

Alcoholics Anonymous Basic Text Book **Steps Guide**

This document was produced as an aid to studying and working through the Basic Text Book of Alcoholics Anonymous either with a sponsor or in a formal book study session.

This document must be used in conjunction with a Sponsor and the Basic Text Book of Alcoholics Anonymous.

“We feel that elimination of our drinking is but a beginning. A much more important demonstration of our principles lies before us in our respective homes, occupations and affairs”.

Excerpts from the Basic Text Book of Alcoholics Anonymous have been used in producing this text. In some instances abbreviations have been used only to minimize the size of this publication. It will always be of ***paramount importance*** to fully cover all the information in the Basic Text Book of Alcoholics Anonymous for a full clarification.

It is this group's primary purpose to carry this message to the alcoholics who still suffer.

“As finally expressed and offered, they (the Twelve Steps) are simple in language, plain in meaning. They are workable by any person having a sincere desire to obtain and keep sobriety. The results are the proof. Their simplicity and workability are such that no special interpretations, and certainly no reservations, have ever been necessary. And it becomes increasingly clear that the degree of harmonious living which we achieve is in direct ratio to our earnest attempt to follow them literally under divine guidance to the best of our ability.”

- Dr Bob Smith. 1947

Our book is meant to be suggestive only. We realise we know only a little. God will constantly disclose more to you and to us. 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. Admit your faults to Him and to your fellows. Clear away the wreckage of your past. 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 the Road of Happy Destiny.

May God bless you and keep you - until then.

Alcoholics Anonymous History

A.A. had its beginnings in 1935 at Akron, Ohio, as the outcome of a meeting between Bill W., a New York stockbroker, and Dr. Bob S., an Akron surgeon. Both had been hopeless alcoholics.

Prior to that time, Bill and Dr. Bob had each been in contact with the Oxford Group, a mostly non-alcoholic fellowship that emphasised universal spiritual values in daily living. In that period, the Oxford Groups in America were headed by the noted Episcopal clergyman, Dr. Samuel Shoemaker. Under this spiritual influence, and with the help of an old-time friend, Ebby T., Bill had got sober and had then maintained his recovery by working with other alcoholics, though none of these had actually recovered. Meanwhile, Dr. Bob's Oxford Group membership at Akron had not helped him enough to achieve sobriety.

When Dr. Bob and Bill finally met, the effect on the doctor was immediate. This time, he found himself face to face with a fellow sufferer who had made good. Bill emphasised that alcoholism was a malady of mind, emotions and body. This all-important fact he had learned from Dr. William D. Silkworth of Towns Hospital in New York, where Bill had often been a patient. Though a physician, Dr. Bob had not known alcoholism to be a disease. Responding to Bill's convincing ideas, he soon got sober, never to drink again. The founding spark of A.A. had been struck.

Both men immediately set to work with alcoholics at Akron's City Hospital, where one patient quickly achieved complete sobriety. Though the name Alcoholics Anonymous had not yet been coined, these three men actually made up the nucleus of the first A.A. group. In the autumn of 1935, a second group of alcoholics slowly took shape in New York. A third appeared at Cleveland in 1939. It had taken over four years to produce 100 sober alcoholics in the three founding groups.

Early in 1939, the Fellowship published its basic textbook, *Alcoholics Anonymous*. The text, written by Bill, explained A.A.'s philosophy and methods, the core of which was the now well-known Twelve Steps of recovery. The book was also reinforced by case histories of some 30 recovered members. From this point, A.A.'s development was rapid.

Also in 1939, the *Cleveland Plain Dealer* carried a series of articles about A.A., supported by warm editorials. The Cleveland group of only 20 members was deluged by countless pleas for help. Alcoholics sober only a few weeks were set to work on brand-new cases. This was a new departure, and the results were fantastic. A few months later, Cleveland's membership had expanded to 500. For the first time, it was shown that sobriety could be mass-produced.

Meanwhile, in New York, Dr. Bob and Bill had in 1938 organised an over-all trusteeship for the budding Fellowship. Friends of John D. Rockefeller Jr. became board members alongside a contingent of A.A.s. This board was named The Alcoholic Foundation. However, all efforts to raise large amounts of money failed, because Mr. Rockefeller had wisely concluded that great sums might spoil the infant society. Nevertheless, the foundation managed to open a

tiny office in New York to handle inquiries and to distribute the A.A. book - an enterprise which, by the way, had been mostly financed by the A.A.s themselves.

The book and the new office were quickly put to use. An article about A.A. was carried by *Liberty* magazine in the autumn of 1939, resulting in some 800 urgent calls for help. In 1940, Mr. Rockefeller gave a dinner for many of his prominent New York friends to publicise A.A. This brought yet another flood of pleas. Each inquiry received a personal letter and a small pamphlet. Attention was also drawn to the book *Alcoholics Anonymous*, which soon moved into brisk circulation. Aided by mail from New York, and by A.A. travellers from already-established centres, many new groups came alive. At the year's end, the membership stood at 2000.

Then, in March 1941, the *Saturday Evening Post* featured an excellent article about A.A., and the response was enormous. By the close of that year, the membership had jumped to 6000 and the number of groups multiplied in proportion. Spreading across the U.S. and Canada, the Fellowship mushroomed.

By 1950, 100,000 recovered alcoholics could be found worldwide. Spectacular though this was, the period 1940-1950 was nonetheless one of great uncertainty. The crucial question was whether all those mercurial alcoholics could live and work together in groups. Could they hold together and function effectively? This was the unsolved problem. Corresponding with thousands of groups about their problems became a chief occupation of the New York headquarters.

By 1946, however, it had already become possible to draw sound conclusions about the kinds of attitude, practice and function that would best suit A.A.'s purpose. Those principles, which had emerged from strenuous group experience, were codified by Bill in what are today the Twelve Traditions of Alcoholics Anonymous. By 1950, the earlier chaos had largely disappeared. A successful formula for A.A. unity and functioning had been achieved and put into practice. (See *The Structure of A.A. General Service in U.S./Canada.*)

During this hectic 10-year period, Dr. Bob devoted himself to the question of hospital care for alcoholics, and to their indoctrination with A.A. principles. Large numbers of alcoholics flocked to Akron to receive hospital care at St. Thomas, a Catholic hospital. Dr. Bob became a member of its staff. Subsequently, he and the remarkable Sister M. Ignatia, also of the staff, cared for and brought A.A. to some 5000 sufferers. After Dr. Bob's death in 1950, Sister Ignatia continued to work at Cleveland's Charity Hospital, where she was assisted by the local groups and where 10,000 more sufferers first found A.A. This set a fine example of hospitalisation wherein A.A. could cooperate with both medicine and religion.

