

# Alcoholics Anonymous Basic Text – Steps Handout

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

It is suggested that this document be used in conjunction with a Sponsor and the Basic Textbook 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”.* (pg. 19)

Excerpts from the Basic Textbook 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 Textbook of Alcoholics Anonymous for full clarification.

*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.* (12\*12 pg. 15)

## 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”***

circa 1931-32 *the SOLUTION*  
**Dr. Carl Gustav Jung** ----->>>> **Rowland Hazard**  
Switzerland



*Spiritual Experience*

4 ABSOLUTES  
HONESTY - PURITY  
UNSELFISHNESS - LOVE



**The Oxford Groups (Vt.)**

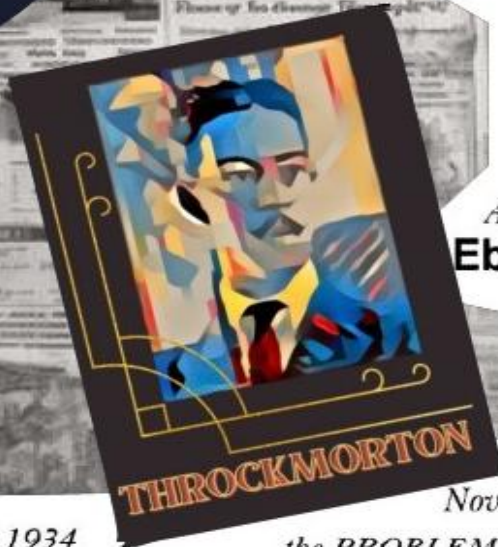
*Spiritual Experience  
& Plan of Action*

June 1935  
*the Wholesale Miracle  
of*



**Dr. Bob Smith**

Aug. 1934 (Vt.)  
**Ebby Thacher**



Nov. 1934 (N.Y.)

1933 & 1934

*the PROBLEM*

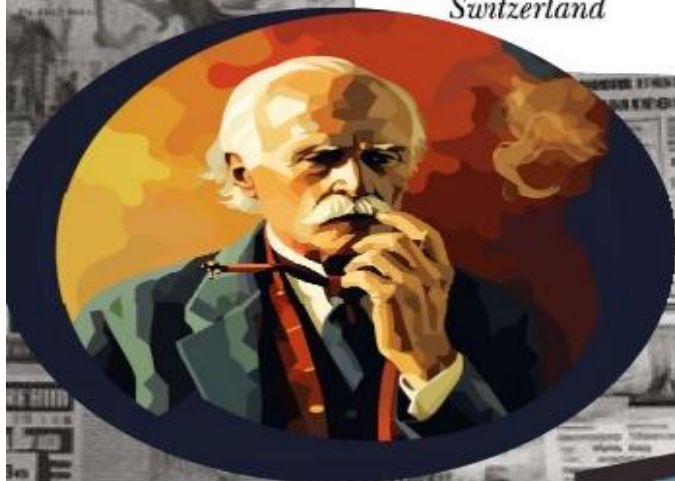
**Dr. William D. Silkworth** ----->>>> **Bill Wilson**

