
*A Guide for
Working The Steps
with
Alcoholics*
(in groups or one-on-one)

How to Sponsor

*How to Work the Steps with
People Having a Problem
with “the God Part”*

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RATIONALE

This guide has been written after interviews in October of 1998 with a man with 63 years of sobriety who sobered up with Bill Wilson in 1934 and shared with us the way they guided people through the steps in the early days when their success rates for recovery were so much higher than typical rates today. The guide also is based on information collected from people who were taken through the steps by Dr. Bob and by Clarence S. as well as from information shared by Clarence S. in interviews and while face-to-face with a member of our home group.

This is not OUR way to guide people but is, as closely as our years of research have been able to learn, how THEY did it when the success rates were tremendous. We are not attempting to tell anyone how to do anything. This is written in response to requests from people who have recovered, and recovered quickly and miraculously, as a result of working the steps as outlined here. Currently, the guide is being used in the U.S. , Canada, Israel, Finland, Mexico and 23 states and amazing results are being reported. In the beginning of working with others, you may want to use this guide one-on-one with another in the recovery process, each taking turns reading a page at a time and doing the steps together. Later, you might try it the way the founders did: taking large groups through in classes and workshops. May you tap The Higher Power within to assist others who are suffering from any addiction that is separating them from The Higher Power, from others, and from their true Self.

A CONSIDERATION

Many of us believed for years that our way of doing things and seeing things was the only right way. As we begin to seek a better way of living than we've had, please consider five men:

Man #1 is an English-speaking Christian who tries as best he can to live according to "God's Will" and Christian principles. Men 2-5 are non-English-speaking, non-Christians, in the majority of those on earth. They have never heard the term "God" used. Yet Man #2 tries as best he can to live his life tapping into his "higher-plane-thought-life" rather than his "lower nature." Man #3 tries to live his life guided by listening to his "inner resource" and his "Divine Mind" rather than being influenced by his culture. Man #4 tries as best he can to live his life being driven by a "Creative Intelligence" within himself rather than by the self-destructive intelligence that causes so many problems. Man #5 follows the teachings of a human philosopher, such as Confucius.

Now is it possible that each of those men could end up having lived equally productive lives of similar "quality" and behavior? Or must they follow the one way that was programmed into others? Is it possible that those who claim that their way is "the only way" might be wrong about that notion? Might we get free of the belief that there is only one right way to live, to think, to believe, and to have the good life? Is it possible that the mind of the Peruvian, the mind of the Tibetan, the mind of the Cambodian and the mind of every other person on earth has within it an ability to differentiate true from false and to formulate a way to live that is right for them at the moment they are living? Is it possible that there is a big difference in my being awakened to myself and my being awakened to my Real Self, to my "sixth sense," as our book says? Can we learn to live in a way that the Real Self knew prior to receiving the faulty programming from an ego-driven culture? Is any of that possibly true? Is it possible that each phrase in quotes above, quoted from our BB, might provide truth and a course for living the good life? Might there really be an inner resource that can help us? Might there really be a "Divine Mind" that can circumvent wrong thinking? Might there be a Creative Intelligence that could eliminate our self-destructive behaviors? Is it possible that each phrase in quotes above from our Big Book might provide truth and a course for living the good life? We invite you to be open-minded

to the principles to be presented and see if there might be some new truth in them for you.

SESSION ONE

(You may want to break after 3rd Step or 5th, depending on time. NOTE: Run off copies of the APPENDICES in the back for each person working the steps)

Bill Wilson said once on a tape that the teaching and the practice of the Twelve Steps is the only purpose of any recovery group, so original AA offered classes to teach people the Twelve Steps. Back then, 8 out of 10 got sober in AA; today, we are down to 1 in 10. To try to get the higher results, we are doing it the way it was originally done. Our journey through the steps is interactive, so we are going to ask some questions we'd like you to answer.

First, do you want to find a design for living that is better than what you've had, drunk or dry drunk? To what length are you willing to go to get a new and better life?

The people who go back out and drink are usually the ones who stop either after Step Three or after Step Eight, so are you willing to take all twelve steps required for successful completion? How soon do you want to get better? Then let's see which type drinker you are. Two types, moderate and hard drinkers, can quit on their own if they have a good reason. The third type doesn't quit, even with many good reasons indicated. Only 2 things make one the third type, which is the real alcoholic: we lost choice and we lost control. Did you ever say you were going to quit, tried to quit, but didn't? Then you lost choice. Did you ever say you were going to drink but were going to control the amount you drank, but failed? Then you lost control. So, do you concede to your innermost self that you are not a moderate or hard drinker but that you are a real alcoholic?

There is a need to work the steps if your life has any of the 8 traits of untreated alcoholism. How many of these are you experiencing now:

1. Having trouble in personal relationships (including ourselves, at work, in traffic, etc.)
2. Can't control our emotional natures (ever have up and down days? Ever behave irrationally because of fears or for love?)

3. We're a prey to misery and depression.
4. We can't make a living--a decent life.
5. We feel useless.
6. We're full of fear--we worry a lot.
7. We're unhappy.
8. We can't be of real help to other people.

So do you have one or more of those? Then it's time to work the steps.

STEP ONE has two parts. It says: **We admitted that we were powerless over alcohol--that our lives had become unmanageable.** "Powerless" over alcohol means we lost choice and control. We'll explain why later. An "unmanageable life" means that life is crazy or that we don't feel happy, joyous, or free. We do crazy things when we're drinking, but we do crazy things when we're not drinking, too. Do you agree that a crazy, unhappy life is a poorly managed life? Do you want to find out how to change that?

Alcoholism is a two-fold illness, made up of an allergy of the body and an obsession of the mind. The first part is physical. We are powerless over alcohol physically. Why? Who is allergic to a food or a medicine or can name something they hate to eat? What effect does it have on you? And you've never had any ____ since finding out the effect? What effect did alcohol have on you at the end of your drinking experience? So you can control ____ because it does this ____, but you can't do the same with alcohol. Here's why. There is something called "the phenomenon of craving." One component alcohol breaks down into is acetate, a chemical that passes through the liver and pancreas that creates craving for another drink. In 88% of the population, it passes on quickly. Alcoholics have a liver and a pancreas that function at 1/3 to 1/10 the normal rate, varying as we get older. Because the liver and pancreas of an alcoholic function slower, the acetate stays in us, creating a craving for another drink. We have another. Now we have two times the craving. Then we take a third and we have a craving three times stronger than any normal drinker can experience. We cannot stop after our allergy kicks in. Have you ever experienced the phenomenon of craving? Then do you concede to your innermost self that this allergy, this phenomenon of craving, makes you physically powerless over alcohol and that you can never change that physical allergy?

Next, the second part of our disorder is mental. In fact, our literature says it is the "**main** problem." Specifically, it says: "...the **main** problem of the

alcoholic centers in [the] mind, rather than in [the] body.” So our problem is mainly mental. Why? You have an effective mental defense against ____ . You don’t consume it. But you keep going back to alcohol, even having experienced many negative effects. Know why? All people have three parts to their minds: the conscious part--which determines what we SAY, and the subconscious part--which determines what we really DO and how we FEEL.

For example, with our conscious minds we’d say “I’ll never do that again,” but we did, because of what’s in the subconscious mind and the fact that the subconscious mind influences us more than the conscious mind. Some call the conscious mind the physical mind. Illogical behavior comes from the subconscious mind. Here’s an example: One of our members, when a child, suffered 26 wasp stings to the head. Today, in his 50’s, if a fly buzzes by his ear, he jumps. Is it normal to jump if a fly goes by? NO. Does he understand why he jumps? YES. Because somewhere in his subconscious mind is a record of the pain he suffered 5 decades earlier. But even understanding that does not stop his abnormal reaction.

Please consider this: What is in your subconscious mind? None of us have a clue, do we? But the professionals in the field tell us that stored in the subconscious mind is a memory of everything that we have ever seen, felt, observed, or experienced. The conscious mind cannot recall all that, but it’s there. And it influences every idea, emotion and attitude we have. And THOSE, not our conscious minds, determine how we really think, feel, and believe and ultimately what we DO. If we are to stop being self-destructive and reacting by drinking to those things in our subconscious minds that make us restless, irritable, and discontented, we have to bypass all the subconscious things that make us FEEL as we feel DO what we do, even when it makes no sense. We have to give up our ideas, our emotions and our old beliefs that were programmed into us, because they are not resulting in a happy life.

So let’s review, because this is the MAIN problem: there are things in the subconscious part of your mind that you don’t even know are there but that really make you do what you do, think the way you think, believe the things you believe and feel the way you feel. We say, using our conscious minds, that we’ll quit, but the subconscious mind has a record of times when we were restless, irritated, discontent, or bored and we drank and it gave us ease and comfort. Later, it quit working, but that message remained in the

subconscious brain even as our conscious minds were telling us, “I really have to stop doing this--I’m destroying myself.”

So even as we repeatedly failed to get the positive results we sought, trying over and over unsuccessfully to recapture a former experience, the subconscious mind kept telling us a lie: that it will be different this time; that we will enjoy it this time; that we can control it this time. And we think and behave that same way in relationships. How many have stayed in a relationship that is no longer working with the hope that somewhere along the way that old early feeling would return, believing we can do the same thing over and over and end up with a good relationship? We believe lies. It is insane to believe lies. Can you admit to your innermost self that you have done things in the past or even recently made some decisions that were not in your best interest--things, for example, that are unhealthy to your body, physically? Is it sane to do things that are unhealthy to our body, or our peace of mind, or our emotions?

STEP TWO says: “**Came to believe that a Power greater than ourselves could restore us to sanity.**” The insanity referenced in Step Two is just that: believing lies and letting them result in unmanageable, miserable lives. On first seeing a step about restoring us to sanity, we hated the thought that someone might accuse us of acting crazy at times--drunk or not drunk--but then the literature tells us, “The first thing apparent was that this world and its people were often quite wrong.” That means, people, all people--not just alcoholics--often aren’t quite right! George Bernard Shaw said that the earth is the insane asylum for the universe. But we cannot do anything about the insanity of others. In fact, since we consciously say we are going to do one thing but then DO the opposite, we obviously can’t do anything about our own crazy behavior, either. So we are powerless over our both our minds and our bodies. Can you look at some of your past experiences and relate to that? Can those of you dry for any period of time see that, even dry, you have done some things that were self-destructive or harmful to your relations or best interests? Can those of you dry for any period of time see if you’re currently addicted to something else that is also harmful to you?

Step Two tells us that there is some power that other alcoholics before you--who were just like you--have found that made them stop believing lies such as “maybe real alcoholics can drink as normal drinkers some day” or like, “My behavior used to be insane but it’s not insane any more.” That power can restore us to sanity so that we can react sanely and normally to alcohol by not using it and so we can react sanely and normally in life without

alcohol. And that happens “automatically,” we are told, by the time we work to Step Ten. The power manifests in the form of sanity within us. More importantly, that power, which the Big Book on page 86 calls a “higher plane” thought-life that we are capable of thinking on, can guide us through the day, away from insane behavior to sane, non-self-destructive behavior. Please remember: our MAIN problem centers in the mind, so here’s why we are told we must do daily PERSONAL inventory: Brooks Johnston, Sr., who was the Chief Administrator of the Rusk State Mental Hospital for over 20 years told one of fellowship: ***“We lock ‘em up in here for two reasons: (1) either they’re in delusion . . . so they can’t see reality, can’t tell the difference in what is true and what is false; can’t be honest with themselves; or, (2) they tend to hurt themselves, or others, or both.”***

Without using the daily mental exercises learned in AA, we can get back into delusions and into harming ourselves or others. Can you admit that you have done some things that are harmful to yourself, that were self-destructive? Do you think that is sane behavior? So can you concede to your innermost self that you have experienced the obsession of the alcoholic mind and that you are, therefore, mentally powerless over alcohol? Do you concede that an unmanageable life is an insane way to live and that you evidently need some power you haven’t found so far to stop the physical craving, the mental obsessing, the unmanageable behavior, and the crazy behavior? Can you see that we really do have a thinking problem, not a drinking problem?

We’ve admitted doing self-destructive things. Those things were based in the thinking that came from what the Big Book calls on page 68 your “lower nature,” the thoughts that come from your lower self, your false self, rather than your Higher Self--your “spiritual mind.” But there have been times when you walked away from self-destructive things, and that was a result of thoughts that originated in your Higher Self, or your higher power within. Have you experienced both kinds of thoughts: creative thoughts and self-destructive thoughts? Then the Second Step question is can you concede to your innermost self that there is some higher power within you that is greater than the lower nature thoughts that have been driving you? Are you willing to try to tap into that power that saved us from ourselves in order to quit doing crazy things and to come up with a new design for living that will result in a happy, manageable life?

Then you have completed Steps One and Two. Now, in **Step Three** we are invited to make a decision to turn our will and our lives over to the care of some power that is greater than what we have so far found in our lifetimes. We are told that we must find a new, positive conception of what the higher power really is, and that fact brings us to a new, vital idea. We said earlier that there are three parts of the mind and we discussed two of them: the conscious and the subconscious parts. Now we're going to discuss the third part, which the Big Book calls the "Universal Mind," the "Divine Mind," the "Creative Intelligence."