In this same year of 1950, A.A. held its first International Convention at Cleveland. There, Dr. Bob made his last appearance and keyed his final talk to the need of keeping A.A. simple. Together with all present, he saw the Twelve Traditions of Alcoholics Anonymous enthusiastically adopted for the

permanent use of the A.A. Fellowship throughout the world. (He died on November 16, 1950.)

The following year witnessed still another significant event. The New York office had greatly expanded its activities, and these now consisted of public relations, advice to new groups, services to hospitals, prisons, loners, and internationalists, and cooperation with other agencies in the alcoholism field. The headquarters was also publishing "standard" A.A. books and pamphlets, and it supervised their translation into other tongues. Our international magazine, the *A.A. Grapevine*, had achieved a large circulation. These and many other activities had become indispensable for A.A. as a whole.

Nevertheless, these vital services were still in the hands of an isolated board of trustees, whose only link to the Fellowship had been Bill and Dr. Bob. As the co-founders had foreseen years earlier, it became absolutely necessary to link A.A.'s world trusteeship (now the General Service Board of Alcoholics Anonymous) with the Fellowship that it served. Delegates from all states and provinces of the U.S. and Canada were forthwith called in. Thus composed, this body for world service first met in 1951. Despite earlier misgivings, the gathering was a great success. For the first time, the remote trusteeship became directly accountable to A.A. as a whole. The A.A. General Service Conference had been created, and A.A.'s overall functioning was thereby assured for the future.

A second International Convention was held in St. Louis in 1955 to celebrate the Fellowship's 20th anniversary. The General Service Conference had by then completely proved its worth. Here, on behalf of A.A.'s old-timers, Bill turned the future care and custody of A.A. over to the Conference and its trustees. At this moment, the Fellowship went on its own; A.A. had come of age.

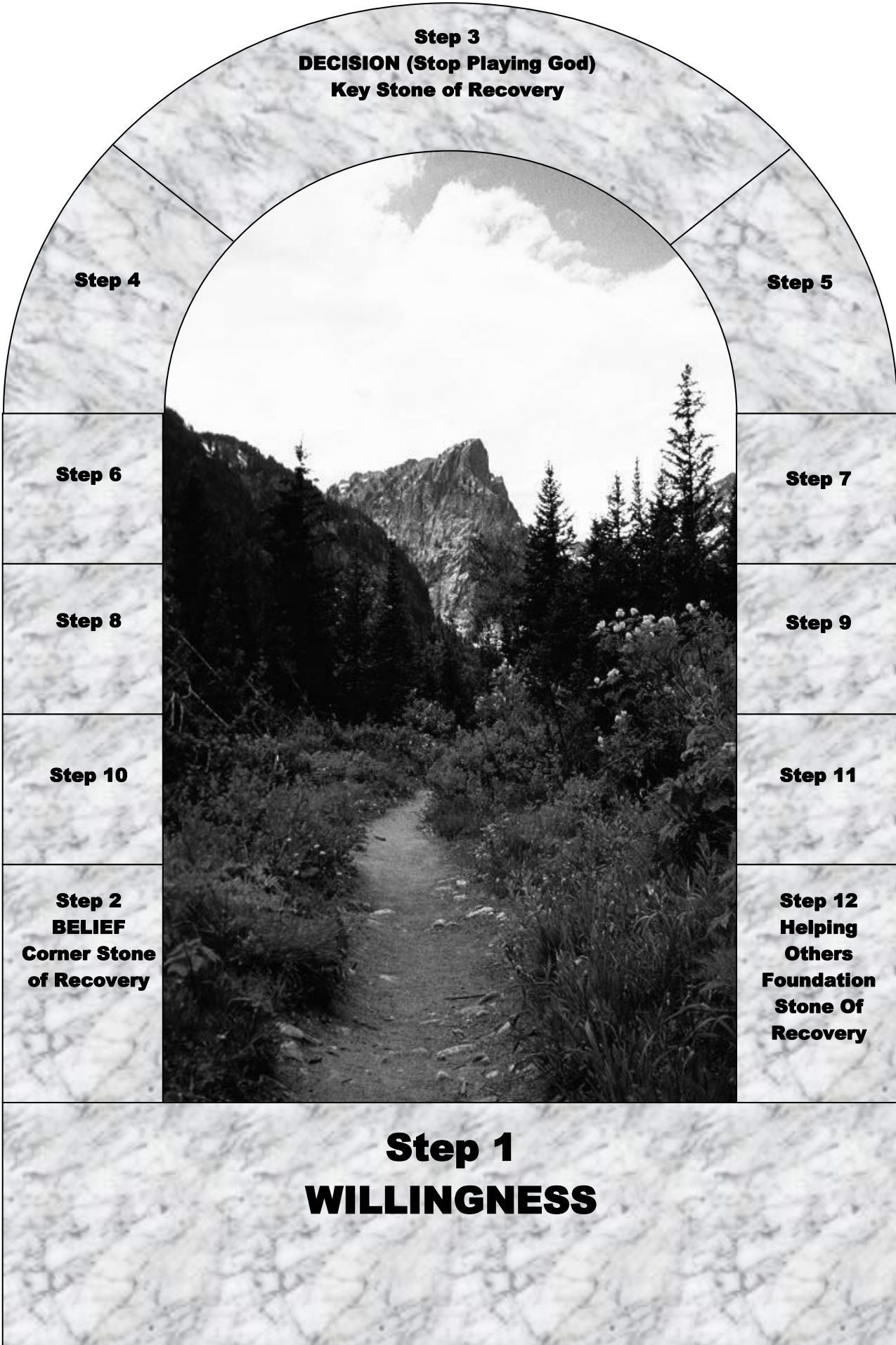
Had it not been for A.A.'s early friends, Alcoholics Anonymous might never have come into being. And without its host of well-wishers who have since given of their time and effort – particularly those friends of medicine, religion, and world communications – A.A. could never have grown and prospered. The Fellowship here records its constant gratitude.

It was on January 24, 1971, that Bill, a victim of pneumonia, died in Miami Beach, Florida, where – seven months earlier – he had delivered at the 35th Anniversary International Convention what proved to be his last words to fellow A.A.s: "God bless you and Alcoholics Anonymous forever."

Since then, A.A. has become truly global, and this has revealed that A.A.'s way of life can today transcend most barriers of race, creed and language. A World Service Meeting, started in 1969, has been held biennially since 1972. Its locations alternate between New York and overseas. It has met in London, England; Helsinki, Finland; San Juan Del Rio, Mexico; Guatemala City, Guatemala; Munich, Germany and Cartagena, Colombia.