New York

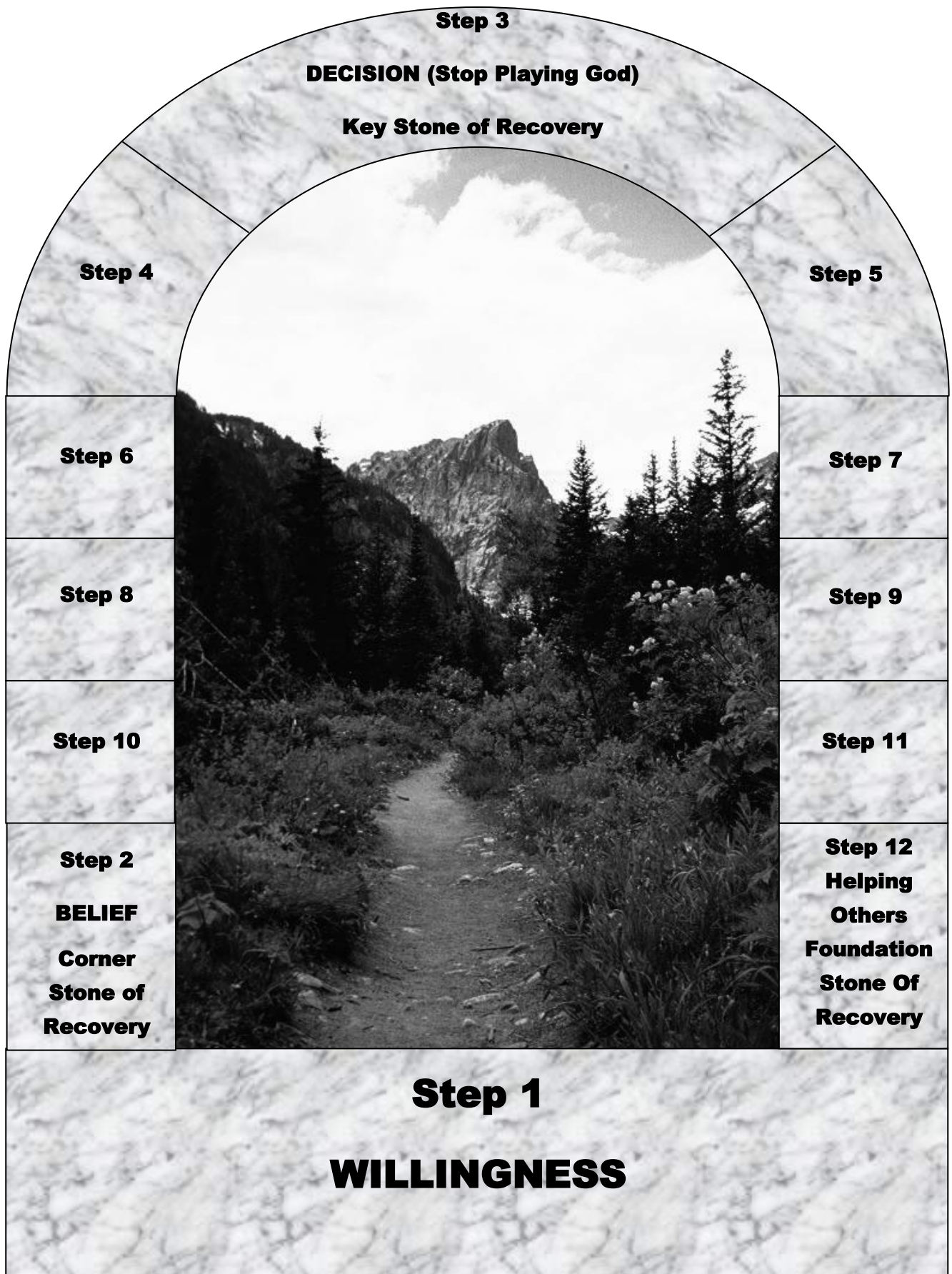
*Physical Allergy / Mental Obsession*

May 1935  
*the PROBLEM >>  
the SOLUTION*

**ALCOHOLICS  
ANONYMOUS**



“We are building an arch through which we shall walk a free man at last”  
(pg. 75:3)



“..... the new triumphant arch through which we passed to freedom.”  
(pg. 62 last line)

# The Alcoholics Anonymous Big Book Table of Contents

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**Goal 2**

**Goal 3**

***PROBLEM***

***SOLUTION***

***ACTION STEPS***

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<p><b><i>STEP 1</i></b></p>	<p><b><i>STEP 2</i></b></p>	<p><b><i>STEPS</i></b> 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)*

## Step 1 Questions:

**“We admitted we were powerless over alcohol— that our lives had become unmanageable.”**

- 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?.....  
.....
- Can I take or leave alcohol alone?.....  
.....
- Was sufficient reason enough for me to stop or moderate – keep me sober? .....  
.....
- 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 stop drinking on the basis of self knowledge?.....

.....

- Am I willing to concede to my innermost self that I have no power and I need a new manager?.....

.....

# 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...”**

**W**illingness

**H**onesty.

**O**pen-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. (pg. 25)

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. (pg. 50)

## **2. “...that a Power greater than ourselves...”**

**W**illingness

**H**onesty.

**O**pen-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. (pg. 49)

Faced with alcoholic destruction, we soon became as open minded on spiritual matters as we had tried to be on other questions. (pg. 48)

Our ideas did not work. But the God idea did. (pg. 52)

### 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)

- ...cannot after a time differentiate the true from false. (Doctors Opinion)
- Nevertheless, I still thought I could control the situation.... (pg. 5)
- ...an appalling lack of perspective..... (pg. 5)
- ...obsession, ...delusion, .....illusion.... (pg. 30)
- ...a lack of proportion, of the ability to think straight,.... (pg. 37)

