (**challenged**)

□ - **Ambition:**□ - I want **others to respect my relationship with my wife**□ Fear of being (**disrespected**)

□ - **Security:** □ - I need **to acknowledge who I am** to be okay. □ □ Fear of being (**not acknowledged**)

□ - **Personal Relations:** - Real friends **never make their friends unimportant.** Fear of being (**unimportant**)

□ - **Sex Relations:-** □A real man **stands up for himself.**□ □ □ Fear of (**confrontation**)

□ □ □ - A real man **commands the respect of others.**□ □ □ Fear of being (**not respected**)

□ - **Pocket Book:**□ (I only write on pocketbook if it affects my finances or job in some way.)

**Note:** This is difficult to understand at first, after a few attempts it will become clearer.



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## Step Four - 4th Column Instructions

1) **Read** the Big Book from p.66-¶3 "We turned" to p.67-¶3 "these matters straight."

2) **Realization:** (Skip this instruction if Column One is not a person.)

Before each 4th Column, consider: "How have I done the things I've resented in Column Two to the person I've listed in Column One and/or others?"

□ (ref p.66-¶4 "This was our course: **We realized** that the people who wronged us were perhaps spiritually sick... like ourselves").

□ After considering that "**Realization**" say the Fourth Step Prayer (ref p.67-top¶-L6).

**"This is a sick person like myself, how can I be helpful to them?  
God save me from being angry. Thy will be done."**

3) **4th Column Writing:** (ref p.67-¶2)

- When there's a lot of resentments it works well to section off the writing.
- First write on Self-Seeking and Selfish for all the resentments.
- Then go back and write all the Dishonest and Afraid.
- Disregard the other person involved entirely, this is your inventory not theirs.
- Where was I to blame, before? during? after? What did I do?
- Look at the things you do to hold on to the resentment.
- Look at things you do to protect yourself and how you look. I shun, I gossip, I yell, I'm angry.
- Focus on what you've seen in Column 3 all through the **Realization** as you write.

Consider the following questions:

**Where had I been...**

**SELF-SEEKING:** Look around the whole resentment, what did I do? where was I to blame? My selfish actions were ...?

**SELFISH:** What was my selfish thinking while I was doing the those self-seeking actions? My selfish attitudes were ... ?

**DISHONEST:** What were the lies I was telling myself that resulted in my selfish thinking? I was in the delusion that ...?

**AFRAID:** What are the fears that drive my delusions? What was I afraid of ...?

**- The fears that drive the delusions, that result in the attitude that are behind the actions.**

(ref. p.62-¶1-L2 "driven by a hundred forms of fear, self-delusion, self-seeking and self pity [my attitude])

Consider the opposite of each fear, if it applies add it to the fear list. **Example:** being alone / being committed? - looking bad / looking - too good? - failing /succeeding?"

(ref p.68-¶1-L1 "**We put them on paper, even though we had no resentment in connection with them.**")

4) **Harms:** Do I see collateral harm I caused. Look around the resentment? ie: parents, friends, employers.

**"When the spiritual malady is overcome, we straighten out mentally and physically."** (p.64-¶3)

**"I ruthlessly faced my sins [blocks to Spirit]."** (Bills Story, p.13-¶2)

### Blocks to Our Spirit:

The premise of Step 4 is that we have difficulty turning our life and will over because some of our thoughts and behaviors block us from experiencing our spirit / our higher power or our own better nature. We use the Step 4 process in order to identify these habitual blocking thoughts and behaviors in any resentment, fear, or hurtful action.

We look deep inside ourselves for the source of our old worn out defenses, defects, or shortcomings. They are usually linked to the roles we played during painful life events, so we ask for help to change them in the Steps that follow. This will let us clear a channel that's choked up with self-centered, dishonest or fearful motives. Then when we're stressed out, we are able to search for God's will, not our own.



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# 1) A

# RESENTMENT INVENTORY

*"God please help me see the truth about my resentments"*

**I'm resentful at:** (ref. p.65 example) Mr. Brown

**The Cause:** (ref. p.65 example) His Attention to my wife / Told my wife of my mistress  
May get my job at the office  
He's after my wife & my job

**Affects my:** Keep Columns 1 & 2 in mind while writing the 3rd Column considerations (ref. p.65-¶3-L3 "we considered it carefully"). Look at the 3rd Column and consider the opposite of each sentence to let the inventory reveal your fears behind each of the seven areas of self. (ref. p.65 example and p.67-¶3 "Notice the word "fear" is bracketed alongside the difficulties").

**SELF ESTEEM:** How I see or feel about myself. "The role I've assigned myself"  **Fear of being...**

Start sentences with— "I am ... Example: I am the best husband she could have (not good enough)

I am a good person, a good husband, a good worker  (  not good )  
\_\_\_\_\_  (  enough )  
\_\_\_\_\_  (  )

**PRIDE:** How I think others see me or feel about me. "The role I've assigned others"

Start sentences with— "Others should..." or "No one should..." or "Others can..."

No one should want to take advantage of me  (  taken )  
\_\_\_\_\_  (  advantage of )  
\_\_\_\_\_  (  )

**AMBITION:** What I wanted to happen here. Start sentences with— "I want..."

I want the respect of others  (  not respected )  
\_\_\_\_\_  (  )  
\_\_\_\_\_  (  )

**SECURITY :** What I need here to be okay. Start sentences with— "I need. ..to be okay"

I need not to be challenged to be OK  (  losing )  
\_\_\_\_\_  (  )  
\_\_\_\_\_  (  )

**PERSONAL RELATIONS:** My deep seated beliefs of how this relationship is supposed to look.

("Wives trust their husbands" "Mothers respect their sons choices" "Real friends always agree with me")

Fellow workers trust each other  (  unable to )  
\_\_\_\_\_  (  trust )  
\_\_\_\_\_  (  )

**SEX RELATIONS:** My deep-seated beliefs of how real men and/or real women are supposed to be.

Start sentence with— "A real man..." "and/or" "A real woman..."

A real man stands up for himself  (  weak )  
\_\_\_\_\_  (  )  
\_\_\_\_\_  (  )

**POCKET BOOK:** Affects my finances.

Start with— "No one (can, should, shouldn't)... " or Others (can, should, shouldn't)..."

No one should interfere with my job security  (  fired )  
\_\_\_\_\_  (  )  
\_\_\_\_\_  (  )



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## RESENTMENT INVENTORY (*Turnaround*)

**"God please help me see the truth about my resentments"**

**The Realization:** "How have I done the things I've resented in Column 2 to the person I've listed in Column 1 and/or others?" (ref. p.66-¶3 "This was our course. We realized that the people who wronged us were perhaps spiritually sick...like ourselves "). **Skip this if Column One is not a person.**

I've flirted and been inappropriate around other mans wives, especially when drinking  
I've competed at work for other people's jobs.

"God, this is a sick person like myself How can I be helpful to them'? God save me from being angry. Thy will be done."

**FOURTH COLUMN:** Disregard the other person involved entirely, this is your inventory not theirs. Where was I to blame, before? during? after? What did I do? (ref. p.67-¶2). - Look at the things you do to hold on to the resentment. - Look at things you do to protect yourself and how you look, I shun, I gossip, I yell. - Stay focused on what you've seen so far in Column One thru the Realization as you write.

**"Where had I been..."**

**SELF-SEEKING:** Look around the whole resentment, what did I do? where was I to blame?

**My selfish actions or activities were... ?**

Drank too much at the office party, over reacted to Brown's conversation with my wife.  
Fought with Brown at the party and punished my wife over the situation.  
Not doing well at work, missed a lot of days and blame Brown for my job insecurity.  
Gave Brown a hard time at work

**SELFISH:** What was my selfish thinking while I was doing the above actions?

**My selfish attitudes were... ?**

No one interferes with my life or tells me how to behave

**DISHONEST:** What were the lies I was telling myself that resulted in my selfish thinking above?

**I was in the delusion that...?**

I'm in the delusion I had to protect myself from Brown, that he was out to get me

**AFRAID:** What are the fears that drive the delusions above?

**I was afraid...?**

I was afraid to lose my job, my marriage, my life

**The above fears drive the delusions, that result in the attitude that are behind the actions.**

(ref. pg.66-¶1) "driven by a hundred forms of fear, self-delusion, self-seeking and selfpity [my attitude]..."

Consider if there are any other fears that should be on the fear list. Consider the opposite of each fear, if it applies add it to the list. Example: being alone/being committed? failing/succeeding?

(ref. p.68-¶1-L1 "We put them on paper, even though we had no resentment in connection with them. ")

**HARM:** Do I see any harm I caused. Look around the resentment as well? ie: parents, friends, employers.

Harmed Brown by the scene I made at the party. Caused him trouble at work.  
Harmed my wife by my bad behavior. Harmed my employer by my work and my drinking



# 2) A

# RESENTMENT INVENTORY

*"God please help me see the truth about my resentments"*

**I'm resentful at:** (ref. p.65 example) Mrs.. Jones

**The Cause:** (ref. p.65 example) She's a nut - She snubbed me  
She committed her husband for drinking. He's my friend. She's a gossip  
(Looks down on me for my drinking with her husband and complained about it to others)

**Affects my:** Keep Columns 1 & 2 in mind while writing the 3rd Column considerations (ref. p.65-¶3-L3 "we considered it carefully"). Look at the 3rd Column and consider the opposite of each sentence to let the inventory reveal your fears behind each of the seven areas of self. (ref. p.65 example and p.67-¶3 "Notice the word "fear" is bracketed alongside the difficulties").

**SELF ESTEEM:** How I see or feel about myself. "The role I've assigned myself"  **Fear of being...**

Start sentences with— "I am ... Example: I am the best husband she could have (not good enough)  
I am the greatest friend anyone could have around.   (a bad person )  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**PRIDE:** How I think others see me or feel about me. "The role I've assigned others"

Start sentences with— "Others should..." or "No one should..." or "Others can..."  
Others should see what a likable guy I am.  (disliked )  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**AMBITION:** What I wanted to happen here. Start sentences with— "I want..."

I want the respect of others  (not respected )  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**SECURITY :** What I need here to be okay. Start sentences with— "I need. ..to be okay"

I need others to see my value as a person to be okay.  (not valued )  
\_\_\_\_\_  ( )  
\_\_\_\_\_  (worthless )

**PERSONAL RELATIONS:** My deep seated beliefs of how this relationship is supposed to look.

("Wives trust their husbands" "Mothers respect their sons choices" "Real friends always agree with me")  
Wives welcome their husbands friends into their homes.  (unwelcome )  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**SEX RELATIONS:** My deep-seated beliefs of how real men and/or real women are supposed to be.

Start sentence with— "A real man..." "and/or "A real woman..."  
A real man is wanted everywhere  (unwanted )  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**POCKET BOOK:** Affects my finances.

Start with— "No one (can, should, shouldn't)... " or Others (can, should, shouldn't)..."  
No money involved here.  ( )  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )



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## RESENTMENT INVENTORY (Turnaround)

**"God please help me see the truth about my resentments"**

**The Realization:** "How have I done the things I've resented in Column 2 to the person I've listed in Column 1 and/or others?" (ref. p.66-¶3 "This was our course. We realized that the people who wronged us were perhaps spiritually sick...like ourselves "). **Skip this if Column One is not a person.**

I looked down on Mrs. Jones and talked bad about her.

I too have been judgmental and have been disgusted by the way other people live and have voiced it openly to their face and to others behind their backs.

"God. this is a sick person like myself How can I be helpful to them'? God save me from being angry. Thy will be done."

**FOURTH COLUMN:** Disregard the other person involved entirely, this is your inventory not theirs. Where was I to blame, before? during? after? What did I do? (ref. p.67-¶2). - Look at the things you do to hold on to the resentment. - Look at things you do to protect yourself and how you look, I shun, I gossip, I yell. - Stay focused on what you've seen so far in Column One thru the Realization as you write.

**"Where had I been..."**

**SELF-SEEKING:** Look around the whole resentment, what did I do? where was I to blame?

**My selfish actions or activities were... ?**

I brought alcohol over to drink with her husband knowing she wants him to stop.

Made fun of her for being concerned about our drinking.

I didn't care her husband was struggling with his drinking.

I just didn't want to drink alone.

**SELFISH:** What was my selfish thinking while I was doing the above actions?

**My selfish attitudes were... ?**

I only care about myself, my drinking and what I want.

**DISHONEST:** What were the lies I was telling myself that resulted in my selfish thinking above?

**I was in the delusion that...?**

I'm in the delusion she has no right to have an opinion on where and when I drink.

I'm in the delusion that's she was suppose to put up with my behavior

**AFRAID:** What are the fears that drive the delusions above?

**I was afraid...?**

Afraid that I'm incapable of living up to anyone's expectations of me, let alone my own.

**The above fears drive the delusions, that result in the attitude that are behind the actions.**

(ref. pg.66-¶1) "driven by a hundred forms of fear, self-delusion, self-seeking and selfpity [my attitude]...)

Consider if there are any other fears that should be on the fear list. Consider the opposite of each fear, if it applies add it to the list. Example: being alone/being committed? failing/succeeding?

(ref. p.68-¶1-L1 "We put them on paper, even though we had no resentment in connection with them. ")

**HARM:** Do I see any harm I caused. Look around the resentment as well? ie: parents, friends, employers.

Mrs. Jones for ignoring what she wanted and causing her to suffer.

Mrs. Jones for bringing liquor over when he was trying to quit drinking.



