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**THE**  
**IDIOTS GUIDE**  
**TO THE BIG BOOK**  
**OF ALCOHOLICS ANONYMOUS**

**FOR**  
**REALLY**  
**SMART**  
**PEOPLE**

Supplied courtesy of Alcoholism & Addiction Assistance Association Inc. a non-profit corporation

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Revised for the 4th Edition  
of the Big Book of  
Alcoholics Anonymous June, 2003

Revised Summer, 2003

## *What is [5A] Alcoholism & Addiction Assistance Association?*

We are a 501(c)(3) non-profit corporation. We run two residential recovery centers in Phoenix, Arizona for recovering alcoholics and drug addicts. Our clients are expected to stay sober, pay rent, get a job, start living like responsible human beings and most importantly; work the Twelve Steps. With a cost of only \$100.00 a week at The Solution, and \$77.00 a week at Hope House, our recovery rates either match or exceed that of the most expensive treatment centers in the world. We are 100% self-supporting through these client fees for all our operating expenses. Our organization has actually turned a small profit for the last eleven years. We can do this because our administrative costs are less than 10% of total expenditures. In other words, none of us are making much money doing this.

### *How you can help*

Though we do pay our own way with day to day operations, there is not enough income left over to fund large capital expenditures. In a few years our lease expires on The Solution, our largest facility. We want to build a new facility from the ground up and need to raise 2.5 million dollars to do it. All donations go into the building fund, not our operating account. If you wish to make a donation, it can be sent to:

5A Building Fund

P.O. Box 7752

Phoenix, AZ 85011

Note: We are not in any way affiliated with Alcoholics Anonymous or any other twelve step program. And as such are an "outside enterprise" as defined in the 6th Tradition; **"An AA. group ought never endorse, finance, or lend the C.A. name to any related facility or outside enterprise. Lest problems of money, property and prestige divert us from our primary purpose."** With this in mind, putting this guide on the literature table, or selling it through an individual A.A. Group would be a break in Traditions. Please help us to keep our work well separated from that of A.A. or any other twelve step program. As Bill Wilson once said; "Sometimes the good is the enemy of the best."

Thank you for taking the time to read this.

Craig S.

Phoenix, Arizona

May, 2003

For more information, visit our website at:

<http://www.5a.org/>

**The Idiots Guide to the Twelve Steps Revised 06/99**

**(for Really Smart People)**

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**The First Step**

The Big Book of Alcoholics Anonymous never tells us directly how to work the first two steps. In the portion of "How It Works" read at many meetings, we hear "Our description of the Alcoholic, the chapter to the agnostic, and our personal adventures before and after make clear three pertinent ideas. That we were alcoholic and could not manage our own lives, that probably no human power could have relieved us of our alcoholism, and that God could and would if He were sought." [Pages 58-60]

What is not read is the sentence which follows; "Being convinced, we were at Step Three." Convinced of what? The answer is right there; "*Convinced of these three pertinent ideas.*" And how do we get convinced? *We read the description of the alcoholic, the chapter to the agnostic, and the personal experiences before and after, they are specifically designed to "make clear these three pertinent idea."* In the original manuscript, it read that if we were not convinced, "*we ought to reread the book to this point or else throw it away.*"

We compare our experiences; the way we thought, felt, and drank [or used] with the experiences of the people described in the book, to see how they match up, this is how we take steps one and two. Relating to their experiences may create a problem for the modern reader. The English of today is significantly different from that of 1939 when this book was first published. If you have ever tried to read Shakespeare, you are perhaps aware of the effect time has upon language. Going through the Big Book in the way described here should help you overcome this language problem, and give you an understanding of the Big Book which is *reflected in your own experience*. You may begin to see the Big Book in a new light, and perhaps it will have real meaning in your own life today.

Much of this workbook consists of statements from the Big Book which have been turned into questions. We found it helpful to view the book in this light rather than as a book of answers; the answers you will find only in your own experience, and within your own heart. For the sake of clarity, some questions are paraphrased rather than directly quoted. If there is something you relate to, describe it, and ask yourself "*what was my experience with this?*" "*Did this happen to me? Did I feel like this?*" "*Think like this?*" or "*Drink/use like this?*" This is not a "*homework assignment*" where we try to get through it as quickly as we can with a minimum effort. If you are really an alcoholic, and/or a drug addict, having an understanding of these steps means the difference between life and death. This workbook is set up to be used by alcoholics and drug addicts. However some, of us thought we were only alcoholics or only addicts, and later discovered we were both. We ask you only to try to keep an open mind.

This workbook is **not meant to replace** the Big Book of Alcoholics Anonymous, it is meant to be used along with it. Read through the book as you answer each question. The authors hope you will find this way of working the steps as enlightening as we have. Because of the difficulty many of us have had in keeping an open mind, we began with this prayer:

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**"The Set Aside Prayer"**

**"God please set aside everything I think I know about myself, recovery, You and the Twelve Steps; that I might have an open mind and a new experience"**

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**The First Step**

**Part One**

**The Physical Allergy**

There are three parts to Step One. The first part deals with the physical allergy. This means that after we have the first drink and/or drug, we lose control over how much we drink or use after that. Many of us have experienced this when we decided we were going to the bar for a couple of beers, and wound up staying until closing time. With Cocaine, perhaps we decided we were going to stash some “for the weekend,” or “invest in some” to sell, and were amazed when the sun rose the next morning on yet another empty bag of cocaine.

**The Doctor’s Opinion**

**Questions - Page xxiii to Page 1**

**The Physical Allergy**

- 1. a. Are you the type of alcoholic and/or addict who failed completely with other methods of trying to stay permanently sober, or trying to control your drinking or using?  
b. What have you tried?

Page xxv, Paragraph 5

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- 2. Were you ever told you could not control your drinking/using because you had some form of a mental disorder?

Page xxvi, Paragraph 2

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- 3. Does the Doctor's theory that you have an allergy to alcohol and/or drugs explain why you cannot control how much you drink or use once you start?

Page xxvi, Paragraph 3

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- 4. a. When you put alcohol and/or drugs into your body, is there a craving for more?  
b. Has this craving happened to you with alcohol? With drugs?

Page xxviii, Paragraph 1

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5. a. Was frothy emotional appeal enough to keep you sober permanently? [like someone begging you to stop]  
b. If something can keep you sober must it have depth and weight? [Do you think "Just Say No" or "Just don't drink or use, no matter what" or "Do hugs not drugs" is going to have enough depth and weight?]

Page xxviii, Paragraph 2

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6. a. Did you drink and/or drug for the effect produced by alcohol and/or drugs?  
b. What effect did alcohol and/or drugs have, meaning what did they do for you?  
c. Was the effect so great that after a time, even though you knew it was bad for you, you could not tell the true from the false? [Like "investing in" cocaine to sell, going to the bar for a couple of beers.]  
d. Did your life seem the only normal one for you? [For example: The first time you wreck a car, overdose, get arrested, or wake up covered in your own vomit is abnormal - by the twentieth time, it's normal.]  
e. Did you experience a "sense of ease and comfort" when you drank or used?

Page xxviii, Paragraph 4

Page xxix, Top Paragraph

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7. a. Have you ever said to yourself or someone else, "I must stop," but you couldn't?  
b. Have you ever tried to stop, *or control* your using on your own?

Page xxix, Paragraph 2

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8. Are you the type of addict and/or alcoholic with whom the psychological approach; treatment centers, detox, counseling, therapy, etc. failed?

Page xxix, Paragraph 3

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9. Did you only drink and/or drug only when things were going bad, when you were under stress and needed to escape; or did you also drink and/or drug when things were going good?

Page xxix, Paragraph 4

Page xxx, Paragraph 1

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10.
    - a. Can you start drinking or drugging without developing a craving for more?
    - b. Did this seem strange to you, going for only a couple of drinks but ending up drunk again, or doing all the dope when you planned to save some for another day?
    - c. Do you believe the only hope for you is to not pick up the first one, to not start?

Page xxx, Paragraph 5

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## The First Step

### Part Two - The Mental Obsession

#### Questions - Pages 23-43

The second part of Step One deals with the mental obsession. This simply means that no matter how bad it was the last time we got drunk or high, no matter how much we have to lose, no matter how much we want to quit *forever*; on our own unaided will; we will always drink and/or use again. Bill Wilson compares this to putting your hand on a hot stove over and over again. It is not a matter of "learning our lesson," if it were, wouldn't we have learned it long ago? This is the kind of lesson we never learn. We just keep doing it over and over again; until we die. Before you move on to the mental obsession, make sure you are absolutely clear on the physical allergy. Remember, this is not about just telling other people what you think they want to hear, it's about what you really believe is true for you.

1. Did you turn to alcohol and/or other drugs when you were lonely?

Page 1, Paragraph 1

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2. Were there things which happened early in your drinking and/or using career, "ominous warnings," which you failed to heed?

Page 1, Paragraph 3

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3. When you were younger, did you think of yourself as a leader?

Page 1, Paragraph 5

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4.
  - a. Were you someone *driven* to succeed?
  - b. Did you feel like you had to "*prove to the world that you were important?*"
  - c. Did you drink or drug when you were in school, screw up grades due to the drugs and or booze?