Glossary of Terms used in this text

EXACT	⇒ Very accurate, methodical, correct.
NATURE	⇒ The essential characteristic of a thing.
WRONG	⇒ Acting, judging, or believing incorrectly.
FAULT	⇒ Something done wrongly, an error or mistake
DEFECT	⇒ Lack of something necessary for completeness – same as shortcoming.
SHORTCOMING	⇒ Falling short of what is expected or required – same as defect.
SELF-CENTERED	⇒ Occupied or concerned
SELFISH	⇒ Too much concern with one's own welfare or interests and having little or no concern for others – same as self-centered.
SELF-SEEKER	⇒ A person who seeks only to or mainly to further his own interests.
DISHONEST	⇒ The act or practice of telling a lie, or of cheating, deceiving, stealing etc.
FEAR	⇒ A feeling of anxiety, agitation, uneasiness, apprehension etc.
FRIGHTENED	⇒ A temporary or continual state of fear.
INCONSIDERATE	⇒ Without thought or consideration of others.
ALLERGY	⇒ Abnormal reaction to a food, beverage or substance.
DISEASE	⇒ A disease is a morbid condition of the body, or of some organ or part; illness; sickness; ailment. (Any deranged or depraved condition, as of the mind).
OBSESSION	⇒ A thought that overrules all other thoughts. To believe a lie.
CRAVING	⇒ The body's reaction to alcohol or drugs (taste).
INSANITY	⇒ Same as obsession cannot differentiate the true from the false with respect to alcohol. To believe a lie. Lack of wholeness of mind. Doing the same thing over and over and expecting a different result.
MORAL	⇒ Conveying or expressing the truth.
PHYSIC	⇒ Of or pertaining to the mind.
ALTRUISTIC	⇒ The principle of selfless service.



The Alcoholics Anonymous Big Book Table of Contents

Goal 1

Goal 2

Goal 3

PROBLEM

SOLUTION

ACTION STEPS

<p>Doctor's Opinion (Concentrates on the Physical Allergy)</p> <p>Chapter 1 – Bill's Story (Case Study)</p>	<p>Chapter 2 – There is A Solution</p> <p>Chapter 3 – More About Alcoholism</p> <p>Chapter 4 – We Agnostics</p>	<p>Chapter 5 – How It Works</p> <p>Chapter 6 – Into Action</p> <p>Chapter 7 – Working With Others</p>
<p>STEP 1</p>	<p>STEP 2</p>	<p>STEPS 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</p>

MENTAL

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

Restless
Irritable
Discontented

Emerging remorseful with a firm resolution not to drink again.

Cannot after a time differentiate the true from the false

“MENTAL OBSESSION”

The alcoholic at certain times has no effective mental defense against the first drink. Except in a few rare cases, neither he nor any other human being can provide such a defense. His defense must come from a Higher Power.

PHYSICAL

Action of alcohol on these chronic alcoholics is a manifestation of an allergy ...

“PHYSICAL ALLERGY”

The *phenomenon of craving* is limited to this class and never occurs in the average temperate drinker.

Pass through the well-known stages of a spree.

Step 1: Problem: ***PHYSICAL ALLERGY*** coupled with a ***MENTAL OBSESSION***
(Powerless & Unmanageable)

SET ASIDE PRAYER

God, please set aside everything I think I know about myself, The Steps, the Big Book, sobriety, and you. Please help me to have an open mind so I may have a new experience and discover the truth.

Step One Questions: 3rd Edition pg. XXV - pg. 52

- Did I have an abnormal reaction to alcohol?
- Did I crave alcohol when I put alcohol in my body?
- Am I restless irritable & discontent, unless I can again experience the sense of ease & comfort which comes at once when taking a few drinks?
- Am I willing to consider that unless I experience an entire psychic change there is very little hope of recovery?
- Can I take or leave alcohol alone?
- Was sufficient reason enough for me to stop or moderate – keep me sober?
- Have I lost the power of choice in drink?
- Is my so called will power practically non-existent?
- Am I unable at certain times to bring into my consciousness with sufficient force the memory of suffering & humiliation of even a week or month ago?
- Am I without defense against the first drink?
- Can I choose to not drink?
- Am I having trouble with personal relationships?
- Can I control my feelings?
- Am I a prey to misery & depression?
- Am I having trouble making a living?
- Am I full of fear?
- Am I unhappy?
- Do I feel I can't seem to be of real help to other people?
- Can I stop drinking on the basis of self knowledge?
- **Sit with me myself & I and really consider:**
- Am I willing concede to our innermost selves that we were alcoholic?

Principles of the Second step.

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

1. "Came to believe..."

Willingness

Honesty.

Open-mindedness.

When, therefore, we were approached by those in whom the problem had been solved, there was nothing left for us but to pick up the simple kit of spiritual tools laid at our feet.

Here are thousands of men and women, worldly indeed. They flatly declare that since they have come to believe in a Power greater than themselves, to take a certain attitude toward that Power, and to do certain simple things, there has been a revolutionary change in their way of living and thinking.

2. "...that a Power greater than ourselves..."

Willingness

Honesty.

Open-mindedness.

Lay aside any prejudice.

We might have observed that many spiritually-minded persons of all races, colors, and creeds were demonstrating a degree of stability, happiness and usefulness which we should have sought ourselves.

Faced with alcoholic destruction, we soon became as open minded on spiritual matters as we had tried to be on other questions

Our ideas did not work. But the God idea did? (Chapter 4, Alcoholics Anonymous Big Book)

3. *“...could restore us to sanity...”*

What is insanity?

Definitions and words used that are examples of insanity taken from the Alcoholics Anonymous Text Book (Big Book)

Inability to differentiate the true from false.
An appalling lack of perspective.
Obsession, Delusion, Illusion.
A lack of proportion, of the ability to think straight.

Case studies and examples of insanity taken from the Alcoholics Anonymous Text Book (Big Book).

Page 24, *The fact is... What's the use anyhow?*

Page 30.31. *Most of us have been unwilling to admit...but it hasn't done so yet.*

Page 35.37. *Our first example is a friend we shall call Jim...be called anything else?*

Page 37.38. *Our behavior is as absurd...-but isn't it true?*

4. **Sanity.**

A.A.'s Twelve Steps are a group of principles, spiritual in their nature, which, if practiced as a way of life, can expel the obsession to drink and enable the sufferer to become happily and usefully whole. (AA 12*12 Forward pg. 15)

And we have ceased fighting anything or anyone— even alcohol. For by this time sanity will have returned. We will seldom be interested in liquor. If tempted, we recoil from it as from a hot flame. We react sanely and normally, and we will find that this has happened automatically. We will see that our new attitude toward liquor has been given us without any thought or effort on our part. It just comes! That is the miracle of it. We are not fighting it, neither are we avoiding temptation. We feel as though we had been placed in a position of neutrality—

safe and protected. We have not even sworn off. Instead, the problem has been removed. It does not exist for us. We are neither cocky nor are we afraid. That is our experience. That is how we react so long as we keep in fit spiritual condition.

SET ASIDE PRAYER

God, please set aside everything I think I know about myself, The Steps, the Big Book, sobriety, and you. Please help me to have an open mind so I may have a new experience and discover the truth.