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Step 4, Resentment Worksheet- Pg.2 of 2

# 3 ) A

# RESENTMENT INVENTORY

*"God please help me see the truth about my resentments"*

**I'm resentful at:** (ref. p.65 example) My Employer  
**The Cause:** (ref. p.65 example) unreasonable - unjust - overbearing  
Threatens to fire me for drinking and padding my expense account.  
(Is controlling and doesn't trust me)

**Affects my:** Keep Columns 1 & 2 in mind while writing the 3rd Column considerations (ref. p.65-¶3-L3 "we considered it carefully"). Look at the 3rd Column and consider the opposite of each sentence to let the inventory reveal your fears behind each of the seven areas of self. (ref. p.65 example and p.67-¶3 "Notice the word "fear" is bracketed alongside the difficulties").

**SELF ESTEEM:** How I see or feel about myself. "The role I've assigned myself"  **Fear of being...**  
 Start sentences with— "I am ... Example: I am the best husband she could have (not good enough)  
I am the best employee they can have at my job.   (not good )  
 \_\_\_\_\_   (enough )  
 \_\_\_\_\_   ( )

**PRIDE:** How I think others see me or feel about me. "The role I've assigned others"  
 Start sentences with— "Others should..." or "No one should..." or "Others can..."  
Others should see how irreplaceable I am.   (dispensable )  
 \_\_\_\_\_   ( )  
 \_\_\_\_\_   ( )

**AMBITION:** What I wanted to happen here. Start sentences with— "I want..."  
I want others to look up to me.   (looked down )  
 \_\_\_\_\_   (on )  
 \_\_\_\_\_   ( )

**SECURITY :** What I need here to be okay. Start sentences with— "I need. ..to be okay"  
I need to know I'm valued at work to be okay.   (not valued )  
 \_\_\_\_\_   (worthless )  
 \_\_\_\_\_   ( )

**PERSONAL RELATIONS:** My deep seated beliefs of how this relationship is supposed to look.  
 ("Wives trust their husbands" "Mothers respect their sons choices" "Real friends always agree with me")  
Employers trust their employees abilities and work ethic.   (not trusted )  
 \_\_\_\_\_   ( )  
 \_\_\_\_\_   ( )

**SEX RELATIONS:** My deep-seated beliefs of how real men and/or real women are supposed to be.  
 Start sentence with— "A real man..." "and/or" "A real woman..."  
A real man commands the respect of others.   (not respected )  
 \_\_\_\_\_   ( )  
 \_\_\_\_\_   ( )

**POCKET BOOK:** Affects my finances.  
 Start with— "No one (can, should, shouldn't)... " or Others (can, should, shouldn't)..."  
No one should challenge my ability to do a good job.   (terminated )  
 \_\_\_\_\_   ( )  
 \_\_\_\_\_   ( )



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## RESENTMENT INVENTORY (Turnaround)

*"God please help me see the truth about my resentments"*

**The Realization:** "How have I done the things I've resented in Column 2 to the person I've listed in Column 1 and/or others?" (ref. p.66-¶3 "This was our course. We realized that the people who wronged us were perhaps spiritually sick...like ourselves "). **Skip this if Column One is not a person.**

*I've been unreasonable, unjust and overbearing at work as well.  
I've tried to control my employer by setting my own hours and doing things my way.  
I haven't trusted management. I've threatened to quit before when they needed me.*

*"God, this is a sick person like myself How can I be helpful to them'? God save me from being angry. Thy will be done."*

**FOURTH COLUMN:** Disregard the other person involved entirely, this is your inventory not theirs. Where was I to blame, before? during? after? What did I do? (ref. p.67-¶2). - Look at the things you do to hold on to the resentment. - Look at things you do to protect yourself and how you look, I shun, I gossip, I yell. - Stay focused on what you've seen so far in Column One thru the Realization as you write.

**"Where had I been..."**

**SELF-SEEKING:** Look around the whole resentment, what did I do? where was I to blame?

**My selfish actions or activities were... ?**

*I missed too many days from work due to my drinking. Sometimes didn't return after lunch. My work was not good after being up late partying. Took women out for dinner and drinks and charged my expense account and lied about what it was for. I go to work with a bad attitude and have caused problems for others (like Brown).*

**SELFISH:** What was my selfish thinking while I was doing the above actions?

**My selfish attitudes were... ?**

*My private life is none of their business.  
Work owes me.*

**DISHONEST:** What were the lies I was telling myself that resulted in my selfish thinking above?

**I was in the delusion that...?**

*I'm in the delusion that I could get what I need by controlling the world around me.*

**AFRAID:** What are the fears that drive the delusions above?

**I was afraid...?**

*Afraid that I'll never succeed or amount to anything.*

**The above fears drive the delusions, that result in the attitude that are behind the actions.**

(ref. pg.66-¶1) "driven by a hundred forms of fear, self-delusion, self-seeking and selfpity [my attitude]..."

Consider if there are any other fears that should be on the fear list. Consider the opposite of each fear, if it applies add it to the list. Example: being alone/being committed? failing/succeeding?

(ref. p.68-¶1-L1 "We put them on paper, even though we had no resentment in connection with them. ")

**HARM:** Do I see any harm I caused. Look around the resentment as well? ie: parents, friends, employers.

*Lied about my drinking. Stole from my expense account. Started a fight at company party.  
Caused problems for other employees (Brown). Miss a lot of work and do a poor job.*



# 4 ) A

# RESENTMENT INVENTORY

*"God please help me see the truth about my resentments"*

**I'm resentful at:** (ref. p.65 example) My wife

**The Cause:** (ref. p.65 example) Misunderstands and Nags  
Likes Brown, Wants house put her name  
(doesn't want to be with me anymore)

**Affects my:** Keep Columns 1 & 2 in mind while writing the 3rd Column considerations (ref. p.65-¶3-L3 "we considered it carefully"). Look at the 3rd Column and consider the opposite of each sentence to let the inventory reveal your fears behind each of the seven areas of self. (ref. p.65 example and p.67-¶3 "Notice the word "fear" is bracketed alongside the difficulties").

**SELF ESTEEM:** How I see or feel about myself. "The role I've assigned myself"  **Fear of being...**

Start sentences with— "I am ... Example: I am the best husband she could have (not good enough)  
I am the best husband she could get.  (Bad husband)  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**PRIDE:** How I think others see me or feel about me. "The role I've assigned others"

Start sentences with— "Others should..." or "No one should..." or "Others can..."  
Others should see what a great catch I am.  (unwanted)  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**AMBITION:** What I wanted to happen here. Start sentences with— "I want..."

I wanted to be loved no matter what I do  (unloved)  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**SECURITY :** What I need here to be okay. Start sentences with— "I need. ..to be okay"

I need to know she'll never leave me to be OK  (abandoned)  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**PERSONAL RELATIONS:** My deep seated beliefs of how this relationship is supposed to look.

("Wives trust their husbands" "Mothers respect their sons choices" "Real friends always agree with me")  
Wives stick by their husbands no matter what  (alone)  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**SEX RELATIONS:** My deep-seated beliefs of how real men and/or real women are supposed to be.

Start sentence with— "A real man..." "and/or" "A real woman..."  
A real man commands the respect of his family  (not respected)  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )

**POCKET BOOK:** Affects my finances.

Start with— "No one (can, should, shouldn't)... " or Others (can, should, shouldn't)..."  
No one should look down on my ability to provide for my family  (bad provider)  
\_\_\_\_\_  ( )  
\_\_\_\_\_  ( )



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## RESENTMENT INVENTORY (Turnaround)

**"God please help me see the truth about my resentments"**

**The Realization:** "How have I done the things I've resented in Column 2 to the person I've listed in Column 1 and/or others?" (ref. p.66-¶3 "This was our course. We realized that the people who wronged us were perhaps spiritually sick...like ourselves "). **Skip this if Column One is not a person.**

I misunderstand and complain (nag) to my wife all the time.

I haven't trusted her with a lot of things.

I look at other women\*.

"God, this is a sick person like myself How can I be helpful to them'? God save me from being angry. Thy will be done."

**FOURTH COLUMN:** Disregard the other person involved entirely, this is your inventory not theirs. Where was I to blame, before? during? after? What did I do? (ref. p.67-¶2). - Look at the things you do to hold on to the resentment. - Look at things you do to protect yourself and how you look, I shun, I gossip, I yell. - Stay focused on what you've seen so far in Column One thru the Realization as you write.

**"Where had I been..."**

**SELF-SEEKING:** Look around the whole resentment, what did I do? where was I to blame?

**My selfish actions or activities were... ?**

I ignore her complaints about my drinking, I procrastination doing the things she needs from me. I embarrass her with my drinking around my friends. I make her jealous with my attention to other women. I get jealous of her talking to other men at parties (Brown).

I cause her insecurity, she thinks we're going to lose everything.

**SELFISH:** What was my selfish thinking while I was doing the above actions?

**My selfish attitudes were... ?**

I can do whatever I want and she shouldn't bother me or get in my way.

**DISHONEST:** What were the lies I was telling myself that resulted in my selfish thinking above?

**I was in the delusion that...?**

I'm in the delusion that it's my life and she has no say in it.

I'm in the delusion that's she's unimportant to me.

**AFRAID:** What are the fears that drive the delusions above?

**I was afraid...?**

I am afraid she'll see I'm incapable of doing any better and will eventually leave me.

**The above fears drive the delusions, that result in the attitude that are behind the actions.**

(ref. pg.66-¶1) "driven by a hundred forms of fear, self-delusion, self-seeking and selfpity [my attitude]..."

Consider if there are any other fears that should be on the fear list. Consider the opposite of each fear, if it applies add it to the list. Example: being alone/being committed? failing/succeeding?

(ref. p.68-¶1-L1 "We put them on paper, even though we had no resentment in connection with them. ")

**HARM:** Do I see any harm I caused. Look around the resentment as well? ie: parents, friends, employers.

I don't listen to her. I don't make her feel important. I act single in the relationship.

I scare her by my drinking. I'm getting jealous easily. My attention to other women\*.



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## FEAR INVENTORY INSTRUCTIONS

(Write a prayer at the top of the page); **“God please enable me to see the Truth about my fears”**

NOTE: Ref page 62-¶1 “Selfish—self-centeredness! That, we think, is the root of our troubles. Driven by a hundred forms of fear, self-delusion, self-seeking, and self-pity, we step on the toes of our fellows and they retaliate.”

Consider your Inventory backwards for a moment. Can you see that the self-reliance in your Fourth Column (actions, attitudes and delusions) failed to solve the problem (bracketed fears) and drove your selfish difficulties revealed to you in the Third Column which fuel the resentment in the Column. Your inventory should prove that paragraph (page 62-¶1) to you.

- 1) **Read** the Big Book from p.67-¶3 “Notice the word fear” to p.68-¶3 “outgrow fear”
- 2) **List all Fears:** Fold a sheet of paper into four columns or use the template on the next page Take all of your fears you wrote in your Resentment Inventory and make one single list in the first column (a). List each different fear only once in the first column. (ref. p.68-¶1-L1 “We put them on paper”).
- 3) **Why do I have this fear?:** Consider the fear underlying each fear and write it in the next column (ref. p.68-¶1-L3 “We asked ourselves why we had them.”)

Example of a trail of underlying fears from chart below:

- (a) I fear being **not good enough**, if I’m not good enough, I fear I’ll be **unwanted**.
  - (b) I fear being **unwanted**, if I’m unwanted, I’ll fear **being alone**.
  - (c) I fear **being alone** because I fear the **emotional pain** of being alone.
  - (d) I fear sitting in **emotional pain**, if I sit in pain long enough, I fear I’ll **drink** again.
  - (e) I fear **drinking**, for me to drink again is to **die**.
  - (f) I fear **dying** because I fear the **unknown**, I don’t know what dying means.
  - I fear the **unknown** because I fear there is **no God**.
  - I fear there is **no God** so I repeatedly trust self-reliance even though I fear **self-reliance fails me**.
- [ being Alone> Emotional Pain> Drinking> Dying> the Unknown> No God> Self-reliance Fails Me. )**
- Repeat the consideration of Why do I have this fear? with each fear listed in your first column.
  - Do one column at a time. Do as many columns as it takes to get down to one fear.
  - Each list should get smaller, 80 becomes 40, 40 becomes 15, 15 becomes 6, 6 becomes 1.
  - Notice in the example chart below that the line ends once the fear is duplicated and crossed out.

*Note: If your lists aren’t getting smaller each time it’s a good indicator you don’t understand.*

**Example:**

(a)	(b)	(c)	(d)	(e)	(f)
List All Fears: I Fear Being.	Why do I have this Fear?				
<b>Not Good Enough -&gt;</b>	<b>Unwanted -&gt;</b>	<b>Alone -&gt;</b>	<b>Emotional Pain -&gt;</b>	<b>Drinking -&gt;</b>	<b>Dying</b>
<del>Not Trusted -&gt;</del>	<del>Disliked -&gt;</del>	<del>—Alone—</del>			
<del>Irresponsible-&gt;</del>	<del>—Disliked—</del>				
<del>Disrespected-&gt;</del>	<del>-Unwanted-</del>				
<b>Disliked -&gt;</b>	<b>Alone -&gt;</b>	<b>Emotional Pain -&gt;</b>	<b>Drinking -&gt;</b>	<b>Dying -&gt;</b>	<b>Unknown -&gt;</b>
<del>How I Look -&gt;</del>	<del>Rejected -&gt;</del>	<del>-Emotional Pain-</del>			
<b>Alone -&gt;</b>	<b>Emotional Pain -&gt;</b>	<b>Drinking -&gt;</b>	<b>Dying -&gt;</b>	<b>Unknown -&gt;</b>	<b>No God</b>
<b>Emotional Pain -&gt;</b>	<b>Drinking -&gt;</b>	<b>Dying -&gt;</b>	<b>the Unknown -&gt;</b>	<b>No God -&gt;</b>	<b>Self-reliance Fails</b>
<del>Not Needed -&gt;</del>	<del>-Unwanted-</del>				
<b>Drinking -&gt;</b>	<b>Dying -&gt;</b>	<b>the Unknown -&gt;</b>	<b>No God -&gt;</b>	<b>Self-reliance Fails</b>	

- 4) **Harms:** Look at your Fears, write how your fears caused harm and to whom.