Page 2, Paragraph 1

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5. Did you develop theories about how you would be successful in life while loaded?

Page 2, Paragraph 2

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6. a. Did your friends sometimes think you were crazy?  
b. Did you enjoy some successes early in life?

Page 3, Top Paragraph

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7. Did drinking and or using become more important over time?

Page 3, Paragraph 1

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8. a. Did your drinking and or drugging become serious during this time?  
b. Did you fight with your spouse and friends?  
c. Did you become a loner?

Page 3, Paragraph 2

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9. Did you begin to drink and or use in the morning?

Page 3, Paragraph 3

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10. Did you start to drink and or drug to escape from problems, sometimes bought on by the drinking and or drugging??

Page 4, Paragraph 1

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11. Did you become an unwelcome hanger on at your job? At the bar? At the crack-house?

Page 5, Top Paragraph

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12. Did alcohol and/or drugs at some point cease to be a luxury and become a necessity?

Page 5, Paragraph 1

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

Page 6, Paragraph 1

14. a. Has this, or did this, go on for years?  
b. Did you think of suicide?  
c. Did you try mixing "heavy sedatives" [downers] with the alcohol and/or other drugs?  
d. Did you lose lots of weight?

Page 6, Paragraph 2

Page 7, Top Paragraph

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

Page 7, Paragraph 2

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

Page 7, Paragraph 3

17. a. Did you feel loneliness, despair and self pity?  
b. Did you ever feel that alcohol and/or drugs were your master?  
c. Did this (that you had no power) scare you? were you afraid?  
d. Did this fear keep you sober, or did you drink and/or drug again anyway?

Page 8, Paragraph 2

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

Page 11, Paragraph 3

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19. Do you understand you can choose your own conception of God? That it only has to make sense to you?

Page 12, Paragraph 2

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20. Do you understand the price of freedom will be the destruction of self-centeredness?

Page 14, Paragraph 1

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21. Do you understand the absolute necessity of demonstrating these principles in all your affairs if you want to stay sober?

Page 14, Paragraph 6

### The Three Types of Drinkers

**Type 1: The Moderate Drinker/Drug User.** We have all known people who would have a glass of wine with dinner and leave half of it on the table; or after a couple of drinks say something like, “Oh I’m starting to feel this, I’d better not have any more.” There were also people who could stash a gram of cocaine indefinitely, or did a couple of lines and quit because they had to go to work.

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

Page 20, Paragraph 5

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**Type 2: The Hard Drinker/Drug User.** There were those people too, who we drank or used with, who were able to keep up with us. They drank as much as we did, used the same drugs we did, but something happened which caused them to stop or moderate on their own. Perhaps they got married, had a child, got a DUI, or went back to school. They grew out of it, while we continued to grow into it. Though they may have drank or used as much or more than we did, they are very different from a real alcoholic or drug addict.

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

Page 20, Paragraph 6

Page 21, Top Paragraph

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

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

Page 21, Paragraph 1

Page 21, Paragraph 2

Page 22, Top Paragraph

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

Page 23, Paragraph 1

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30. Have you tried to assert your willpower to stay stopped; did it work?

Page 23, Paragraph 3

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31. Are you powerless over whether you will take the first one, have you lost control over staying stopped?

Page 23, Paragraph 4

Page 24, Top Paragraph

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

Page 24, Paragraph 2

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33. Do you believe anything less than a miracle [a spiritual experience] will save you?

Page 25, Paragraph 2

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34. Do you have any choice but to die an alcoholic or addict's death or accept spiritual help?

Page 25, Paragraph 3

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

Page 30, Paragraph 1

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36. Do you have any reservations, or any lurking notion that someday you might be able to drink and/or use normally?

Page 33, Paragraph 1

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37. Did you read the "Jaywalker story" and if you apply it to your drinking and/or using career does it fit exactly?

Page 37, Paragraph 4 (through)

Page 38, Paragraph 2

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

Page 39, Paragraph 1

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39. Is it obvious to you that without spiritual help; the time and place **WILL come and you WILL drink and/or use again, **NO MATTER HOW MUCH YOU WANT TO STAY SOBER TODAY?****

Page 41, Paragraph 2

Page 42, Top Paragraph

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**The First Step**

**Part Three - The Unmanageability of the Spirit**

**We Agnostics**

**Questions - Pages 44-52**

The third part of the First Step deals with the unmanageability of the spirit. Why is it that no matter what the consequences, we always end up taking the first drink or doing the first line? Without something to take the place of alcohol or drugs in our lives, we are doomed. Many of us thought that if we could just stay off the booze and/or drugs, life would be wonderful; but we later discovered this was not so. Abstinence from drinking or using alone, without working the steps may feel good for a while. But it's much like peeing in your pants on a really cold day; it feels nice and warm for a while, but when the cold wind blows it obviously is not a long term solution. We become so "restless, irritable and discontent" that after a time, we cannot imagine how getting drunk or high could make us feel any worse, and so we do. We must somehow find a way to "experience a sense of ease and comfort" WITHOUT drinking and/or taking drugs. This "spiritual unmanageability" is what the other eleven steps treat. "When the spiritual malady is overcome, we straighten out mentally and physically." [page 64] This part of Step One, unmanageability, has nothing to do with God, just us on our own power trying to run our own lives drunk or sober.

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

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b. Can you control your emotional nature? How?

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

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

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

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

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g. Are you unhappy? With what?

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

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

Page 52, Paragraph 2

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**Summary:**

To sum up the First Step: If you are really an alcoholic and/or addict the only solution to the physical allergy is to never pick up the first drink or drug. We cannot however apply this solution because of the mental obsession, which always leads us back to the first one. Rather than give us hope, the First Step is designed to utterly destroy whatever hope we may have left that we can stay sober without spiritual help. It means that for us, the war on drugs and alcohol is over, and we lost. This is called surrender. In a very real way, the other eleven steps do the same thing for us slowly what the alcohol and/or drugs did quickly, they give us a sense of ease and comfort. Once we have a spiritual awakening as the result of working these steps, the mental obsession is removed. The Twelve Steps are like a recipe for a spiritual experience.

**What Does Surrender Mean?**

**The 12 Steps as Ego Deflating Devices, excerpts of a letter from Psychiatrist Dr. Harry Tiebout M.D.**

A.A., still very much in its infancy, was celebrating a third or fourth anniversary of one of the groups. The speaker immediately preceding me told in detail of the efforts of his local group -- which consisted of two men -- to get him to dry up and become its third member. After several months of vain efforts on their part and repeated nose dives on his, the speaker went on to say: "Finally, I got cut down to size and have been sober ever since," a matter of some two or three years. When my turn came to speak, I used his phrase "cut down to size" as a text around which to weave my remarks. Before long, out of the corner of my eye, I became conscious of a disconcerting stare. It was coming from the previous speaker. It was perfectly clear: He was utterly amazed that he had said anything which made sense to a psychiatrist. The incident showed that two people, one approaching the matter clinically and the other relying on his own intuitive report of what had happened to him, both came up with exactly the same observation: the need for ego reduction. It is common knowledge that a return of the full-fledged ego can happen at any time. Years of sobriety are no insurance against its resurgence. No A.A.'s, regardless of their veteran status, can ever relax their guard against a reviving ego.

The function of surrender in A.A. is now clear. It produces that stopping by causing the individual to say, "I quit. I give up on my headstrong ways. I've learned my lesson." Very often for the first time in that individual's adult career, he has encountered the necessary discipline that halts him in his headlong pace. Actually, he is lucky to have within him the capacity to surrender. It is that which differentiates him from the wild animals. And this happens because we can surrender and truly feel, "Thy will, not mine, be done." Unfortunately, that ego will return unless the individual learns to accept a disciplined way of life, which means the tendency toward ego comeback is permanently checked. This is not news to A.A. members. They have learned that a single surrender is not enough. Under the wise leadership of the A.A. "founding fathers" the need for continued endeavor to maintain that miracle has been steadily stressed.

The Twelve Steps urge repeated inventories, not just one, and the Twelfth Step is in itself a routine reminder that one must work at preserving sobriety. Moreover, it is referred to as Twelfth Step work -- which is exactly what it is. By that time, the miracle is for

the other person”

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

**Step Two**

**We Agnostics**

**Questions/Pages 44-55**

To begin with, list below the 10 most insane things you ever did when you were loaded - after you took the first drink and/or drug.

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

**The Twelve Promises of Alcohol**

Many of us searched for years for the answer to the question of “Why did I use” Some of us found it the last place I ever thought to look: In the Big Book of Alcoholics Anonymous. We did have to rephrase a few lines though. (Thanks to Dan S. for the idea.)

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

When drinking , we are going to know a new freedom and a new happiness.

When drinking alcohol we will not regret the past nor wish to shut the door on it.

When drinking , we will comprehend the word serenity and we will know peace.

No matter how far down the scale we have gone, when drinking alcohol, we will see how our experience can benefit others.

When drinking alcohol, that feeling of uselessness and self-pity will disappear.

When drinking alcohol, we will lose interest in selfish things and gain interest in our fellows.

When drinking alcohol, Self-seeking will slip away.