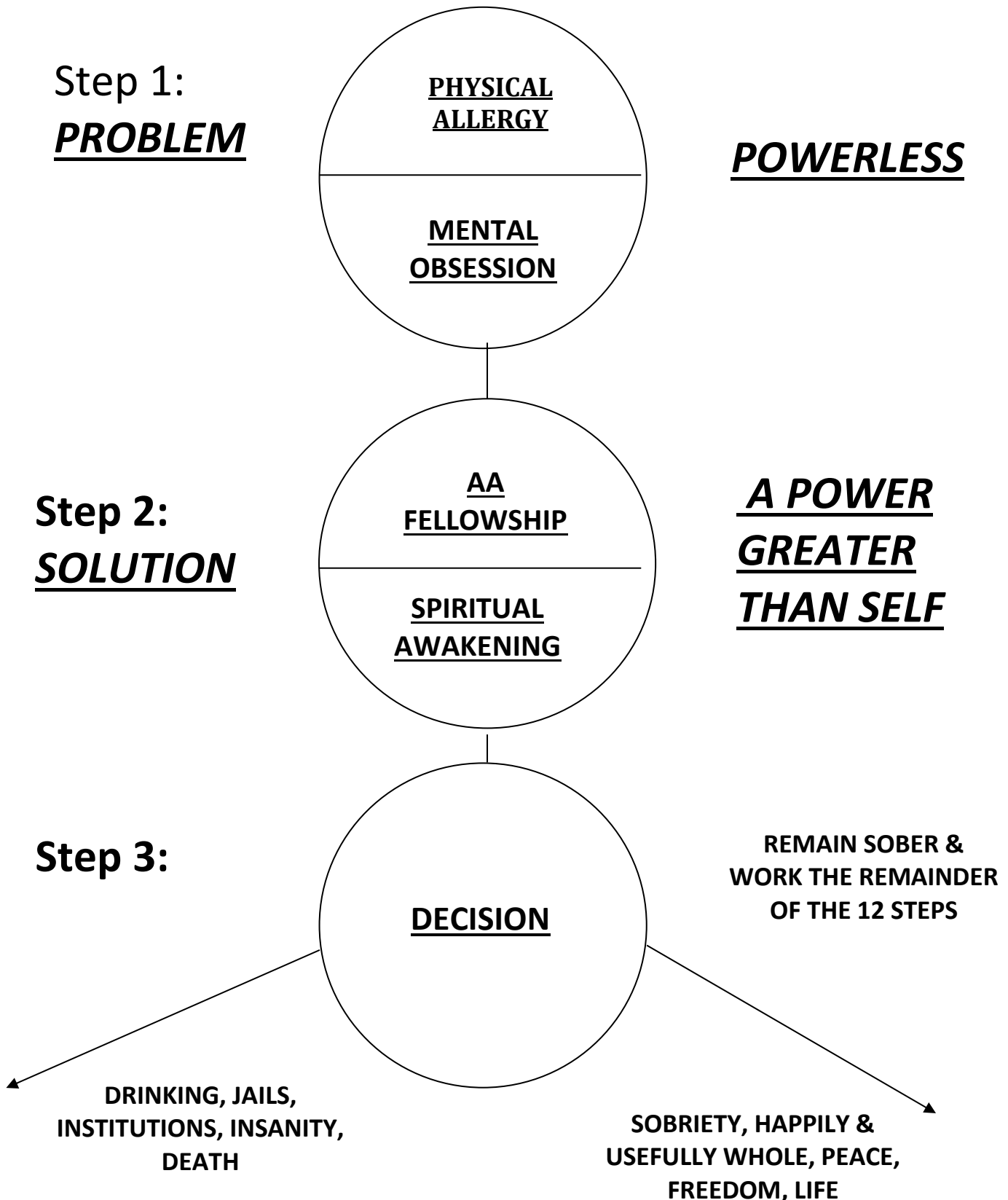
Step Two Questions: pg. 44 – pg. 53

- Am I clear the distinction between the alcoholic and the non-alcoholic?
- Am I willing to believe that I am suffering from an illness that only a spiritual experience will conquer?
- Do I have the power to conquer my alcoholism?
- Do I have the power to not drink?
- Was I crushed by a self imposed crisis?
- Do I now believe or am I willing to believe that there is a power greater than myself?
- What is my choice – god is either everything or nothing

Road Chart to a Decision

Step 1: The Problem: LACK OF POWER – POWERLESS.

Step 2: The Solution: A POWER GREATER THAN SELF.



SET ASIDE PRAYER

God, please set aside everything I think I know about myself, The Steps, the Big Book, sobriety, and you. Please help me to have an open mind so I may have a new experience and discover the truth.

Step Three Questions: pg. 58 – pg. 63

- Have I decided I want what they have and are willing to go to any length to get it?
- Am I willing to go to any length to have a spiritual experience?
- Do I believe that I am an alcoholic?
- Do I believe that I can't manage my own life?
- Do I believe that no human power could relieve me of my alcoholism?
- Do I believe that god could and would if sought?
- Am I convinced that god could and would if sought?
- Am I willing to consider that selfishness and self-centeredness is the root of my troubles?
- Am I willing to consider that my troubles are of my own making?
- Am I willing to make a decision to turn my will and my life over to the care of god as I understand him?

Step 3 Prayer

We were now at Step Three. Many of us said to our Maker, *as we understood Him: "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!"* We thought well before taking this step making sure we were ready; that we could at last abandon ourselves utterly to Him.

We found it very desirable to take this spiritual step with an understanding person, such as our wife, best friend or spiritual adviser. But it is better to meet God alone than with one who might misunderstand. The wording was, of course, quite optional so long as we expressed the idea, voicing it without reservation. This was only a beginning, though if honestly and humbly made, an effect, sometimes a very great one, was felt at once.

Next we **launched** out on a course of vigorous action, the first step of which is a personal housecleaning.....

Step 4

Manifestations of Self

SELF-ESTEEM – What we think of ourselves, high or low.

POCKETBOOK – Wanting money, buildings, property, and clothing, etc., in order to be secure in the future.

AMBITIONS – Our plans to gain acceptance, power, recognition, prestige, etc. Our plans to gain material wealth, or to dominate, or to depend on others. Our plans regarding our sex lives

PERSONAL RELATIONSHIPS – Our relations with other human beings and the world around us.

SEX RELATIONS – Our sex lives as accepted by society, God’s principles or our own principles.

SECURITY – My goals or plans for the future to gain material wealth and / or emotional security.

PRIDE - A feeling of deep pleasure or satisfaction derived from one's own achievements

RESENTMENTS – *“To judge incorrectly. Retain bitterness about, show indignation to, to re-feel or replay an old wound.”*

Feelings of bitter hurt or indignation that come from rightly or wrongly held feelings of being hurt or injured.