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	A	B	C	D	E	F	G	H
1	<b>List of all fears: Fear of being...</b>	<b>Why do I have this fear?</b>						
2	not perfect	unwanted	alone	suicidal	dead	no God	self-reliance fails me (SRF)	
3	perfect	have to repeat	can't repeat	Failure	you'll hate me	alone	no God	SRF
4	not good enough	unliked	pain	want to use	die	<del>no God</del>		
5	Good enough	live up to it	can't live up to it	<del>failure</del>				
6	unable to work	broke	failure	hate myself	miserable	I'll use/Die	<del>no God</del>	SRF
7	less than model employee	fired	<del>failure</del>					
8	taken advantage of	used	angry	stuff feelings	<del>miserable</del>			
9	not being respected	not valued	won't have value	I'm nothing	hate me	I'll use/Die		
10	defective	never be fixed	<del>pain</del>					
11	not acknowledged	unimportant	unloved	unwanted	lonely	suicidal	<del>no God</del>	SRF
12	confronted	unworthy	less than	lonely	I'll use	no God	SRF	
13	underpaid	not having enough	You'll think less of me	<del>alone</del>				
14	not valued	less than	I'll use	no God	SRF			
15								

***Where are we responsible?***

We may have been intentionally selfish, or because we didn't think of the concerns of others. Certainly we often lied or were not genuine on purpose, but we are also dishonest when we see things only in our own distorted way, and not as they really are. Thinking we were better than or inferior to others, our self-seeking and inconsiderate behaviors showed when we tried to control or manipulate others.

Fear is our number one character defect, underneath all the others. Our behaviors are driven by ancient fears for our very existence. Fear of losing our security, of not getting our desires, and of being caught at what we are trying to hide. These result in our faults: our instincts and emotions are in collision. There's gaps between what we instinctively want for ourselves and what we wish for others. (67:¶2, ¶3; 69:¶1)

In Step 4, we practice giving accurate descriptions of what has blocked us from our spirit. We state where we missed the mark when we could have been on target, and where we were out of bounds in this game of life. Why do we behave in these ways? Because we are alcoholic. (See 60:¶2; 33:¶4)



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## Step Four Part Two - Fear Considerations

**“Selfish—self-centeredness! That, we think, is the root of our troubles. Driven by a hundred forms of fear, self-delusion, self-seeking, and self-pity, we step on the toes of our fellows and they retaliate.” (Pg.62-¶1)**

### **Considerations after you’ve finished writing your Fear Inventory.**

Consider your Inventory backwards for a moment. Can you see that the self-reliance in your 4th Column (actions, attitudes and delusions) failed to solve the problem (bracketed fears) and drove your selfish—self-centered difficulties (Self Esteem, Pride, Ambition, Security, Personal

Relations, Sex Relations and Pocket Book). These fuel the resentments in the Second Column. Your inventory should prove the paragraph on page 62 to you. (“So our troubles, we think, are basically of our own making.”).

### **“God please enable me to see the Truth about my fears”**

pg.67- ¶3-L1 **Have I** Noticed that “fear” is bracketed alongside all my difficulties **in the 3rd column?**

pg.67-¶3-L2 - put \* on (difficulties \*2) - write in right margin - \*2 **My difficulties aren't the seven areas of self, these are what I have to get back. / My difficulties are what I wrote next to them in the 3rd column when I considered them.**

pg.67-¶3-L3 - (Column 3) **Can I see that fear** touches every aspect of **my** life?

pg.67-¶3-L4 - put \* on (lives \*3) write in left margin - \*3 **I show the world resentment but I'm really scared inside.**

pg.67-¶3-L4 - (Column 3&4) - **Can I see that fear** was an evil and corroding thread **and** the fabric of **my** existence **is** shot through with it?

pg.67-¶3-L6 - (Column 2) - **Can I see that fear** set in motion trains of circumstances which brought **me** misfortune **I** felt **I** didn't deserve?

pg.67-¶3-L8 - did not **I myself** set the ball rolling **reacting out of fear?**

pg.68 top ¶1-L1 - taken out after the Original Manuscript because it sounded religious **Do I believe that** fear ought to be classed **as a sin** with stealing?

pg.68-¶1-L1 - **Did I review my fears** thoroughly **in Columns 3 & 4?**

pg.68-¶1-L1 - (I made a list of all fears from Column 3&4 of the Resentment Inventory) - **Did I** put them on paper?

pg.68-¶1-L2 - (I considered if the opposites of the fears I came up with applied.) - even **fears** we had no resentment in connection with?

pg.68-¶1-L3 - **Did I** ask **myself** why I had them?

pg.68-¶1-L4 - (being alone > emotional pain > drinking > dying > the unknown > no God > self-reliance failing) **Do I believe I have fear** because self-reliance failed me?

pg.68-¶1-L4 - **Do I believe** Self-reliance was good as far as it went, but it didn't go far enough?

pg.68-¶1-L6 - **Do I believe** self-confidence, **can't** fully solve the fear problem, or any other?

pg.68-¶1-L8 - **Do I believe** when **fear** made **me** **overly self assertive** it was worse?\*

pg.68-¶1-L8 - put \* on (worse\*) - write in top margin - **Excessive actions I take as a result of believing that my 3rd Column is the Truth.**

pg.68-¶2-L1 - **Do I believe** there **must be a** better way **than self-realliance?**

pg.68-¶2-L2 - **Do I believe I must live on** the basis of trusting and relying upon God rather than **my finite self?**

**"We never apologize for God. Instead we let Him demonstrate, through us, what He can do. We ask Him to remove our fear and direct our attention to what He would have us be. At once, we commence to outgrow fear. " (Pg.68-¶3)**



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## Step Four Part Two - Fear Considerations (continued)

**(Fear) " . . . was an evil and corroding thread; the fabric of our existence was shot through with it. (Fear) . . . set in motion trains of circumstances which brought us misfortune we felt we did not deserve. But did not we, ourselves, set the ball rolling? Sometimes we think fear ought to be classed with stealing. It seems to cause more trouble." (Pg.67-¶4)**

***So fear is a thief! It robs us of our relationship with God and others.***

Fears can be classified into 3 categories

- ☐ afraid of losing what I have,
- ☐ afraid of not getting what I want,
- ☐ and afraid of being found out..

Fear is NOT always bad. When not controlling, fear brings about caution and prevents us from being hurt. For example, if I'm near the ledge on top of a tall building and I

experience some fear, it's OK, that fear makes me cautious because I'm in a dangerous position. However, if I freeze in panic with fear near a sealed window on the 29th floor of a building, this is not OK and it's controlling, so I need to seek truth about this fear and move toward being free of it.

F.E.A.R. / "False Evidence Appearing Real".

pg.68-¶2-L4 - write in left margin - ***This tells me why I'm in the world. - Do I believe I am in the world to play the role He assigns?***

**NOTE:** Doesn't the Fourth Step show me how I've been in the world assigning roles for myself and others. The Actor trying to be the director and the producer (of confusion). (also Reference page 61)

pg.68-¶2-L5 - write in margin - ***Here's a promise. - Just to the extent that I do as I think He would have me, and humbly rely on Him, does He enable me to match calamity with serenity?***

pg.68-¶3-L1 - ***Do I believe I never have to apologize to anyone for depending upon my Creator?***

pg.68-¶3-L3 - ***Do I believe Paradoxically Spirituality is the way of strength?***

pg.68-¶3-L4 - underline - ***"faith means courage" - write in margin - \*2 It doesn't say we won't have fear, it says that with faith comes the courage to outgrow fear.***

pg.68-¶3-L5 - ***Do I believe All men of faith have courage?***

pg.68-¶3-L7 - ***Do I believe I must let Him demonstrate, through me, what He, not I can do?***

pg.68-¶3-L8 - write in left margin - ***A Prayer - God remove my fear and direct my attention to what You would have me be (not do).***

pg.68-¶3-L9 - ***Do I believe At once, I'll commence to outgrow fear?***

pg.68¶3-L10 - put \* on (fear\*)...write in bottom margin - ***\*3 Without God I will continue to be afraid of these things because my self realliance has failed***

***There are only two feelings that human beings have, Love and Fear.***

It is generally supposed that all the kinds of feelings are different, but this is an illusion. Upon analysis all feelings turn out to be either love or fear.

Anger is really fear in disguise. In chemistry we occasionally find the same substance occurring under completely different appearances. For example, black lead is exactly the same substance chemically as a diamond. They are forms of carbon. In the same way, anger, hatred, jealousy, criticism, egotism, are forms of fear.

Joy, interest, the feeling of success and accomplishment, the appreciation of art, are forms of love.

The great difference between the two feelings is that love is always creative, and fear is always destructive. It is for us to decide which of these two feelings shall hold sway in our lives.

(Thanks to Emit Fox)

***God is love; and he that dwelleth in love dwelleth in God, and God in Him***  
(1 John 4:16)."



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### SEX INVENTORY INSTRUCTIONS

#### "God please enable me to see the Truth about my conduct in relationships"

- 1.) Read big book pg.68-¶4 "Now about sex" to pg.70-¶2 "would mean heartache."
- 2.) Pray, make a list of all the intimate relationships through your life. Write every name that comes to mind.
- 3.) "What can we do about them?" (Add extra lines to the following Sex Inventory Template, if needed).

A.) Take the first name from the list and write it on top of a page.

Name: \_\_\_\_\_ Relationship: \_\_\_\_\_

B.) Write a brief history of the relationship and include:

- My motives for getting involved were...?

\_\_\_\_\_

- My specific sex conduct was...?

\_\_\_\_\_

- The major points that came up in the relationship are...?

\_\_\_\_\_

- How did it end...? / or how it is now...?

\_\_\_\_\_

C.) "We reviewed our own conduct" Look at each relationship & answer these 9 questions (ref. pg.69-¶1)

1.) Where had I been selfish?

\_\_\_\_\_

2.) Where had I been dishonest?

\_\_\_\_\_

3.) Where had I been inconsiderate?

\_\_\_\_\_

4.) Whom did I hurt? (Look around the relationship, IE: parents, kids, brothers, sisters)

\_\_\_\_\_

5.) Did I arouse jealousy?

\_\_\_\_\_

6.) Did I arouse suspicion?

\_\_\_\_\_

7.) Did I arouse bitterness?

\_\_\_\_\_

8.) Where was I at fault?

\_\_\_\_\_

9.) What should I have done instead?

\_\_\_\_\_

**Harm:** Write any specific harm that comes to you when writing.

\_\_\_\_\_

**NOTE:** The answer to question #9 is never "I shouldn't have gotten involved in the first place." Refer to what you should have done, or how you should have behaved. Make sure you're especially complete with Question #9 you will refer back to it later when writing your Sex Ideal.



## SEX IDEAL INSTRUCTIONS

After you are satisfied that all your Sex Inventories are completed. Using question #9 from your sex inventory as a guide "*what should I have done instead?*" we ask God to mold your ideal conduct for future relationships and write it out in paragraph form (*ref.pg.69.-¶2-L1 "In this way we tried to shape a sane and sound ideal for our future sex life"*)

- Start with; "**God in the future I would like to be . . .**"

### SUMMARY OF ENTIRE INVENTORY PROCESS

pg.70-¶3-L1 - write in left margin ... **"Summary"**

**Have I** been thorough about **my** personal inventory, **and** have **I** written down a lot?

pg.70-¶3-L2

have **I** listed and analyzed **my** resentments?

pg.70-¶3-L3 - definition; "futility"= "**uselessness**"

have **I** begun to comprehend their futility and their fatality?

pg.70-¶3-L4

have **I** commenced to see their terrible destructiveness?

pg.70-¶4-L6

have **I** begun to learn tolerance, patience and good will toward all men, even **my** enemies, for **I** look on them as sick people **like ourselves?**

pg.70-¶3-L8

have **I** listed the people **I** have hurt by **my** conduct, and **am I** willing to straighten out the past if **I** can? (**we'll come back too this in the 8th step**).

pg.70-¶4-L1

**Do I believe** that faith did for me what **I** could not do for **myself?**

pg.71-top ¶-L2

**Am I** convinced now that God can remove whatever self-will has blocked **me** off from Him?

pg.71-top ¶-L3

**Do I believe that** having already made a decision (**Step 3**), and an inventory **my** grosser handicaps (**Step 4**) **that I** have made a good beginning?

pg.71-top ¶-L6

**Do I believe that I** have swallowed and digested some big chunks of truth about **myself?**

pg.71- write in bottom margin ...

**When I'm centered in my inventory, I'm more centered on what's going on in my life. When I'm not centered in my inventory, I'm not centered on what's going on in my life. If you're not experiencing your inventory on paper you'll experience it in your life. This is true during the inventory process and afterwards. Continue to write inventory as resentments come up.**

**We don't write inventory just to find out about our self. It's to face and be rid of the things in our self which are blocking us from God, our self and others.**

In our 4th Step we discover **why our troubles were of our OWN making**. We see how we played a part in every resentment and fear we've ever had and how our conduct has harmed others. By taking stock of ourselves, we gather a

list of things about ourselves that we view as objectionable. These are the things that have blocked us from God, which is the ONLY Power that can remove the alcoholic obsession.

The 4th Step is NOT about finding out who we ARE, it's about finding out who we are NOT, so we can get rid of it and who we ARE will then shine through. That's another reason why "self-knowledge avails us nothing", we need to find out what GOD wants us to be.