When drinking alcohol, our whole attitude and outlook upon life will change.

When drinking alcohol, fear of people and of economic insecurity will leave us.

When drinking alcohol, we will intuitively know how to handle situations which used to baffle us.

We will suddenly realize that alcohol was doing for us what we could not do for ourselves.

The problem with these promises was that in the end, they became lies. We had to seek a new Higher Power.

1. Do you have any other alternatives besides being doomed to an alcoholic and/or addicts death or living on a spiritual basis?  
Page 44, Paragraph 2

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2. Have you faced the fact that you must find a spiritual basis of life - or else?  
Page 44, Paragraph 3

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3. a. Is a mere code of morals or a better philosophy of life sufficient to overcome your alcoholism?  
b. If it was, why didn't you stop drinking or using long ago?  
Page 44, Paragraph 4  
Page 45, Top Paragraph

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

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

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

Page 45, Paragraph 3  
Page 46, Top Paragraph

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

Page 46, Paragraph 2

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8. a. Do you have your own conception of God?

b. Do you agree this is all you need to commence spiritual growth and to effect your first conscious relation with God?

Page 47, Paragraph 1

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**The "Second Step Question"**

9. a. Do you now believe or are you even willing to believe, that there is a power greater than yourself?

b. Why?

Page 47, Paragraph 2

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10. a. Has even casual reference to spiritual things made you bristle with antagonism?

b. Do you agree this thinking has to be abandoned?

Page 48, Top Paragraph

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11. Do you believe in many things for which there is good evidence, but no perfect proof?

Page 48, Paragraph 3

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12. a. Did you believe you already knew everything you needed to know about living life?

b. Wasn't this rather egotistical of you?

Page 49, Paragraph 1

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

Page 50, Paragraph 1

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14. In the past, have you stuck to the idea that self-sufficiency would solve your problems?

Page 52, Paragraph 4

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

Page 53, Paragraph 2

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**Consider each of the following questions on the next page in two ways.**

1. First, on each of the following questions, ask yourself "What are my prospects for the future in this area of my life if God is nothing, and does not exist; if all I have is what I've had in the past to deal with these things?"
2. Next, go back through these questions and ask yourself "What are my prospects for the future in this area of my life if God is everything, and does exist; and His power will deal with them?"
- a. Are you having trouble with personal relationships?

If God is nothing

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If God is everything

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- b. Can you control your emotional nature?

If God is nothing

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If God is everything

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c. Are you prey to misery and depression?

If God is nothing

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If God is everything

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d. Can you make a living?

If God is nothing

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If God is everything

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e. Do you have a feeling of uselessness?

If God is nothing

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If God is everything

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f. Are you full of fear?

If God is nothing

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If God is everything

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g. Are you unhappy?

If God is nothing

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If God is everything

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

If God is nothing

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If God is everything

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16. Do you believe the answer to these problems is inside rather than outside of ourselves?

Page 52, Paragraph 2

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17. a. Have your ideas been working as far as solving the problems listed above?  
b. Do you believe the God idea might, are you willing to try?

Page 52, Paragraph 3

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

Page 53, Paragraph 2

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

Page 55, Paragraph 2

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

Page 55, Paragraph 3

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**Go back and review the list of the 10 most insane things you ever did when you were loaded, which you made at the beginning of this step. The most insane thing you ever did is probably not on this list, because you did it sober. In all likelihood the most insane thing you ever did was this: with the things on this list happening when you got loaded, you made a decision to drink or use drugs again; and you made this decision when you were as sober as you are right now.\***

**Step Three**

**How it works**

**Questions - Pages 58-63**

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

Page 60, Paragraph 2

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

Page 60, Paragraph 4

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

Page 60, Paragraph 4

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

Page 60, Paragraph 4

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

Page 61, Paragraph 1

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6. Are you not really a self-seeker even when trying to be kind?

Page 61, Paragraph 1

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

Page 61, Paragraph 1

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

Page 61, Paragraph 1

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9. Do you believe selfishness and self-centeredness is the root of your troubles?

Page 62, Paragraph 1

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

Page 62, Paragraph 1

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

Page 62, Paragraph 1

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

Page 62, Paragraph 2

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

Page 62, Paragraph 2

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

Page 62, Paragraph 2

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15. a. Do you have to quit playing God?  
b. Does playing God work for you?

Page 62, Paragraph 3

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

Page 62, Paragraph 3

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17. Are you willing to trust that He will provide what you need, *if you keep close to Him and perform His work well?*

Page 63, Paragraph 1

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18. a. Have you really thought about what this means before taking this step, are you sure you are ready?  
b. Are you at last willing to abandon yourself utterly to Him?

Page 63, Paragraph 2

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**The following is taken from the Big Book, and phrased in the first person. Read this out loud to someone each day for a week, and then decide if: a. It applies to you. b. You are ready to quit living like this. c. You are ready to accept living on Gods terms.**

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

What usually happens? The show doesn't come off very well. I begin to think life doesn't treat me right. I decide to exert myself more. I become, on the next occasion, still more demanding or gracious, as the case may be. Still the play does not suit me. Admitting I may be somewhat at fault, I am sure that other people are more to blame. I become angry, indignant, self-pitying. What is my basic trouble? Am I not really a self-seeker even when trying to be kind? Am I not a victim of the delusion that I can wrest satisfaction and happiness out of this world if I only manage well? Is it not evident to all the rest of the players that these are the things I want? And do not my actions make each of them wish to retaliate, snatching all they can get out of the show? Am I not, even in my best moments, a producer of confusion rather than harmony?

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

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

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

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

When I sincerely took such a position, all sorts of remarkable things followed. I have a new Employer. Being all powerful, He will provide what I need, if I keep close to Him and perform His work well. Established on such a footing I'll become less and less interested myself, my little plans and designs. More and More, I will become interested in seeing what I can contribute to life. As I feel new power flow in, as I enjoy peace of mind, as I discover I can face life successfully, as I become conscious of His presence, I begin to lose my fear of today, tomorrow or the hereafter. I will be reborn.

I am now at Step Three. I said to my Maker, *as I 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!" I thought well before taking this step making sure I was ready; that I could at last abandon myself utterly to Him.

I'll find it very desirable to take this spiritual step with an understanding person, such as my 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 I 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, will be felt at once.

19. Does this description fit you? How?

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

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21. Are you willing to follow up this decision with the action required of me in Steps Four through Nine?

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If you are ready, do the Third Step Prayer (Page 63)

*"God, I offer myself to Thee — to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!"*

### Summary of Step Three

There is an old proverb from India which illustrates the point of the Third Step well. Two men were walking down an unpaved road, they were barefoot. The road was covered with small rocks which hurt their bare feet when they stepped on them. One of the men said to the other, "This journey would be much easier on our feet if this road was paved with leather." The wiser of the two men replied, "Yes, this is true, but we could get the same effect by wearing a pair of shoes." Alcoholics and addicts wish to pave the road with leather so they don't need to wear shoes. The Twelve Steps are designed to become our shoes. The Steps help us change to fit into the world as it is, rather than continuing to try to get the world to change so we can be happy.

The following joke illustrates the rest of Step Three:

Question: Three bullfrogs are sitting on a log. One bullfrog makes a decision to jump in the pond. How many are left?  
Answer: Three. The bullfrog only made a decision, *he hasn't done anything yet.*

The way we implement the decision we made in Step Three is to complete Steps Four through Nine.

**The Fourth Step  
Overview**

The Steps you have worked up until this point have been "consideration" steps. That is they have required self-searching, and hard decisions to be made, but no tangible action. Step Four is the first "action step." It is now time to backup our decisions with some real action. Note: Asking when you should start on a fourth step is rather like having your hand slammed in a car door, and then asking when you should open the door and remove your hand. How soon to you want the pain to stop!

**First Part of Step Four  
The Resentment List  
(Page 64, to page 66)**

- A. First Column - I write down the names of all the "people, institutions or principles with whom I am angry."
  - 1. It is very important to write all of their names down, even if "I am no longer angry." If I am not sure, I write it down anyway.
  
- B. Second Column - I ask myself "Why was/am I angry?"
  - 1. I list each resentment separately - then letter them A, B, C, etc.
  
- C. Third Column - "What did they hurt, threaten or interfere with?" I ask myself these questions on each resentment:
  - a. Self-esteem (Pride)?
  - b. Security (Money)?
  - c. Ambitions (Plans)?
  - d. Personal Relations?
  - e. Sex Relations?
  - 1. I bracket the word "fear" in the third column when I see it.
  
- D. Fourth Column - "Putting out of my mind the wrongs others have done to me, I resolutely look for my own mistakes. Where was I selfish, dishonest, self-seeking or frightened?" When I see my faults, I list them. (Where was I to blame?)
  - 1. Most of the time, my part in the resentment amounts to "How did I get between the dog and the hydrant?"
    - a. "Sometimes they hurt us, seemingly without provocation, but we invariably find that at some time in the past we made decisions based on self which later placed us in a position to be hurt." (Page 62, Paragraph 2)
  - 2. Sometimes it amounts to wrongs which are seemingly unconnected to the resentment.