Many of us came in with the idea that the higher power had to be known by the name some religions use: "God." For many, that "God" was said to be angry, record-keeping, dogmatic, mean, and punishing. The higher power of our new conception is just The Higher Power Within that can guide us to quit doing insane, self-destructive things. We are told on page 503 that we can call the power "God, Allah, Confucius, Prime Cause, Divine Mind, or any other name because it doesn't matter how you define that higher power." On page 569 we are told that "with few exceptions our members find that they have tapped an unsuspecting inner resource which they presently identify with their own conception of a power greater than themselves." Could that "inner resource" be what is referred to on page 46 when the Big Book tells us that "as soon as we admitted the possible existence of a Creative Intelligence we began to be possessed of a new sense of power and direction..."? Dr. Tiebout, Bill's psychiatrist and a major contributor to AA philosophy says on page 571 that the job of the psychiatrist working with one addicted is "to break down the patient's inner resistance so that which is inside him will flower."

AA is a spiritual program, not a religious program. If you want to define the power as a physical, male entity sitting on a throne you can; but if you don't see the power as a male sitting on a throne but choose instead to see it as a power sitting dormant within each of us that needs only to be awakened so that we can tap into its "power and direction," that is OK, too. Don Miguel Ruiz, in his book The Mastery of Love, says: "You don't need other humans to tell you what the (so-called) Will of God is. [Once you do the steps, there's no] intermediary. When you know that the power that is Life is inside you, you accept your own Divinity, and yet you are humble, because you see the same Divinity in everyone else."

Now his idea and those ideas referenced from the Big Book are consistent with the point made on page 23 that our main problem centers in the mind. So we ask, might the path to recovery--to being restored to sanity--involve tapping into what the Big Book calls the "Spirit of the Universe" within us, our Right Mind rather than the Wrong Mind--the subconscious? Is it possible the BB is right when it says that "*a Creative Intelligence*" can provide "*a new sense of power and direction*"? That "Creative Intelligence" would be the opposite of our human intelligence that has led to an unmanageable life, because our human intelligence led to self-destructive behavior, not creative behavior. That should make it real easy to answer this question, then: "Is there anyone in this room who would not like to seek such a power that can make her or him behave more sanely and in a less self-destructive fashion?"

The opposite of self-destructive and insane living is called "spiritual living," because one definition of a spiritual person is "a person who has clear and right and logical thinking." If a man should choose not to kill a wife who says she's leaving him, some might say that is a religious or spiritual decision. In fact, it is a very sane decision, considering the likely negative consequences to him. So, we are going to discuss something we call "spiritual living," which is just a sane way of living. (By the way, we did not work the steps and turn into fanatical saints. We just work at avoiding self-destructive behaviors today, not because our conscious minds tell us to and not because we are saints. We don't do self-destructive things anymore because the spiritual life we lead is just a SANE life! Now that makes it rather easy to work these steps, huh?)

But before we discuss spiritual, or sane, living, we'd like to clear up a few more misconceptions about what spiritual living is about. First, the Big Book makes clear on pages 28 to 29 that agnostics, people who even doubt the existence of a "God" per se, can have a spiritual experience: "Many who were in that class are now among our members"; and, "Surprisingly enough, we find such convictions (that there may not be a God, per se) no great obstacle to a spiritual experience."

So from those readings in the book, we see that this deal is about recovery from a mental disorder; about recovering physically by not drinking a substance that destroys our liver and pancreas and other body parts, and about recovering mentally--recovering our mental health--so we can avoid doing the crazy things we did in the past. The BB says on page 133 that

“we, who have recovered from serious drinking, are miracles of mental health.” Are any here who do not think that their mental health can stand improvement?

Again, spiritual living is not an effort to turn anyone into a saint. In fact, we proclaim that we are not, and never shall be, saints in this lifetime. But we haven't had the degree of stability in life we'd like, so we suffered from unmanageability. The Book says "...spiritually-minded persons (that is, 'sane people') . . . were demonstrating a degree of stability, happiness, and usefulness which we should have sought ourselves." See, it was never intended that we get through this crazy world on our own power and directions. For 4.5 million years before any university ever came along, mankind made it quite fine by living with the internal guidance system given to all humans at birth. This system that tunes us into proper directions is within each of us as a gift. It really makes life simple. We need but exercise the intuitive "muscles" to get the direction now as well as every moment of every day. And the directions from the inner resource, in our experience, does not speak in words. It speaks in symbols, signs, and visions, so we have to use some specific techniques recommended in Step Eleven to tune it to those guidances. That's why the Big book speaks of "A Vision for You."

So spiritual status is about our minds, not our desire to become perfect and not about living a glum life. We started bypassing the subconscious mind and started picking up on what we had so far failed to get through the Divine Mind. If we don't tap into that internal guidance system, we live the same miserable lives we've lived. Why? Because we are driven by all the things in the subconscious mind that make us do insane, destructive things, and that can happen drunk or dry drunk. We must seek guidance from a different part of our minds.

We're told that, by guiding people through the steps, A.A. has released thousands of alcoholics from mental institutions. So doing this work can restore sanity, if we do our daily exercises. Those exercises give us the promised daily reprieve from the effects of this illness which we were told centers mainly in the mind. We have a daily reprieve from the mental ramifications of our disorder, of the dis-ease that is typical in everyone who is living in this world. We're told that there are only two groups that do not recover their sanity and their physical health: (1) those who are so stubbornly self-destructive that they refuse to follow the 200 words, the 12-

steps--they never recover full sanity; and (2) those who cannot be honest with themselves. Everyone else has been able to undergo spiritual experiences and come to a spiritual awakening--because our Spirits have been asleep, unconscious of guidance. So anyone capable of honesty can become sane by getting in touch with what our book calls the "Universal Mind," the Creative Intelligence" the "Divine Mind." Let's talk about that.

Contrary to some beliefs, we do not have sick Spirits. The "spiritual malady" is more like a muscle that has shrunk and grown useless from not being used. Each of us has a Spirit or Universal Mind or Creative Intelligence or higher thought system or a higher power inside to guide us sanely through life. Mankind made it 4.5 million years without spiritual books or religious leaders. We wouldn't send a child to the store for bread without the guidance of how to get to the store, and the universe did not send us here to navigate this world without such automatic guidance. But just as an unused muscle weakens completely, so did our internal guidance system. The steps give us a method for tapping into that internal, subconscious, intuitive guidance that we have been ignoring. Ignoring it, not seeking it in the peace and quiet and stillness, left us to use our conscious minds to try to get through life, and our experience proves that doesn't work for anyone. **Why? Because we can't do what the conscious mind says we're going to do.** We've been following the dictates of the subconscious mind even as we consciously tried to stop but couldn't. Thus we see major insanity, not just among alcoholics, but among our society as a whole. We were given beliefs by society, parents, teachers, preachers, but those were not our values. We didn't even get to choose our own names. And we were programmed to respond to those people and their demands by a system of reward and punishment, defined in our homes by whatever methods our parents used and defined in the universe by people who want to try to control us and make us follow their beliefs. The Big Book says we must cast to one side those ideas and beliefs. Hanging onto them results in nil, we're told. Much of our insane behavior comes from our efforts to get rewards or avoid punishment, still acting like children, which proves to be rather unproductive for adults, in our experience.

Those behaviors return when self-will returns to guide us, rather than allowing us to be guided by the will of the Universal Mind, which some call "The Higher Power Within." Why? Because one Will--our higher will, drives us to happiness, joy, and peace, while the other will (self-will or our

lower will or ego) drives us to the gates of insanity or death, to self-destructive behavior. So, let's talk about wills and ego.

There are some words left out in the 3rd Step that we have to insert. What it really means, when we insert the understood words is (WE) **Made a decision to turn our (SELF or LOWER) will and our (UNMANAGEABLE) lives over to the care of our higher power**, to a thought-life originating from a higher plane, to use the Big Book's term. So the real problem is that we have been living a life run on self-will (that is, the will to self-destruct, the will of the physical mind, or ego, or arrogance) instead of the sane will within (the desire of which is that we be protected, happy, joyous, and free). So how do lives run on "the higher will of the Creative Intelligence within" differ from lives run on our self-destructive-will? Here's how:

The *DIVINE MIND* says:

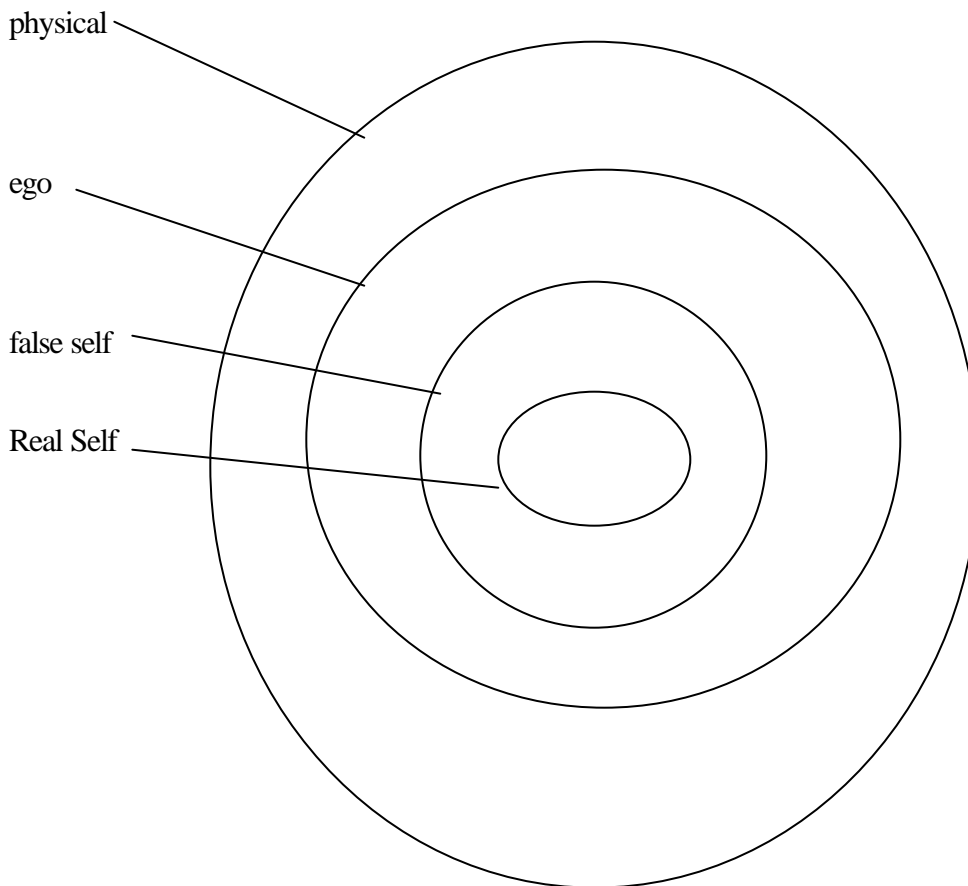
1. "HARM NO ONE"
THEM"
2. "BE HUMBLE"
3. "LET ME BE THE JUDGE"
ALL"
4. "LET ME BE IN CONTROL"
5. "LOVE ALL" (MEANING
DEFENSIVE
EVERYONE AND
ASSUME AN
EVERYTHING)
6. "SERVE ALL"
7. "BE STILL"
8. "YOU ALREADY HAVE
ENOUGH OF
EVERYTHING YOU NEED"
NEVER WILL"
9. "I WILL GUIDE YOU--
FOLLOW
FOLLOW MY GUIDANCE"
10. "I WILL PROVIDE FOR
MYSELF--YET
YOU"
11. "I WILL CHANGE YOU"
12. "I KNOW EVERYTHING---
EVERYTHING,
YOU NEED KNOW NOTHING
BUT MY DIRECTIONS"

The *LOWER NATURE EGO* says:

1. "HARM PEOPLE--LOWER
THEM"
2. "FEEL IMPORTANT"
3. "CRITICIZE AND JUDGE
ALL"
4. "LET ME CONTROL EVERYONE"
5. "FEAR ALL--ASSUME A
POSTURE--BETTER YET--
OFFENSIVE POSTURE"
6. "USE ALL"
7. "GO...DO...ZOOM"
8. "YOU DO NOT HAVE
ANYTHING, AND YOU
NEVER WILL"
9. "I WANT TO GUIDE YOU--
MY GUIDANCE"
10. "I WILL PROVIDE FOR
MYSELF--YET
I REALLY DON'T THINK I CAN"
11. "I HATE CHANGE"
12. "I NEED TO KNOW
AND I NEED TO KNOW IT
RIGHT NOW"

Since there are only those inspirations that come from the higher plane or those thoughts that come from the lower nature, which of those two would you think was driving us when we were acting insanely? (Pause) So self-will/ego/fear/thoughts from our lower nature--from our subconscious minds--are really just insanity. Since our egos and our arrogance form the core of all our problems, let's talk about the ego. In AA, we talk about "peeling back the layers to find our truth." What is that really referring to? These are the various parts that make us up:

1. The Real Self--*the spiritual Self*. 2. The false self--my self image that I try to maintain even though it's not the Real Me--the part of me driven by my emotions. 3. The ego--really just the tools I use to defend the false self, my "image" which is based in the lies I tell and the lies I believe about my self--*the mental lies I believe about me*. 4. The physical body, the outermost layer, which I've focused on all my life. *The parts look like this:*



So the ego is really just a set of tools that we use to protect the false self (-image). We'll discuss the tools of the ego in Step Six. Because the ego is about protecting something that is a lie, the ego is the liar within us: it tells us lies about ourselves; it tells us lies about others, it tells lies to cover other lies. The ego is also about fear. Why? When we are driven by our egos and working to protect our false self(-image), we are focused only on the physical, on our five senses and satisfying them. We demand satisfaction! But being conscious of our bodies and our five senses, focusing mostly on our bodies and what we think its needs are, our subconscious is always being reminded of something else about our bodies: that our bodies are vulnerable and are not permanent. When we are focused on our bodies, we find that always just below the conscious level is an awareness that the body is gonna die. So we are in fear when in ego. The reason we get peace (of mind) when using spiritual tools is that our spirits KNOW that they are eternal. That part of us tells us that there is only life and more life. But the ego never wants you to consider that possibility. Such thoughts come in the quietest moments when we are in the most peaceful places. The ego, hating the thought of eternal existence--convinced that this body is all there is--will do everything possible to keep us from seeking quietness or serenity. As far as the ego is concerned, life is a battleground and we are to be fighting and struggling every moment. EVERY moment, according to the ego, is reduced to a life-and-death issue. All issues become life-death issues, so we overreact to everything in life. We get in an argument with a spouse and shout, "She's killing me!" or "He's killing me!"