Thanks to: <http://www.barefootsworld.org/aaworkstep4.html>

**Note:** Don't stop using this Inventory process just because you're done with your 4th Step. This should be used as a tool to continue to face and be rid of the things that are blocking you from God. With God, this path will enable you to master your resentments. (*ref. pg.66-¶3*)



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### INSTRUCTIONS BEFORE FIFTH STEP

**"Admitted to God, to ourselves, and to another human being the exact nature of our wrongs."**

- 1.) Secrets: Make a list of everything that's not in your inventory. The things you thought you'd take to the grave, any secrets. Write down only enough to talk about it.
- 2.) Harms: Review the three inventories, 4th Column of the resentment inventory, names from the First Column that you didn't write on, fear inventory and sex inventory. Make notes on each page of any more specific harms that may come to you. Consider and list any names of people you've harmed that are not on your inventory that should be on your harms list.
- 3.) Make sure that the fourth step inventory is as thorough as possible.
- 4.) Look back at what you've done since the beginning, Step 1, 2, 3 & 4. Have you omitted anything? Is your work solid so far?
- 5) Read from Pg.72 to Pg.75-¶2-L1 "We pocket our pride and go to it" then stop. Write the **"Considerations Before Fifth Step"** from below and the back of this page into your Big Book.

pg.72-¶1-L1  
 Having made **my** personal inventory, **am I** trying to get a new attitude, **and** relationship with Creator, and discover the obstacles in **my** path?\*

pg 72-¶1-L4 - put \* after (path?\*) write in top margin  
 \* **I don't write the 4th step to find out what I am, if anything I'll find out what I'm not.**  
**I write inventory to find out the things that block me from God.**  
 ~ **Nowhere does it say that we write inventory to feel better.**

pg72-¶1-L4  
 have **I** admitted certain defects, **and** ascertained in a rough way what the trouble is?

pg 72-¶1-L8 - underline and put \*2 after (cast out \*2)  
 - write in left margin  
 \*2 **It doesn't say we learn how to deal with our resentments, it says they will be cast out.**

pg.72-¶2-L2  
**Do I** think **I** have done enough in admitting these things to **myself?**

Notice that the Fifth Step doesn't say that we just admit our wrongs. It says that we admit the EXACT NATURE of our wrongs, so we need to do more than just confess what we did. We also need to see WHY we did what we did so that we can ask God to help us change our objectionable behavior.

We share our inventory with another person because we are MASTERS at believing in our own justifications and half-truths. Weren't we the ones who swore we didn't have drinking problem? Didn't we tell ourselves over and over that we were doing fine as we were sinking deeper and deeper into the abyss of alcoholism?

Since we're not good judges of character, especially our own, we confide in someone else. ANOTHER viewpoint helps us see clearer. That's why it says that a SOLITARY self-appraisal is insufficient.

Something that's not often mentioned at meetings is that the 5th Step says, "Admitted to GOD, to ourselves, and to another human..." So before we meet with whoever is to hear our inventory, please take some time at a spiritual place where you feel God strongly, like a church or a synagogue or a place in nature or even in your own home, and share your inventory with your Higher Power. You may see something more in the inventory that you didn't see before.

When we first share the 4th Step with God, we begin to feel a sense of forgiveness and begin to accumulate power that helps us admit these things to someone else. When we finally admit them to someone else, we experience humility. We begin to trust again by telling our secrets to someone.



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## CONSIDERATIONS BEFORE FIFTH STEP

pg.72-¶2-L5

**Do I** find a solitary self-appraisal insufficient?

pg.72-¶2-L7

**Do you see good reason why I should** discuss **myself** with another person?

pg.72-¶2-L9

**Do I believe** if **I** skip this vital step, **I** may not overcome drinking?

pg.73-top ¶-L10 - put \* after (story.\*) - write in left

margin: **\*So we write down anything that wasn't in our inventory that we thought we'd take to the grave.**

pg.73-top ¶-L5 - **Have I** hung on to some of the

worst items in stock

L8 - **have I** learned enough of humility, fearlessness and honesty

L10 - **to tell** someone else all **my** story?

pg.73-¶1-L2

**Am I** much **like** the actor. To the outer world **do I** present **my** stage character?

pg.73-¶1-L4

**Do I** want to enjoy a certain reputation, knowing in **my** heart **I don't** deserve it?

pg.73-¶2-L2

**Am I** revolted at certain episodes **by things I've done during a spree that I** vaguely remember?

pg.73-¶2-L3

**Are** These memories a nightmare?

pg.73-¶2-L6

**Have I** pushed these memories **of my past** far inside myself, hoping they will never see the light of day?

pg.73-¶2-L8

**Do they cause** fear and tension?

**Do I believe** that makes for more drinking **or self will?**

pg.73-¶3-L3

have **I ever** given doctors **or professionals** a fair break?

pg.73--¶3-L5

**Have I been** Unwilling to be honest with these **professionals?**

pg.73--¶4-L1

**Do I believe I** must be entirely honest with somebody if **I** expect to live long or happily?

pg.74-top -¶ -L2

**Did I** think well before **I** chose the person or persons with whom to take this Seep?

pg.74-top ¶-L10

**Should this** person **be** quick to see and understand our problem?

pg.74-¶1-L1

**Did I** search for a close-mouthed, understanding friend?

pg.74-¶1-L6

**Can I see I shouldn't choose anyone it** will hurt or make unhappy?

pg.74-¶1-L6

**Do I** have **the** right to save **my** own skin at another person's expense?

pg.74-¶1-L9

**Should I follow** The rule "be hard on **myself**, but always considerate of others?"

pg.74-¶2-L3

**If** there is no suitable person available **will I** hold **myself** in complete readiness to go through with it at the first opportunity?

pg.74-¶2-L7

**Am I** anxious **to** talk to the right person?

pg.74-¶2-L7

**Is it** important that he be able to keep a confidence; that he **be** fully understanding and approve what we are driving at?

pg.75-¶1-L2

**Am I** prepared for a long talk?

pg.74-¶1-L3

**Did I** explain to **my** partner what we are about to do and why **I** have to do it?

pg.75-¶1-L5

**Did I explain that I'm** engaged upon a life and death errand?

**NOW - Read your Fifth Step to the chosen person or persons.** (ref. p.74-top ¶-L3).

Don't move on until you've finished reading all of your inventory.



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WE ARE ONLY AS SICK AS OUR SECRETS

"We must be entirely honest with somebody if we expect to live long or happily in this world." (pg. 74-74 - pg.75)

THE STEP FIVE PROMISES

Once we have taken this step, withholding nothing, we are delighted. We can look the world in the eye. We can be alone at perfect peace and ease. Our fears fall from us. We begin to feel the nearness of our Creator. We may have had certain spiritual beliefs, but now we begin to have a spiritual experience. The feeling that the drink (using, acting-out) problem has disappeared will often come strongly. We feel we are on the Broad Highway, walking hand in hand with the Spirit of the Universe. (pg.75-72-L2)

RETURNING HOME AFTER READING FIFTH STEP - CONSIDERATIONS

pg.75-72-L1

Did I pocket my pride and go to it, illuminating every twist of character, every dark cranny of the past?

pg.75-73 - write in left margin:

After Fifth Step these become "Did I" review questions

pg.75-72-L2

Once I have taken this step, withholding nothing, did I feel delighted?

(Returning home I find a place where I can be quiet for an hour,)

(I carefully review what I have done.)

pg.75-72-L4 - write in left margin:

"Here are some great promises"

(I thank God from the bottom of my heart that I know Him better.)

pg.75-52-L4

Can I look the world in the eye?

(Taking this book down from my shelf I turn to page 59 which contains the twelve steps.)

pg.75-72-L5

Can I be alone at perfect peace and ease?

(Carefully reading the first five steps I ask if I have omitted anything,) for we are building an arch through which we shall walk a free man at last.

pg.75-72-L5

Did my fears fall from me?

(Is my work solid so far?)

pg.75-72-L6

Did I begin to feel the nearness of my Creator?

(Are the stones properly in place? cornerstone pg.47, step two - keystone pg.62, third step decision)

pg.75-72-L7

Have I begun to have a spiritual experience?

(have I skimmed on the cement pg.17 put into the foundation?)

pg.75-72-L9

Do I have the feeling that the drink problem has disappeared come strongly?

(Have I tried to make mortar without sand? No fellowship, only book / or not so much book, mainly fellowship.)

pg.75-72-L10

Do I feel I am on the Broad Highway, walking hand in hand with the Spirit of the Universe?

pg.76-71-L1

Did I answer those questions in the last paragraph to my satisfaction? - don't move on until you can answer yes to this.

Work with Pg.75-73, Reviewing what it says, don't move on until you can answer the questions to your satisfaction that what you've done in the first Five Steps is complete up to this point.



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## THOUGHTS ABOUT FIFTH STEP

**"My schoolmate visited me and I fully acquainted him with my problems and deficiencies".** ( *Bill's Story*; pg.13: ¶3)

We lied to others and to ourselves for years about who we were and what we did. Now, we turn and speak straight, in true perspective, to another person. We discuss our strengths and limitations without judgment or blame. We let it all out; we get real. We share the thoughts, actions, and motives in our lives that have worked and have not worked to make us happy, joyous, and free.

We show love and respect for ourselves when we ask others to hear our Fifth Step. As we share our inventory, we become clearer about the exact nature of our old worn out

defences, our wrongs, our defects and shortcomings. Now, we focus on what is behind the patterns of our alcoholism, and the reasons why we acted out in the ways we did. Step 5 calls for courage and a sense of trust in the process of recovery. With courage, we tell the truth about who we are -- then, with trust, we listen to the response. Our lonely existence of shame is replaced by humility and self acceptance.

We ourselves are the ones to decide if we have now worked the first five Steps satisfactorily. (pg.76 top ¶) . The measure is our own peace of mind.

Thanks to: [www.stepsbybigbook.net](http://www.stepsbybigbook.net)

### MORAL INVENTORY CHECKLIST

#### Self-will (NO POWER)

#### ***My liabilities, blocks, character defects:***

False Pride, Arrogance, Self-loathing --  
 Jealousy, Distrust, Suspicion --  
 Envy --  
 Selfishness --  
 Self-seeking --  
 Dishonesty, Stealing, Lying --  
 Intolerance, Inconsideration --  
 Greed --  
 Lust, Infidelity --  
 Hate, Anger, Resentment --  
 Sloth, Laziness, Procrastination --  
 Impatience --  
 Fear of... --  
 Irresponsible, Blaming Others --

#### God's will (POWER!)

#### ***The assets I need to strive for:***

-- Humility  
 -- Trust  
 -- Contentment  
 -- Unselfishness  
 -- Helpful to others  
 -- Honesty, Integrity, Restitution  
 -- Tolerance, Acceptance, Tact  
 -- Generosity  
 -- Intimacy, Chaste, Faithfulness  
 -- Forgiveness  
 -- Activity, Zeal, Promptness  
 -- Patience  
 -- Love  
 -- Responsible, Accountable

***"We decided that hereafter in this drama of life, God was going to be our Director. He is the Principal; we are His agents. He is the Father, and we are His children. Most good ideas are simple, and this concept was the keystone of the new and triumphant arch through which we passed to freedom."*** ( *How It Works*; pg.62: ¶3)

Willingness is the foundation. Believing is the cornerstone. Our decision is the keystone.



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# STEP SIX - INTO ACTION

Chapter 6 ; Page 76

**"Were entirely ready to have God remove all these defects of character."** (pg.76-¶2-L2)

Definitions from a 1936 "Collier Century Dictionary"

**Shortcoming:** A coming up short of what should be attained; a failure to come up to a standard of excellence in achievement, conduct, character.

**Defect:** Want or lack of something essential to perfection or completeness; a deficiency; also a falling short; a fault or imperfection; also, the amount by which anything falls short.

**Character:** The total of characteristics or distinguishing features; also, moral constitution, as of a people or person; often strongly developed moral quality; also reputation; often good repute; an accounting of the qualities or peculiarities of a person.

## INSTRUCTIONS

- a)  Read page 75-¶3 and consider the first 5 Steps in a meditation. What have you learned about yourself in the first 5 Steps that you find objectionable?
- b)  Review your entire Inventory to reflect on the defects of your character. Make a list of anything you admit is objectionable but that you are unwilling to turn to God for help with or are unwilling to let go of. For example: my behavior I don't want to stop, resentments I want to hang on to. I looked at my selfishness, dishonesty, self-seeking, fears, self-reliance and conduct in relationships.
- c)  If there is anything you are still clinging to, or are not willing to let go of, pray and ask God to help you be willing.

## CONSIDERATIONS

pg.76-¶1-L1 - write in left margin and underline (Step Six)

**Step Six: This doesn't say anything about me working on my character defects**

pg.76-¶1-L2

**Do I believe** willingness is indispensable?

pg. 76-¶1 -L3

**Am I** now ready to let God remove from **me** all the things which I have admitted are objectionable?

pg.76-¶1-L5

Can He now take them all **from me** every one?\*

pg.76-¶1-L6

**Am I** still **clinging** to something I will not let go ?

pg.76-¶1-L7

**Will I** ask God to help **me** be willing?

## THOUGHTS ABOUT SIXTH STEP

We become willing to give up our bondage of self-absorption.

We become convinced that we are powerless over our addiction to alcoholic thoughts and behaviors, and that our lives and minds are unmanageable. When we try to manage life, life becomes unmanageable. Our compulsive physical cravings, our emotional obsessions, and our spiritual void lead us to be restless, irritable, and discontented. These all motivate us to react to life events with selfishness, dishonesty, self-seeking, and fear.