I'm Resentful At:	The Cause:		Affects My:	My Part:
Billy Bob	A	Loud mouth, at the office party, he had to make himself the center of attention.	Self-Esteem (fear) Personal Relations Ambitions	

**Second Part of Step Four**

**The Fear List**

**(Bottom of page 67, Top of page 68)**

- A. Review all of the Third Column, first I list fears which are connected to the resentment list. When I was "hurt, threatened, or interfered with:"
1. What was it I was afraid of them hurting?
  2. And/or what was I afraid of them threatening?
  3. And/or what was I afraid of them interfering with?
    - a. Example: Let's say I have a resentment like this one on my resentment list:

<b>I'm Resentful At:</b>	<b>The Cause:</b>	<b>Affects My:</b>	<b>My Part:</b>
Billy Bob	A Loud mouth, at the office party, he had to make himself the center of attention.	Self-Esteem (fear) Personal Relations Ambitions	I was self-seeking and jealous. I wanted to be the center of attention instead of Billy Bob.

- B. What was it that I was afraid of which caused me to resent Billy Bob? "We reviewed our fears thoroughly, we put them on paper ... we asked ourselves why we [were afraid]?"

(Page 68, Paragraph 1)

<b>What Do I Fear?</b>	<b>Why am I Afraid</b> (Start each sentence with "I Believe...")	<b>How did self-reliance fail me?</b>
Not being the center of attention.	I believe people must think I am someone special, someone people should notice. I believe I am not O.K. unless everyone acknowledges my superiority.	Trying to control the way others see me has never worked, it is impossible for me to try to live this way.

- C. Next, I consider the opposite of each of these fears, then decide if it is relevant to me. (See example below)

<b>What Do I Fear?</b>	<b>Why am I Afraid</b> (Start each sentence with "I Believe...")	<b>How did self-reliance fail me?</b>
Being the center of attention, because inside, I know I am really also afraid of being noticed.	I believe if people notice me, they see me for the phony that, deep down inside I think I am.	When I try to be the center of everything, I end looking more like an arrogant fool, than Mr. Cool

- D. I review the Fear List, wasn't I really afraid because "Self-Reliance had failed" me?

(Page 68, Paragraph 1)

1. I prayerfully consider this question with each of my fears. "Was it because self-reliance failed me?"
2. As I write the Fear List, I may discover several of the same fears in different resentments, it is unnecessary to list the same fear more than once; but I do list every fear at least once.
3. Am I beginning to see how the world and it's people dominated me?

- E. After I complete the list of all my fears connected to resentments, I list the fears not connected to resentments.

1. Phobias - Fear of heights, spaces, homosexuals, etc.
2. Miscellaneous Fears - Asking someone to dance, death, earthquakes, going to Hell, the end of the

world, being gay, not being gay, people thinking I'm a punk, being used, etc.

### Third Part of Step Four

#### The Sexual Inventory

(Bottom of page 68, to middle of page 70)

A. I make a list of all the relationships I have had which were sexual in nature, even though I may not have actually had sex with the person in question. Leave room for more writing after you write the name.

1. As far as "one-night stands" go, I list as many as I can remember, names are not important.
2. "We reviewed our conduct over the year's past."

(Page 69, Paragraph 1)

- a. Where had I been selfish?
- b. Where had I been dishonest.
- c. Where had I been inconsiderate?
- d. Whom had I hurt?
- e. Did I arouse jealousy?
- f. Did I arouse suspicion?
- g. Did I arouse bitterness?
- h. Where was I at fault?
- i. What should I have done instead? (*DON'T use "I should have left him/her alone for an answer"*)
- j. I ask myself the following questions with each relationship?
  1. "In this way, we tried to shape a sane and sound ideal of our future sex life."
  2. In terms of question "i", "what should we have done instead?" I ask God to help me mold my ideals and help me live up to them.
    - a. Example: If my ideal is to have a relationship where I am faithful, I ask God to help me to remain faithful.

### Fourth Part of Step Four

#### Harm List

(Bottom of page 70)

1. I go back through the entire inventory and compile a list of:

- A. Who have I harmed?
- B. What harm have I done to them?
- C. I list anyone I have harmed who was not on the inventory.
- D. This will be my eighth step list.
  1. I make a list of everything that is not on the inventory; the "I will take this to the grave with me" list. I write down only enough to remind me to talk about it when I do my Fifth Step.
  2. "Illuminating every twist of character, every dark cranny of the past. "Withholding Nothing" (Page 75, Paragraph 2)

### Fifth Part of Step Four

#### Secrets List

(Page 75, Paragraph 2)

"We pocket our pride and go to it, illuminating every twist of character, every *dark cranny* of the past. Once we have taken this step, withholding nothing, we are delighted."

Are there any secrets which you have not already discussed in the previous sections of step four? If so, make a list of them here.

**Step Four**

**Questions - Pages 64-67**

**Resentments**

- 1. a. Do you believe resentment is the "number one" offender?
- b. Do you see that it destroys more addicts like you than anything else?
- c. Do you agree that from resentment stem all forms of spiritual disease?

Page 64, Paragraph 3

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- 2. a. Do you believe you have been not only mentally and physically ill, but spiritually sick as well?
- b. Do you believe that when the spiritual malady is overcome, you straighten out mentally and physically?

Page 64, Paragraph 3

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- 3. a. Do you now understand why in dealing with resentments, you should set them on paper?
- b. Did you make a list of people, institutions and principles with whom you were angry? (Column 1)
- c. Did you ask yourself why you were angry? (Column 2)
- d. In most cases, did you find your self-esteem, pocketbook, ambitions, personal relationships, sex relationships, security or pride was hurt, threatened or interfered with? (Column 3)

Page 64, Paragraph 3  
Page 65, Top Paragraph

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- 4. Were you as definite as these examples?

Page 65, Paragraph 2

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- 5. a. Did you go back through your life?
- b. Were you thorough and honest?
- c. When you were finished, did you consider it carefully?

Page 65, Paragraph 3

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6. a. Was it apparent that the world and its people were often quite wrong?  
b. Was concluding that others were wrong as far as you ever got?

Page 66, Top Paragraph

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7. a. Was the usual outcome that people continued to wrong you and you stayed sore?  
b. Does it seem that the more you fought and tried to have your own way, the worse matters got?

Page 66, Top Paragraph

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8. a. Is it plain to you that your life, (when it includes deep resentment), leads only to futility and unhappiness?  
b. Do you believe that to the precise extent that you permit yourself to be resentful, that you squander the hours that might have been worthwhile?

Page 66, Paragraph 1

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9. a. Is your only hope the maintenance and growth of a spiritual experience?  
b. Do you believe that this business of resentment is infinitely grave?  
c. Do you believe it is fatal?  
d. Do you believe that when harboring such feelings, you shut yourself off from the Sunlight of the Spirit and the insanity of alcohol will return and you will drink again?  
e. Do you believe that with you to drink is to die?

Page 66, Paragraph 1

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10. a. Do you agree that if you are to live, you have to be free of anger?  
b. Do you believe that the grouch and the brainstorm are poison for you?

Page 66, Paragraph 2

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11. a. Have you turned back to the list, what you have written so far - to find the key to the future?  
b. Are you willing to look at this list from an entirely different angle?

Page 66, Paragraph 3

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12. a. Do you agree that the world and its people have really dominated you (Example - Third Column)?  
b. Do you believe that in that state, the wrongdoing of others (Second Column), fancied or real, has the power to kill you?  
c. Do you believe you can escape from resentment without God's help?  
d. Do you believe these resentments must be mastered?  
e. Can you wish them away any more than alcohol and/or drugs? Have you tried this? Has it worked?

Page 66, Paragraph 3

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13. a. Have you realized that the people who wronged you were perhaps spiritually sick?  
b. Though you do not like their symptoms, (Second Column) and the way they disturb you, (Third Column) do you believe they, like yourself, are sick too?  
c. How are the things they have done like the things you yourself have done?

Page 66, Paragraph 4

Page 67, Top Paragraph

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14. a. Have you asked God to help you show them the same tolerance, pity and patience that you would cheerfully grant a sick friend?  
b. When a person offends you, can you 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?"

Page 67, Top Paragraph

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15. a. Do you believe you must avoid retaliation and argument?  
b. And if you don't avoid retaliation and argument you will destroy your chance of being helpful?  
c. Do you believe God can show you how to take a kindly and tolerant view of each and everyone?

Page 67, Paragraph 1

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16. a. Did you refer back to what you have written - putting out of your mind the wrongs others had done and resolutely look for your own mistakes?  
b. Did you see where *you* had been selfish, dishonest, self-seeking and afraid? (Column 4)

Page 67, Paragraph 2

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17. a. Do you agree that though a situation had not been entirely your fault, you must try to disregard the other person involved entirely?  
b. Did you see where you were to blame?

Page 67, Paragraph 2

18. a. Do you understand that the inventory is yours, not the other persons?  
b. Do you believe that when you see your faults, you must list them, and place them before you in black and white?