The will of our Higher Self, our Real Self, is that we be at peace, meaning having peace of mind. That state of peace can only originate from the higher plane of our internal guidance system, because the ego--getting its inspiration from our lower nature--cannot tolerate giving up its delusional fight for life. We are constantly at war, all right, but the war has always been internal, even as the ego was telling us that the enemies were "out there, everywhere." The book says we are like "Jekyll and Hyde." That's true, because we have one set of beliefs given us by this culture (by parents and by others) and those beliefs are in direct conflict with the values of our Higher Self. Because our society is a "can't ever get enough" kind of society, that message is in our subconscious minds. No wonder we were never satisfied. No wonder we were in conflict. The Higher Self was telling us that we are complete, that we are enough, but society and its best friend--our ego--was telling us that we are not enough and that we don't have enough and that we never will and that we will be abandoned and alone

because of that. That is why we are driven to get more and more--believing society's concept of the "Principle of Scarcity" that since we'll never have enough, or be enough, we better get all we can. See why we are in trouble if we want to do things as planned in our conscious mind, which is always overridden by the subconscious mind? See why we cannot be satisfied and happy unless we tap into the creative Divine Mind within?

So let's review: the Divine Mind heals; self-will, being driven by my human, physical mind, kills. The Higher Power's Will is to construct; self-will and ego want to self-destruction. The Higher Power's Will leads to happiness, joy, and freedom; self-will leads to self-destruction. Knowing that, and realizing that the seeking of The Higher Power's Will is spiritual living, and knowing that spiritual living is just sane, non-self-destructive living, it becomes a simple matter now as to which Will we should let guide us through life. In fact, we have no choice. The only choice is to (A) continue with the steps and arrive at a place where we are willing to seek guidance from another source within that we have not been trained to use and (B) learn how to use the tools to tap that power, that inner resource. The alternative is a miserable life which results from being driven by a part of the mind that we are not in control of but that, instead, controls us.

Therefore, in taking Step Three, all you are admitting is three things:

(1) you've tried to manage alone using your human intellect and it's not working; (2) you're turning over the unmanageable part of your life to a new manager, a Creative Intelligence within, the Divine Mind within, realizing that your human intelligence is not getting the job done; and (3) that you are making a decision--the decision being to do Steps 4-12 since they are what get us out of self-will and allow The Higher Power Within to manage. So, the Third Step question is this: are you willing to do Steps 4-12 to seek new management that will rid you of ego, that will rid you of insane, destructive behavior and of your unmanageable life? Then you have done Step Three. We'll confirm our decision by reading the following in unison. Please turn to APPENDIX ONE. (All read together in unison. STOP and READ. After the reading, the Leader says: "Because you have committed to this course of action, you will never be the same again." Thanks for being here." Now, schedule the next session and provide phone numbers.)

(NOTE: SESSION LEADERS: PLEASE READ THIS SUPPLEMENT “GUIDE TO TAKING PEOPLE THROUGH INVENTORY” BEFORE YOU TAKE THE PERSON OR GROUP THROUGH THE NEXT SESSION. SOME LEADERS ALSO USE IT AS A SOURCE AS THEY LEAD THE INVENTORY SESSION.)

“GUIDE TO TAKING PEOPLE THROUGH INVENTORY”

(THIS IS A GUIDE FOR THE SESSION LEADER TO READ TO HERSELF/HIMSELF BEFORE STARTING THE NEXT SESSION AND TO REVIEW FOR STRATEGY AS THE PROTÉGÉ WRITES THE FIRST TWO COLUMNS OF INVENTORY)

Read the beginning of the 4th and 5th step session introduction that follows this guide and have the protégé begin the writing. Then, look over this strategy sheet. You’ll use it to begin the process after the protégé finishes the writing. No more than 10 minutes should be used, max. After the writing is finished, start here:

Have the protégé(s) turn to page 65 in the Big Book and read “we were usually as definite as this example.” Make clear to them the meaning of “definite,” which--according to Webster--is “as limited as” this. The Big Book says that this is as detailed as the writing needs to be:

Mrs. Jones nut snubbed me gossip

My employer unreasonable unjust overbearing

My wife misunderstands nags wants house

You will find that if you have them write out four or five people and give 3 or so “bullets” after each, you’ll get a clear picture of what the protégé is like. Here’s some typical pieces we’ve been given in inventory:

Boss: tightwad demanding control freak arrogant

Wife: snoop judgmental unforgiving has gotten fat

Ex-friend Tom: manipulative liar untrustworthy

Ex-friend Tanya: back-stabber thief overly-critical

Ex-boss: phony greedy impatient expecting too much

After collecting the data, say:

Now, what you've written about others might be true. Why? Because the Book says at the bottom of 65 that it is apparent that the people of this world are often quite wrong. But, this isn't their inventory--it's yours. Did you notice how strange the example on page 65 is? I mean, we are supposed to be taking OUR inventory but the Book guides us to take OTHERS' inventory. So what's the deal? The deal is what the founders called "psychological projection." That is, what we see and criticize in others is what we really hate in ourselves. If you spot it, you got it; if you can see it, you can be it. So now, let's do what we are supposed to do--let's take your inventory, because the beauty of resentments in relationships is that they provide the only tool we have for seeing ourselves. They are our mirror. So let's look at the list again:

Boss:

tightwad--tell me when you have been a tightwad:

demanding--tell me when you have been demanding:

control freak--when have you been a control freak?

Arrogant--tell me when you have been arrogant:

[Do this for every one of the traits the protégé has listed.]

Now, we can use the list to move into fears. First, we all have three sponsoring thoughts:

- 1. I am not enough (that may be "not smart enough," "not good looking enough," etc.)**
- 2. I will never have enough (that can be about money, women/men, cars, retirement funds, etc.)**
- 3. Because of 1 and 2, I will be abandoned. Why? Some males think, "I have to have money to get her and keep her." Some women think,**

“I need a man to care for me, and I’m not enough so I’ll keep him with sex.” [You can use the list now to show how fears are revealed in the inventory and related to these false beliefs about ourselves. Point out for example that]:

Boss:

- a. tightwad--is really about economic fears**
- b. demanding--is really about not doing enough at work to keep a job**
- c. control freak--is about supervision fear, that sloppy work might be uncovered**

Wife:

- a. snoop--this is really about the fear that she’s gonna find out something being hidden and will then abandon, and if she abandons, the I won’t have enough. Also, what conduct of ours is inspiring snooping?**
- b. unforgiving--this is about my fear that, since I’ve been a real jerk, she might not forgive, and then my fear is that I’ll be abandoned and she’ll get 1/2 of everything and I won’t have enough**
- c. has gotten fat--now we can look to the third column information we are seeking:**

Column Three: the ways those in Column One affected your:

*****Pride--no one should see me with a fat person--I have an image to uphold**

*****Self-Esteem--I look better than her; she needs to take care of herself like I do**

*****Ambitions--I want a buff woman to make me feel good about myself**

*****Emotional Security--I am in turmoil around fear AND around love**

*****Financial Security--she might leave and I’ll be hurt financially**

*****Sex Relations--I may not get the regular sex I used to get in the old days (we do relations like we did booze---long after the deal was obviously over, we still tried to recapture the good feelings of the old days)**

*****Personal Relations--all of my relations are being adversely affected by my mood**

The Third Column question is: “Where have you tried to have a human fulfill those seven areas of perceived needs in Column Three when in truth only The Higher Power can do that?” [Allow time to discuss]

Now, using the same inventory information, we can probe for where the protégé's sexual misconduct has negatively impacted his relations:

Sexual conduct and relationships inventory (tie all of these into the traits revealed in the original inventory):

- a. Here's how I was selfish**
- b. Here's how I was dishonest (maybe you're worried about the boss finding out you've been stealing company goods or time)**
- c. Here's how I was inconsiderate**
- d. I aroused jealousy (make clear there are many ways we do this, and not just sexually. Men: are you sitting on the couch while she is cooking dinner after a hard day's work? Most would feel jealous of that opportunity.)**
- e. I aroused suspicion (if you don't want to show her affection as before, she may think you have someone else)**
- f. I aroused bitterness (with my behavior)**

Here's some additional information on relations for the session leader to use in the inventory process:

In our relationships, at home, at work, in traffic, everywhere, we talk to people in the following ways: as a Parent to a Child, as a Child to a Parent, or as an Adult to an Adult. (Other combos are available but less frequent.) How can we use this knowledge to improve relations? Maybe by realizing that people don't want us talking down to them as if we are their Parent? Maybe by realizing when we come on as a Child, people respond as Parents and thus we invite people to talk down to us? We urge you to join us in watching for how often we come on as something other than Adult to Adult, for shouldn't that be our goal?

- **Example #1: (here's a recent one I got from a protégé with his wife):**
"I'm going out for awhile on the motorcycle."
Option 1: "I wish you wouldn't. It's raining and dangerous." (Sounds caring, huh? Until we see it's Child to Parent: "Don't abandon me; don't leave; stay here; keep me company, all the time." And there's an effort to control.)
Option 2: "OK, but wear your helmet. You're not wearing it lately and I don't want you to die." (Sounds caring, huh? Until we see it is Parent to Child, controlling, telling another how to live. And there's also a touch of Child in there too, fearing abandonment, huh? Some argue, "But what's

wrong with my caring?" "Caring" is the disguise we use to cover efforts to control and to cover fears of abandonment, both of which are totally unhealthy in relationships.) So the only proper way for this conversation to unfold is, "I'm going out for awhile on the motorcycle." "OK--bye."

- Example #2: "I'm leaving you."

Adult would say: "God bless you--go in peace."

Child says, "Whaaaaa. Don't go, pleaseeeeeeeee!!!!" or "I'll kill myself."
(tantrum to the max!)

Parent says (being in charge of life and using the "I-brought-you-in-so-I-can-take-you-out" way of thinking): "I'll kill you. You aren't going anywhere."

We come onto people often as "Child" and "Parent," and Parent often really is just a manifestation of our ego's desire to "play God" and rule and be in charge.

Now, using the same inventory information, we can probe for where the protégé has been the things we look for in the fourth column of inventory. Column Four: In all these cases, where were you:

- 1. Selfish? What do you have that you are trying to hang onto? What loss are you really fearing? (Has the wife grown spiritually? Mentally? Philosophically? Emotionally? Are you critical of those growth areas? Probably not. But if so, why? Or, are you fearing the loss of the job? Loss of the retirement funds if the wife leaves?)**
- 2. Self-Seeking? (What does someone else have that you are seeking for yourself?)**
- 3. Dishonest? (Did you indicate to your wife you could love her at the current weight, either by omitting to discuss it or by telling her you cared for her in this shape?)**
- 4. Fearful?**

If being selfish is of the ego--thinking we'll never have enough--and thus really an insane feeling, then self-seeking is also insane; and our experiences proved over and over that our dishonesty hurt us so that's insane; and fears are all based in illusion so that's insane to allow the way we feel to be determined by illusions. So....

The Fourth Column question is: "Where, in each of the cases you listed in Column One was your behavior insane (selfish/dishonest, etc.)?"

Here's another interesting piece of information you might find helpful to use in inventory, especially around the third part on sex: "The Doctor's Opinion" in the BB covers several categories of mental illnesses. In our experience, two mental illnesses seem to cover what we become because of our mental disorder:

1. **Sociopaths**, defined as "people suffering from a mental disorder that causes them to treat others in an irresponsible, harmful way; people who do things that hurt others, either physically or psychologically"; "people who cannot tell right from wrong, true from false, and thus cannot function in society."
2. **Masochists**, defined as "people suffering from a mental disorder that causes them either to hurt themselves or to allow other to hurt them--and to tolerate all sorts of harmful things--(either physically or psychologically), especially if they can attain sexual pleasure in the process." How many of us put up with harmful words and behaviors and other costly things because the person giving us all that grief at least gave us sexual pleasure?