We are dishonest when we do not see the reality of what is unfolding before us in true perspective and proportion.

And we drink. Or we act and think as though we have been drinking, on an emotional dry bender. Now we are tired of our way, we are worn out by our habitual choices; we are sick and tired of the consequences of doing things our way. Our way did not work. (pg.52-¶3).

In Step 6, when these things become objectionable to us, we are ready to give them up. This is a gift of desperation (G.O.D.). When we could not spot or note our thought-habits and behaviors, we could not get rid of them. Today, when we can see and name them, we can renounce them, turn them over and change.

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## STEP SEVEN - INTO ACTION

Chapter 6 ; Page 76

**"Humbly asked him to remove our shortcomings . . .****to have my new found Friend take them away, root and branch."** (Bill's Story, pg.13-¶2-L7)

We may think of a shortcoming as falling short of our potential. In Step 7 we are going to practice new things in our lives, and a **personality change sufficient to bring about recovery**, a conversion, begins to take place. (pg.567-¶1) We ask for help and strength from the power that we discover within us, during the practiced discipline of working this A.A. program. While we cannot - (nor should not) - deny our instincts, we are asking the God of our understanding to remove us from the selfishness of our instincts beyond our true needs.

(Optional Read: 12&12, pg.71-¶1)

The effort, or the act of working this Step, is in the asking. We are asking for help to have wisdom, clarity and strength. How we go about asking -

(through prayer, through meditation or other spiritual practices, or by thinking it over) - is up to us. We are not going to just ask once, we will ask again and again throughout our lifetimes until in a moment of grace we find strength to go on without drinking or using. We need spiritual strength to go out into the world and to take actions consistent with the understanding we get from our our higher power during meditation. Our serenity comes from this "inner knowing" - in the process of letting go, of opening ourselves to change. We have come to see that we are a part of, rather than apart from, this universe. This true perspective of humility gives us peace of mind. (12&12,pg.48-¶0 & pg.58-¶1 & pg.72-¶2)

Thanks to: [www.stepsbybigbook.net](http://www.stepsbybigbook.net)

## CONSIDERATIONS

pg.76-¶2-L1 ...write in left margin and underline ... ("Step Seven")

- **Step Seven: Here's where I see God start to work, when I get out of the way.**
- **This is an easy but dangerous place to balk.**

pg.76-¶2-L2

- **Am I now willing** that **God** should have all of me, good and bad?

pg.76-¶2-L3

- **Am I willing to** pray that **God** now remove from me every single defect of character which stands in the way of my usefulness to **God** and my fellows?
- **This doesn't say that God will remove all my character defects. Some defects are what makes me an attraction to others. One of my biggest defects of character is alcoholism for example, the problem (alcohol) gets removed but not the alcoholism. That gets suppressed.**

pg.76-¶2-L5

- **Do I believe God will** Grant me strength, as I go out from here, to do **God's** bidding?

When ready, we say something like this:

**"My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding. Amen."**

We have then completed Step Seven. (Into Action, pg.76-¶2)

Resentment - - Forgiveness  
Pride - - Humility  
Greed - - Generosity

Dishonesty - - Truthfulness  
Laziness - - Work  
Criticism - - Speaking-Well



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**Step Eight**

“Made a list of all persons we had harmed, and became willing to make amends to them all.”

**STEP 8 & 9 INSTRUCTIONS**

*INTO ACTION Chapter 6*

**Step Nine**

“Made direct amends to such people wherever possible, except when to do so would injure them or others.”

**Do each of these following instructions in order:**

- **a)** □ Look through your entire Fourth Step and any notes that you made in your Fifth and Sixth Step regarding Harms you’re aware of and make a list. Pray and ask God to show you any more names that need to be on the list. You will know when the list is done.
- **b)** □ Take the names from the list and write each on a separate 3x5 index card and include the name, address and phone number of each amend, or the word “find.” Write the exact nature of the wrong that you’re aware of on the card. If you’re not clear on the harm write “ASK” on the card.
- **c)** □ Take each amends card one at a time into meditation. Picture yourself going to each person or institution. Ask yourself “am I willing to do whatever this person asks of me to set right this wrong?” If you are willing to make the amend write (+), unwilling write (—). Divide your amends cards into separate piles, local willing/unwilling, out of state willing/unwilling, need to find willing/unwilling.

**Example of 3x5 amends card**

<b>Name of person</b> □ □	<b>(+) or (—)</b>
<b>or Institution</b> □ □	<b>(willing or unwilling)</b>
<b>Address or “FIND”</b>	
<b>Phone number</b>	
<b>Harm: What is the exact nature of the harm I’m aware of. If I’m not clear I write “ASK”</b>	

- **d)** □ When all the cards are completed review them with your Step Guide. Consider each amend, “Is this really harm?” “Are there others involved who may get hurt that I should be aware of?”

**Making the Approach**

Always make the amends face to face or grave site. If it is not possible to do face to face then use a phone call or letter.

**You Say to Them:**

- 1) □ This is why I’m here.
- 2) □ This is the harm I’m clear on.
- 3) □ Is there any other harm I’m not aware of that you need to tell me about?
- 4) □ Do you need to tell me how any of this hurt you, personally or your company?
- 5) □ Is there anything I can do to make this right?

□ **If the amend is financial, if necessary arrange the best payment deal (arrangement) you can.**  
 □ **Also remember you’re not giving up your money, you’re giving them back theirs."**



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## STEP 8

INTO ACTION Chapter 6, Page 76-84

**"We made a list of people I had hurt or toward whom I felt resentment."** (Bill's Story, pg.13-13)

Step 8 is the start of a process of healing relationships. We don't just look at ourselves; we must look at our roles in relation to others. This takes hard work and effort. We know who we have harmed. These disturbances live inside of us until we find a way to honor our feelings. Step 8 is a way out of remorse and regret. We don't let a long list distract us from the difficult and painful relationships and the amends we have to make.

With our sponsor, we discuss each person on our list and the amends we plan. We no longer avoid anyone. We are no longer afraid of being found out for some neglected responsibility. Instead of feeling shame and guilt or feeling less than, now as God's people we stand on our feet; we don't crawl before anyone. (pg.83-13). We grow in the program to be true companions with others and ourselves.

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### STEP EIGHT & NINE CONSIDERATIONS

pg.76-13-L1...write in left margin

**Step 8&9 I am not others. I will experience the miracle of 6&7 in the action of 8&9**

pg.76-13-L1

**Do I believe I need more action?**

pg.76-13-L2

**Do I believe Faith without action is dead?**

pg.76-13-L3

**Do I have a list of all persons and institutions I have harmed and to whom I am willing to make amends?**

pg.76-13-L1 - underline -

**"We made it when we took inventory."**

pg.76-13-L1

**Have I subjected myself to a drastic self-appraisal?**

pg.76-13-L6

**Am I now ready to go out to my fellows and repair the damage done in the past?**

pg.76-13-L8

**Am I aware that this is an attempt to sweep away the debris which has accumulated out of our effort to live on self-will and run the show myself?**

pg.76-13-L10 - underline -

**"If I haven't the will to do this. I ask until it comes."**

pg.76-13-L11

**Do I Remember I agreed at the beginning that I would go to any length for victory over alcohol?**

pg.76-14-L1

**Are there still some misgivings. As I look over the list?**

pg.76-14-L3 - write in left margin -

**( + or - ) willing or unwilling**

**Do I feel hesitant about going to some of them on a spiritual basis?\***

pg.76-14-L4 - put \*2 after (basis?\*2), write in bottom margin \*2)

**Go through the entire list pausing in prayer at each name asking "Am I willing to do whatever each person or institution asks to right this wrong? Marking + or - on each. I get the power to do the ones I'm not willing to do from doing the ones I am willing to do. So start with those.**

pg.77-top 1-Li

**Am I trying to put my life in order?**

pg.77-top 1-L3 - put\* on (\*Our) - write in top margin

**\*Next they tell me what the real purpose of step 9 is.**

pg.77-top 1-L3

**Do I believe my real purpose is to fit myself to be of maximum service to God and the people about me?**

pg.77-top 1-L4

**Do I believe It is seldom wise to approach an individual, who still smarts from our injustice to him, and announce that we have gone religious?\***

pg.77-top 1-L6 - put\* on (him\*) - write in right margin

**\*This tells me I better be praying about each amends as to the right time to do it.**

pg.77-top 1-L13

**Do I believe that the people being approached will be more interested in a demonstration of good will**



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# STEP 9

INTO ACTION Chapter 6, Page 76-84

**"I expressed my entire willingness to approach these individuals, admitting my wrong. Never was I to be critical of them. I was to right all such matters to the utmost of my ability."** (Bill's Story, pg.13-13)

The goal is to directly make amends to those we have harmed, not to excuse our behavior, blame others or argue about those events. This is not a secret way to show that we are right and they are wrong. We set things straight.

Step 9 gives us a way to make restitution and to set right the damage we caused in the past. We can

admit the wrong and not feel we are groveling or obliged to hide in shame.

Making amends is a commitment to a continuous process of change. We will spend the rest of our lives practicing the spiritual principles that will bring real change to the way we get along with people.

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## STEP EIGHT & NINE CONSIDERATIONS

pg.77-1-L2

When it will serve any good purpose, **am I willing to announce my** convictions with tact and common sense?

pg.77-1-L10

**Do I believe it will be** harder to go to an enemy than to a friend, **but that it will be** much more beneficial to **me?**

pg.77-1-L12

**And do I believe I should** go to him in a helpful and forgiving spirit?

pg.77-1-L14 - definition - regret / **Sorrow**

pg.77-2-L1

**Do I believe that** Under no condition **do I** criticize such a person or argue?\*

pg.77-2-L2 - put \* after (argue?\*) - write in left margin □

**\*When I go to someone I don't talk about what they did, I talk about what I did.**□

pg.77-2-L2

**Do I believe that I** Simply tell **them that I will never get over drinking until I have done my utmost to straighten out the past?**

pg.77-2-L5

**Do I realize I am** there to sweep **my** side of the street?

pg.77 - write in bottom margin - definitions -

**Apology is a polite gesture that sometimes does not imply admission of guilt or regret, but only a desire to clear the grounds for some reason.**

□

**Amends is to formally compensate others for the harm I have caused them with a sincere desire to correct my behavior of the past and for the future, to make right my wrongs.**

pg.78-top 1-L1

**Do I believe that I should** never try to tell **them** what they should do, **that their** faults are not discussed. **That I** stick to **my own faults and if my** manner is calm, frank, and open, **I** will be gratified with the result?

pg.78-1-2 - write in left margin -

**People we owe money to.**

pg.78-1-2-L8

**Did I arrange** the best deal **in a manner that** let these people know **I am sorry\*?**

pg.78-1-2-L9 - put \* on (sorry\*) - write in bottom margin

**Remember This is not a car deal. I'm not giving up my money. I'm there to give them back what's theirs. Arrange the best natural payment arrangements.**

pg.78-1-2-L10

**Do I believe I** must lose **my** fear of creditors no matter how far **I** have to go, for **I am libel** to drink if **I am** afraid to face them?

pg.78-1-3 - write in left margin -

**"Criminal Offenses"**

pg.79-top 1-L1 - write in left margin -

**"Alimony"**

pg.79-1-L3

**Do I believe I must** Remind **myself** that **I** have decided to go to any length to find a spiritual experience?

pg.79-1-L4

**Do I believe that I must** ask that **I** be given strength and direction to do the right thing, no matter what the personal consequences may be?



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## STEP EIGHT &amp; NINE CONSIDERATIONS (Continued)

pg.79-¶1-L7

**Am I willing to lose my** position or reputation or face jail?

pg.79-¶1-L8

**Do I believe I** have to be. **that I** must not shrink at anything?

pg.79-¶2-L1

**Can I see when** other people are involved **I should never** needlessly sacrifice **them** to save **myself** from the alcoholic pit?

pg.80-¶1-L1 - write in left margin - "**Involving Others**"

**Do I believe that** Before taking drastic action which might implicate other people **I must** secure their consent, **obtain their** permission, **consult** with others and **ask** God to help?

pg.80-¶1-L4

**Do I believe when this** drastic step is indicated **I must not shrink at anything?**

pg.80-¶4-L4

**Do I believe I have** to place the outcome of these amends in God's hands or **I will** soon start drinking again?

pg.80-¶5-L1 - write in left margin -

**"Cheating on your mate"**

pg.81-¶1-L1

**Do I believe that** Whatever the situation, we usually have to do something about it?

pg.81-¶1-L5

**Do I believe** Undoubtedly we should admit our fault?

pg.81-¶1-L8

**Can I see** that **I** have no right to involve another person?

pg.82-¶3-L6

**Do I believe my** Selfish and inconsiderate habits have kept **my** home in turmoil **and it is thoughtless to say** that sobriety is enough, **I don't need to make amends?**

pg.83-¶1-L1

**Do I believe** there is a long period of reconstruction ahead?

pg.83-¶1-L2

**Do I believe I** must take the lead and a remorseful mumbling that **I am** sorry won't fill the bill at all?

pg.83-¶1-L5 - put \* after (it,\*) - write in left margin

**\*Based on an inventory**

pg.83-¶1-L8

**Do I believe that I should** ask each morning in meditation that **my** Creator show **me** the way of patience, tolerance, kindness and love?

pg.83-¶2-L1

**Do I believe** The spiritual life is not a theory, **I** have to live it?

pg.83-¶2-L5

**Do I believe my** behavior will convince them more than **my** words?\*

pg.83-¶2-L6 - put \* after (words?\*2) - write in top margin

**\*2) A guiding principal . . . The way we live makes so much noise there's not really much we need to say.**

pg.83-¶3-L1

**Can I see** There may be some wrongs **I** can never fully right. **That I** don't worry about them if **I** can honestly say to **myself** that **I** would right them if **I** could?

pg.83-¶3-L7

**Do I see I** should be sensible, tactful, considerate and humble without being **weak** or **groveling and** As God's **person I** stand on **my** feet; **I** don't crawl before anyone?\*3

pg.83 - put \*3 at end of ¶3-L10 - (anyone?\*3) . - write in bottom margin \*3) **In the 9th step we see the power from the first Eight Steps.**

pg.83-¶4-L1 - write in left margin

**The Promises are a good description of treated alcoholism.**

pg.84-¶1-L3 - write at the end of paragraph

They will always materialize if we work **towards clearing away the things that block me from God. That's what 10 & 11 are all about.**

□When you're sure that everything needed from your Inventory to be clear on your harms is written on your cards and you're finished with it, dispose of your inventory in a meaningful way to you.