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

- The fact is... What's the use anyhow? (pg.24)
- Most of us have been unwilling to admit...but it hasn't done so yet. (pg 30 – 31)
- Our first example is a friend we shall call Jim...be called anything else? (pg. 35 – 37)
- Our behavior is as absurd...-but isn't it true? (pg. 37 – 38)
- Fred is partner in a .....really commence to solve their problems. (pg. 39 – 43)

### 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. (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. (pg. 84 – 85)

## Step 2 Questions:

**“Came to believe that a Power greater than ourselves could restore us to sanity.”**

- 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?.....

.....

- Did I become an alcoholic?.....

.....

- 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?.....

.....

- Am I having trouble with personal relationships?.....

.....  
• Can I control my emotional nature?.....

.....  
• Am I a prey to misery and depression?.....

.....  
• Can I make a living?.....

.....  
• Do I have a feeling of uselessness?.....

.....  
• Am I full of fear?.....

.....  
• Am I unhappy?.....

.....  
• Can I be of real help to other people?.....

.....  
• Am I willing to consider that unless I experience an entire psychic change there is very little hope of recovery?.....

- .....
- What is my choice – god is either everything or nothing.....
- .....

**Step 3 Questions: “Made a decision to turn our will and our lives over to the care of God, as we understood Him.”**

- Am I willing to go to any length to have a spiritual experience?.....
- .....

- Am I convinced that I can’t manage my own life?.....
- .....

- Am I convinced that no human power could relieve me of my alcoholism?.....
- .....

- 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? .....

.....

*Chapter 5*  
**HOW IT WORKS**

**As Published**

Rarely have we seen a person fail who has thoroughly followed our path. Those who do not recover are people who cannot or will not completely give themselves to this simple program, usually men and women who are constitutionally incapable of being honest with themselves. There are such unfortunates. They are not at fault; they seem to have been born that way. They are naturally incapable of grasping and developing a manner of living which demands rigorous honesty. Their chances are less than average. There are those, too, who suffer from grave emotional and mental disorders, but many of them do recover if they have the capacity to be honest.

Our stories disclose in a general way what we used to be like, what happened, and what we are like now. If you have decided you want what we have and are willing to go to any length to get it—then you are ready to take certain steps.

At some of these we balked. We thought we could find an easier, softer way. But we could not. With all the earnestness at our command, we beg of you to be fearless and thorough from the very start. Some of us have tried to hold on to our old ideas and the result was nil until we let go absolutely.

Remember that we deal with alcohol—cunning, baf-

**Chapter Five**  
**HOW IT WORKS**

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Rarely have we seen person fail who has thoroughly followed our **directions**. Those who do not recover are people who cannot or will not completely give themselves to this simple program, usually men and women who are constitutionally incapable of being honest with themselves. There are such unfortunates. They are not at fault; they seem to have been born that way. They are naturally incapable of grasping and developing **a way of life** which demands rigorous honesty. Their chances are less than average. There are those, too, who suffer from grave emotional and mental disorders, but many of them do recover if they have the capacity to be honest.

Our stories disclose in a general way what we used to be like, what happened, and what we are like now. If you have decided you want what we have and are willing to go to any length to get it -then you are ready to **follow directions**.

At some of these **you may balk**. **You may think you** can find an easier, softer way. **We doubt if you can**. With all the earnestness at our command, we beg of you to be fearless and thorough from the very start. Some of us have tried to hold on to our old ideas and the result was nil until we let go absolutely.

Remember that **you are dealing** with alcohol - cunning, baf-

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### As Published

fling, powerful! Without help it is too much for us. But there is One who has all power—that One is God. May you find Him now!

Half measures availed us nothing. We stood at the turning point. We asked His protection and care with complete abandon. Here are the steps we took, which are suggested as a program of recovery:

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God *as we understood Him*.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
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.

### Original 1938 Multilith Manuscript

fling, powerful! Without help it is too much for **you**. But there is One who has all power - That One is God. You must find Him now!

Half measures **will avail you** nothing. **You stand** at the turning point. **Throw yourself under** His protection and care with complete abandon.