***END OF GUIDE--Now GO TO BEGINNING OF THE NEXT SESSION
TO LEAD YOUR PROTÉGÉ(S) THROUGH INVENTORY***

INVENTORY SESSION BEGINS HERE (and includes a Steps 6-8 Follow-up Guide)

LEADER SAYS: You've completed Steps 1, 2, and 3 and we are ready to go to 4 and 5. If a business is failing, it needs new management. That's what we're looking for. And the first thing a new manager needs is for the two of you to take an inventory of assets and liabilities, to see what has been causing the trouble. Remember, we know alcohol was not causing our troubles, because many in AA stop drinking alcohol but their lives remain miserable and unmanageable. So we have to find out what we have, what we need to keep, and what we need to get rid of. In the inventory, we are not looking for all our wrongs. Instead, we are looking for the NATURE of our wrongs, for the shortcomings that are causing us trouble.

Since we all have resentments or have been angry with people, we're going to give you a piece of paper now and ask that you write 4 or more names of people, institutions, or rules you've been most angry with and then list three things wrong with each. (That provides Column One). For instance, we're given examples such as: the person is a gossip, unreasonable, unjust, overbearing, nagging. Other examples are dishonest, cold, manipulative, controlling, arrogant, etc. (That will provide Column Two)

Lastly, before we begin, please notice that Steps 4 and 5 are about a moral inventory while Step 10 is about a personal inventory. 4 and 5 are quick and to the point. We cannot recall at this point every wrong we ever did. We were in blackouts at times. We are looking for the NATURE of our wrongs, not each of our individual wrongs. So go ahead and complete the two columns now. This should only take a few minutes. Here's the way you'll write the two columns:

Column One:
I resent or hold
a grudge against:

Column Two:
Three words that describe the
person, institution or rule are:

[Allow the writing to begin. As the protégé is writing, review your strategy sheet. Then, if necessary, coax the protégé through the rest of the writing to prevent wasting time and his/her avoiding doing it.] SAY: “OK--let’s go over the information you have.”

(AT THIS POINT, USE YOUR GUIDE TO TAKE THE PROTÉGÉ THROUGH INVENTORY. AFTER YOU FINISH INVENTORY, SAY THIS:)

Really, isn’t it hilarious, considering the way we have lived, that we would think we have the right to criticize anyone? Especially when we’re only seeing in them the very faults that are in us? Can you see that you have done some things to people that need forgiving? What are the odds that they are going to walk up to you out of the blue and say that they forgive you?

Now that you see these defects, the nature of your wrongs, and now that you know that they are what led you to do the wrongs you’ve done, and since they are really what caused your life to be unmanageable and insane at times, don’t you want to get rid of them? Remember, no power can get us or the world of the THINGS we did in the past--but we can call on the Divine Mind within and ask that we become aware of what it would have us do so we can get some sane guidance in the future and correct the errors of the past. Are you ready and willing to ask for that? (PAUSE) Then you’ve completed Steps 4-6. Now, we’re trying to have a spiritual awakening, an awakening of the spirit within that we have not been communicating with in the past. So let’s address that spirit and awaken it, now. Please turn to APPENDIX TWO and we’ll read together: (Read in unison, and then the leader says: “Finally, we’re told to return home for an hour and review everything we’ve learned, so we’ll give you a guide that you can use to uncover any other past liabilities that we’ve possibly overlooked. Please complete the APPENDIX THREE guide and bring it back with you next session. Thanks for being here. Get some phone numbers and stay in touch.” Hand out APPENDIX THREE.)

SESSION TWO (or, depending, Session Three--Steps Eight and Nine)

Welcome to the second (or third) session of the “Beginner’s Classes,” as they were called early on. We took the first six steps to find our truth. At this point, many of us realized for the first time in our lives the harm we put out into the universe under the influence of our disorder. Thus, many of us experienced remorse or guilt. But if you’ll look at the asset side of your inventory, you’ll see what is really inside you that was blocked off by the liabilities. Now, those things can manifest, and when they do, we feel useful and we become of real help to others. We also came to see that we had done the best we could, considering our degree of spiritual fitness--or unfitness! We never got up any morning and said, “You know, I think tonight I’ll tell my spouse I’ll be home at 5 and really show at 11.” We never planned to do anything that hurtful. We really planned to only have one--or maybe two--drinks at most. We did not understand the phenomenon of craving and the obsessive mind. We had no choice. Remember: we are not saints. We are divine creatures having a human experience. Let us accept our human side and not beat ourselves up any more. We’ve done enough of that. As long as we judge ourselves too harshly, we’ll surely judge others harshly and will, therefore, never have any peace. But we, at this point, still have to admit more truth about ourselves, so we’ll know everything that is wrong and everything that we need to change and everything we need to forgive ourselves and others for.

So it’s time to ask you this: “Are you willing to admit to your innermost self that you have harmed some people, that you have taken some things that were not yours, and that you know that you have broken some relationships that need mending in order for you to have any humility and for you and them to have any peace?” {PAUSE} Then it’s time now to clear away the wreckage of our past. We do this by making amends and restitution. [“Restitution” is defined as “the giving back of something that was taken away.” Sometimes we took money; sometimes we took peace of mind. We have taken many things from many people. It’s time to stop that behavior and to make amends.]

Step 8 says: “Made a list of all persons we had harmed, and became willing to make amends to them all.”

OK, please take out your list. First, Step Eight is much more than making a list. We are told that we are going to "go out to our fellows and repair the damage done in the past." First, therefore, we have to be willing to go. We will GO to those we damaged. (We will be told that only when such an approach is absolutely impossible might we then write a letter instead.) Next, we are going to repair the damage. What repairs are necessary? We cannot know what repairs are necessary unless we know what harm we did. In many cases, the harm seems obvious, but the full extent cannot be realized until we "get into that person's shoes." Do you see that you closed off a part of some people's hearts by your actions? Do you realize that, because a part of some people's hearts is closed off, that others in their lives have been deprived of the fullness of those people and of all that those people could have offered to others if you had not closed off a part of those hearts? Do you realize that the people you harmed, whose hearts you closed the door on, could go to a thousand therapists and still not have that door opened because only you have the key? And if only you have the key, and if only you can open the door to the heart that you closed, then do you see why it is imperative that you go to each person and open up each heart?

There's another consideration here, too. Remember when we did inventory, and you listed the liabilities of others and then found that those defects were really in you and that you were projecting them to others? Well, as we right relationships, the liabilities in us drop away and allow the assets to come to the surface. And, just as when our defects dominated us and that was all we could see in others, once we experience the assets within us, that is what we will see in others. Then, we won't be miserable around people. We'd begin to see good in them for we are seeing the good in us.

Thirdly, the refusal to forgive others is really a great example of our own self-abuse. When I refuse to forgive another who harmed me, I live out that harm over and over and over again. By forgiving them, I am finally free of the effects of the perceived harm they put out. They might have hurt me once, but I am hurting myself every time I force myself to re-experience it.

Finally, you said that you were willing to go to any length to get the miracles that come through working these steps, so here is the Step Eight question: Are you now willing to go on to Step Nine and begin to make the amends that you must make in order to allow your will to pass away, to let The Higher Power's Will to come to the front, to return to sanity, to be happy, joyous, and free? (Pause) Good. Now, we can go to the Ninth Step.

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

First, let us mention that you are not "others." Now, the amends process is explained as the authors tell us what to do: "We attempt to sweep away the debris which has accumulated out of our effort to live on self-will and run the show ourselves." So, write next to each of the names what action you need to take to clear up any harm you've done. It is a good idea to get input on each, so you write and then we'll look over them. (Allow time)

Now, why would I want to make all these amends? First because if I'm making a cake with 12 steps in the recipe and I stop with 7, I will never have a cake. Remember: our founders noted that 90% who went back out stopped at Step Three. Of those who make it past there, 90% of those who went back out stopped after Step Eight. Why make these amends? In order to live, and to live sanely and free! [There is a price for everything I do in my recovery work, and there is a price for everything I don't do in my recovery work; there is a reward for every action I take, and there is misery waiting for every action I skip.]

Next, remember that this is no big deal. This is just one person in the universe going to another person in the universe and saying three things: 1. Here's what I did, and I am sorry. 2. How can I make this right? 3. Is there anything else we need to discuss? (Sometimes we don't like to ask that, thinking, "Hey--why open up a new can of worms?" The fact is, anything that comes out is already there, and if you don't allow it to come out by asking the question, it will stay there and manifest in some other way that will be troublesome in the relationship.) Also, how they react is of no consequence. A man said that he was having trouble making his amends. We pointed out that he was really not convinced that "to drink is to die," because if he were, he'd be doing anything possible--going to any length--to set up arrangements to settle the amends he owes. Remember, the only time Dr. Bob went back out and got drunk after starting this work was when he stopped at Step Eight. Once he sobered up after that binge, he made all his amends and arranged for all payments due in one day. He never drank again.

Finally, is it possible for YOU to complete ALL of your amends? Ask The Higher Power Within to give you the strength to do what you must. You

know in your Right Mind that the only way to go is to have the peace and freedom from guilt that comes by righting relationships. There is no feeling like the one we get when we make our last amends. It's a level of freedom that very few experience (which is why you'll seldom hear amends-making discussed and which is why 90-95% fail to stay sober nowadays.) So, how much freedom do you want? How soon do you want to get it? Then let's get started.

We are given after the Ninth Step another list of benefits. They tell us precisely what is going to happen once we commence to clear away the wreckage of our past. They describe these benefits as "promises." These are the things we are promised to receive before we finish even half of our amends: "If we are painstaking [that means, "willing to take this pain"] about this phase of our development, we will be amazed before we are halfway through. [Halfway would be, if you have 20 amends to make, before you make 10 of them, these things come true for you.] We are going to know a new freedom and a new happiness. We will not regret the past nor wish to shut the door on it. We will comprehend the word serenity and we will know peace. No matter how far down the scale we have gone, we will see how our experience can benefit others. That feeling of uselessness and self-pity will disappear. We will lose interest in selfish things and gain interest in our fellows. Self-seeking will slip away. Our whole attitude and outlook upon life will change. Fear of people and of economic insecurity will leave us. We will intuitively know how to handle situations which used to baffle us. We will suddenly realize that The Higher Power Within is doing for us what we could not do for ourselves. Are these extravagant promises? We think not. They are being fulfilled among us--sometimes quickly, sometimes slowly. (The variable there is how quickly we get our amends done.) They will always materialize if we work for them."

Please notice that these promises don't say: "Well, now that you're making amends, you're gonna start to have a pretty good day." Instead, what a **message** of hope! It is **almost** beyond comprehension that all of these wonderful events will occur if we make amends to those whom we have harmed. But, they will happen--that's a guarantee. This step is going to bring you into a state of being at one with your Higher Self and with others. Now, many of us are impatient people. We want everything done in an instant. Can we finish all of our amends in one day, as our co-founder Dr. Bob did? Maybe not, but let us ask you this: isn't there at least ONE amends you can make before going to bed tonight? (At this point, you might

want to role-play the amends, showing how it could go if the amends is accepted and then how it might go if the amends is rejected.) Will you go make that amends and then call us and let us know what happened? Great. Are there any questions? Fine, then choose the person here whom you'll call after you make the amends to discuss what happened with it. Thanks. See you next session.

SESSION THREE (or Session Four) **Steps Ten, Eleven and Twelve)**

Welcome back. We will be discussing Steps 10 to 12 which help us connect with the Right Mind and with our fellows in order to live soberly, to be happy in sobriety, and to live a sane life. So let's start with **Step Ten: Continued to take personal inventory and when we were wrong promptly admitted it.**

We see in Step Ten that only guidance from some other internal system can save us from ourselves, that we must find our truth daily through inventory, that we must discuss daily any problems with another, that we have to make amends, that we have to stay in contact with our internal guidance system, and that we must help others. So you see, we are really instructed to do all of the steps every day! Bill referred to the "Reconstruction of the Ego." It will come back.. If we had to work steps One to Nine initially to kill the ego, we will repeat those steps again regularly when it returns. And self-will shall return. When it does, we must take the actions necessary to get out of self. Why else do Step Ten? We were told that we must "...continue to watch for selfishness, dishonesty, resentment, and fear." [So we will experience those. Don't pressure yourself to be perfect, but turn from them when they come.] The authors tell us that if we will continue the practice daily, the obsession to drink will disappear.

Listing what we call the "Tenth Step Promises," the authors tell us: "And we have ceased fighting anything or anyone--even alcohol. For by this time sanity will have returned. We will seldom be interested in liquor. If tempted, we recoil from it as from a hot flame. We react sanely and normally and we find that this has happened automatically. [What is a sane and normal reaction to something that makes us sick and ruins the lives of us and those around us? To say, "No thanks" to opportunities to drink!

THAT'S a sane and normal reaction for us. And if we want that "sane and normal" reaction, it MUST come automatically. Remember we tried to think through the drink and failed. We said we'd control it--or stop--but we failed. The reaction must be automatic, and it cannot be automatic if we're not on "automatic pilot." Like the planes on automatic pilot that let a directional beam keep them within set boundaries, we sit each morning and seek that kind of direction/guidance as well, so we'll stay on the beam.] We will see that our new attitude toward liquor has been given us without any thought or effort on our part. It just comes!"