Keep your Sex Ideal so you can look at it later.

**Make your amends**



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Steps 8 & 9 - Pg.4 of 4□

# STEP TEN

INTO ACTION Chapter 6, Page 84-85 (How It Works, pg.59-¶2) -

## **"Continued to take personal inventory and when we were wrong promptly admitted it."**

Our addictive behavior is characterized by denial, self deception, isolation and loneliness. In Steps 4 - 9 we identify and change whatever is blocking us from our Higher Power. In Step 10, we practice the principles of Steps 4 - 9 in real time on a daily basis. This turns the slogan "One Day at a Time" into a philosophy of life.

Step 10 makes us aware of our intentions, motives, and behaviors, and guards against persistent defects or new problems. We consider our conduct and thought patterns and work towards change. We don't

watch to see what is wrong, but to see reality clearer. When we're aware, we may inventory ourselves at any time of the day. We may also want to retreat to a quiet place and rework the Steps in a more thorough way. Even do an annual or semiannual "house cleaning".

**"We are not cured of alcoholism. What we really have is a daily reprieve contingent on the maintenance of our spiritual condition."**

(Into Action pg.85-¶1)

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### CONSIDERATIONS

Start reading from the Promises on page 83. **Look at Step Ten and Eleven as instructions for a way of living**

pg.84-¶2-L1 - write in left margin - **"Step 10"**

pg.84-¶2-L2

**Do I believe I need to continue to take my inventory and continue to set right any new mistakes as I go along?\***

pg.84-¶2-L2 - put \* on (along\*) - write in top margin

**\*Step 10 is not about writing inventory, it's about awareness as I go through my day interacting with others. I continue to take my inventory.**

pg.84-¶2-L3

**Do I believe I vigorously commenced this way of living (Step 10) as I clean up the past?**

pg.84-¶2-L5

**Do I believe I have entered the world of the Spirit?\***

pg.84-¶2-L6 - put \*2 after (Spirit? \*2) - write in left margin

**\*2) The ability to go to that place within and bring that out into all my activities.**

pg. 84-¶2-L6

**Do I believe my next function is to grow in understanding (knowledge of God's will) and effectiveness (out here in my life)?\*3**

pg.84-¶2-L7 - put \*3 after (effectiveness\*3) - write in bottom margin

**\*3) Doesn't say anything about this being only a maintenance step. It says our function is to continue to grow, not just maintain what I have gotten to this point.**

pg.84-¶2-L8

**Do I believe this should continue for my lifetime?**

pg. 84-¶2-L8 **Do I believe I need to Continue to watch (not wait) for selfishness, dishonesty, resentment, and fear and When these crop up, I ask God at once \*4 to remove them. I discuss them with someone immediately and make amends quickly if I have harmed anyone. Then I resolutely (with determination) turn my thoughts to someone I can help?**

pg.84-¶2-L10 - put \*4 over (ask God at once\*4) - write in right margin **\*4) I ask God at once, not that God remove them at once (Steps 6&7)**

pg.84-¶2-L14

**Do I Believe Love and tolerance of others is my code?**

pg.84-¶3-L1 - write in left margin

**The 10th Step Promises unlike the 9th Step promises, we never experienced these in any form.**

pg.84-¶3-L1

**Do I believe I have ceased fighting anything or anyone-even alcohol?**

pg.84-¶3-L2

**Do I believe where alcohol is concerned sanity has returned?**

pg.84-¶3-L3

**Do I believe I will seldom be interested in liquor?**

pg.84-¶3-L3

**Do I believe If tempted, I recoil from it as from a hot flame?**

**Note:** Remember the reference to insanity as being **"It won't burn me this time"** on pg.24-¶3-L2



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## STEP TEN

(Bill's Story, pg.13-14) **"I was to test my thinking by the new God-consciousness within. Common sense would thus become uncommon sense. I was to sit quietly when in doubt, asking only for direction and strength to meet my problems as He would have me."**

## CONSIDERATIONS (continued)

pg.85-top ¶-L1

**Do I believe I** react sanely and normally, and **I have found** that this has happened automatically?

pg.85-top ¶-L2

**Do I believe** that **my** new attitude toward liquor has been given **me (it's a gift)** without any thought or effort on **my** part **about liquor\***

pg.85-top ¶-L4 - put \* after (part\*)...write in top margin

**\*2) The greatest promise of all - and it's a miracle, there is no problem and there is no choice involved. It just doesn't exist for me.**

**See pg.43-top ¶-L5 - "I would not go back even if I could" , and pg. 57-top ¶-L4 - "he could not drink even if he would" - there is no choice.**

pg.85-top ¶-L10

**Do I believe I am** neither cocky nor **am I** afraid of alcohol.

pg.85-top ¶-L10

**Do I believe** That is **my** experience **and** That is how **I'll** react so long as **I** keep in fit spiritual condition?

pg.85-¶1-L2 - definition - write in left margin - **"To rest**

**on one's laurels" = Is to be satisfied with what one has already achieved or accomplished.**

pg.85-¶1-L1 **Do I believe** It is easy to let up on the spiritual program of action and rest on **my** laurels?

pg.85-¶1-L2

**Do I believe I** am headed for trouble if **I** do, for alcohol is a subtle foe?

pg.85-¶1-L3 - underline - **"We are not cured of**

**alcoholism"** - put \* on (alcoholism\*3) - write in bottom margin \*3) **In the beginning we looked at my problem as being three fold, physical, mental and spiritual. The book promises that I will recover from my alcoholism physically and mentally. Here it tells me that spiritually my alcoholism is only suppressed, contingent on the maintenance of my spiritual condition today.**

pg.85-¶1-L4

**Do I believe** What **I** really have is a daily reprieve contingent on the maintenance of **my** spiritual condition?

pg.85-¶1-L6

**Do I believe** Every day is a day when **I** must carry the vision of God's will into all of **my** activities. "How can I best serve Thee-Thy will (not mine) be done?"

pg.85-¶1-L9

**Do I believe** These are thoughts which must go with me constantly?

pg.85-¶1-L10

**Do I believe I** can exercise my will power along this line all **I** wish. It is the proper use of the will?

pg.85-¶2-L1

**Do I believe** Much has already been said about receiving strength, inspiration, and direction from Him who has all knowledge and power?

pg.85-¶2-L3

**Do I believe I** have carefully followed directions?

pg.85-¶2-L4

**Do I believe I** have begun to sense the flow of His Spirit in me?

pg.85-¶2-L5

**Do I Believe** To some extent **I** have become God - conscious?

**Note: We have five physical senses, seeing hearing, smelling, tasting and feeling. They are talking about another vital sense, the consciousness of God.**

pg.85-¶2-L7

**Do I believe I** must go further and that means more action?



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# STEP ELEVEN

SUGGESTIONS FOR BEGINNING 10 & 11 PRACTICE Chapter 6, pgs.86-88

**Daily:** I practice pausing and asking God for the right thought or action, for who he would have me be in each situation. Remembering that I'm no longer running the show. I continue to take my own inventory as I'm interacting in the world. Step 10 is not about writing, it's about watching how I'm living and treating others. Step 11 is about practicing trusting and relying on God in my daily life and nurturing that relationship.

**Evening:** I start with a Prayer like the 3rd Step Prayer then sit quietly for a time. I sit in reflection of my day. How well have I done **"As we go through the day"** and any other chosen daily practice? I consider pg.84-¶2 -pg.86-¶1 **"When we retire."** I finish with some silence then close with a Prayer like the 7th Step Prayer.

**Morning:** I start with a Prayer like the 3rd Step Prayer then sit quietly for a time. I sit in reflection of my day. Then I consider pg.86 from "On awakening" to the end of the chpt. pg.88. I consider and do what it asks me to. It is also helpful to incorporate a meditation on the bedevillments on pg.52-¶2 as a review, asking what God would have me be in each of those areas. I finish with some silence then close with a Prayer like the 7th Step Prayer. If you missed the evening meditation do it in the morning.

This is only the beginning. Stay open to any spiritual ideas you can add to this practice (see pg.87-¶2). Only I can limit my spiritual growth by thinking; that's enough, or that's all there is, resting on my laurels.

## Step 11 CONSIDERATIONS

*"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."*

pg.85-¶3-L1- definition - prayer / "asking God" and meditation / "directed thinking" Prayer and Meditation in the context of this paragraph is **"asking God to direct my thinking"**

pg.85-¶3-L1  
I shouldn't be shy on this matter of prayer, **am I?**  
pg.85-¶3-L2

Better men than me are using it constantly, **do I?**  
pg.86-top ¶-L1  
It works, if I have the proper attitude (**of prayer pg.87**) and work at it, **do I?** Cross reference: pg.55-¶4-L3 (With this attitude you cannot fail.)

pg.86-¶1-L1 - underline and put \* after (constructively\*) - write in top margin **\*It doesn't say destructively. It says constructively - did my defects work for God?**

pg.86-¶1  
When I retire at night I constructively review day. **Was I RESENTFUL? SELFISH? DISHONEST? AFRAID?** Do I owe an apology? Have I kept something to **myself** which should be discussed with another person at once? **Was I** kind and loving toward all? What could I have done better? **Was I** thinking of **myself** most of the time? **Was I** thinking of what I could do for others? of what I could pack into the stream of life? **Was I** careful not to drift into worry, remorse or morbid reflection (**gloomy thinking**) **Do my thinking or actions** diminish **my** usefulness to others? (After making **my** review I ask God's forgiveness and inquire what corrective measures should be taken).

pg.86-¶2  
On awakening I think about the twenty four hours ahead. I consider **my** plans for the day. Before I begin I ask - "God **please** direct **my** thinking, **let it be free of** self pity, dishonest or self seeking motives" - Under these conditions I can employ **my** mental faculties with assurance? for after all God gave me brains to use? **My** thought life will be placed on a much higher plane when **my** thinking is cleared of wrong motives?

pg.86-¶2-L3 - write **"prayer"** in left margin and write the prayer in the bottom margin. **"God please direct my thinking. Let it be free of self pity, dishonest or self-seeking motives."**

pg.86-¶3-L5 - put \*2 after (struggle \*2) - write in bottom margin \*2) **In other words, I don't worry for an answer.**

pg.86-¶3  
In thinking about **my** day I may face indecision. I may not be able to determine which course to take. Here I ask God for inspiration (**divine influence**) an intuitive thought (**awareness**) or a decision. I relax and take it easy. I don't struggle.\* **I will be** often surprised how the right answers come after I have tried this for a while?

pg.87-top ¶  
What used to be the hunch or the occasional inspiration gradually becomes a working part of the mind. Being still inexperienced and having just made conscious contact with God, it is not probable that **I'm** going to be inspired at all times. I might pay for this presumption in all sorts of absurd actions and ideas.



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## STEP ELEVEN

**"I was to sit quietly when in doubt asking only for direction and strength to meet my problems as He would have me. Never was I to pray for myself, except as my requests bore on usefulness to others. Then only might I expect to receive. But that would be in great measure."** (Bill's Story, 13-¶4)

Those of us who have come to make regular use of prayer would no more do without it than we would refuse air, food or sunshine. And for the same reason. When we refuse air, light or food the body suffers. And when we turn away from meditation and prayer, we likewise deprive our minds, our emotions and our intuitions of vitally needed support. As the body can fail its purpose for lack of nourishment, so can the soul. We all need the light of God's reality, the nourishment of His strength, and the

atmosphere of His grace. To an amazing extent the facts of A.A. life confirm this ageless truth.

There is a direct linkage among self-examination, meditation, and prayer. Taken separately, these practices can bring much relief and benefit. But when they are logically related and interwoven, the result is an unshakable foundation for life. Now and then we may be granted a glimpse of that ultimate reality which is God's kingdom.

12 & 12 , pgs. 97-98

### Step 11 CONSIDERATIONS (continued)

**I will** find that **my** thinking will as time passes, be more and more on the plane of inspiration and **I'll** come to rely upon it.\*

pg.87- end of top ¶-L9 - put \* after (it?\*) - write in top margin **\*Rely on divine influence, not sponsors, not meetings, not steps. I'm not always aware of what God's will is - but I'm usually sure of what God's will isn't.**

pg.87-¶1-L1 - write in left margin - **"Proper attitude toward prayer"** - Cross reference: pg.55-¶4-L3 (With this attitude you cannot fail.)

pg.87-¶1

**I** conclude the period of meditation with a prayer that **I** be shown all through the day what **my** next step is to be, that **I** be given whatever **I** need to take care of such problems. **I** ask especially for freedom from self will, and **I'm** careful to make no request for **myself** only. **I** may ask for **myself** however, if others will be helped. **Am I** careful never to pray for **my** own selfish ends? **have I** wasted a lot of time doing that and it doesn't work? Can **I** easily see why?

pg. 87-¶2

If circumstances warrant, **will I** ask **my spouse** or friends to join me in morning meditation? If **I** belong to a religious denomination which requires a definite morning devotion, **do I** attend to that also? **Do I** sometimes select and memorize a few set prayers which emphasize the principles we have been discussing? There are many helpful books also **and** Suggestions about these may be obtained from one's priest, minister, or rabbi. **I need to be** quick to see where religious people are right **and** Make use of what they offer.

pg.87-¶3 - write in left margin -

**It doesn't say here to stop and think hard about how I can work on my life.**

pg. 87-¶3

**Note:** Notice in paragraph 3 how the three concepts of a relationship with God on page 62 in the Third Step that were a decision, now become a way of life.