Page 67, Paragraph 2

19. Have you admitted your wrongs honestly, and are you willing to set these matters straight?

Page 67, Paragraph 2

#### Step Four

#### Questions - Pages 67-68

#### Fear

20. a. Do you agree that fear somehow touches about every aspect of your life?  
b. Do you see fear as an evil and corroding thread; that the fabric of your existence is shot through with it?  
c. Do you believe fear set into motion trains of circumstances which brought you misfortune you thought you didn't deserve?  
d. Do you agree that you, yourself, set the ball rolling?

Page 67, Paragraph 3

21. a. Do you believe fear ought to be classed with stealing; did it seem to cause you more trouble?  
b. How?

Page 68, Top Paragraph

22. a. Did you review your fears thoroughly (referring to Third and Fourth Column) of your resentment inventory?  
b. Did you set them on paper (make a list) of your fears? Even the ones which you had no resentment in connection with?  
c. Did you ask yourself why you had them (Column 2 of fear inventory)?  
d. Is it obvious you had fear because self-reliance failed you?

Page 68, Paragraph 1

23. a. Do you believe self-reliance was good as far as it went, but it didn't go far enough?  
b. Do you still believe self-confidence can fully solve the fear problem - or any other?  
c. Do you believe that when self-confidence made you cocky, the fear was worse?

Page 68, Paragraph 1

24. a. Do you see that there is a better way?  
b. Are you willing to live now on a different basis, the basis of trusting and relying upon God?  
c. Do you believe you must trust Infinite God rather than your finite self?

Page 68, Paragraph 2

25. a. Do you agree that you are in the world to play the role God assigns you?  
b. Just to the extent that you do as you think He would have you do, and humbly rely on Him - are you willing to believe He will enable you to match calamity with serenity?

Page 68, Paragraph 2

26. a. Do you believe you have to apologize to anyone for relying upon your Creator?  
b. Do you now see that spirituality is the way of strength, rather than weakness?  
c. Does it not seem that all men of faith have courage?

Page 68, Paragraph 3

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27. a. Are you willing to let Him demonstrate through you what He can do?  
b. Are you ready to ask Him to remove your fear and direct your attention to what He would have you be?  
c. Are you willing to try this if it means that at once you commence to outgrow fear?

Page 68, Paragraph 3

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**Step Four**

**Questions - Pages 68-70**

**Sex**

28. a. Do you agree that you need an overhauling in this area of sex?  
b. Why?

Page 68, Paragraph 4

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29. Do you agree that we must be sensible on this question and it is easy to get way off track?

Page 68, Paragraph 4

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30. Do you believe that no one should be the arbitrator [Judge] of another's sex conduct?

Page 69, Top Paragraph

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31. a. Do you believe we all have sex problems and would hardly be human if we didn't?  
b. Are you interested in learning what can you do about them?

Page 69, Top Paragraph

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32. a. Have you reviewed your conduct over the years past (making a list of relationships)?  
b. For each relationship, did you ask yourself where you had been: (1) selfish, (2) dishonest, (3) inconsiderate? (4) who did you hurt? Did you ask yourself if you unjustifiably arose: (5) jealousy, (6) suspicion, (7) bitterness? (8) where you were at fault? (9) what should have been done instead?  
c. Did you get all this down on paper and look at it?

Page 69, Paragraph 1

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33. a. In this way, are you willing to try to shape a sane and sound ideal for your future sex life?  
b. Are you willing to subject each relation to this test, "Was it selfish or not?"  
c. Are you ready to ask God to mold your ideals and help you live up to them?

Page 69, Paragraph 2

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34. a. Do you believe that your sex powers are God given and therefore good?  
b. Do you believe they are not to be used lightly or selfishly or to be despised or loathed?  
c. In the past, did you use sex lightly and selfishly?

Page 69, Paragraph 2

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35. Do you believe that whatever your ideals turn out to be, you must be willing to grow toward them?

Page 69, Paragraph 3

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36. Do you believe that you must be willing to make amends where you have done harm provided you do not bring about more harm in so doing?

Page 69, Paragraph 3

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37. a. Do you believe that you should treat sex as any other problem and in meditation ask God what you should do about each specific matter?  
b. Are you willing to trust in God that the right answer will come if you want it?

Page 69, Paragraph 3

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38. a. Do you believe God alone can judge a persons sex situation, that counsel with others is often desirable but to let God be the final judge?  
b. Do you agree you should avoid hysterical thinking or advice?  
c. Why?

Page 70, Top Paragraph

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39. a. Do you believe if you fall short of the chosen ideal and stumble, that it is only a half-truth that you will get drunk and/or high?  
b. Do you agree that it depends upon you and your motives?

Page 70, Paragraph 1

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40. Do you believe that if you are sorry for what you have done and have an honest desire to let God take you to better things that you will be forgiven and you will have learned your lesson?

Page 70, Paragraph 1

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41. a. Are you convinced that if you are not sorry and your conduct continues to harm others, you are quite sure to drink?  
b. Why?

Page 70, Paragraph 1

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42. Are you willing to earnestly pray for the right ideal, for guidance in each questionable situation, for sanity and for the strength to do the right thing?

Page 70, Paragraph 2

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43. a. If sex is very troublesome, are you willing to throw yourself the harder into helping others?  
b. Do you believe you must think of their needs and work for them; that this will take you out of yourself and quiet the imperious urge, when to yield would mean heartache?

Page 70, Paragraph 2

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**Summary and Review of Step Four**

**Questions - Pages 70-71**

44.     a. Have you been thorough about your personal inventory and have you written a lot?  
       b. Have you listed and analyzed your resentments?  
       c. Have you begun to comprehend their futility and fatality?  
       d. Have you commenced to see their terrible destructiveness?

Page 70, Paragraph 3

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45.     a. Have you begun to learn tolerance, patience and good will toward all men?  
       b. Even your enemies?  
       c. Can you look upon them as sick people?

Page 70, Paragraph 3

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46.     Have you listed the people that you have hurt by your conduct, and are you willing to straighten out the past if you can?

Page 70, Paragraph 3

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47.     a. Do you believe that faith can do for you what you can't do for yourself?  
       b. Are you convinced now that God can remove whatever self-will has blocked you off from Him?

Page 70, Paragraph 3

Page 71, Top Paragraph

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48.     a. Do you believe that having made a decision (Step Three), and an inventory of your grosser handicaps, (Step Four) that you  
          have made a good beginning?  
       b. Do you believe that you have swallowed and digested some big chunks of truth about yourself?

Page 71, Top Paragraph

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**Step Five**

**Questions - Pages 72-76**

- 1. a. Having made your personal inventory, have you experienced a new attitude and relationship with your Creator and discovered the obstacles in your Path?  
b. In what ways have you done this?

Page 72, Paragraph 1

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- 2. a. Have you admitted certain defects and ascertained in a rough way what the trouble is?  
b. What is the trouble?

Page 72, Paragraph 1

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- 3. a. Do you think you have done enough in admitting these things to yourself?  
b. Do you find a solitary self-appraisal sufficient?  
c. Do you see good reason why you should discuss yourself with another person?  
d. Do you believe that if you skip this vital step you may not overcome drinking?

Page 72, Paragraph 2

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- 4. Have you hung onto some of the worst items in stock or have you learned enough of humility, fearlessness and honesty to tell someone your whole life story?

Page 73, Top Paragraph

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- 5. a. Have you been leading a "double life?"  
b. Are you much like an actor who presents to the outer world your stage character?  
c. Do you want to enjoy a certain reputation, knowing in your heart that you don't deserve it?  
d. In what ways?

Page 73, Paragraph 1

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6.     a. Are you revolted at certain episodes of things done during a spree that you vaguely remember?  
       b. Are these memories a nightmare?  
       c. Have you pushed these memories of your past far down inside you - hoping they will never see the light of day?  
       d. Do they cause fear and tension? Do you believe they will make for more drinking?

Page 73, Paragraph 2

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7.     Does the inconsistency of this double life make things even worse?

Page 73, Paragraph 2

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8.     a. Have you ever given doctors or professionals a fair break?  
       b. Have you ever been honest with men of the medical profession? [Counselors/Therapists/Psychiatrists]  
       c. What did you not tell these people?

Page 73, Paragraph 3

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9.     a. Do you believe that you must be entirely honest with someone if you expect to live long or happily?  
       b. Did you think well before choosing the person with whom to do this step?  
       c. Should this person be quick to see and understand your problem?  
       d. Did you search for a closed-mouth, understanding friend [or sponsor]?

Page 74, Top Paragraph

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10.    a. Should you choose someone with whom it would hurt or make them unhappy?  
       b. Do you have the right to save your own skin at the expense of others?  
       c. Should you follow the rule of "be hard on yourself, but always considerate of others?"

Page 74, Paragraph 1

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11. a. If no suitable person is available, do you hold yourself in complete readiness to go through with it at the first opportunity?  
b. Are you anxious to talk to the right person?  
c. Someone who can keep a confidence; fully understanding and approving of what you are driving at?  
d. Someone who will not try to change your plan?

Page 74, last Paragraph and  
Page 75, Top Paragraph

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12. a. Are you prepared for a long talk?  
b. Did you explain to your partner what you are about to do and why you have to do it?  
c. Did you explain that you are on a life-and-death errand?

Page 75, Paragraph 1

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13. a. Did you pocket your pride and go to it?  
b. Did you illuminate every twist of character and dark cranny of your past?  
c. Did you leave anything out?