So we don't have to "Think, Think, Think." In fact, our experience has shown it's much better when we don't. We just sit back and relax now, and let our Right Mind guide us along the river of life. We're like a leaf, floating along: whether in peaceful waters or turbulent waters, we just float along. In the end, we see now that it's all the same. Of the three options to fight, flee, or flow, today we flow. That is the miracle of it. We are not fighting it, neither are we avoiding temptation. We feel as though we have been placed in a position of neutrality--safe and protected. We have not even sworn off. Instead the problem has been removed. It does not exist for us. We are neither cocky nor are we afraid. That is our experience. That is how we react so long as we keep in fit spiritual condition.

How do we keep in fit spiritual (sane) condition? By practicing Steps Ten, Eleven and Twelve daily. What is our reward? A daily reprieve from booze, from insanity, from fighting. The authors remind us: We are not cured of alcoholism. What we really have is a daily reprieve from our physical and mental disorder, contingent on the maintenance of our spiritual condition." Here are some Tenth Step tools to use throughout the day: (1) PAUSE. (2) ASK. (3) TURN. Before every action or word spoken, PAUSE. Then, ASK. Ask if the word or action is going to be kind or mean; selfish or giving? Ask what the opposite thought might be and if that thought might be better than what you wanted to say at first. Turn to that thought if it would be kind. Pause to become conscious of what the Creative Intelligence might say or do, rather than listening to your destructive ego.

There is a reward for the consciousness of the Creative Intelligence within that results from doing the above procedure every day. For many of us, our first thought can still be a totally wrong thought. The second thought, the opposite thought of the first, more often is the real truth. For example: my first, insane thought might be: "I think I'll go in on Monday and tell the boss

to shove this job.” Our second, opposite thought, which might be less self-destructive, would be: “No, I think instead I’ll find another job before I quit this one.” Or, my first thought might be, “Hey, my sorry wife left me.” The opposite thought might be, “Gee--no she didn’t. I ran her off with my conduct.” For many of us, the history of our decision-making, in drunkenness or in dryness, has been a time line of disaster. Thus, we ask The Higher Power Within for guidance and thereby free ourselves of having to make decisions.

Next, we stay in close contact with others who have a history of doing the spiritual work required for them to stay in a sane state of mind. We talk to them so we can tap into that right thinking of theirs and so we can “bounce our ideas” off them for a second opinion. Why? Because we can believe that, since the goal is to become happy, joyous, and free that if our first thought is that such-and-such is going to make me happy, it must be the right thing to do. Some have thought that having an affair with a woman already deeply involved in a relationship with another man might make us happy. But clearer thinking reminds us of the misery and tension and disappointment of similar actions in the past. And clearer thinking reminds us of the pain involved with being dishonest, being sneaky, having to lie, and ending up in another dead-end relationship. We soon see that the original thought was from the ego, and the clearer thought has to be from the Divine Mind (or the good input from a spiritual advisor) because it is going to result in your doing no harm to the relations of others and in your behaving honestly, which is required for you to remain sober.

Finally, we test every thought to see if it is from the Divine Mind or from the ego. We ask: “Can this result in something harmful or destructive to me? Will I have to be dishonest to do this? Is it selfish? Am I just seeking something for myself, not really caring about others and the potential harm to them?” If we get a “yes” to any of those, it’s ego. We stop. We turn away, even if we think we’ll lose some momentarily pleasure, for in the long run, our experience shows that it will come back to haunt us. Test every thought, word, and action before you let it come forth.

So here is your Tenth Step question: “Will you continue to take daily personal inventory, continue to set right any new mistakes as you go along, and rework the steps when you become restless, irritable or discontented because self-will has returned”? (Wait for answers) Thank you. Congratulations!

Now, let's discuss the Eleventh Step. **Step 11** says: **“Sought through prayer and meditation to improve our conscious contact with God (The Higher Power), praying only for knowledge of God’s (The Higher Power’s) will for us and the power to carry that out.”**

Our *freedom from insanity* is neither a birthright nor a permanent state that will automatically exist from this time forward. Our freedom is the reward of daily work that results in peace (of mind) because we are in the Right Mind for a change. The Big Book, in discussing Step Eleven, reinforces the fact that we are looking for inner guidance to receive *a new set of thoughts* to guide us. Here are some key words from Step Eleven directions:

- We have to develop this vital sixth sense.
- We are seeking to have our thinking directed.
- At this point, we can employ our mental faculties.
- We are seeking inspiration, an intuitive thought.
- We now have a working part of our mind, the Universal Mind, which was not working before--it was dormant.
- Our thinking will be more and more on the plane of inspiration,
- As we go through the day, we pause and ask for the right thought.

(Our founders did morning quiet time when they were enjoying a 93% success rate. Our experience is that eventually we found that during our morning quiet we began to spend less and less time with prayers that were telling the Higher Power Within what we need or want and more time in the quiet...listening for the inner guidance to come forth. THAT is how we have gotten a new vision, as “A Vision for You” promises, and it is the new vision that is giving us sane guidance and that is circumventing the negative influences of the subconscious mind that were inspiring our previously insane thoughts and behaviors. Our experience also shows that the sixth sense, the intuitive thought, appears to us in the form of an inspiration, a symbol, or a vision--hence, “A Vision for You.”)

Our Big Book says in its discussion of meditation that there are several helpful books available and that we should not be shy about seeking out the writings of people who have been proven helpful to others in recovery. One such writer is Emmitt Fox, who is widely read in AA circles. Here's what

he had to say in his book Power Through Constructive Thinking about the Higher Power and getting into contact with it:

- God is Infinite Mind.
- The “City of God” is man’s consciousness.
- “God” means “*my own knowledge of Truth.*”
- Thought is the real causative force in life, and there is no other.
- All power lies in creative thought. Thought is the key to life.
- The Power is in existence. But where is the wonderful, mystic Power to be contacted? Where may we find it? The answer is perfectly simple--this Power is to be found within your own consciousness. Right within your own mentality there lies the source of energy. You only need to make conscious contact with this Power to set it working in your affairs.
- Prayer is really the lifting of your consciousness above the level where you have met your problem.
- In the Bible, the heart usually stands for what we call the subconscious mind, and it is our subconscious mentality that we have to redeem and purify--to purify and re-educate the subconscious from the errors that have accumulated there in the course of time.

Stuart Wilde wrote in his book The Secrets of Life that “by setting your day before the rest of the world has risen, you establish an energy that cannot be overwhelmed by the negativity of others.” We suggest that, at the end of your quiet time, you make entries in a journal of the signs or symbols or images that came to you. In the beginning, you’ll get a lot of words and thoughts, but you will eventually progress to a higher level. As we do regular guidance writing, the vital sixth sense begins to work for us. We see that trying to live only a life tuned to the five senses always results in fear, and we see that when we tap into the sixth sense of our Universal Mind, the result is a sense of caring for ourselves and others and a sense of peace.

Why do this on a daily basis? Please consider: I had a physical awakening this morning based on an experience I had with my alarm clock. I did not reach a state of being physically awake today based on an experience I had with my alarm clock yesterday, the day before or several years ago. So it is with spiritual awakenings: I have to have daily experiences with The Higher Power Within in order to stay awake spiritually on a daily basis. We drink only because we are not spiritually fit (sane). Not because we quit going to meetings. Not because we did not think through the drink--we cannot do

that. Only because we do not do the daily work to get and stay spiritually fit (sane). So we seek higher-plane-guidance daily to stay spiritually fit (sane). In addition to morning meditation, we also receive the following advice about spending a few minutes each night in review: “When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest, or afraid? This is yet another form of an assets and liabilities checklist as well as another form of “Quiet Time, ” “Meditation,” and “Guidance.”

So, we ask you the Eleventh Step question: “Just as you had a negative daily routine when drinking, we ask if you are willing to commit yourself to a positive daily routine in which you will spend time each morning in reading, in meditation and in the writing of guidance and if you are willing to commit to spend a few minutes each night in evening review?” (Wait for answers.)

To help you get started with this vital step, we are going to give you a guide for Step Eleven. Please get up a few minutes early each morning to use it. Our experience is that we’re glad we make that sacrifice. It’s the only way we have really found true peace.

Here’s the logic behind doing our daily quiet time: we know that our subconscious minds, the storehouse of all of our unique experiences, make us separate from all others. We are powerless to make our lives manageable within tapping into the inner resource and are quite capable of returning to insane behavior at any moment if we’re not spiritually fit (that is, thinking--and then behaving--sanely). As we were told in the beginning, we have a thinking problem, not a drinking problem, but there is a Universal Mind that can lead to the Right Thought in every case that puts us at peace and in harmony by putting us in touch with sane and normal thinking. Since our thinking determines our behavior, Step Eleven is the basis of our behaving sanely and normally. So we have no choice about whether we do this step or not, if we want to be sane and behave in a normal fashion.

When should you seek out quiet time? We took inventory and found the most frequent times of stress were (A) on the way to work (B) getting the day at work started (C) midday tensions building up (D) unwinding at the end of the day after drive-time traffic and getting home. So here's what some of us do now:

- A. We get up a half hour early. At first, our egos hated that. It said, "Hey, you'll be better off with 3-1/2 hours more sleep a week than getting up early 7 days a week." But getting up and starting the day slowly rather than sleeping in and then fighting the race-war to work was much more efficient on our bodies, our minds, and our spirits. Some of us read a piece or two from one of the readings (see "Suggested Readings" at end). Why? Well, in the past, we typically slept to the last second possible, got up, started moving around and preparing to leave for work or undertake the morning duties at home. Our thoughts were on the hundred negative things we saw before us that day. To pause and read something written by someone who was at peace at the time of their writing plants a different thought in our minds, and a different thought produces a different mood, and a different mood--a positive mood--gives our bodies a different feeling and our spirits a different feeling. So we read each morning. Then some of set a timer for 10-12 minutes and listen to one of the better meditation CD's on the market. (see Appendix "A" for suggestions.)
- B. To address the second stress time, some of us get to work early and find a quiet place. We do a couple of readings and then listen to as many minutes as possible of Thompson's Relaxation System. (see Appendix "A".) We're ready for the day--bring 'em on!
- C. Some of us, to be at peace, followed AA's advice and changed our playmates. By noon, negative energy has accumulated in many people, and lunch time often turns into gripe time. Feeling that negativity was never ideal for our digestion nor our mood. Rather than try to change others or to accept exposure to negative energy, we are sociable and pleasant; then we dismiss ourselves to a quiet place to eat. There, some enjoy 10-15 minutes of Native American visioning as described in Awakening Spirits (see Appendix "A") or just enjoy the quiet.
- D. We set aside the time when we get home for 24 minutes of deep meditation (see "Theta" in Appendix "A"), one minute for each hour of the day. Phone calls have to wait. People wanting to come over have to wait. The telephone waits. People in the home wait. We'll be better company for them after doing the meditation anyway.

Then, in the evening, a few minutes for review. To prepare for that review, some of us relax for five minutes, then we pledge not to drift into worry,

remorse, or morbid reflection around the day's activities as we review. Next, we ask the review questions. (See Appendix "B") All of that might sound difficult, but it gets easier the more we do it. And we're talking about a total of an hour or so per day to work at building peace. How many hours per day did we spending drinking or hungover and fighting? We soon don't want to miss the quiet time. If your schedule doesn't allow for targeting all the stress times, start out with as much morning quiet time as you can, using it to prepare us to go out into the insanity. We're putting on our spiritual armor for protection. Later in the day we want to be in a trance state so that we came receive our visions and signs, so some of us use the Theta system described in Appendix "A." Later, we'll be so adept at going into the trance state, we can do what the BB says, and during the day we can pause and the right answer will come.

Here's a caution. Some say they "go to meetings to hear God speak to them through others." If we are looking for a new vision from an inner resource, where did we get the idea that meetings have anything to do with practicing Step Eleven? Actually, from the Oxford Group. Please consider this: if we are looking to the power within us for internal guidance, we don't have to hear what is sounding outside of us. For many of us, our problem was that we were dual-minded and needing to listen to one Right Voice--because a dual-minded person is unstable in all ways. The problem with the Oxford Group approach was their encouraging "3-way communication with God" rather than direct conscious contact as AA recommends. The results of 3-way efforts (meaning the belief that "God speaks to you through me and to me through you") was an enlargement of egos as we claimed to be speaking for God and "telling you what God wants you to hear." HA! What also came about were messages with hidden agendas to serve our own purpose or back up our own beliefs. Many discussion meetings today operate on the Oxford Group principle rather than the AA principle that intends to get us into that direct conscious contact with the higher power. Remember, Ruiz says: "You don't need other humans to tell you what the (so-called) Will of God is. Without any intermediary, you [will find] that the power that is Life is inside you. You accept your own Divinity, and yet you are humble, because you see the same Divinity in everyone else."

So how do we know if a message is really from the inner resource Right Mind or not? Well, the BB told us to cast aside (1) our ideas (that is, all our thoughts) and (2) our emotions (my beliefs around "love" and fear lead to emotional intoxication) and (3) our attitudes (all our beliefs). So we always

look for the opposite thought of our first thought to see if it might be more giving, more honest. What do we get to replace all of our old ideas, emotions, and beliefs by looking for a different vision from within?

First, Stuart Wilde gives us some considerations that apply here. When we do the quiet-time-work, “energies from a higher plane allow humans an exit out of the emotions and thought-forms into a higher consciousness.” We want to be apart from the insanity of this world. He says “transcendence comes when you go beyond the emotions and thought-forms common to this earth plane.” Experiencing “the point of higher energy is to be free of emotional disquiet.” Dedication to our quiet-time-disciplines allows us to “detach from the world's emotions and from your own.”