FEAR – *“To believe incorrectly.”* Feelings of anxiety, agitation, uneasiness, apprehension, etc.

HARMS OR HURT – *“To act incorrectly.”* Wrong acts, which result in pain, hurt feelings, worry, and financial loss, etc., for others and also self.

Principles of Step 4

Step 4: Made a searching and fearless moral inventory of ourselves.

Step 4 is 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.

Note:

Fact Finding	= Searching
Fact Facing	= Fearless
Moral	= Conveying or expressing truth
Inventory	= Written list of items

Therefore, we started upon a personal inventory. This was Step Four. A business which takes no regular inventory usually goes broke. Taking commercial inventory is a fact-finding and a fact-facing process. It is an effort to discover the truth about the stock-in-trade. One object is to disclose damaged or unsalable goods, to get rid of them promptly and without regret. If the owner of the business is to be successful, he cannot fool himself about values.

We did exactly the same thing with our lives. We took stock honestly. First, we searched out the flaws in our make-up which caused our failure. Being convinced that self, manifested in various ways, was what had defeated us, we considered its common manifestations.

See inventory sheets for instructions

Fourth Step Inventory Instructions (RESENTMENTS)

<p>Instruction 1.</p>	<p>In dealing with resentments, we set them on paper. We listed people, Institutions or principles with whom we were angry.</p> <p><i>(Complete column 1 from top to bottom. Do nothing with columns 2, 3 or 5).</i></p>
<p>Instruction 2.</p>	<p>We asked ourselves why we were angry.</p> <p><i>(Complete column 2 from top to bottom. Do nothing on columns 3 or 5).</i></p>
<p>Instruction 3.</p>	<p>On our grudges list we set opposite each name our injuries. Was it our <i>Self-esteem</i>, our <i>Security</i>, our <i>Ambitions</i>, our <i>Personal</i> or <i>Sex relations</i> which had been interfered with?</p> <p><i>(Complete column 3 from top to bottom before commencing column 5).</i></p>
<p>Instruction 4.</p> <p><u>Prayer</u></p>	<p><i>We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend.</i> When a person offended we said to ourselves,</p> <p><i>“This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done.”</i></p>
<p>Instruction 5.</p>	<p>Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely look for our own mistakes. Where had we been <i>Selfish, dishonest, self-seeking, and frightened?</i></p> <p><i>(Asking ourselves the above questions, we complete column 5).</i></p>

Resentments Inventory List

<u>Column 1</u>	<u>Column 2</u>	<u>Column 3</u>	<u>Prayer</u>	<u>Column 4</u>
<p><u>Resentful Of</u></p> <p>We listed people, Institutions or principles with whom/which we were angry.</p> <p><i>Note:</i> Complete column 1 from top to bottom before commencing column 2.</p>	<p><u>The Cause</u></p> <p>We asked ourselves why we were angry?</p> <p><i>Note:</i> Complete column 2 from top to bottom before commencing column 3.</p>	<p><u>Affects My</u></p> <p>On our grudge list we set opposite each name our injuries. Was it our self-esteem, our security, our ambitions, our personal, or sex relations, which had been interfered with?</p> <ul style="list-style-type: none"> ➤ Self Esteem ➤ Pocketbook ➤ Ambitions ➤ Security ➤ Personal Relationships ➤ Pride ➤ Sex Relations <p><i>Note:</i> Complete column 3 from top to bottom before commencing column 4.</p>	<p style="text-align: center;"><i>“We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend.”</i></p> <p>When a person offended we said to ourselves,</p> <p style="text-align: center;"><i>“This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done.”</i></p>	<p><u>My Mistakes (Defects)</u></p> <p>(Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our <i>own mistakes.</i>) Where had we been</p> <ul style="list-style-type: none"> ➤ Selfish? ➤ Dishonest? ➤ Self-seeking?

We went back through our lives. Nothing counted but thoroughness and honesty.

Note:
Read from The Alcoholics Anonymous Basic Text book, from page 63 and follow directions all the way to page 67.

Fourth Step Inventory Instructions (FEARS)

Instruction 1.	We reviewed our fears thoroughly
Instruction 2.	We asked ourselves why we had them? (Where have we been ➤ Selfish? ➤ Dishonest? ➤ Self – Seeking?)
Instruction 3.	Wasn't it because self-reliance failed us?
Instruction 4.	Prayer <i>We ask Him to remove our fear and direct our attention to what He would have us be.</i>

Fears Inventory List

<u>Column 1</u>	<u>Column 2</u>	<u>Column 3</u>	<u>Column 4</u>
<p><u>Fearful At</u></p> <p>We reviewed our fears thoroughly. We put them on paper</p> <p><i>Note:</i> Complete column 1 from top to bottom before commencing column 2.</p>	<p><u>The Cause</u></p> <p>We asked ourselves why we had them?</p> <p>(Where have we been</p> <ul style="list-style-type: none"> ➤ Selfish? ➤ Dishonest? ➤ Self-seeking?) <p><i>Note:</i> Complete column 2 from top to bottom before commencing column 3.</p>	<p><u>Question:</u></p> <p>Wasn't it because self-reliance failed us?</p> <p><i>Note:</i> Complete column 3 from top to bottom before commencing column 4.</p>	<p><u>Prayer</u></p> <p>We never apologize for God. Instead we let Him demonstrate, through us, what He can do.</p> <p><i>We ask Him to remove our fear and direct our attention to what He would have us be.</i></p> <p>At once, we commence to outgrow fear.</p>

We went back through our lives. Nothing counted but thoroughness and honesty.

Note: Read from The Alcoholics Anonymous Basic Text book, page 63, to, and through page 65 before beginning. When finished, read and follow directions on page 68

Fourth Step Inventory Instructions (SEX CONDUCT)

<p>Instruction 1.</p>	<p>We reviewed our own conduct over years past.</p> <p>Whom Had we hurt?</p> <p><i>(Complete column 1 from top to bottom. Do nothing with columns 2, 3, 4 or 5).</i></p>
<p>Instruction 2.</p>	<p>Where had we been Selfish, Dishonest, or Inconsiderate? (Defects)</p> <p><i>(Complete column 2 from top to bottom. Do nothing on columns 3, 4 or 5).</i></p>
<p>Instruction 3.</p>	<p>Where were we at fault?</p> <p>Did we unjustifiably arouse jealousy, suspicion or bitterness?</p> <p><i>(Complete column 3 from top to bottom. Do nothing on column 4 or 5).</i></p>
<p>Instruction 4.</p>	<p>What should we have done instead?</p> <p><i>(Complete column 4 from top to bottom. Do nothing on column 5).</i></p>
<p>Instruction 5.</p>	<p><u>(Reflecting on column 4)</u></p> <p>We tried to shape a sane and sound ideal for our future sex life.</p> <p>We subjected each relation to this test –</p> <p>Was it selfish or not?</p> <p><i>We asked God to mold our ideals and help us to live up to them.</i></p>

The Fifth Step

Step 5: Admitted to God, to ourselves and to another human being the exact nature of our wrongs

We are trying to get a new attitude, a new relationship with our creator, and to discover the obstacles in our path. We admit certain defects and ascertain what the trouble is. Now these are about to be cast out.