**Now we think you can take it!** Here are the steps we took, which are suggested as **your** Program of Recovery:

1. Admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the **care and direction** of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely **willing that** God remove all these defects of character.
7. Humbly, **on our knees**, asked Him to remove our shortcomings - **holding nothing back**.
8. Made a list of all persons we had harmed, and became willing to make **complete** amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our contact with God, praying only for knowledge of His will for us and the power to carry that out.

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### As Published

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.

Many of us exclaimed, "What an order! I can't go through with it." Do not be discouraged. No one among us has been able to maintain anything like perfect adherence to these principles. We are not saints. The point is, that we are willing to grow along spiritual lines. The principles we have set down are guides to progress. We claim spiritual progress rather than spiritual perfection.

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 our alcoholism.
- (c) That God could and would if He were sought.

Being convinced, *we were at Step Three*, which is that we decided to turn our will and our life over to God as we understood Him. Just what do we mean by that, and just what do we do?

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12. Having had a spiritual **experience** as the result of **this course of action**, we tried to carry this message **to others, especially** alcoholics, and to practice these principles in all our affairs.

**You may exclaim**, "What an order! I can't go through with it." Do not be discouraged. No one among us has been able to maintain anything like perfect adherence to these principles. We are not saints. The point is, that we are willing to grow along spiritual lines. The principles we have set down are guides to progress. We claim spiritual progress rather than spiritual perfection.

Our description of the alcoholic, the chapter to the agnostic, and our personal adventures before and after, **have been designed to sell** you three pertinent ideas:

- a) That **you are** alcoholic and cannot manage **your** own life.
- (b) That probably no human power can relieve **your** alcoholism.
- (c) That **God can and will**.

**If you are not convinced on these vital issues, you ought to re-read the book to this point or else throw it away!**

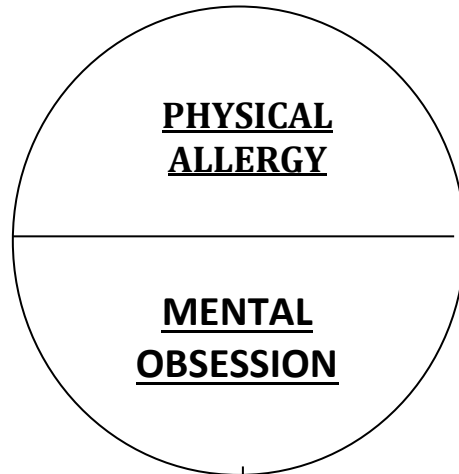
**If you are** convinced, **you are now** at step three, which is that **you** make a decision to turn your will and your life over to God as **you** understand Him. Just what do we mean by that, and just what do we do?

# Road Chart to a Decision

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

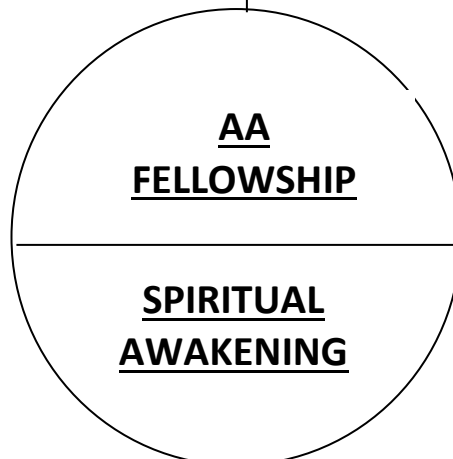
Step 2: The Solution: **A POWER GREATER THAN SELF.**

Step 1:  
**PROBLEM**



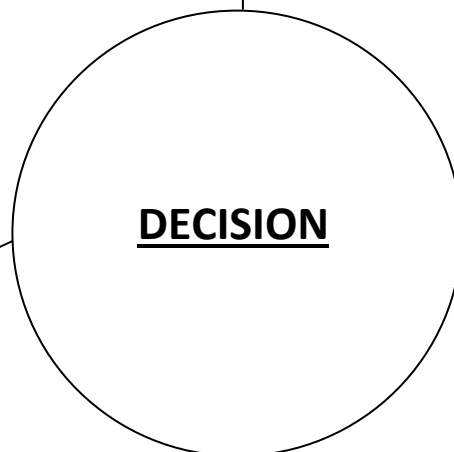
**POWERLESS**

Step 2:  
**SOLUTION**



**A POWER GREATER THAN SELF**

Step 3:



REMAIN SOBER &  
WORK THE REMAINDER  
OF THE 12 STEPS

DRINKING, JAILS,  
INSTITUTIONS, INSANITY,  
DEATH

SOBRIETY, HAPPILY &  
USEFULLY WHOLE,  
PEACE, FREEDOM, LIFE

## 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,

(pg. 64)

# Principles of Step 4

## **Step 4: “Made a searching and fearless moral inventory of ourselves.”**

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. (pg. 64)

Note:

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

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. (pg. 64)

Finally, we begin to see that all people, including ourselves, are to some extent emotionally ill as well as frequently wrong, and then we approach true tolerance and see what real love for our fellows actually means. It will become more and more evident as we go forward that it is pointless to become angry, or to get hurt by people who, like us, are suffering from the pains of growing up. (12\*12 pg. 92)

**See comparison between Original 1938 Multilith Manuscript and As Published**

As Published

which many of us had never attempted. 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.* A business which takes no regular inventory usually goes broke. Taking a 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.

Resentment is the "number one" offender. It destroys more alcoholics than anything else. 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. In dealing with resentments, we set them on paper. We listed people, institutions or principles with whom we were angry. We asked ourselves why we were angry. In most cases it was found that our self-esteem, our pocketbooks, our ambitions, our personal relationships

which you have never in all probability attempted. Though your decision is a vital and crucial step, it can have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of, the things in yourself which have been blocking you. Your liquor is but a symptom. Let's now get down to basic causes and conditions.

Therefore, you start upon a personal inventory. This is step four. A business which takes no regular inventory usually goes broke.

Taking a commercial inventory is a fact-finding and a fact-facing process. It is an effort to discover the truth about the stock-in-trade. Its 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.

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### As Published

(including sex) were hurt or threatened. So we were sore. We were "burned up."

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

When we were finished we considered it carefully. The first thing ap-

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rent was that this world and its people were often quite wrong. To conclude that others were wrong was as far as most of us ever got. The usual outcome was that people continued to wrong us and we stayed sore. Sometimes it was remorse and then we were sore at ourselves. But the more we fought and tried to have our own way, the worse matters got. As in war, the victor only *seemed* to win. Our moments of triumph were short-lived.

It is plain that a life which includes deep resentment leads only to futility and unhappiness. To the precise extent that we permit these, do we squander the hours that might have been worth while. But with the alcoholic, whose hope is the maintenance and growth of a spiritual experience, this business of resentment is infinitely grave. We found that it is fatal. For when harboring such feelings we shut ourselves off from the sunlight of the Spirit. The insanity of alcohol returns and we drink again. And with us, to drink is to die

If we were to live, we had to be free of anger. The grouch and the brainstorm were not for us. They may be the dubious luxury of normal men, but for alcoholics these things are poison.

### Original 1938 Multilith Manuscript

(including sex) are hurt or threatened. So **you** are sore. **You** are "burned up."

On **your** grudge list set opposite each name **your** injuries. **Is** it **your** self-esteem, your security, **your** ambitions, **your** personal, or **your** sex relations, which have been interfered with? **Go on through the list back through your lifetime.** Nothing counts but thoroughness and honesty.

When **you are** finished consider it carefully. The first thing apparent **to you** is that this world and its people are often quite wrong. To conclude that others are wrong is as far as most of us ever get. The usual outcome is that people continue to wrong **you** and **you stay** sore. Sometimes it is remorse and then **you** are sore at **yourself**. But the more **you** fight and **try to have your** way, the worse matters get. **Isn't that so?** As in war, victors only seem to win. **Your** moments of triumph are short-lived.

It is plain that a way of life which includes deep resentment leads only to futility and unhappiness. To the precise extent that we permit these, do we squander the hours that might have been worth while. But with the alcoholic whose only hope is the maintenance and growth of a spiritual experience, this business of resentment is infinitely grave. We find that it is fatal. For when harboring such feelings we shut ourselves off from the sunlight of the Spirit. The insanity of alcohol returns and we drink again. And with us, to drink is to die.

If we are to live, we must be free of anger. The grouch and the brainstorm are not for us. They may be the dubious luxury of normal men, but for alcoholics these things are poison.

## As Published

We turned back to the list, for it held the key to the future. We were prepared to look at it from an entirely different angle. We began to see that the world and its people really dominated us. In that state, the wrongdoing of others, fancied or real, had power to actually kill. How could we escape? We saw that these resentments must be mastered, but how? We could not wish them away any more than alcohol.

This was our course: We realized that the people who wronged us were perhaps spiritually sick.