Secondly, we're told we'll get true, pure feelings, originating from the “inner resource” that can't come from my destructive human intelligence. The results are these: on p. 280 we're told we'll get “a great feeling of peace” and “a feeling of being suffused with a quiet strength.” On p. 392: a “feeling of relief.” On p. 451: “We used to argue about our differing ideas, but we can't argue about our feelings. When we deal in feelings, we tend to come to know ourselves (our Real Self?) and each other much better.” That came AFTER casting to one side our emotions. On p. 569: Some of us experience a “vast change in feeling” quickly, some slowly. But that's what we're seeking. So here's another instance where we test our thoughts and words and actions to see if we're being guided by our Right Mind or by things in the subconscious that want to destroy us. We ask, “Will the result be true happiness? Not the variety of physical pleasure that resulted in so much trouble in the past, but internal happiness of the spirit? Will the result be peace? Relief? If the honest answer is “no,” then you're being guided by the ego. It's time to pause; ask; turn. Speak with your spiritual advisor to gain a clearer thought before speaking or acting.

When we see we can get “a great feeling of peace” and “a feeling of being suffused with a quiet strength” and a “feeling of relief,” then how foolish we would be not to develop our meditation skills so that we can cast aside all illusions and live without emotional intoxication and enjoy instead the feelings of “peace,” “quietness,” “strength” and “relief” that the BB promises.

Many of us have sought with varying degrees of success for conscious contact with a power that is higher in strength than we've been able to

contact in previous times. So WHAT IS THIS POWER? We are told on page 503 that we can call the power “God, Allah, Confucius, Prime Cause, Divine Mind, or any other name because it doesn’t matter how you define that higher power.”

So WHERE IS THIS POWER? Recall page 569 that says “with few exceptions our members find that they have tapped an unsuspecting inner resource which they presently identify with their own conception of a power greater than themselves.” Recall page 46 that tells us that “as soon as we admitted the possible existence of a Creative Intelligence we began to be possessed of a new sense of power and direction...” The power is within each of us. Recall that Emmitt Fox said: “The Power is in existence. But where is the wonderful, mystic Power to be contacted? Where may we find it? The answer is perfectly simple--This Power is to be found within your own consciousness. Right within your own mentality there lies the source of energy . You only need to make conscious contact with this Power to set it working in your affairs.”

Recall that Dr. Tiebout said we are breaking down the “inner resistance” so that the “inner resource”--our source of power--can flower.

So is it possible that they are right? Can it be that the power is not reduced to something in a human-like form but is much grander and is really within us all? Can it be that the power is a power sitting dormant within each of us that needs only to be awakened so that we can tap into its “power and direction”?

If our main problem centers in the mind, the main solution must rest in the mind as well. We are never invited to change our spirit in the Big Book, but to have an “entire psychic change.” Could the Force that can bring about a mental change be the reasonable part of our mind as opposed to the insane part of the mind that has been guiding us? Sane, we give up self-destructive behaviors because we are being guided by the part of the mind that is Creative (Intelligence) as opposed to our self-destructive human intellect. We stop hurting ourselves or others. THAT’s spiritual living; THAT’s sane living.

Now, here’s the guide, and we’re going to go through this process with you this first time. Now, let’s begin with the guide, which is Appendix C in the

back of the guide book. (Let volunteers read various sections--get as many involved as possible).

Now, we'll show you how you can get in touch with The Higher Power Within, with your Universal Mind. As we go into the silence, please sit up, place your hands in your lap, and let's close our eyes and begin the session with several very deep breaths. Then try to relax. We'll let you know when it is time to open your eyes. (Wait 5-10 minutes, then test the thoughts: "Were your thoughts selfish, self-seeking, dishonest or fear-based? If so, they were from the conscious or subconscious mind. Did any of you get any positive visions or signs or images? (Discuss). Those were probably from The Higher Power Within.)

Now, let's move on to the Twelfth Step: **Step 12** says: **"Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs."**

Now that we've made conscious contact with The Higher Power Within, we have something worthwhile to share with others. We see that, to be happy, we must stop judging others and getting angry with their insane behavior now that we have seen our own. But the spiritual awakening is just a part of the Twelfth Step. Let's look at what we have to do to sustain this spiritual transformation [and thus sustain our sanity and therefore our sobriety.]

We are told: "Practical experience shows that nothing will so much insure immunity from drinking as intensive work with other alcoholics. It works when other activities fail." When we work with others, our lives change. We are told: "This is an experience you must not miss. Frequent contact with newcomers and with each other is the bright spot in our lives." [See, you will not cling to a sponsor. You are beyond the aid of other humans. You will cling to the guidance from your Divine Mind only. Bill W. said in an essay that you must practice the "Principle of Absolute Dependence" on your Higher Power. So instead of clinging to a sponsor, you will, instead, immediately become a person who teaches others the steps. Remember: Ebby T., who carried the message to Bill W., only had 60 days. A "sponsoring" commitment did not go beyond the few sessions we have done. Everyone had too much work to do to cling or to be clung to. Those recovered helped all who needed help, but the ultimate goal was to get

people to become independent of human guidance and human intellect and dependent instead on The Creative Intelligence Within.

We were just told that working with others is “...an experience you must not miss.” You must get to work by helping others through the classes, through the steps, or you will regress into the insanity of drinking or the insanity of suffering from being on a dry drunk . Working with others reminds us of what our conscious minds will forget: that we were really sick mentally and physically and we can be again--very quickly.

Being of service to others is critical to our continued growth and the maintenance of our sobriety. Now all that’s left is to practice these principles in all our affairs. What principles? The steps. They are the principles we practice daily for the rest of our lives. You will make continual trips through all the steps. This is just your first trip through, not your last. Step Ten tells us to touch the truth of all 12 steps daily.

So we ask you the Twelfth Step question: “Will you carry this message to other alcoholics and practice the Twelve Step principles in all your affairs”? (Wait for answers). Thanks. Congratulations.

Finally, a 1946 Washington, D.C. pamphlet says that these classes are but an introduction. So, after finishing the classes, we suggest you do the following in order to Maintain Fit Spiritual Condition (also known as, “sanity,” “happiness,” “joy,” and “freedom.”) **HERE ARE**

“THE TWELVE STEPS TO STAYING HAPPY, JOYOUS, FREE, SOBER, AND SANE”

1. Do your morning Quiet Time without fail, along with your Evening Review. Read the literature available.
2. Help newcomers get through the steps quickly. Your daily meetings now should be in the morning and in the evening--with your Divine mind. The time spent there is a must. The Book says we go to meetings to help newcomers. Let that be the test of whether you “need a meeting” or not, for we are told that the only reason they had meetings was to help newcomers. The founders never conducted anything even closely similar to what we call “discussion meetings” today.
3. Study the program, the steps--200 words.

4. Practice the principles of the program daily.
5. Read stimulating books. We are told that there are many inspirational books that can help us. Use them until you can go into the silence and hear guidance without any stimulation.
6. Hold informal conversations with recovered people about any concerns.
7. Return to the classes immediately, now “sponsoring” someone. You’ll need to make a copy of the guidebook we use, and then you can take anyone through the steps at any time.
8. Take the classes later as a refresher--remember we were told the classes are for old members as well as newcomers.
9. Volunteer to teach the classes. You’ll only need to read straight from the guide. It’s easy. We never forget that recovery is an on-going process. We do not take the steps once and then rest on our laurels. Remember, alcohol is a subtle foe. We must repeat the process again and again in order to remain in fit spiritual condition. So please come back for the next series of classes.
10. Find drunks. Sit down with them and read this guide together. Call pastors to refer to you those suffering or to see if they would be willing to host groups in their churches. You may also know a doctor who can refer patients. There are many treatment centers and halfway houses and jails that will welcome you. We have been to dozens. The Salvation Army and other such institutions usually welcome volunteers. We do not have to go to meetings and sit there and wait for drunks to find us. We do have to serve drunks if we are to stay sober.
11. Participate in *guidance sessions/quiet time* regularly throughout the day, seeking the second thought, the opposite thought, the thought from your Divine Mind.
12. Do regular inventory (using the forms provided in APPENDIX D):

Remember that the EGO WILL COME BACK. WE MUST KILL IT AGAIN AND AGAIN. Because it often comes back in a different form from that uncovered in one inventory, we write inventory regularly and we read it to someone who is doing The Work.

Because the ego will return and inspire new mental disorders, we do as we’re told: we take daily inventory to watch for our resentments, fears, and insane behaviors in relationships. We use the forms provided in the Appendices for that purpose.

A CAUTION

If you can find a copy of Self Completion: Keys to the Meaningful Life by Robert S. deRopp, you'll find 8 traps he identifies for those in need of embarking on a growth journey but who can't make the move because of falling into certain traps. One trap he warns us of is "Trap #7: **The Sunday-Go-To-Meeting Syndrome.**" He says that "those who fall into this trap lose sight of their real aim. For real work on themselves, they substitute regular attendance at meetings of some organization. They attend those meetings quite mechanically, out of habit. By attending them, they get a feeling of belonging and an assurance that they are really 'in the Work.' When they are at a meeting, they make the appropriate noises, trot out an observation or two, listen to lectures, readings and so on. Once they leave the meeting, they forget about the Work. Their work is based on fantasy, pure and simple. It is a product of the mechanism for creating illusions which operate so relentlessly and so subtly in the human brain." Though his book has nothing to do with AA, it certainly struck a familiar note, and might have everything to do with AA. The irony for me was that, at work, I was the loudest to complain about "those dumb bosses who are always interrupting OUR WORK, OUR REAL JOBS, with all their dang meetings!" But how many years did I allow meetings I choose to attend to substitute for or to interrupt my real job, my real work, which is to get quiet and listen for the guidance from the Divine Mind and then to test it to be sure it's from the sane part of my mind?

So that's it. Congratulations! You've completed the first on many trips through the steps that lead to a better life. We will now present you with your own copy of the guide that you can use to take another group or another individual through the steps. Don't be hesitant to read it exactly as is until you become familiar enough to "wing" some parts.

Those who have gone through the steps once now can take the guide and find another drunk to sit down with and take turns reading alternate pages of the guide and doing the deal together. If you need help at inventory, call one of us in to help the first time or two.

What has worked in the past, and given newcomers an easy chance to get started in doing the necessary 12 step work that we must, is not saying, "Hey, I'll take you through the steps," or "You need to go through the steps," "Do you want to work the step?" etc. They are saying instead: "Hey, I got my hands on something that has some neat information about the steps and

how they did them originally. How about getting with me and, kinda like a book study, going through it together one-night-a-week for the next month?"

Nothing will so much insure your sobriety and mental health as working with others. Our illness is two-fold problem with a one-part solution, and our goal in this life is also two-fold: (1) we want to stay sane; and (2) we want to be useful to others who are suffering. The Higher Power Within blesses. It's all good, so enjoy. Then, help. Thank you.

APPENDICES

APPENDIX ONE

(Affirming the Third Step Decision)

I am calling on my Divine Mind within that I've ignored for years. I've made a mess of my life by allowing the subconscious mind to guide me. I want to turn away from all the wrong things I've ever done and all the wrong things I've ever been.

I know there is a power within that can change my life and can turn things around for me. I am grateful I've lived long enough-despite the efforts of my ego to kill me--to become interested in trying another way to live.

I commit to working the rest of the steps in order to kill off the ego and to learn how to tap into the higher power within so I can get sane guidance throughout my days. I am making this conscious decision to turn my will and my life over to the care of this other guidance system.

I ask that awareness of that Higher Power move into my being and make itself real inside me and fill my awful emptiness. Fill me with a consciousness of the spirit within and make me know the will of my higher power for me. I am also ready to learn how to test my thoughts to see if they are from my Divine Mind or from my destructive ego.

I rejoice that I have been made aware of the existence of that higher power within that I can learn to use. May I be successful in working the rest of the steps so I can eliminate ego and tap into the sane part of my mind. Let it be.

APPENDIX TWO
(Affirming the Seventh Step Decision)

I am acknowledging all my past wrongs and all my defects of character. I want to start a new life today, and I am grateful for seeing the lies that I believed that have held me back and the truth that can set me free.

I ask that my inner resources which I have neglected in the past awaken now and guide my life. I'm grateful for this opportunity to wipe my slate clean and start my life anew. In Steps Four, Five and Six I have completed my moral inventory and admitted to myself and another person the exact nature of my wrongs. I now admit these wrongs to my Higher Power and invoke it to reject every single defect of character, now and in the future.

I am grateful for a chance to be a part of the solutions in life instead of the problems. I invoke my higher power to grant me wisdom, knowledge and strength as I go out from here to live the life of happiness that I am capable of enjoying if I allow my Right Mind to guide me.

I am grateful, for the steps that will teach me to set aside my wrong thinking and give me the tools necessary for tapping into my Creative Intelligence. Let it be.

APPENDIX THREE
Guide to 6TH AND 7TH STEP + List to Begin Step 8

Steps 4 and 5 may leave certain areas uncovered that yet need review. Use of the guide will allow you to uncover any remaining shortcomings that have caused you and others so much trouble. We must find our part in those troubles. Part of the guide will help you bring those beliefs to the conscious part of your mind and address them, to see where they are causing you problems and to afford you the opportunity to ask The Higher Power Within to direct your thinking so that your assets (instead of your defects) will dominant your life. The guide will also help you see where you have been driven by ego to cause problems for yourself and others. Finally, page 23 says some of our troubles are caused by our "fallacious reasoning," so the guide will help you uncover certain errors in the way we alcoholics think.