Page 75, Paragraph 2

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14. a. Once you took this step, withholding nothing, did you feel delighted?  
b. Could you look the world in the eye?  
c. Could you be alone at perfect peace and ease?  
d. Did your fears fall from you?  
e. Did you begin to feel the nearness of your Creator? How?

Page 75, Paragraph 2

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15. a. Have you begun to have a spiritual experience?  
b. Has the drinking problem disappeared?  
c. Do you feel as if you are walking hand in hand with the Spirit of the Universe on the Broad Highway?

Page 75, Paragraph 2

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16.
  - a. Returning home, did you find a place where you could be quiet - carefully reviewing what you have done?
  - b. Did you thank God from the bottom of your heart that you know Him better?
  - c. Have you carefully reviewed the first five proposals? Did you omit anything?
  - d. Is your work solid so far? Are the stones properly in place?
  - e. Have you skimmed on the cement put into the foundation?
  - f. Have you tried to make mortar without sand?
  - g. Did you answer these questions to your own satisfaction?

Page 75, Paragraph 3

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**After the Step Five**

**Into Action**

**Pages 75-76**

1. After the Fifth Step, did you return home, read page 75, Paragraph 3, and the 12 steps?  
Then ask yourself: Am I satisfied with the work I have done so far?

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**Step Six**

**Into Action**

**Page 76**

1.
  - a. Do you believe that willingness is indispensable?
  - b. Are you willing to let God remove all the things which you have admitted are objectionable?
  - c. Can He take them - every one?
  - d. If you are still clinging to something, did you ask God for help to become willing to let go?
  - e. Is there anything you are not willing to let go of? What?

Page 76, Paragraph 1

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## Step Seven

### Into Action

#### Page 76

1. When you were ready, did you 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."*

Page 76, Paragraph 2

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Note: Do the Seventh Step Prayer each morning and each night until God removes all your defects of character - as soon as that happens, you can stop. (Don't hold your breath.) Remember, it does not mention your name any where in the Seventh Step Prayer, therefore we don't "work on" character defects - God does! We often cause ourselves more misery in this area than any other. We just do the best we can, and when we fall short, simply make amends in the way outlined in Step Ten, which doesn't say "When we were wrong we promptly beat the snot out of ourselves." If this made us better people we would have changed a long time ago.

1. a. Having completed this step, do you believe you need more action?  
b. Do you believe that faith without work is dead?

Page 76, Paragraph 3

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## Eighth Step List

1. Go back through the entire Fourth Step Inventory and compile a list of:
  - a. Who have I harmed?
  - b. What harm have I done to them?
  - c. I list anyone I have harmed who was not on the inventory.

This will be your Eighth Step List.

## Step Eight

### Into Action

#### Questions - Page 76

1. a. Do you have a list of persons [and institutions] you have harmed and to whom you are willing to make amends? [This list is found in referring to your inventory - The first column of the resentments inventory and the sex inventory. Pray to see if there are any more that were not in your inventory; do this until you "know" that the list is done.]  
b. Have you prayed about this?

Page 76, Paragraph 3

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2. a. Have you subjected yourself to a drastic self-appraisal?  
b. Are you ready to go out to your fellows and repair the damage done in the past?

Page 76, Paragraph 3

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3. a. Are you aware that this is an attempt to sweep away the debris that has accumulated out of your effort to live on self-will and run the show yourself? (If you haven't the will to do this, ask until it comes)  
b. Are there any amends you are not willing to make for victory over your alcoholism and/or addiction?

Page 76, Paragraph 3

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4. a. Did you agree at the beginning that you would go to any length for victory over alcohol and/or drugs?  
b. Is there anything at this point you are not willing to do?

Page 76, Paragraph 3

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5. a. Have you looked over your list to see which ones you feel diffident (unsure) about going to or have misgivings to? (Go through entire list, pausing in prayer at each name asking "am I willing to do whatever each person or institution might ask to right the wrong?")  
b. Did you do this?

Page 76, Paragraph 3

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**Step Nine**

**Into Action**

**Questions - Pages 76-83**

1. Are you trying to put your life in order, but do you believe that your real purpose is to fit yourself to be of maximum service to God and the people about us?

Page 76, Paragraph 4

Top of Page 77

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2. Do you agree that it is seldom wise to approach an individual who still smarts from your injustice to him and begin by telling him of your spiritual discoveries?  
Are you willing to pray about each amends as to how you should approach them?

Page 77, Top Paragraph

3. a. Do you understand why the people being approached will be more interested in a demonstration of good will than talk of spiritual discoveries?  
b. What does this mean to you?

Page 77, Top Paragraph

4. When it will serve any good purpose, are you willing to announce your [spiritual] convictions with tact and common sense?

Page 77, Paragraph 1

5. a. Though it may be harder to go to an enemy rather than a friend do you see why it may be much more beneficial?  
b. Do you understand you just go to them in a helpful and forgiving spirit?  
c. What does this mean to you?

Page 77, Paragraph 1

6. a. Do you understand that under no condition do you criticize a person or argue?  
b. Are you willing to simply tell them that you will never get over drinking until you have done your utmost to straighten out the past, that you are there to sweep off your side of the street?

Page 77, Paragraph 2

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7. Do you understand that you are not to try to tell them what they should do, that their faults are not discussed, that you stick to your own faults?

Page 78, Top Paragraph

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8. Do you believe that you must lose your fear of creditors no matter how far you have to go, for you are liable to relapse if you are afraid to face them?

Page 78, Paragraph 2

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- 9.
- a. Did you already agree to go to any lengths to find a spiritual experience?
  - b. Have you asked God that you be given strength and direction to do the right thing, no matter what the personal consequences may be; even though you may lose your position or reputation, or face jail?
  - c. Are you still willing to do this?
  - d. Do you believe you have to be willing, that you must not shrink at anything?

Page 79, Paragraph 1

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- 10.
- a. Do you believe that if others are involved you should never needlessly sacrifice them to save yourself?
  - b. Do you understand why?

Page 79, Paragraph 2

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- 11.
- a. Do you agree that before taking drastic action which might implicate other people, you secure their consent?
  - b. If you have obtained permission, have consulted with others, asked God to help and the drastic step is indicated, do you agree you must not shrink?

Page 80, Paragraph 1

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12. Do you see that you have to place the outcome of these amends in God's hands or you will soon start drinking and/or using again?

Page 80, Paragraph 4

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13. a. Do you believe that no matter whatever the situation you usually have to do something about it?  
b. Do you agree that undoubtedly you should admit your fault and that you have no right to involve another person?

Page 81, Paragraph 1

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14. Have you prayed about what to do, keeping the happiness of the other person uppermost in mind?

Page 82, Paragraph 2

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15. a. Do you think that sobriety (just not drinking or using) is enough?  
b. Why?

Page 82, Paragraph 2

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16. Were you like a tornado roaring through the lives of others?

Page 82, Paragraph 3

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17. a. Do you understand and agree that there is a long period of reconstruction ahead?  
b. Do you agree you must take the lead -- that a remorseful mumbling that you are sorry won't fill the bill at all?

Page 83, Paragraph 1

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18. Do you believe that you should ask each morning in meditation that your Creator show you the way of patience, tolerance, kindness and love?

Page 83, Paragraph 1

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19. Do you believe that the spiritual Life is not a theory, that you have to live it?

Page 83, Paragraph 1

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20. Do you believe you shouldn't talk to them [your family] incessantly about spiritual matters?

Page 83, Paragraph 2

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21. Do you believe that your behavior [actions] will convince them more than your words?

Page 83, Paragraph 2

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22. a. Are there some wrongs you can never fully right?

b. Which ones?

c. Do you agree that you should not worry about them if you can honestly say to yourself that you would right them if you could?

d. Can you honestly say to yourself that you would right them if you could?

Page 83, Paragraph 3

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23. When you go to make amends, do you understand you are to be sensible, tactful, considerate and humble without being servile or scraping and as God's person, you stand on your feet; you don't crawl before anyone?

Page 83, Paragraph 3

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### How to Make the Actual Amends

From the previous workshops, the people who have gone on before us, and our own experience we have found an eight-point format for making amends, whether face-to-face, letters or phone calls (all amends should be made face-to-face whenever possible.)

1. Why are you there: "I am an alcoholic/addict staying sober on a spiritual basis and I will never get over drinking/using until I have done my utmost to right the wrongs I have caused people."
2. The Harm that you are clear on: "I've seen that I have done the following to you ..."
3. Ask if there is anything else that you haven't seen (then shut up and listen).
4. Ask how this hurt them (again, shut up and listen).
5. Ask what can you do to make it right.\*
6. With amends that may land you in jail, don't just walk into the police station and say, "Here I am!" Consult closely with your sponsor every step of the way. You have to look at how your amends will affect others. [You are not an "other."] If these crimes were committed with someone else, you should have their permission before you proceed to make them.
7. Don't ever use the word "sorry." We have abused this word to the point where it no longer holds any meaning.
8. ~~Be brief, get to the point and don't embellish.~~

### The Ninth Step Promises

#### Into Action

#### Questions - Pages 83-84

24. Have you been painstaking about this phase of your development? Are you amazed?

Page 83, Top Paragraph

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25. Do you know a new freedom and a new happiness?