We usually find a solitary self-appraisal insufficient. (Warning)

If we skip this vital step, we may not overcome drinking. (Warning)

Trying to avoid this humbling experience, they have turned to easier methods. Almost invariably they got drunk. Having persevered with the rest of the program, they wondered why they fell. (Warning)

They took inventory all right, but hung on to some of the worst items in stock. They only thought they had lost their egoism and fear; they only thought they had humbled themselves. (Warning)

We have seldom told the truth. We must be entirely honest with someone if we expect to live long and healthy in this world. (Warning)

A closed mouth understanding friend. (See Sponsor, page 18, para 3)

We must be hard on ourself, but always considerate of others.

We are very anxious that we talk to the right person. It is important that he be able to keep a confidence; that he fully understand and approve what we are driving at; that he will not try to change our plan.

We waste no time. We are prepared for a long talk. We explain to our partner what we are about to do and why we have to do it. He should realize that we are engaged upon a life-and death errand.

We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past.

Results of step 5.

Once we have taken this step, withholding nothing, we are delighted.

1. We can look the world in the eye.
2. We can be alone at perfect peace and ease.
3. Our fears fall from us.
4. We begin to feel the nearness of our Creator.
5. We may have had certain spiritual beliefs, but now we begin to have a spiritual experience.
6. The feeling that the drink problem has disappeared will often come strongly.
7. We feel we are on the Broad Highway, walking hand in hand with the Spirit of the Universe.

Returning home we find a place where we can be quiet for an hour, carefully reviewing what we have done. ***We thank God from the bottom of our heart that we know Him better.***

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

1. Is our work solid so far?
2. Are the stones properly in place?
3. Have we skimmed on the cement put into the foundation?
4. Have we tried to make mortar out of sand?

(Be sure to read and study chapter 6, Into Action, to the end of page 75,)

If we can answer to our satisfaction, we then look at step 6.

Steps Six & Seven

Step 6: Were entirely ready to have God remove all these defects of character.

Step 6 Questions (things to consider when searching for defects)

(A.A. 12*12 pg. 65..67)

Am I willing and “entirely ready” to aim for the very best we know or can learn?

Could I be scorned a braggart?

Am I gluttonous enough to ruin my health?

Do I like to feel just a little superior to the next fellow, or even quite a lot superior?

Am I paralysed with sloth?

Do I let greed masquerade as ambition?

Do I hide lust in a dark corner of my mind?

Are my imaginary sex excursions (porn etc) are apt to be all dressed up as dreams of romance?

Do I find Self-righteous anger enjoyable and do I take satisfaction from the fact that many people annoy me? Do I use this to feel superior and proclaim our my self righteousness?

Am I riddled with envy?

Do I have a talent for procrastination?

Have I come to grips with some of our worst character defects and take action toward their removal as quickly as I can?

We have emphasized willingness as being indispensable. Are we now ready to let God remove from us all the things which we have admitted are objectionable? Can He now take them all—every one? If we still cling to something we will not let go, ***we ask God to help us be willing.***

(Source: A. Column No 4 Resentments inventory list.

B. Column No 2 Fears inventory list.

C. Column No 2 Sex Harms inventory list.)

1. _____

2. _____

3. _____

4. _____

5. _____

Step 7: Humbly ask Him to remove our shortcomings.

(Note: Shortcomings = Defects = Exact Nature of our Wrongs)

Step 7 Questions (A.A. 12*12 pg. 76):

Do I want to live at peace with myself and with my fellows?

Would I like to be assured that the grace of God can do for me what I cannot do for myself?

Can I see that character defects based on short sighted or unworthy desires are the obstacles that block my path towards these objectives?

Can I see that I have been making unreasonable demands upon ourselves, upon others, and upon God?

Do I understand the chief activator of our defects has been self - centered fear— primarily fear that we would lose something we already possessed or would fail to get something we demanded?

Can I see that living upon a basis of unsatisfied demands, I am in a state of continual disturbance and frustration?

Do I now realise that no peace was to be had unless I could find a means of reducing these demands?

Will I make the change in my attitude which permits me, with humility as my guide, to move out from my self toward others and toward God?

Am I willing to try humility in seeking the removal of my other shortcomings just as I did when we admitted that we were powerless over alcohol, and came to believe that a Power greater than ourselves could restore us to sanity?

Step 7 Prayer

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.

(Be sure to read and study chapter 6, Into Action, to the end of the second paragraph on page 76.)

The Ninth Step

Step 9: Made direct amends to such people wherever possible, except when to do so would injure them or others.

(People amends – para 4, page 68 – para 2, page 78)

At the moment we are trying to put our lives in order. But this is not an end in itself. Our real purpose is to fit ourselves to be of maximum service to God and the people about us.

It is seldom wise to approach an individual who still smarts from our injustice to him, and announce that we have gone religious.

But our man is sure to be impressed with a sincere desire to set right the wrong. He is going to be more interested in a demonstration of good will than in our talk of spiritual discoveries.

It is harder to go to an enemy than to a friend, but we find it much more beneficial to us. We go to him in a helpful and forgiving spirit, confessing our former ill feeling and expressing our regret.

We will never get over drinking until we have done our utmost to straighten out the past.

We are there to sweep off our side of the street. His faults are not discussed. We stick to our own. If our manner is calm, frank, and open, we will be gratified with the result.

It should not matter, however, if someone does throw us out of his office. We have made our demonstration, done our part. It's water over the dam.

(Financial amends – para 2, page 78)

Most alcoholics owe money. We do not dodge our creditors. We must lose our fear of creditors no matter how far we have to go, for we are liable to drink if we are afraid to face them.

(Criminal amends – para 3, page 78 – para 2, page 79)

Perhaps we have committed a criminal offence which might land us in jail if it were known to the authorities. Reminding ourselves that we have decided to go to any

The Ninth Step (cont.)

lengths to find a spiritual experience, we ask that we be given strength and direction to do the right thing, no matter what the personal consequences may be. We may lose our position or reputation or face jail, but we are willing. We have to be. We must not shrink at anything.

(People, family and partner amends – para 2, page 79 – para 1 page 83)

The alcoholic is like a tornado roaring his way through the lives of others. Hearts are broken. Sweet relationships are dead. Affections have been uprooted. Selfish and inconsiderate habits have kept the home in turmoil. **We feel a man is unthinking when he says that sobriety is enough.** He is like the farmer who came up out of his cyclone cellar to find his home ruined. To his wife, he remarked, "Don't see anything the matter here, Ma. Ain't it grand the wind stopped blowin'?"