Our egos do not like an honest inventory, and ego will fight for its life with such thoughts as, “I know, but...” or “Yeah, but...” Over 60 years of working with alcoholics have proved time and again that there are 20 defects most of us alcoholics have in common, and that most people in the world have, that make up the nature of human wrongs and which lead to our problems. In us alcoholics, the defects are usually expressed to a magnified degree. The truth is, these 20 defects are the result of wrong, insane thinking. To be certain that we do not overlook any of our defects that we’ll want removed, let’s see how many, in all honesty, we can identify. *Please circle in the second column any of the liabilities you can now see have been a part of your life:*

Fourth Step MORAL Inventory

ASSETS (Positives)

1. Forgiveness
2. Love / Loving
3. Self-Forgetfulness
4. Humility
5. Modesty
6. Self-Valuation
7. Honesty
8. Patience
9. Unpretentiousness
10. Trust
11. Satisfaction
12. Activity / Industriousness
13. Promptness
14. Straightforwardness
15. Positive Thinking
16. Spiritual(Sane) Thinking
17. Tolerance / Not Controlling
18. Praise for Others
19. Calm / Silent
20. Generous

LIABILITIES (Negatives)

1. Resentment / Anger
2. Fear/Judgmentalism/Opinions
3. Self-Pity / Whining
4. Self-Justification
5. Self-Importance / Egotism
6. Self-Condensation / Guilt
7. Lying / Evasion / Dishonesty
8. Impatience
9. False Pride / Phoniness /Denial
10. Uncertainty / Jealousy
11. Envy/Craving/Need/Want
12. Laziness/ Seeker of Shortcuts
13. Procrastination /Inconsiderate
14. Insincerity
15. Negative Thinking
16. Immoral (Insane) Thinking
17. Intolerance/”Saving”/Perfection
18. Criticism/Loose Talk / Gossip
19. Go-er/Do-er/Zoomer/Talker
20. Greed / Faithlessness

Our founders knew that the Fifth Step says we are looking for the “nature” of our wrongs at this point, not all our wrongs. They also knew we could never be happy, joyous and free unless we see OUR PART in the troubles in

our lives. We invite you now to look at another set of liabilities that we exhibited in the past that also blocked off other assets. These liabilities, when they manifested, separated us from our Real Self and from The Higher Power Within and from others. We needed to review carefully all of our **belief systems** to uncover the defects in our thinking and behavior that they caused. Make a note in the margin to identify when in the past you showed any of these faults:

AREA ONE IS “BELIEF SYSTEMS THAT RESULT IN CHARACTER DEFECTS”

1. **Selfishness:** Caring too much for oneself and too little for others; showing care solely for oneself; not feeling concerned that I have ruined the lives of others.
2. **Judging:** Criticizing or evaluating others when they have not given consent to do so.
3. **Projecting:** Trying to predict future events; believing that current conditions are a guaranteed indicator of future events.
4. **Rejection of Self:** Considering oneself as useless or vile; having low self-esteem; believing oneself unworthy.
5. **Inadequacy:** Believing you are defective, insufficient, or not equal to the task or the purpose.
6. **Envy:** Discontented or excited by the sight of another's superiority or success; a feeling that makes a person begrudge another for his good fortune.
7. **Jealousy:** Mental uneasiness because of suspicion or fear or rivalry.
8. **Impatience:** Restlessness; intolerance of delay; expecting or demanding immediate gratification.
9. **Impulsiveness:** Tending to act impetuously; making hasty decisions; swayed by emotional or involuntary impulses.
10. **Oversensitivity:** Being easily shocked, offended, or irritated -- to the extreme.
11. **Procrastination:** Putting off from day to day, delaying; putting off to some future time.
12. **Dependence:** A state of relying upon another for emotional or physical support, existence, or well-being.
13. **Worry:** Tormenting oneself with, or suffering from, disturbing thoughts.
14. **Indecisiveness:** Being unable to make decisions; hesitating when action would be appropriate.

15. **Isolation:** Separation from others; cutting oneself off from contact with others.
16. **Self Pity:** Feeling pain or grief for oneself; suffering that is exacerbated by one's own distress. This developed in some of us because we were raised in abusive homes and the abuse sometimes was halted when we were sick. Also, if there were things we were afraid to do or simply did not want to do, we could feign sickness and escape doing it and also get some kind attention, maybe. Now, we carry such silliness and game-playing into our adulthood and our adult relations and try to manipulate others with it.
17. **Perfectionism:** A personal philosophy that demands flawlessness in both others and oneself. (Consider the link with Procrastination)
18. **False Pride:** An unreasonable opinion of one's own superiority over others; inordinate self-esteem; the reflection of this quality in disdainful or arrogant behavior.
19. **Guilt:** A feeling of remorse caused by accepting personal responsibility (real or imagined) for an offense or problem.
20. **Resentment:** A deep sense of injury; anger arising from a sense of wrong; strong displeasure.
21. **Intolerance:** Refusing to tolerate others' opinions, rights, or beliefs.
22. **Demanding:** Making authoritative requests or claims; expecting more than is normally necessary in a situation.
23. **Vengeance:** The getting even for wrong or injury; retribution; revenge.
24. **Manipulation:** Fraudulent management for one's advantage; to manage or influence by artful skill, often by unfair tactics; to adapt or change to suit one's purpose or advantage.
25. **Alibis(Lying/Excuse-Making):** Providing a fabricated excuse; claiming innocence; saying something that is intended to convey a false impression.
26. **Dishonesty:** The inclination to deceive, cheat; steal, embezzle, or defraud in order to gain what one wants.
27. **Fear:** A painful emotion, one of only two true emotions that exist--love being the other--caused by expectation of evil or impending danger or dread, or of not getting your wants met.
28. **Rebellion:** A fight or struggle against any authority or controls; exertion of self-will over all restraints, whether societal, physical, relational, legal, or otherwise.
29. **Controlling:** Wanting to have the power to rule, guide, or manage others; having the desire to direct or regulate people, places, things; wanting to be in charge.

AREA TWO IS “BELIEF SYSTEMS THAT RESULT FROM USE OF EGO-DEFENSIVE MECHANISMS AND PRODUCE CHARACTER DEFECTS”

Psychologists for years have recognized the existence of what they call "ego-defense mechanisms": behaviors that humans practice in order to preserve and protect the ego. The mechanisms are often fear-based or lie-based and thus are considered the source of some character defects.

30. **Projection** (psychological): Unconsciously ascribing to others one's own ideas, impulses, or emotions; finding and pointing out in others the faults we subconsciously most hate in ourselves.
31. **Egotism**: The excessive use of "I," "My," "Me;" self-conceit; selfishness; narcissism; the habit of thinking, talking, or writing too much of oneself.
32. **Egocentrism**: Recognizing the self as the center of all things; self-centered; believing that everything should revolve around you and your wishes.
33. **Rejection of Others**: Casting off others or their opinions: refusing to consider others or their opinions as useful.
34. **Justification**: Furnishing a reason or excuse for one's behavior.
35. **Victimization**: ("Victim Syndrome"): The feeling of being destroyed, sacrificed, or injured by one's own distresses; blaming others for one's self-induced crises.
36. **Blame**: Placing on another person or thing the responsibility for a mistake or fault of one's own.
37. **Rationalization**: Attributing logical or credible motives for actions actually resulting from other often unrecognized (or hidden) motives; finding or creating plausible but false motives for one's conduct; making excuses for unacceptable behaviors.
38. **Grandiosity**: The desire to seem important; to be pompous or showy.
39. **Excessiveness**: Overindulging; being immoderate; wanting more than what is needed; wanting a quantity beyond what is necessary or desirable; wanting to exceed others.

AREA THREE IS “BELIEF SYSTEMS THAT RESULT FROM FALLACIES IN REASONING THAT PRODUCE CHARACTER DEFECTS”

40. **Abandoning Discussion**: Refusing to complete discussion of issues to resolution; walking out; throwing a punch.

41. **Affirming the Consequent:** Justifying your behavior by desire only. (I want it; therefore, I can take it.)
42. **Appeal to Pity:** Trying to get one's way by practicing self-pity; suggesting to others that your condition is the most pitiful and thereby trying to get special consideration.
43. **Personal Attack:** Believing your status can be elevated by reducing the status of others.
44. **Apriorism:** Closing one's mind to the facts or one's eyes to the evidence; being prejudiced to the point of being unable to consider an opposing idea or a different opinion; an inability to learn as a result of believing you know everything.
45. **Demand for Special Consideration:** Convinced that you are different, you then believe that you deserve to be treated in a way that is different from the way that everyone else is treated.
46. **Forestalling Disagreement:** Attempting to manipulate others' beliefs and their acceptance of your beliefs; trying to block people from disagreeing with you (e.g., saying "No one would be so insane as to believe.....")
47. **Impossible Condition:** Giving people several choices while none of the options are plausible ("Either [1] do it my way or [2] get out.")
48. **Inconsistency:** making incompatible statements; not holding yourself to the same principles at all times.
49. **Lip Service:** Saying you are for something while your actions contradict you.
50. **Non-Exhaustive Classification:** Contradicting oneself and not recognizing it ("I don't mean to tell you how to run your business, but")
51. **Non-Exclusive Classification:** Using generalizations to justify your behavior.
52. **Pointing to Another Wrong:** Attempting to avoid accepting deserved criticism by deflection ("I'm driving dangerously? You're the one who nearly killed us last year on vacation.")
53. **Post Hoc:** Reaching erroneous conclusions. ("My father was insensitive. I'm insensitive. There's nothing I can do about it.")
54. **Red Herring:** Changing the subject in order to deflect attention to another issue instead of the one that is making you uncomfortable.
55. **Trouble with Conditionals and Alternatives:** Giving false reasons to explain events ("If life treated me fairer, I'd have a better job, better attitude, etc.")

Our experience shows that we had to really admit that we were guilty of the mental problems that 1-55 are a result of. We also had to admit that we can do nothing about the “stuff” in our subconscious that had been driving us. We finally had to admit that we need a new source of guidance. Why? Pause right now and go back to the list of assets and liabilities and read the assets column now. Those assets will come about in your life if you’ll do Step Eleven daily and let the Divine Mind guide you. Thus we encourage you now to sit in the quiet for a few moments and really touch the truth of these 55 defects as they manifested in your life. Then, in the quiet, imagine what your life might be like if the assets starting coming forth from you. May your efforts be blessed as you seek a new vision for your life and a view of reality. Now, repeat this appeal:

I am acknowledging all my past wrongs and all my defects of character. I want to start a new life today, and I am grateful for seeing the lies that I believed that have held me back and the truth that can set me free.

I ask that my inner resource which I have neglected in the past awaken now and guide my life. I’m grateful for this opportunity to wipe my slate clean and start my life anew. In Steps Four, Five and Six I have completed my moral inventory and admitted to myself and another person the exact nature of my wrongs. I now admit these wrongs to my True Self and invoke my Divine Mind to lead me to replace every single defect of character, now and in the future, with the corresponding asset on the list.

I am grateful for a chance to be a part of the solutions in life instead of the problems. I invoke my higher power to grant me wisdom, knowledge and strength as I go out from here to live the life of happiness that I am capable of enjoying if I allow my Right Mind to guide me.

I am grateful, for the steps that will teach me to set aside my wrong thinking and give me the tools necessary for tapping into my Creative Intelligence. Let it be.

You are now the cleanest, purest person on the face of the earth. Why? Because you haven’t had a chance to harm anyone or practice your defects after their removal seconds ago! Because you haven’t even had a chance for even a milder form of them to show up! But please remember that you are a divine creature having a human experience. These defects WILL disappear and NEVER return if you do the rest of the work outlined in the steps, at

least not to their former degree. (Remember, where I once raged, I might get angry. Where my anger was to the 30th degree, now it is only to the 20th degree.) When the human side comes forth, embrace your humanness. Know that all twelve steps must be used repeatedly to kill off the ego which has caused all our problems, so be prepared to rework the steps regularly when versions of the shortcomings above reappear.

You will be shown in the next session what you must do on a daily basis in order never to return to the **false self** again while at the same time accepting your HUMANNESS and reveling in your DIVINITY.

Finally, we have a caution we'd like to share: your defects that allowed your self-will to run riot have been removed, but your self is not completely gone. Why? Because your MIND, the subconscious part that controls what you DO, has not been changed--it still contains a lot of old ideas and beliefs and you have not yet developed the skills necessary to go to the second (opposite) thought which comes when we allow The Higher Power Within-my divine Mind--to guide us totally. We only get that result by doing Step 11 every morning without fail and throughout the day. Also, your ego/self remains intact until you finish Steps 8 and 9 and make ALL amends.

Therefore, conflict will manifest within you: your ego will fight with your Right Mind. But there is good news: our experience shows that conflict precedes clarity just as pain precedes growth. But your thought-life will only change when you do steps 8 and 9 thoroughly and commence working Steps 10, 11, and 12 at the same time on a daily basis. You are changed now, but you cannot be content ever again unless you do the remainder of the work in Steps 8 to 12. So before we meet with you again, you need to be certain you have completed thoroughly this guide as well as the 8th step list that follows. You write the names only, then next time we meet we'll write with you the actions called for. Remember, you agreed to go to any length to get a better life, so please do the Eighth Step and bring this form back to the next session. Thanks. Looking forward to seeing you soon.