□□□"As **I** go through the day **I** pause, when agitated or doubtful, and ask for the right thought or action." - **(Father/Child)** "**I** constantly remind **myself I am** no longer running the show" - **(Director/Actor)** humbly saying to **myself** many times each day "thy will be done." - **(Principle/Agent)**

**Director/Actor** - God will direct my life

**Principle/Agent** - I represent what God would have me be  
**Father/Child** - I trust that God will provide what I need

pg.88-top ¶ **Am I** then in much less danger of excitement, fear, anger, worry, self pity, or foolish decisions? **Do I** become much more efficient? **Do I** not tire so easily, for **I am** not burning up energy foolishly as **I** did when **I was** trying to arrange life to suit **myself**?

pg.88-¶2

**I am** undisciplined. So **do I** let God discipline **me** in the simple way just outlined?

pg.88-¶3-L2

this is not all. There is action and more action. "Faith without works is dead".

pg.88-¶3-L2 - definition - works = **actions**

pg.88 - write in bottom margin

**The miracle of Step 11 happens when I get off my knees and carry this message out into the world.**



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## STEP TWELVE NOTES

WORKING WITH OTHERS Chapter 7, pgs.89-103

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

This is our 12th suggestion:

Carry THIS message to other alcoholics!

**"You can help when NO ONE else can. You can secure their confidence when others fail."** (pg.89-¶1)

When WE work with others, OUR lives change. Like it was said before, we don't help another alcoholic because THEY'RE SICK, we help another alcoholic because WE ARE SICK, and part of our program of recovery is that we need to be helping others.

**Twelfth Step Promises.**

**"Life will take on new meaning. To watch people recover, to see them help others, to watch loneliness vanish, to see a fellowship grow up about you, to have a host of friends - this is an experience you must not miss. We know you will not want to miss it. FREQUENT contact with newcomers and with each other is the bright spot of our lives."** (pg.89-¶2)

Lot's of suggestions on pgs.90-103

(pg.90) **"When you discover a prospect for Alcoholics Anonymous, find out all you can about him. If he does not want to stop drinking (in other words, if he is NOT willing to go to any lengths), don't waste time trying to persuade him. You may spoil a later opportunity."**

First we tell the prospect our story:

(pg.91-¶3) **"See your man alone, if possible. (Not to suggest we do 12th Step work alone. But that the A.A.'s should not be distracted by the alcoholic's friends or family.) At first engage in general conversation. After a while, turn the talk to some phase of drinking. Tell him enough about your drinking habits, symptoms, and experiences to encourage him to speak of himself. If he wishes to talk, let him do so. You will thus get a better idea of how you ought to proceed."**

Next it says:

(pg.92-¶2) **"If you are satisfied that he is a real alcoholic, begin to dwell on the hopeless feature of the malady. Show him, from your own experience, how the queer mental condition (or mental blank spot) surrounding that first drink prevents normal functioning of the will power." (In other words, that his best thinking CANNOT keep him away from the next drink.)**

**Relate to the Rebellion:**

(pg.94-¶2) **"Your candidate may give reasons why he need not follow ALL of the program. He may rebel at the thought of a drastic housecleaning which requires discussion with other people. Do not contradict such views. Tell him you ONCE felt as he does, BUT you DOUBT whether you would have made much progress had you NOT taken action."**

For the next several pages we are provided additional suggestions for Twelfth Step calls.

Then we're told not to give up if we are unsuccessful at getting through to the prospect. *Basically, they tell us to plant the seed and move on.*

(pg.96-¶1) **"Do not be discouraged if your prospect does not respond at once. Search out another alcoholic and try again. You are sure to find someone desperate enough to accept with eagerness what you offer. We find it a waste of time to keep chasing a man who cannot or will not work with you. If you leave such a person alone, he may soon become convinced that he cannot recover by himself. To spend too much time on any one situation is to deny some other alcoholic an opportunity to live and be happy."**

We are told what to do about the person who makes one excuse after another about why he or she can't stop drinking:

(pg.98-¶2-¶3) **"...we simply do NOT stop drinking so long as we place dependence upon other people ahead of dependence on God.**

**Burn the idea into the consciousness of every man that he can get well regardless of ANYONE. The ONLY condition is that he trust in God and clean house."**

Dr. Bob said;

**"Trust God, clean house, and help others!"**

The "Big Book" tells us WE grow spiritually when we "sponsor" someone else into the fellowship:

**"Both you and the new man MUST walk DAY BY DAY in the path of spiritual progress. If you persist, remarkable things WILL happen. . . ."**

(Please notice the rest of this paragraph because it contains what some consider the greatest promise in this book (pg.100-¶1))



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## STEP TWELVE NOTES

**"Practical experience shows that NOTHING will so much insure immunity from drinking as intensive work with other alcoholics. It works when other activities fail." (pg.89-91)**

(pg.100-11) . . . **When we look back, we realize that the things which came to us when we put ourselves in God's hands were better than ANYTHING we could have planned. Follow the dictates of a Higher Power and you will PRESENTLY (not some far off time and place, but here and now) . . . you will PRESENTLY live in a new and wonderful world, NO MATTER WHAT your present circumstances!"**

### True Freedom & Serenity

Starting at the bottom of pg. 100, The authors describe the true freedom and serenity that thoroughly working this entire Program brings us.

(pg.100-114) **"Assuming we are spiritually fit, we can do all sorts of things alcoholics are not suppose to do."**

If I can't go somewhere because alcohol will be served, then alcohol is STILL telling me what I can and can't do. That's not freedom. But remember the authors assume that the reader has worked ALL 12 STEPS and is spiritually fit as THE result.

**"God is now our new Employer."**

**"Your job now is to be at the place where you may be of MAXIMUM helpfulness to others, so NEVER hesitate to go anywhere if you can be helpful. You should not hesitate to visit the most sordid (meaning: "morally degraded"), spot on earth on such an errand. Keep on the firing line of life with THESE motives and GOD will keep you unharmed."** (pg.102-112)

**This completes Chapter 7.**

Like it was said at the beginning of Step 12, Chpt.8 "To Wives", Chpt.9 "The Family Afterwards", and Chpt.10 "To Employers" ALSO contain suggestions on how to practice these principles in ALL our affairs.

These chapters contain other points on how to be most effective with a new member of AA. If what is mentioned in these three chapters works for our family and friends, it can certainly work for us in dealing with people we sponsor.

Being of service to others is CRITICAL to the continued growth and the maintenance of our sobriety. Keep in mind that one of the PRIMARY services we can perform is to take prospective members through the 12 Steps. Each time we do this, we learn more about this lifesaving program and gain additional insight into the Divine inspiration that is the heart of our new way of life.

**We Practice these principles in ALL our affairs, and we practice DAILY for the rest of our lives.**

Remember this statement concerning the importance of Divine guidance and the necessity of working with others.

(pg.164-112, 113) **"Ask Him in your morning meditation what you can do each day for the man who is still sick. The answers will come, IF your OWN house is in order. But OBVIOUSLY you CANNOT transmit something you haven't got. See to it that your relationship with Him is right, and great events will come to pass for you and countless others. THIS is the Great FACT for us."**

**"Abandon yourself to God as you understand God (Steps 1,2&3). Admit your faults to Him and to your fellows (Steps 4-7). Clear away the wreckage of your past (Steps 8&9). Give freely of what you find and join us. We shall be with you in the Fellowship of the Spirit, and you will surely meet some of us as you trudge (meaning: "to walk with purpose and effort") the Road of Happy Destiny." (Steps 10,11&12)**

**Spiritual awakening: (Bill's Story, 14-11-2) "It meant the destruction of self-centeredness. ... There was a sense of victory, followed by such a peace and serenity as I had never known."**

"My friend had emphasized the absolute necessity of demonstrating these principles in all my affairs. Particularly was it imperative to work with others as he had worked with me. Faith without works was dead, he said. And how appallingly true for the alcoholic!" (14-116)

A spiritual awakening is real because our lives are changed as a result. We can see and feel it. Many of us feel more alive, loving, open, and better able to join fully in life.

The founding moment of AA was Bill W. sharing his story with Dr. Bob. We can only keep what we have by giving it away, because we reinforce our recovery by sharing it with others.

The spiritual benefits are real and will materialize if we work for them. We deeply wish for others as well as for ourselves that we all may be happy, joyous and free. Gratitude becomes the underlying force in all that we do. We let our lives speak.

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# STEP TWELVE

WORKING WITH OTHERS Chapter 7, pgs.89-103

The considerations here in this chapter are prefaced with words like "Can I see...," and "Do I...," to abbreviate what I would have preferred to use which is "Has my experience with these Steps shown me..." To keep this simpler I avoided that but it will be useful to keep this in mind while going through this.

**The "Spiritual Awakening as a result of these Steps" has come to most of us by learning about our problem and a solution through an experience with the 12 Step process outlined in this book. (ref.p.569)**

## Step 12 CONSIDERATIONS

*"Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs."*

pg.89 - write in top margin - **Use this chapter as a tool to reflect on your own spiritual awakening as a result of this process**

pg.89-¶1-L1 **Has my EXPERIENCE shown** that nothing **I do for myself could** insure immunity from drinking?

pg.89-¶1-L3 - write note in left margin - **Do I believe** intensive work with other alcoholics works **even** when other activities fail?

pg.89-¶1-L4 - definition - suggestion = **There is no choice here, this is the 12 Step plan of action**

pg.89-¶1-L5 **Can I see I must** Carry this message to other alcoholics?

pg.89-¶1-L6 can I help when no one else can?

pg.89-¶1-L6 **Do I believe I** can secure their confidence when others fail?

pg.89-¶1-L7 **When working with others, can I** Remember they are very ill **like I was?**

pg.89-¶2-L1 **Do I believe my** Life will take on new meaning **watching** people recover, **and seeing** them help others?

pg.89-¶2-L4 **Do I believe** this is an experience I must not miss?

pg.89-¶2-L5 **Do I have** Frequent contact with newcomers (**service**) and with the **fellowship (unity)? or have I left A.A.? . . am I resting on my laurels?**

pg.89-¶3-L1 - put \* at beginning of paragraph...write in left margin - **\*When the book was written they had to go out and find alcoholics to help.**

pg.89-¶3-L4 **Do I believe if I** start out as an evangelist or reformer. **I will encounter** a lot of prejudice **and** will be handicapped **when I** arouse it?

pg.89-¶3-L7 **Can I see where** Ministers and doctors are competent and **that I** can learn much from them if **I stay open?**

pg.89-¶3-L9 **Can I see** that because of **my** own drinking experience **I** can be uniquely useful to other alcoholics?

pg.89-¶3-L11 - put \*2 after - To be helpful is our only aim **If my aim is to be helpful to other alcoholics I must cooperate, never criticize professionals who refer them to me. I must maintain a good relationship with professionals, for they have to believe in me?**

pg.90-¶1-L2 **Can I see** If I did not want to stop drinking **A.A.'s would have wasted** time trying to persuade **me and** may **have** spoiled a later opportunity **to help me?**

pg.90-¶1-L6 **Can I see I must be** patient, realizing **that I'm** dealing with a sick person **like I was?**

pg.90-¶2-L5 **Can I see I must** put **myself** in **their** place to see how **I** would like to be approached if the tables were turned?\*

pg.90-¶2-L7 - put \* on (turned?\*) - write in top margin - **Being able to put myself in their place I will see how my experience will benefit others in a way no non-alcoholic can.**

pg.90-¶3-L3 - put \*2 on (risk it. \*2) - write in right margin - **\*2) What's more important, not drinking or getting to the truth.**

pg.90-¶3-L4 **Could anyone** deal with me when **I was** very drunk?

pg.90-¶3-L7 **Did I have to be at the place where I wanted** to quit for good **before I** would go to any extreme to do so?

pg.90-¶3-L9 **Can I see I was** drawn to a person who had recovered **because they were like me?**

pg.90-¶4-L2 - put \*3 on (\*3 Neither) - write in left margin - **\*3) Here is where the family needs to have faith that alcohol is final persuader**

pg.91-¶2 - put \*2 at beginning of paragraph - write next to paragraph in left margin - **\*2) Importance of maintaining a positive relationship with professionals.**

pg.91-¶2-L4 **Can I see I was more receptive when I was** under no pressure?

pg.91-¶3 - put \*3 at beginning of paragraph - write next to paragraph in left margin - **\*3 How to make a 12 Step call**