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Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too. We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend. When a person offended we said to ourselves, "This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."

We avoid retaliation or argument. We wouldn't treat sick people that way. If we do, we destroy our chance of being helpful. We cannot be helpful to all people, but at least God will show us how to take a kindly and tolerant view of each and every one.

Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes. Where had we been selfish, dishonest, self-seeking and frightened? Though a situation had not been entirely our fault, we tried to disregard the other person involved entirely. Where were we to blame? The inventory was ours, not the other man's. When we saw our faults we listed them. We placed them before us in black and white. We admitted our wrongs honestly and were willing to set these matters straight.

## Original 1938 Multilith Manuscript

Turn back to your list, for it holds the key to your future. You must be prepared to look at it from an entirely different angle. You will begin to see that the world and its people really dominate you. In your present state, the wrongdoing of others, fancied or real, has power to actually kill you. How shall you escape? You see that these resentments must be mastered, but how? You cannot wish them away any more than alcohol.

This is our course: realize at once that the people who wrong you are spiritually sick. Though you don't like their symptoms and the way these disturb you, they, like yourself, are sick, too. Ask God to help you show them the same tolerance, pity, and patience that you would cheerfully grant a friend who has cancer. When a person next offends, say to yourself "This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."

Never argue. Never retaliate. You wouldn't treat sick people that way. If you do, you destroy your chance of being helpful. You cannot be helpful to all people, but at least God will show you how to take a kindly and tolerant view of each and every one.

Take up your list again. Putting out of your mind the wrongs others have done, resolutely look for your own mistakes. Where have you been selfish, dishonest, self-seeking and frightened? Though a situation may not be entirely your fault, disregard the other person involved entirely. See where you have been to blame. This is your inventory, not the other man's. When you see your fault write it down on the list. See it before you in black and white. Admit your wrongs honestly and be willing to set these matters straight.

# Resentments Inventory List

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

**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

# Resentments Inventory List

<u>Column 1</u>	<u>Column 2</u>	<u>Column 3</u>	<u>Prayer</u>	<u>Column 4</u>
<u>Resentful Of</u>	<u>The Cause</u>	<u>Affects My</u>	<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>	<u>My Mistakes (Defects)</u>

# Resentments Inventory List

<u>Column 1</u>	<u>Column 2</u>	<u>Column 3</u>	<u>Prayer</u>	<u>Column 4</u>
<u>Resentful Of</u>	<u>The Cause</u>	<u>Affects My</u>	<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>	<u>My Mistakes (Defects)</u>

# Fears Inventory List

<u>Column 1</u>	<u>Column 2</u>	<u>Column 3</u>	<u>Column 4</u>
<p><b><u>Fearful At</u></b></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><b><u>The Cause</u></b></p> <p>We asked ourselves why we had them?</p> <p>(Where have we been</p> <ul style="list-style-type: none"> <li>➤ Selfish?</li> <li>➤ Dishonest?</li> <li>➤ Self-seeking?)</li> </ul> <p><i>Note:</i> Complete column 2 from top to bottom before commencing column 3.</p>	<p><b><u>Question:</u></b></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><b><u>Prayer</u></b></p> <p>We never apologize for God. Instead we let Him demonstrate, through us, what He can do.</p> <p><b><i>We ask Him to remove our fear and direct our attention to what He would have us be.</i></b></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 Textbook, page 63, to, and through page 65 before beginning. When finished, read and follow directions on page 68

# Fears Inventory List

<u>Column 1</u>	<u>Column 2</u>	<u>Column 3</u>	<u>Column 4</u>
<u>Fearful At</u>	<u>The Cause</u>	<u>Question:</u>	<u>Prayer</u>  We never apologize for God. Instead we let Him demonstrate, through us, what He can do.  <i>We ask Him to remove our fear and direct our attention to what He would have us be.</i>  At once, we commence to outgrow fear.