So we clean house with the family, asking each morning in meditation that ***our Creator show us the way of patience, tolerance, kindness and love.***

The spiritual life is not a theory. *We have to live it*

We should not talk incessantly about spiritual matters. People will change in time. Our behavior will convince them more than our words.

There may be some wrongs we can never fully right. We don't worry about them if we can honestly say to ourselves that we would right them if we could. Some people can't be seen – we send them an honest letter.

We should be sensible, tactful, considerate and humble without being servile or scraping. As God's people we stand on our feet; we don't crawl before anyone.

(The Promises as the result of the first nine steps)

If we are painstaking about this phase of our development, we will be amazed before we are half way through.

1. We are going to know a new freedom and a new happiness.
2. We will not regret the past nor wish to shut the door on it.
3. We will comprehend the word serenity and we will know peace.
4. No matter how far down the scale we have gone, we will see how our experience can benefit others.
5. That feeling of uselessness and self-pity will disappear.
6. We will lose interest in selfish things and gain interest in our fellows.

7. Self-seeking will slip away.
8. Our whole attitude and outlook upon life will change.
9. Fear of people and of economic insecurity will leave us.
10. We will intuitively know how to handle situations which used to baffle us.
11. We will suddenly realize that God is doing for us what we could not do for ourselves.
12. Are these extravagant promises? We think not. They are being fulfilled among us – sometimes quickly, sometimes slowly.

They will always materialize if we work for them.

(Not in the book)

Making Amends –

reparation or compensation for a loss, damage, or injury of any kind, recompense.

Mindset: *“We go to him with a helpful and forgiving spirit, confessing our former ill feeling and expressing our regret”* (BB pg. 77)

Face to face amends

Gain consent – “secure their consent, obtained permission, have consulted with others” (sponsor)

“I have some amends to make to you, are you open to hearing them?”

If contacting them by phone – Ask if they would like to receive the amends on the phone, in writing, or in person.

Name the wrong –

“I was wrong when I....

“I am truly sorry. You did not deserve to be treated that way. “

Ask what you can do to right the wrong –

“What can I do to right these wrongs?”

Be willing to follow through on the requests. Exceptions would be to place yourself in danger or go against your values (theft, sex, dishonesty, deceit).

Ask about other harms -

“Is there anything else I’ve done that has caused you harm?”

Suggested Format for an amends letter

Amends Letter

Dear _____,

I’m writing this letter to make amends for the harm I caused you. I was wrong when I... I am terribly sorry. You did not deserve to be treated this way. Please let me know what I can do to right these wrongs with you. Also let me know if there are other way’s I have harmed you.

Sincerely,
John Smith
Phone number
Mailing address

The Tenth Step

10. Continued to take personal inventory and when we were wrong promptly admitted it.

This thought brings us to **Step Ten**, which suggests we *continue* to take personal inventory and continue to set right any new mistakes as we go along. We vigorously commenced this way of living as we cleaned up the past. We have entered the world of the Spirit. Our next function is to grow in understanding and effectiveness. This is not an overnight matter. It should continue for our lifetime.

1. Continue to **watch** for selfishness, dishonesty, resentment, and fear. Step 4 instructions in the basic text book pages 64 - 65



<u>Column 1</u>	<u>Column 2</u>	<u>Column 3</u>	<u>Prayer</u>	<u>Column 5</u>
<p><u>Resentful Of</u></p> <p>We listed people, Institutions or principles with whom/which we were angry.</p> <p><i>Note:</i> Complete column 1 from top to bottom before commencing column 2.</p>	<p><u>The Cause</u></p> <p>We asked ourselves why we were angry?</p> <p><i>Note:</i> Complete column 2 from top to bottom before commencing column 3.</p>	<p><u>Affects My</u></p> <p>On our grudge list we set opposite each name our injuries. Was it our self-esteem, our security, our ambitions, our personal, or sex relations, which had been interfered with?</p> <ul style="list-style-type: none"> ➤ Self Esteem ➤ Pocketbook ➤ Ambitions ➤ Security ➤ Personal Relationships ➤ Pride ➤ Sex Relations <p><i>Note:</i> Complete column 3 from top to bottom before commencing column 4.</p>	<p><i>We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend.</i></p> <p>When a person offended we said to ourselves,</p> <p><i>"This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."</i></p>	<p><u>My Mistakes (Defects)</u></p> <p>(Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes.)</p> <p>Where had we been</p> <ul style="list-style-type: none"> ➤ Selfish? ➤ Dishonest? ➤ Self-seeking? and ➤ Frightened?

Fear. Step 4 instructions in the basic text book pages 67 - 68

<u>Column 1</u>	<u>Column 2</u>	<u>Column 3</u>	<u>Column 4</u>
<p><u>Fearful At</u></p> <p>We reviewed our fears thoroughly. We put them on paper</p> <p><i>Note:</i> Complete column 1 from top to bottom before commencing column 2.</p>	<p><u>The Cause</u></p> <p>We asked ourselves why we had them?</p> <p>Where have we been</p> <ul style="list-style-type: none">➤ Selfish?➤ Dishonest?➤ Self-seeking? <p><i>Note:</i> Complete column 2 from top to bottom before commencing column 3.</p>	<p><u>Question:</u></p> <p>Wasn't it because self-reliance failed us?</p> <p><i>Note:</i> Complete column 3 from top to bottom before commencing column 4.</p>	<p><u>Prayer</u></p> <p>We never apologize for God. Instead we let Him demonstrate, through us, what He can do.</p> <p><i>We ask Him to remove our fear and direct our attention to what He would have us be.</i></p> <p>At once, we commence to outgrow fear.</p>

The Tenth Step (cont.)

2. **When these crop up, we ask God at once to remove them.** Source inventory list *Column 4 (Defects) Column 2 (Fears, Sex - Harms)*, Were entirely ready to have God remove all these defects of character (Step 6) Humbly asked Him to remove our shortcomings (Step 7)
3. **We discuss them with someone immediately.** Source inventory list *Column 4 (Defects, Fears) Column 2 (Sex Harms)*, Admitted to God, to ourselves, and another human being the exact nature of our wrongs. (Step 5)
4. **Make amends quickly if we have harmed anyone.** Source, inventory list *Column 1* Made direct amends wherever possible, except when to do so would injure them or others. (Step 9)
5. **Then we resolutely turn our thoughts to someone we can help. Love and tolerance of others is our code.** 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. (Step 12)

(Be sure to read and study chapter 6, Into Action, to the end of the third paragraph on page 85.)