Page 83, Top Paragraph

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26. Do you no longer regret the past or wish to shut the door on it?

Page 83, Top Paragraph

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27. Do you comprehend the word "serenity" ?

Page 84, Top Paragraph

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28. Do you know peace?

Page 84, Top Paragraph

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29. Do you see that no matter how far down the scale you have gone, your experience can benefit others?  
Page 84, Top Paragraph

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30. Has the feeling of uselessness and self-pity disappeared?  
Page 84, Top Paragraph

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31. Have you lost interest in selfish things and did you gain interest in your fellows?  
Page 84, Top Paragraph

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32. Has self-seeking slipped away?  
Page 84, Top Paragraph

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33. Has your whole attitude and outlook upon life changed?  
Page 84, Top Paragraph

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34. Has fear of people and of economic insecurity left you?  
Page 84, Top Paragraph

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35. Do you intuitively know how to handle situations which used to baffle you?  
Page 84, Top Paragraph

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36. Have you suddenly realized that God is doing for you what you could not do for yourself?  
Page 84, Top Paragraph

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37. Do you believe that these will always materialize if you work for them?  
Page 84, Paragraph 1

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**Step Ten**

**Into Action**

**Questions - Pages 84-85**

- 1.
  - a. Do you believe that you need to continue to take personal inventory and set right any new mistakes as you go along?
  - b. Have you vigorously commenced this way of living as you cleaned up the past?
  - c. Have you entered the world of the spirit?
  - d. Do you agree your next function is to grow in understanding and effectiveness and that this should continue for your lifetime?

Page, 84, Paragraph 2

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**How to Work the 10th Step**

- 2. Do you continue to watch for,  
**[1] selfishness?                      [2] dishonesty?                      [3] resentment?                      [4] fear?**
  - a. When these crop up do you ask God at once to remove them?
  - b. Do you discuss them with someone immediately [usually your sponsor] and make amends quickly if you have harmed anyone?
  - c. Do you resolutely turn your thoughts to someone you can help?
  - d. Is love and tolerance of others in your code?

Page 84, Paragraph 2

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**10th Step Promises**

- 3. Have you ceased fighting anything or anyone, even alcohol and/or drugs?

Page 84, Paragraph 3

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- 4. Has sanity returned?

Page 84, Paragraph 3

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- 5. Are you seldom interested in liquor and/or drugs?

Page 84, Paragraph 3

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- 6. If tempted, do you recoil from it as from a hot flame?

Page 84, Paragraph 3

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7. Do you react sanely and normally and have you found that this has automatically happened?

Page 85, Top Paragraph

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8. a. Do you see that your new attitude toward drugs and/or alcohol has been given you without any thought or effort on your part?

b. That this just comes, is that the miracle of it?

Page 85, Top Paragraph

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9. Have you seen that you don't fight liquor, neither do you avoid temptation?

Page 85, Top Paragraph

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10. Do you feel as though you have been placed in a position of neutrality, safe and protected, that you have not even sworn off?

Page 85, Top Paragraph

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11. Has the problem been removed?

Page 85, Top Paragraph

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12. Are you neither cocky nor afraid?

Page 85, Top Paragraph

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13. Is this your experience?

Page 85, Top Paragraph

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14. Do you believe this is how you will react, so long as you keep in fit spiritual condition?

Page 85, Top Paragraph

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15. a. Do you find it easy to let up on the spiritual program of action and rest on your laurels? [note: a laurel is a wreath of laurel leaves, given as an award in ancient Greek athletic events in this context- it means "award" or "accomplishment."]  
b. Do you believe you are headed for trouble if you do, that alcohol is a subtle foe?  
c. Do you believe what you really have is a daily reprieve contingent on the maintenance of your spiritual condition?

Page 85, Paragraph 1

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16. a. Is every day a day when you must carry the vision of God's will into all your activities? ("How can you best serve thee - Thy will (not mine) be done"?)  
b. Do you see these are thoughts that must go with you constantly?  
c. Do you understand that you can exercise your will power along these lines all you wish -- that it is the proper use of the will?

Page 85, Paragraph 1

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17. a. Do you understand that to live you must receive strength, inspiration and direction from Him who has all knowledge and power.  
b. Have you carefully followed directions?  
c. Have you begun to sense the flow of His spirit into you?  
d. Have you become God-conscious, to some extent?  
e. Do you believe you must go further and that means more action?

Page 85, Paragraph 2

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## Step Eleven

### Into Action

#### Questions - Pages 85-88

1. a. Do you see why you shouldn't be shy on this matter of prayer?  
b. Do you agree that better men [or women] than you are using it constantly?  
c. Do you believe it works if you have the proper attitude and work at it? [Have you tried it?]

Page 85, Paragraph 3

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2. When you retire at night, do you constructively review your day? [It doesn't say, "when we were wrong, promptly beat the snot out of ourselves."]

Page 86, Paragraph 1

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3. a. Do you ask yourself if you were:

**[1] resentful?**

**[2] selfish?**

**[3] dishonest?**

**[4] afraid?**

b. Do you owe an apology?

c. Have you kept something to yourself which should be discussed with another person at once? [usually your sponsor]

d. Were you kind and loving toward all? What could you have done better? Were you thinking of yourself most of the time?

e. Were you thinking of what you could do for others, of what you could pack into the stream of life?

f. Do you believe that you must be careful not to drift into worry, remorse or morbid reflection, for that would diminish your usefulness to others?

g. After making your review, do you ask God's forgiveness and inquire what corrective measures should be taken?

Page 86, Paragraph 1

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### How to Work Step Eleven

4. a. On awakening do think about the 24 hours ahead?

b. Do you consider your plans for the day?

c. Do you ask God to direct your thinking, especially asking that it be divorced from self-pity, dishonest or self-seeking motives?

d. Under these circumstances, can you employ your mental faculties with assurance?

e. Do you believe that your thought-life will be placed on a much higher plane when your thinking is cleared of wrong motives?

f. During the day you may face indecision; in order to determine which course to take, do you ask God for inspiration, an intuitive thought or a decision?

g. Can you then relax and take it easy, or do you struggle?

h. Are you often surprised how the right answers come after you have tried this for a while?

i. How would you describe how this works in your life today

Page 86, Paragraph 2

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5.
  - a. Has what used to be the hunch or the occasional inspiration gradually become a working part of your mind?
  - b. Do you understand that being still inexperienced and having just made conscious contact with God, it is not probable that you are going to be inspired at all times?
  - c. Do you believe that you might pay for this presumption in all sorts of absurd actions and ideas?
  - d. Are you still willing to try?
  - e. Do you find that your thinking has become, as time passes, more and more on the plane of inspiration? Have you come to rely upon it?
  - f. How would you describe how this works in your life today

Page 87, Top Paragraph

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6.
  - a. Do you conclude this period of meditation with a prayer that you be shown all through the day what your next step is to be, that you be given whatever you need to take care of such problems?
  - b. Do you ask especially for freedom from self-will, and are you careful to make no requests for yourself only?
  - c. Do you pray for your own selfish ends?
  - d. Have you wasted a lot of time doing that and found it doesn't work?
  - e. Can you easily see why?

Page 87, Paragraph 1

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7.
  - a. Do you ask your wife [or husband, girlfriend or boyfriend] or friends to join you in morning meditation?
  - b. Are you willing to?
  - c. If you belong to a religious denomination which requires a definite morning devotion, do you attend to that also?
  - d. Have you selected and memorized a few set prayers which emphasize the principles we have been discussing?
  - e. Can you explain what "these principles" are?
  - f. Have you asked for suggestions about these from your priest, minister or rabbi?
  - g. Are you quick to see where religious people are right and that you make use of what they offer?

Page 87, Paragraph 2

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8.
  - a. As you go through the day, do you pause when agitated or doubtful, and ask for the right thought or action?
  - b. Do you constantly remind yourself that you are no longer running the show, humbly saying to yourself many times each day "Thy will be done"? [Many means more than four... look it up]
  - c. Are you then in much less danger of excitement, fear, anger, worry, self-pity or foolish decisions?
  - d. Have you become much more efficient, not tiring so easily?
  - e. Or are you burning up energy foolishly trying to arrange life to suit yourself?

Page 87, Paragraph 3

Page 88, Top Paragraph

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9. Do you believe this works -- it really does?

Page 88, Paragraph 1

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10. a. Do you believe you are undisciplined?

b. Are you willing to let God discipline you in the simple way just outlined?

Page 88, Paragraph 2

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11. a. Do you believe this is not all, there is action and more action?

b. Do you agree that "Faith without works is dead"?

Page 88, Paragraph 3

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## Step Twelve

### Working With Others

Pages 89-104

"Having had a spiritual awakening as the result of these steps, we tried to carry the message to alcoholics, and practice these principles in all our affairs."

1. Has your experience show you that nothing insures immunity from drinking and or using like intensive work with other alcoholics and or addicts?

Page 89, Paragraph 1

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2. a. Has your life taken on a new meaning?

b. Is working with others the bright spot of your life?