# Fears Inventory List

<u>Column 1</u>	<u>Column 2</u>	<u>Column 3</u>	<u>Column 4</u>
<u>Fearful At</u>	<u>The Cause</u>	<u>Question:</u>	<p><b><u>Prayer</u></b></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>



## Sex - Harms List

<u>Column 1</u>	<u>Column 2</u>	<u>Column 3</u>	<u>Column 4</u>	<u>Column 5</u>
<u>Whom Had we hurt?</u>	<u>Where had we been?</u> (Defects)	<u>Where were we at fault?</u>	<u>What should we have done instead?</u>	<u>(Reflecting on column 4)</u>
				We tried to shape a sane and sound ideal for our future sex life.
				We subjected each relation to this test -
				<b>Was it selfish or not?</b>
				<i>We asked God to mold our ideals and help us to live up to them.</i>



# The Fifth Step

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

- “a solitary self – appraisal insufficient”
- “If we skip this vital step, we may not overcome drinking”
- “Trying to avoid this humbling experience..... Almost invariably they got drunk”
- “.. 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. But they had not learned enough of humility, fearlessness and honesty, in the sense we find it necessary, until they told someone else *all* their life story”
- We need to be entirely honest with somebody if we expect to live long or happily in this world.”

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?

(pg. 72 – 75)

## Steps Six

**“Were entirely ready to have God remove all these defects of character.”**

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

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) 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 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? (12\*12 pg. 65..67)

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—everyone? If we still cling to something we will not let go, *we ask God to help us be willing.* (pg. 76)

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:**

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?




## **The Ninth Step**

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

### **Making Amends**

(Definition not in the book)

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** – Before taking drastic action which might implicate other people we secure their consent. If we have obtained permission, have consulted with others, **asked God to help** and the drastic step is indicated we must not shrink. (pg. 80)

“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?"

---

Amends Letter

Dear \_\_\_\_\_,

I'm writing this letter to make amends for the harm I caused you. I was wrong when I... I am truly 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

## **Ninth Step Card Format**

**(note, not in the book, only a suggested)**

### **Amends Card admitting**

Make amends as per your harms done - then

1. Have I harmed you in any other way?

***Shut up and listen***

2. Is there anything that I can do to make this right?

***Shut up and listen***

3. Do you want to tell me how that made you feel?

***Shut up and listen***

# The Tenth Step

## **“Continued to take personal inventory and when we were wrong promptly admitted it.”**

It is a spiritual axiom that every time we are disturbed, no matter what the cause, there is something wrong *with us*. (12\*12 pg.90)

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. (pg. 84)

1. **Continue** to **Watch** for selfishness, dishonesty, resentment and fear (Step 4)
2. When these crop up, we **Ask** God at once to remove them. (Step 6 – 7)
3. We **Discuss** them with someone immediately (Step 5)
4. Make **Amends** quickly if we have harmed anyone. (Steps 8 – 9)
5. Then we resolutely **Turn** our thoughts to someone we can help. Love and tolerance of others is our code. (Step 12) (pg. 84)

The quick inventory is aimed at our daily ups and downs, especially those where people or new events throw us off balance and tempt us to make mistakes.

In all these situations we need self-restraint, honest analysis of what is involved, a willingness to admit when the fault is ours, and an equal willingness to forgive when the fault is elsewhere. We need not be discouraged when we fall into the error of our old ways, for these disciplines are not easy. We shall look for progress, not for perfection.

Our first objective will be the development of self-restraint. This carries a top priority rating. When we speak or act hastily or rashly, the ability to be fair-minded and tolerant evaporates on the spot. One unkind tirade or one willful snap judgment can ruin our relation with another person for a whole day, or maybe a whole year. Nothing pays off like restraint of tongue and pen. We must avoid quick-tempered criticism and furious, power-driven argument. The same goes for sulking or silent scorn. These are emotional booby traps baited with pride and vengeance. Our first job is to sidestep the traps. When we are tempted by the bait, we should train ourselves to step back and think. For we can neither think nor act to good purpose until the habit of self-restraint has become automatic. (12\*12 pg. 91)

# 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:**

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.* In thinking about our day we may face indecision. We may not be able to determine which course to take. Here *we ask God for inspiration, an intuitive thought or a decision.* We relax and take it easy. We don't struggle. We are often surprised how the right answers come after we have tried this for a while. We usually conclude the period of meditation with a prayer that we be shown all through the day what our next step is to be, that we be given whatever we need to take care of such problems. *We ask especially for freedom from self-will,* and are careful to make no request for ourselves only. We may *ask for ourselves, however, if others will be helped.* We are careful never to pray for our own selfish ends. 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. (pg. 86 – 87)

## **During the day:**

“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.” (pg. 87 – 88)

# 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 **(Step 4)** in the basic textbook 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, – 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, – 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.*** (pg. 86)

# 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. (pg. 89)

(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!* (pg. 103)

# *Notes*

# *Notes*

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