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pg.91-¶3-L10 - write over "accomplished" - **No spiritual stuff yet**

pg.91-¶3-L12 - write over "moralize or lecture" **don't preach to him**

pg.91-¶3 - write at end of paragraph - **Get him to talk to you about his drinking!**

pg.91-¶4-L2 - put \*4 (alcoholic\*4) - write in bottom margin - \*4) **After it is obvious that you are both alike when it comes to drinking, only then begin to describe yourself as an alcoholic.**

pg.92-top ¶-L1 **Can I remember** how I finally learned that **I was sick?**

pg.92-top ¶-L3 **Can I remember the struggles I made to stop?**

pg.92-top ¶-L4 - put \* on (spree\*) - write in top margin - **Talk about your experience with the obsession and the craving and how you tried to stop drinking for good on your own but failed.**

pg.92-top ¶-L6 - write over "alcoholism" **Chapter 3- More About Alcoholism**

pg.92-top ¶-L7 - underline - "mental inconsistencies(\*2)" - write in left margin - \*2) **I decided to stop drinking - I decided to start - I decided to stop drinking - I decided to start.**

pg.92-¶1-L1 **Did I have to be satisfied that I was a real alcoholic physically and mentally before I begin to believe the hopeless feature of my spiritual malady?**

pg.92-¶1-L2 **Can I** Show him, from **my** own experience, how the **strange** mental condition **before and after** that first drink prevents normal functioning of **my** will power?

pg.92-¶1-L7 - put \* on (it\*3) - write in left margin \*3) **Tell him about your experience instead of preaching from the book.**

pg.92-¶1-L8 - put \* on (alcoholic\*4) - write in left margin - \*4) **I just talk about myself.**

pg.92-¶1-L8 **Didn't I have to draw my own conclusion?**

pg.92-¶1-L11 - write over "afflicted" - **crossed that line**

pg.92-¶2-L2 - write over "body and mind" - **not spirit**

pg.92-¶2-L5 - put \* on (predicament \*5) - write in right margin \*5) **Was my experience that I was alcoholic before I knew it?**

pg.92-¶2-L9 - put \* on (solution \*6) - \*6) **The only person who can convince someone that they're hopeless is someone equally hopeless and who's found a way out.**

pg.92-¶2-L9 **Can I see that properly armed with the facts about myself I can offer a solution?**

pg.92-¶2-L13 **Can I see I may not have entirely admit ne condition before I took the steps?**

pg.93-top ¶-L4 - underline - **Now, Stress the spiritual feature freely.**

pg.93-top ¶-L6 **Wasn't it important to me to see I did** not have to agree with **others** conception of God?

pg.93-top ¶-L9 **Did alcohol make me** willing to believe in a Power greater than **myself** and that **I must** live by spiritual principles?\*

pg.93-top ¶ - put \* at end of paragraph - write in top margin - \***I must have faith that even if the idea of God scares them away that the fear of alcohol will chase them back.**

pg.93-¶1-L3 **Can I remember in the beginning my** prejudice against certain theological terms and conceptions about which **I was** already confused?

pg.93-¶1 - write at end of paragraph - **Don't convert him, help him wake up.**

pg.93-¶2-L5 **When I was drinking, had I given up on my own convictions because they** did not seem to work so well?

pg.93-¶2-L9 - write above - "unselfish, constructive action." **Like carrying this message (Step 12)**

pg.93-¶2-L9 - put \* on (action\*2) - write in right margin - \*2) **Reference pg. 27-¶4&5 - ("Yes," replied the Doctor)**

pg.93-¶2-L13 **Can I see that** however deep **my** faith and knowledge **in God and myself I** could not have applied it or **else I** would not drink?

pg.93-¶2-L14 - put \*3 on (drink?\*3) - write in bottom margin - \*3) **I need more than the knowledge or understanding of God. I need an experience with the truth about my alcoholism and God. It's about seeing my need for more power and how to get it.**

pg.93-¶2-L16 **Did I need to see that A.A.** represents no particular faith or denomination **but that A.A. deals** only with general principles common to most **spiritual paths?**

pg.94-¶1-L2 - write above - "self-appraisal" - **Step 4**

pg.94-¶1-L3 - write above - "past" - **Step 9**

pg.94-¶1-L4 - write above - "to him" - **Step 12**

pg.94-¶1-L4 **Can I see It's** important for him to realize that **my** attempt to pass this on to him plays a vital part in **my** own recovery. **That** he may be helping **me** more than **I am** helping him?

pg.94-¶1-L10 **Can I see** how important it is that I place the welfare of other people ahead of **my** own or **have I remained selfish and self seeking?**

pg.94-¶1-L12 **How did I react** under pressure?

pg.94-¶1-L15 - put \* on (him\*) - write in right margin - **We tried to carry the message.**



pg.85-¶3-L1- definition - prayer / "asking God" and meditation / "directed thinking" Prayer and Meditation in the context of this paragraph is **"asking God to direct my thinking"**

pg.94-¶1-L16 **Can I see** If **our** talk has been sane, quiet and full of human understanding, **I've** perhaps made a friend **and left the door open for the future?**

pg.94-¶1-L18 - put \*2 on (disturbed\*2) - write in top margin - \*2) **When I saw the Truth about my never being able to control alcohol for the rest of my life, did that disturb me?**

pg.94-¶1 - put \*3 on end of paragraph - write in bottom margin - \*3) **If you've convinced your prospect that they're like you and that you've found a real solution for your drinking problem, then they are more likely to follow your suggestions.**

pg.94-¶2-L1 **Before I was clear on my condition did I** give reasons why I need not follow all of the program?

pg.94-¶2-L2 **Did I** rebel at the thought of a drastic housecleaning which requires discussion with other people?

pg.94-¶2-L5 **Did I** once feel as he does, but doubt whether **I** would have made much progress had **I** not taken action?

pg.95-¶1-L3 **In spite of the obvious did I need a** chance to think it over?

pg.95-¶1-L9 - write over "crusade" - **Evangelism**

pg.95-¶1-L10 **Can I see I shouldn't** talk down to an alcoholic from any moral or spiritual hill top, **that I should** simply lay out the kit of spiritual tools for his inspection?

pg.95-¶1-L13 **Can I see the benefit of offering** him friendship and fellowship **and** Tell him that if he wants to get well you will do anything to help. **without preaching to him.**

pg.95-¶2-L1 **Can I see it's pointless** If he is not interested in **this** solution?

pg.95-¶2-L2 **Can I see it's pointless** to act only as a banker for his financial difficulties or a nurse for his sprees?

pg.95-¶2 - put \* at end of paragraph - write in left margin - **Carry the message not the alcoholic. What's worse, drinking again or not seeing the Truth?**

pg.95-¶3 - put \*2 at end of paragraph - write in left margin - \*2) **Was there any hope for me until I was ready to accept help?**

pg.95-¶3 - put \*3 at end of paragraph - write in bottom margin - \*3) **If the other way works for them, who am I to say their getting sober and happy is wrong? Let him see A.A. works for you. Leave the door open so he can easily ask for help later if needed.**

pg.96-¶1-L3 - put \* on (again\*) - write in top margin - \* **"Trying again" doesn't mean just hand out your card at a meeting and walk away.**

**Note:** If you're looking for someone to work with take their number and call them. Offer to pick them up to go to a meeting early and invite them to have coffee with you. Afterwards be a friend first. Let them see that they can trust you and ask questions. Don't beat them over the head with the Big Book, just talk about your own experience. Even if they choose someone else for a sponsor stay open to being helpful. You can make a difference in someone else's life either way.

pg.96-¶1-L7 **Can I see I had to get the place where I was** convinced that **I** cannot recover by **myself?**

pg.96-¶1 put \*2 at end of paragraph - write in bottom margin - \*2) **We carry the message not the drunk. I can't make anyone sober I just show them what I do if they care to have the 12 Steps.**

pg.96-¶2 - put \*3 at end of paragraph - write in left margin - \*3) **Do I remember how important picking a sponsor was to me?**

pg.96-¶3-L7 **Can I see I must first ask if** he will be welcomed by **my** family and that he is not **only** trying to impose upon me for money, connections, or shelter?

pg.96-¶3-L9 **Can I see that carrying him will** only harm him **and I** will be making it possible for him to be insincere?

pg.97-top ¶-L1 **Can I see that allowing him to be insincere** may be aiding in his destruction rather than his recovery?

pg.97-¶1-L2 **Do I believe** Helping others is the foundation stone **my** recovery **and** A kindly act once in a while isn't enough. I have to act the Good Samaritan every day, if need be?

pg.97-¶1-L5 - put \* on (It\*) - write in right margin - (A.A. **humour**) **The unofficial 12th Step Promises**

pg.97-¶1-L18 **Am I** Occasionally **meeting** such conditions **or am I unwilling to help others?**

pg.97-¶3-L4 - put \* on (life.\*) - write in left margin - **Refer them to Al-Anon**

**Note:** When they wrote the book the Oxford group was available for a spiritual solution for the family of alcoholics. Today they have their own fellowship.

pg.98-top ¶-L4 - put \* (track\*) - write in top margin - \***Can I see that now in the program or later on, sobriety must be a priority?**

pg.98-¶1-L5 **Can I see the alcoholic cannot** rely upon **my** assistance rather than upon God **to keep him sober?**

pg.98¶1-L5 - put \* on (God\*) - write in left margin - **If I'm convinced I cannot manage my own life, how can I manage theirs?**

pg.98-¶1-L7 - write over "material needs are cared for" - **Still trying to manage their own life.**



pg.98-¶1-L9 **Can I see that** Job or no Job - wife or no wife **I can still recover?**

pg.98-¶2-L2 **Did I** get well regardless of anyone? (**spouse, family, friends, job**)

pg.98-¶2-L2 **Was** The only condition that **I** trust in God and clean house (**Steps 4-11**)

pg.98-¶3-L7 **Can I see** Though **my** family **may** be at fault in many respects, **I** should not be concerned about that. **I** should concentrate on **my** own spiritual demonstration?

pg.98-¶3-L11 - put \* on (plague \*3) - write in bottom margin - **\*3) Can I see that that arguments and fault finding are not spiritual or healthy and they make me useless and ineffective in helping my friends and family and others?**

pg.99-top ¶-L2 **Can I see** If **I** persisted **with this spiritual demonstration** the effect on **my** family is sure to be great?

pg.99-top ¶-L6 - write over "and admit them" - **without them being pointed out.**

pg.99-top ¶ - write at end of paragraph - **Now that they admitted it themselves.**

pg.99-¶1-L3 - put \* on (naturally\*) - write in left margin - **\*I can't force it or make it happen.**

pg.99-¶1-L6 - write over "says or does" - **This is an ideal**

pg.99-¶1-L8 - write over "immediately" - **Step 10**

pg.99-¶2-L2 - write over "get together" - **Don't force it.**

pg.99-¶2-L4 - write over "new way"- new **spiritual** way of life

pg.99-¶2-L5 - write over "be on a better basis"- **Trusting and relying on God**

pg.99-¶2-L7 - put \*2 (around\*2) - write in bottom margin - **\*2) My old attitude was that I am the center of the universe (selfish, Self-centered).**

pg.99-¶2-L10 - write over "his program day by day" - **In spite of anything**

pg.99-¶2 - write at end of paragraph - **Here I have to trust God**

pg.100-top ¶ - write at end of paragraph - **Trust God not outside stuff.**

pg.100-¶1-L1 - write in left margin in front of paragraph - **Not just the new man but . . .**

pg.100-¶1-L3 When **I** look back, **do I** realize that the things which came to **me** when **I** put **myself** in God's hands were better than anything **I** could have planned?

pg.100-¶1-L7 - definition (1930's) - "presently" / **soon**

pg.100-¶1 - write at end of paragraph - **Job or no job, wife or no wife**

pg.100-¶2-L3 **Can I see taking sides** may spoil **my** chance of being helpful?

pg.100-¶3-L1 - write in left margin - **Share my experience and strength, not my opinions.**

pg.100-¶4-L1 - put \* at beginning of paragraph - write in bottom margin - **\*At this point they are assuming I am spiritually fit and I'm experiencing the promises of the 10th Step of neutrality with alcohol.**

pg.101-¶1-L1 - write next to "We meet these conditions every day." **You see alcohol everywhere.**

pg.101-¶2-L1 **Can I see** any scheme **to keep someone sober** which proposes to shield the sick man from temptation is doomed to failure?

pg.101-¶2-L4 - write over "himself" - **"on his own power"**

pg.101-¶2-L6 **Can I see from my experience** These attempts to do the impossible have always failed **to keep me sober?**

pg.101-¶2 - write in left margin at beginning of paragraph - **There is no place on this planet I can hide from alcohol.**

pg.101-¶3-L3 - put \* on (there\*) - write in bottom margin - **\*If I cannot safely do this there is something wrong with my spiritual status.**

pg.102-top ¶-L7 - write over "shaky" - **not in fit spiritual condition**

pg.102-¶1-L9 - write over "alcohol disagrees with me" - **I'm allergic to it**

pg.102-¶2 - write at beginning of paragraph - **God's job for me** underline - "Your job now is to be at the place where you may be of maximum helpfulness to others"

pg.102-¶2 - write at end of paragraph - **a promise**

pg.103-¶1-L2 - write over "drinking as an institution" - **most people control alcohol.**

pg.103-¶1-L4 - write over "spirit" - **of neutrality**

pg.103-¶1-L8 - put on (stupidity\*) - write in top margin - **\*Alcohol wasn't the problem, it was my solution. It's wrong to blame alcohol, if I'm physically and mentally different.**

pg.103-¶3-L1 - write over "our problems were of our own making" (Ref. pg.62-¶1&2) **Selfishness, Self-centeredness, Self will**

pg.103-¶3-L2 - put \* on (symbol\*2) - (Ref. pg.64-top ¶) - write in bottom margin - **\*2) My drinking was a symbol of my spiritual malady.**

pg.103-¶3-L3 - put \* on (to!\*3) - (Ref. pg.84-¶2&3) **\*3) Because when selfishness, dishonesty, resentment and fear crop up it blocks me off from God.**

Continue to read and consider the Big Book through p.164 looking at your experience and for instructions.

Continue to ask God for guidance in practicing these Principles you've experienced in afi your affairs. Walk with God.



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