EIGHT STEP LIST

Names of relatives

Action:

I've had problems with:

Names of employees/employers
I've had problems with:

Action:

Names of agencies/institutions
I've had problems with:

Action:

Names of laws/rules
I've had problems with:

Action:

Names of people/businesses

Action:

I owe money:

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If you need to ask questions before our next session, call one of the people who gave you their telephone numbers.

APPENDIX A

(Daily Reading Materials Some Have Found Helpful)

A Cherokee Feast of Days, Vol. I. Joyce Sequichie Hifler.

A Cherokee Feast of Days, Vol. II. Joyce Sequichie Hifler.

The Soul's Companion, Tian Dayton.

The Language of Letting Go, Melody Beattie.

(Reading Materials Some Have Found Helpful)

The Mastery of Love, Miguel Ruiz.

Four Agreements, Miguel Ruiz.

The Way of Love, Anthony de Mello.

Infinite Self, Stuart Wilde.

Awakening Spirits, Tom Brown, Jr.

Tao De Ching, Stephen Mitchell translation.

(Meditation Aids Some Have Found Helpful)

Dr. Jeffrey Thompson's "Alpha Relaxation System"--excellent for bringing about a state of relaxation, esp. in the morning or afternoon. (Order all Thompson materials from Amazon.com or from Borders Bookstores or other music locations.)

Dr. Jeffrey Thompson's "Theta Meditation System"--deep trance state meditation aid. Excellent for 24-minute afternoon meditation. As you advance, effective for morning meditation as well.

Stuart Wilde's "The Art of Meditation" Series.

Dr. Jeffrey Thompson's "Delta Sleep System"--excellent for those having problems falling asleep or staying asleep.

(Easy Listening Aids Some Have Found Helpful For Relaxing or Meditating, Esp. In the Early Stages of Learning)

Carlos Nakai Native flute music.

Kitaro music.

APPENDIX B
Evening Review Questions

Was I resentful at any time today? Selfish? Dishonest? Afraid? Do I owe an apology? Do I need to discuss something with someone at once? Was I kind? What could I have done better? Was I thinking of self or of others?

APPENDIX C

GUIDE TO MEDITATION and GUIDANCE

(Repeat daily each morning following inventory, and until change comes)

"In my Right Mind, I realize that the people who wronged me are sick people. I intend to set my ego aside now and seek to give them the same tolerance, pity, and patience that I would cheerfully grant a sick friend. I seek now to become conscious of where I have been selfish, self-seeking, dishonest or fear-based, thus causing my own trouble. To maintain peace of mind, I now admit that I do not have to retaliate or that I am not a victim.

"I ask the higher power within to relieve me of all my fears, worries, and doubts and turn over all decision-making to the Right Mind within. Help me see that pain and suffering lead to positive change in my life.

"In all my relations, I ask for inner guidance to take over. Give me a vision of a sane and sound ideal in my sex relations, and let me imagine what might happen in my life were I able to move closer to the ideal I have been trying to glimpse. Let me be reminded that the universe intended life to be simple; I should keep it the way The universe made it. I will keep it real simple by releasing to my Right Mind all decision-making today."

Early AA's recommended daily readings of what they called "Power Phrases." These are phrases that seemingly make no sense when we first read them. So what is the rationale behind them?

RATIONALE

We are looking for original thoughts. We have been thinking like the masses and following a path that was not true to our Real Self. Wilde says: "You need to create an emotional barrier between yourself and the world. It is a psychic zone...the buffer between you and life's circumstances." Now we're not talking about isolating or separating ourselves, but we are talking about placing some mental distance between the rat-race mentality and our new sense of peace that we want to maintain. So how do we build that space? He says, "First, you pull away from the desires and attachments that you have about your own life. You voice no opinion. You accept reality as you find it. Any negative yearning that you have about your life serves only as an affirmation of weakness." We are attempting to affirm the power

within, not our past weaknesses. We have found that if we are to experience the necessary psychic change, the phrases provided will help you develop a new way of thinking, a way that is different from the perspective of the masses who are trapped in the going and doing and zooming of the ego. So let's take turns reading these phrases that will give us a new and different perspective:

- I will have no expectations nor make demands today
- What I resist persists
- I will cease fighting
- I can resist nothing today while still standing up for my own Highest Good
- I do not have the power to drive anyone crazy or make anyone sane. Each individual is responsible for her/his own peace of mind
- It is none of my business what anyone thinks about me or about anything else
- I do not have the power to make anyone stay in my life
- I do not have the power to drive anyone away
- I do not have the power to make anyone miserable
- I do not have the power to make anyone happy
- I will love all
- I do not have to like all
- My goal is peace of mind (also known as "sanity" or "spiritual living")
- The only way I can forgive someone today is to think I am "The Forgiver, The Ruler of the Universe"; the world and I will both be better off if I do not judge in the first place
- I do not know what is "good" or "bad," and since The Higher Power knows all and does only good, everything is ultimately for the good
- The Higher Power will take charge when I let go
- I do not need to know anything or understand anything but I shall instead only seek The Higher Power's guidance, which I receive intuitively if I become still and quiet
- I will not wish, hope, want, desire, nor crave today
- I will not seek love--I will simply give love
- I will receive human love, should The Higher Power Within send it; however, I can only be content if I'm attached to The Higher Power alone
- I cannot be content in a human relationship with anyone until I am content without any human relationship

- I will seek nothing The Higher Power does not send
- I will accept all that is sent by The Higher Power
- I will think less and employ intuition more
- The past is gone--it's an image in my mind
- The future can be no more than an image in my mind
- Therefore, the present moment is the only real moment. I shall not allow false images to affect the way I feel

Next, we are going to give you some key phrases that have proved effective in changing wrong thinking. If we say them enough, we WILL change our thinking patterns. Try working these comments into your thought--life and vocabulary throughout the day, for each is intended to reverse the faulty thinking that made us miserable in the past:

- “Everything really is going to be OK.” (Why say that? Because we have always lived by the motto: “Nothing is gonna turn out alright!”) Because we hated everything in the past, today, every time something bothers you, say immediately, “I love this.” Then ask, “Why?” and come up with a reason. (Think of a reason why you’ll not only accept it but love it. “I just got fired. I love this. Why? Because the universe has a better job for me. I didn’t like this job anyway.”)
- “Whatever.” (We say this with acceptance, not with a sense of not caring anymore. Why use this one? Because we could never accept anything that went contrary to what our egos thought we wanted or needed.)
- “I must get rid of that belief, unlearning something I was taught that was wrong.” (Remember that we have belief systems given us by others. We have to set them aside to receive new thoughts originating in our Divine Mind.)
- “I have no opinion to express about that.” (Why use this? Because our egos always had an opinion to express on every topic. We had to show off how much we knew, how informed we were. And no one cared. They still don’t want to hear it, so we work on keeping our opinions to ourselves now.)
- “I will not judge anyone today; I will not criticize today.” (We have been, in the past, some of the most judgmental, critical people on the planet. That builds negative energy. We are looking for positive energy. We have no idea what experiences people have undergone that make them the way they are. We need to realize that most things we had an opinion about, that we judged people about, was really none of our business and really didn’t matter in the least.)

- “I will not whine and think I’m a victim today.” (Self-pity is our enemy. We’ve been the cause of our problems, but we like to blame others. Today, we are seeking our part in any problem, and we cannot find our part when we imagine we are being victimized.)

APPENDIX D

RESENTMENT INVENTORY--“People”-Form “A”

COLUMN ONE: NAME _____

COLUMN TWO: What’s wrong with this person that angers / troubles me (Name 3 things, such as: “selfish,” “manipulative,” “controlling,” “dishonest,” “a jerk,” “a nag,” “hit me,” “abandoned me,” “stole my stuff,” etc.):

1. _____
2. _____
3. _____

COLUMN THREE: Seven areas where this affects me:

1. Self-esteem : I am (or see myself as): _____
2. Pride : No one should see the following being done to me:

3. Ambition : What I want but think I’m losing is _____

4. Emotional Security : To feel OK, I need _____

5. Financial Security : My financial security is threatened in this deal because _____

6. Relations (by Sex) :
 ***I think *men* should _____
 ***I think *women* should _____

7. Personal Relations : Those close to me should see that I am _____

COLUMN FOUR: My part in this incident is that I was:

- a. *Selfish* (I want to keep what I have, so here’s how I was selfish): _____
- b. *Self-Seeking* (I also want what others have, so here’s where I was *seeking* for my *self*): _____

- c. *Dishonest* (The real truth is that...): _____
- d. *Fear* (What I'm really worried about or afraid of that is driving me to behave the way I'm behaving is): _____
- e. *Insanity* (Here are the things about my behavior and feelings that are really insane in this deal): _____

RESENTMENT INVENTORY--“People”-Form “B”

COLUMN ONE: NAME _____

COLUMN TWO: (I depended on this person in these areas and this person failed me in these ways):

- 1. _____
- 2. _____
- 3. _____

COLUMN THREE: Seven areas where this affects me:

- 1. **Self-esteem** : (In terms of building my self-esteem, I expected this person to): _____
- 2. **Pride** : (In terms of building my pride, I expected this person to): _____
- 3. **Ambition** : (I expected this person to provide the following that I want or need): _____
- 4. **Emotional Security** : (To feel OK, I needed for this person to): _____
- 5. **Financial Security** : (I expected to gain the following benefits if in relationship with this person): _____ ;
or, [when I take care of someone's financial needs, I expect the following from them]: _____
- 6. **Relations (by Sex)** : (When I give myself to another and have sex with them, I expect): _____
- 7. **Personal Relations** : (In dealing with them, I expect this from):
 - 1. friends _____
 - 2. lovers _____
 - 3. family _____

COLUMN FOUR:(The REAL truth) My part in this problem was:

- a. *Selfish* (Here's how the above reveals I was selfish): _____
- b. *Self-Seeking* (Here's how the above shows I was *seeking* more for myself than giving to another): _____
- c. *Dishonest* (Here's where I

****deceived him/her): _____

****deceived MYSELF) _____

d. *Fear* (Not love in my heart but wrong thinking in my head--fears, worries, insecurities--drives me. Here's where my thinking was wrong): _____

RESENTMENT INVENTORY--"Principles/Rules/Laws"

COLUMN ONE: NAME _____

COLUMN TWO: What's wrong with this person that angers / troubles me (Name 3 things, such as: "selfish," "manipulative," "controlling," "dishonest," "a jerk," "a nag," "hit me," "abandoned me," "stole my stuff," etc.):

1. _____

2. _____

3. _____

COLUMN THREE: Seven areas where this affects me:

1. Self-esteem : I am (or see myself as): _____

2. Pride : No one should see the following being done to me:

3. Ambition : What I want but think I'm losing is _____

4. Emotional Security : To feel OK, I need _____

5. Financial Security : My financial security is threatened in this deal because _____

6. Relations (by Sex):

***I think *men* should _____

***I think *women* should _____

7. Personal Relations : Those close to me should see that I am _____

COLUMN FOUR: My part in this incident is that I was:

a. *Selfish* (I want to keep what I have, so here's how I was selfish): _____

b. *Self-Seeking* (I also want what others have, so here's where I was *seeking* for my *self*): _____

c. *Dishonest* (The real truth is that...): _____

- d. *Fear* (What I'm really worried about or afraid of that is driving me to behave the way I'm behaving is): _____
- e. *Insanity* (Here are the things about my behavior and feelings that are really insane in this deal): _____

RESENTMENT INVENTORY--"Institutions"

COLUMN ONE: NAME _____

COLUMN TWO: What's wrong with this person that angers / troubles me (Name 3 things, such as: "selfish," "manipulative," "controlling," "dishonest," "a jerk," "a nag," "hit me," "abandoned me," "stole my stuff," etc.):

1. _____
2. _____
3. _____

COLUMN THREE: Seven areas where this affects me:

1. Self-esteem : I am (or see myself as): _____
2. Pride : No one should see the following being done to me:

3. Ambition : What I want but think I'm losing is _____
4. Emotional Security : To feel OK, I need _____
5. Financial Security : My financial security is threatened in this deal because _____
6. Relations (by Sex):
***I think *men* should _____
***I think *women* should _____
7. Personal Relations : Those close to me should see that I am _____

COLUMN FOUR: My part in this incident is that I was:

- a. *Selfish* (I want to keep what I have, so here's how I was selfish): _____
- b. *Self-Seeking* (I also want what others have, so here's where I was *seeking* for my *self*): _____
- c. *Dishonest* (The real truth is that...): _____

d. *Fear* (What I'm really worried about or afraid of that is driving me to behave the way I'm behaving is): _____

e. *Insanity* (Here are the things about my behavior and feelings that are really insane in this deal): _____

INVENTORY SUMMARY

Here's how I was inconsiderate: _____

Here's how I aroused . . .

jealousy : _____

suspicion : _____

bitterness : _____

Even though another may have played a part, this is my inventory, so here's how I was at fault : _____

Here's what I should have done instead: _____

My sane and sound ideal for the future, should anything similar come up again, is to: _____

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