Page 89, Paragraph 2

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3. a. Do you act like an evangelist or a reformer when working with newcomers?

b. Do you arouse prejudice by trying to force your own spiritual beliefs on newcomers?

c. Do you cooperate with doctors, religious people and treatment centers to be of help to alcoholics and addicts?

d. Do you understand that we are not to criticize them?

Page 89, Paragraph 3

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3. a. Do you act like an evangelist or a reformer when working with newcomers?  
b. Do you arouse prejudice by trying to force your own spiritual beliefs on newcomers?  
c. Do you cooperate with doctors, religious people and treatment centers to be of help to alcoholics and addicts?  
d. Do you understand that we are not to criticize them? Page 89, Paragraph 3
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4. When you discover a prospect, do you try to find out all you can about him?  
If he does not want to stop drinking, do you waste your time trying to persuade him?  
Do you keep in mind that you are dealing with a sick person? Page 90, Paragraph 1
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5. Do you try to put yourself into his place to find the best way to help him or her? Page 90, Paragraph 2
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6. Are you willing to let him go on a binge so as to have a better chance of helping him or her when he sobers up? Page 90, Paragraph 3
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7. Do you force yourself on him, or wait until he or she asks to see you? Page 90. Paragraph 4
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8. a. If he wants to talk on your first visit do you let him?  
b. Do you refrain from telling him how you recovered until he asks you?  
c. Do you try to gauge his mood, matching funny stories if he or she is jovial, serious ones if he's serious? Page 91, Paragraph 3
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9. Do you explain how baffled you were by the mental twist which makes it impossible to keep from picking up the first one?  
Do you allow him to match his own mental inconsistencies with yours? Page 92, Top Paragraph
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10. a. Do you then dwell on the hopeless nature of the disease of alcoholism?  
b. Do you point out how that strange mental condition before the first drink prevents the normal functioning of the will?  
c. Are you careful not to brand him and an alcoholic or and addict? Page 92, Paragraph 1
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11. a. When he asks how you recovered, do you stress the spiritual feature freely?  
b. Do you explain that he can have any concept of God he likes, as long as it makes sense to him?  
Page 93, Top Paragraph

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12. a. Do you use everyday language when discussing the spiritual feature of the program?  
b. Do you avoid discussion of your own personal spiritual beliefs, no matter what your own convictions are?  
Page 93, Paragraph 1

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13. Do you make it clear you are not there to instruct him in religion?  
Page 93, Paragraph 2

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14. a. Do you explain why it is you are there, that it is part of how you stay sober?  
b. Do you make it plain he or she is under no obligation to you?  
c. Have you pointed out the importance of placing the welfare of others ahead of his or her own?  
Page 94, Paragraph 1

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15. If he balks at some of the drastic measures this program calls for, are you careful not to contradict such views?  
Do you explain that you once felt like this too, but have changed your mind?  
page 94, Paragraph 2

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16. a. Do you agree it is sometimes a mistake to let him start the program without having a chance to think it over first?  
b. Do you see that if he has trouble later, he or she might say you rushed him?  
c. Are you careful never to talk down to him?  
Page 95, Paragraph 1

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17. Do you understand you are not to act as their banker or as a nurse for their splees?  
Page 95, Paragraph 2

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18. Do you see that you are not to push or prod the newcomer, that if they are to find God, the desire must come from within?  
Page 95, Paragraph 3

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19.     a. Do you understand you might have to help a newcomer find a job, and a place to live, even financial assistance?  
       b. Do you see why you should not however deprive your family or creditors in order to help them?  
       c. Do you see that if you let newcomers impose on you for money of connections, you only harm them?
- Page 96, Paragraph 3
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20.     a. Do you believe helping others is the foundation stone of your recovery?  
       b. That an occasional kind act isn't enough, that you must act the Good Samaritan every day?
- Page 97, Paragraph 1
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21.     Are you willing to help the family if you can, even if the alcoholic or addict can't get sober?
- Page 97, Paragraph 3
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22.     Do you agree if the alcoholic or addict begins to rely on us rather than upon God we have failed?
- Page 98, Paragraph 1
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23.     Do you understand we must "*burn the idea into the consciousness of every*" man and woman that they can get well regardless of what anyone else does?
- Page 98, Paragraph 2
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24.     a. Do you agree that we must put these principles into practice at home?  
       b. Do you believe that even if the family is a fault in many ways, we should not be concerned about that?  
       c. Do you see that argument and fault finding are to avoided like the plague?  
       d. Do you agree this is necessary if any results are to be expected?
- Page 98, Paragraph 3  
Page 99, Top Paragraph
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25.     a. Do you believe that if that our recovery is dependent on God, not on getting our family back?  
       b. Do you agree that your recovery is dependent on God, not on people or what they do?
- Page 99, Paragraph 3  
Page 100, Top Paragraph
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26. a. Do you believe that if you and your newcomer persist in the path of spiritual progress, remarkable things will happen?  
b. When you look back, do you see that what has happened when you put your life in God's hands is better than anything you could have planned yourself?  
c. Do you believe, or are you willing to believe that if you follow the dictates of a higher power you will presently live in new and wonderful circumstances.

Page 100, Paragraph 1

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27. a. Do you see where it's a good idea not to participate in fights a newcomer might get onto with his family?  
b. Do you understand this might spoil an opportunity to be helpful to both the newcomer and his or her family?  
c. Do you agree it's worth it to remind the newcomers family their character defects are not going to vanish overnight; that they should treat him like a sick man (or woman)?  
d. Do you agree you might need to remind them of the blessed fact of his sobriety?

Page 100, Paragraph 2

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28. a. If you have been successful in solving your own are you willing to share how this was accomplished with the newcomer and their family?  
b. Do you understand that you should never be critical of the newcomer or his family?  
c. Do you understand why? Explain.

Page 100, Paragraph 3

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29. a. Do you believe, or are you willing to believe that if you are spiritually fit, you can do all kinds of things alcoholics are not supposed to be able to do? (Have liquor in our homes, see drinking in movies or at parties, must not go to bars, or restaurants where liquor is being served, be around drugs or booze at all, etc.) \*  
b. Does your experience demonstrate the truth of this?

Page 100, Paragraph 4  
Page 101, Top Paragraph

\*IMPORTANT NOTE: Please notice that they speak of our ability to do these things as part of what happens after we have completed the first eleven steps. Going into slippery circumstances

- 30. a. Have you been able to meet conditions like this (see above) on a daily basis?
- b. Do you you still have an alcoholic mind, that there is something wrong with your spiritual status?
- c. Are you OK around people who are high or drinking?
- d. Does seeing drinking or using make you think about using or drinking yourself, or do you "*recoil [from it] as from a hot flame?*"
- e. Is your only chance for recovery in some place like the Greenland Ice Cap?

Page 101, Paragraph 1

- 31. a. Is avoiding temptation part of how you stay sober?
- b. Have you tried this method?
- c. If so, has it succeeded, or failed?
- d. Can you give an example of this?

Page 101, Paragraph 2

- 32. a. Is your rule never to avoid a place where there is drinking "*if you have a good reason for being there?*"
- b. Does seem like "*tempting providence?*" to you?

Page 101, Paragraph 3

- 33. a. Are you willing to ask yourself on each and every such occasion, "*Have I any good social, business, or personal reason for going to this place. Or am I plotting a little vicarious pleasure from the atmosphere of such places?*"
- b. Do you understand you must be on solid spiritual ground.
- c. When going to places, where there might be a lot of booze or partying, do think about what you can bring to the occasion, of what you will get there?
- d. Would you be willing to skip going to such a place if you were feeling a little off the beam

Page 101, Paragraph 3

Page 102, Top Paragraph

- 34. a. Are you willing to go along if someone wants to eat in a bar?
- b. If it's a happy occasion, are you willing to help enliven the atmosphere?
- c. Are you willing to tell friends and work mates that they are not to change where they go for your sake?

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- 36. a. Is your job to be able to be of maximum helpfulness to others?
- b. Do you never hesitate to go anywhere where you can be helpful?
- b. Do you believe that God will keep you safe in the most sordid place on earth if you are there to be helpful to others?

Page 102, Paragraph 1

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- 37. a. Could you keep liqueur in your home?
- b. Do you understand this is a matter each of must decide for himself, that we are not to tell the newcomer what to do here?

Page 102, Paragraph 2

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- 38. a. Are you careful never to show intolerance for drinking as an institution?
- b. Has experience shown you this isn't helpful to anyone?
- c. Has experience shown you that Alcoholics Anonymous itself has no bitterness or hostility to alcohol, or people who drink.

Page 103, Paragraph 2

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**Congratulations, and a Word of warning**

If you have done everything up to this point, not just read it, but done it; you cannot have avoided having a spiritual awakening of some kind, in some degree. Your real purpose now is to go out and carry this message to those who still suffer. So, get out there and be Happy, Joyous and Free! There is one thing I have noticed over the years. Those who for one reason or another, drink or use again after doing this work, have a much smaller chance of staying sober the next time. I do not know why this is, but I have certainly seen the truth in it demonstrated time and time again. So please, don't take your sobriety for granted - keep doing the deal even when you don't think you need to.

The Authors

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