Results of the first 10 Steps

1. And we have ceased fighting anything or anyone – even alcohol.
2. For by this time sanity will have returned.
3. We will seldom be interested in liquor.
4. If tempted, we recoil from it as from a hot flame.
5. We react sanely and normally, and we will find that this has happened automatically.
6. We will see that our new attitude toward liquor has been given us without any thought or effort on our part. It just comes! That is the miracle of it.
7. We are not fighting it, neither are we avoiding temptation.
8. We feel as though we had been placed in a position of neutrality – safe and protected.
9. We have not even sworn off. Instead,
10. the problem has been removed.
11. It does not exist for us.
12. We are neither cocky nor are we afraid.

That is how we react so long as we keep in fit spiritual condition.

Step 11

“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.”

Morning Routine: page 86 - 87.

“On awakening let us think about the twenty-four hours ahead. We consider our plans for the day. Before we begin, *we ask God to direct our thinking, especially asking that it be divorced from self-pity, dishonest or self-seeking motives*..... There are many helpful books also. Suggestions about these may be obtained from one’s priest, minister, or rabbi. Be quick to see where religious people are right. Make use of what they offer.”

During the day: page 87 - 88

“As we go through the day we pause, when agitated or doubtful, and *ask for the right thought or action*. We constantly remind ourselves we are no longer running the show, humbly saying to ourselves many times each day *“Thy will be done.”* We are then in much less danger of excitement, fear, anger, worry, self-pity, or foolish decisions. We become much more efficient. We do not tire so easily, for we are not burning up energy foolishly as we did when we were trying to arrange life to suit ourselves. It works—it really does. We alcoholics are undisciplined. So we let God discipline us in the simple way we have just outlined.”

Step 11- Nightly Review Sheet

- 1. Were we resentful?** (provide written examples) Yes / No, if the resentment fails to shift complete inventory as per instructions in the basic text book pages 64 - 65
- 2. Were we selfish?** (provide written examples) Yes / No, if yes – Were entirely ready to have God remove all these defects of character **(Step 6)** Humbly asked Him to remove our shortcomings. **(Step 7)**
- 3. Were we dishonest?** (provide written examples) Yes / No, if yes – Were entirely ready to have God remove all these defects of character **(Step 6)** Humbly asked Him to remove our shortcomings. **(Step 7)**
- 4. Were we afraid?** (provide written examples) Yes / No, if yes – We ask Him to remove our fear and direct our attention to what He would have us be **(Step 4)**
- 5. Do we owe an apology?** (provide written examples) (amends) Yes / No, if yes, source inventory list **Column 1** – Made direct amends wherever possible, except when to do so would injure them or others. **(Step 9)**
- 6. Have we kept something to ourselves which should be discussed with another person at once?** (provide written examples) Yes / No, if yes, source inventory list **Column 4 My Mistakes (Defects)** – Admitted to God, to ourselves, and another human being the exact nature of our wrongs. **(Step 5)**
- 7. Were we kind and loving towards all?** (provide written examples) Yes / No
- 8. What could we have done better?** (provide written examples)
- 9. Were we thinking of ourselves most of the time?** (provide written examples) Yes / No.
- 10. Were we thinking of what we could do for others?** (provide written examples) Yes / No
- 11. Were we thinking of what we could pack into the stream of life?** (provide written examples) Yes / No.

But we must be careful not to drift into worry, remorse or morbid reflection, for that would diminish our usefulness to others. After making our review ***we ask God's forgiveness and inquire what corrective measures should be taken.***

The Twelfth Step

Step 12. 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.

Practical experience shows that nothing will so much ensure immunity from drinking as intensive work with other alcoholics. It works when other activities fail. This is our ***twelfth suggestion***: Carry this message to other alcoholics! You can help when no one else can. You can secure their confidence when others fail. Remember they are very ill.

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.

(Be sure to read the whole chapter)

12 Step Calls (page 89 - 96)

Sponsorship (page 96 - 100)

Principles (page 100 - 103)

After all, our problems were of our own making. Bottles were only a symbol. Besides, we have stopped fighting anybody or anything. We have to!

Spiritual Experience (definition)

The term's "spiritual experience" and "spiritual awakening" are used many times in this book which, upon careful reading, shows that the personality change sufficient to bring about recovery from alcoholism has manifested itself among us in many different forms.

Yet it is true that our first printing gave many readers the impression that these personality changes, or religious experiences, must be in the nature of sudden and spectacular upheavals. Happily for everyone, this conclusion is erroneous.

In the first few chapters a number of sudden revolutionary changes are described. Though it was not our intention to create such an impression, many alcoholics have nevertheless concluded that in order to recover they must acquire an immediate and overwhelming "God-consciousness" followed at once by a vast change in feeling and outlook.

Among our rapidly growing membership of thousands of alcoholics such transformations, though frequent, are by no means the rule. Most of our experiences are what 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 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."

Most emphatically we wish to say that any alcoholic capable of honestly facing his problems in the light of our experience can recover, provided he does not close his mind to all spiritual concepts. He can only be defeated by an attitude of intolerance or belligerent denial.

We find that no one need have difficulty with the spirituality of the program. Willingness, honesty and open mindedness are the essentials of recovery. But these are indispensable.

"There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance - that principle is contempt prior to investigation."

- Herbert Spencer

The 12 Promises (as the result of working the first 9 steps)

If we are painstaking about this phase of our development, we will be amazed before we are half-way through. We are going to know a new freedom and a new happiness. We will not regret the past nor wish to shut the door on it. We will comprehend the word serenity and we will know peace. No matter how far down the scale we have gone, we will see how our experience can benefit others. That feeling of uselessness and self pity will disappear. We will lose interest in selfish things and gain interest in our fellows. Self-seeking will slip away. Our whole attitude and outlook upon life will change. Fear of people and of economic insecurity will leave us. We will intuitively know how to handle situations which used to baffle us. We will suddenly realise that God is doing for us what we could not do for ourselves.

Are these extravagant promises? We think not. They are being fulfilled among us - sometimes quickly, sometimes slowly. **They will always materialise if we work for them.**

The 12 Extra Promises (as the result of working the first 10 steps)

And we have ceased fighting anything or anyone – even alcohol. For by this time sanity will have returned. We will seldom be interested in liquor. If tempted, we recoil from it as from a hot flame. We react sanely and normally, and we will find that this has happened automatically. We will see that our new attitude toward liquor has been given us without any thought or effort on our part. It just comes! That is the miracle of it. We are not fighting it, neither are we avoiding temptation. We feel as though we had been placed in a position of neutrality – safe and protected. We have not even sworn off. Instead, the problem has been removed. It does not exist for us. We are neither cocky nor are we afraid. **That is how we react so long as we keep in fit spiritual condition.**

Results of Step 3

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 little plans and designs. More and more we became interested in seeing what we could contribute to life. As we felt new power flow in, as we enjoyed peace of mind, as we discovered we could face life successfully, as we became conscious of His presence, we began to lose our fear of today, tomorrow or the hereafter. We were reborn.

Results of Step 5

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 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.