

The Fourth and Fifth Steps

“Though our decision (step three) was a vital and crucial step, it could have little permanent effect unless **at once** followed by a strenuous effort to face and be rid of the things in ourselves which had been blocking us. Our liquor was but a symptom, so, we had to get down to causes and conditions.”

Prepared For
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Definitions

(Glossary of Words as used in Step 4 and 5)

Acceptable (Sex)	Our sex lives as accepted by Society, God's principles or Our own principles
Ambition	(Definition as used in)
(Social Instinct)	Our plans to gain acceptance, power, recognition, prestige, etc.
(Security Instinct)	Our plans to gain material wealth, or to dominate, or to depend upon others.
(Sex Instinct)	Our plans regarding our sex lives either acceptable or hidden.
Companionship	Wanting to belong or to be accepted
Defect	Lack of something necessary for completeness - Same as shortcoming
Dishonest	The act or practice of telling a lie, or of cheating, deceiving, stealing, etc.
Emotional	Based upon our needs for another person or persons. Some tend to dominate, some are overly dependent on others.
Exact	Very Accurate, methodical, correct.
Fault	Something done wrongly, an error or mistake
Fear	Feelings of anxiety, agitation, uneasiness, apprehension, etc.
Frightened	A temporary or continual state of fear
Harms or Hurts	Wrong acts which result in pain, hurt feelings, worry, financial loss, etc. for others and also self
Hidden (As used in Sex)	Our sex lives that are contrary to either Society, God's principles or Our own principles.
Inconsiderate	Without thought or consideration of others
Material	Wanting money, buildings, property, clothing, etc. in order to be secure in the future.
Mistake	To Understand or perceive wrongly.
Nature	The essential characteristic of a thing
Prestige	Wanting to be recognized, or to be accepted as a leader.

Resentments	Feelings of bitter hurt or indignation which comes from rightly or wrongly held feelings of being injured or offended.
Self-Centered	Occupied or concerned only with one's own affairs - Same as selfish
Self-Seeker	A person who seeks only or mainly to further his own interests
Selfish	Too much concern with one's own welfare or interests and having little or no concern for others - Same as self-centered
Shortcoming	Falling short of what is expected or required - Same as defect
Wrong	Acting, judging, or believing incorrectly

Basic Instincts of Life Which Create

“SELF”

Social Instinct

COMPANIONSHIP: Wanting to belong or to be accepted
PRESTIGE: Wanting to be recognized or to be accepted as a leader
SELF-ESTEEM: What we think of ourselves, high or low.
PRIDE: An excessive and unjustified opinion of oneself, either positive (self love) or negative (self-hate)
PERSONAL RELATIONSHIPS: Our relations with other human beings and with the world around us.
AMBITIONS: Our plans to gain acceptance, power, recognition, prestige, etc.

RESENTMENTS

Feelings of bitter hurt or indignation which come from having rightly or wrongly held feelings of being injured or offended.

Security Instinct

MATERIAL: Wanting money, buildings, property clothing, etc., in order to be secure.
EMOTIONAL: Based upon our needs for another person or persons. Some tend to dominate, come are overly dependent on others.
AMBITIONS: Our plans to gain material wealth or to dominate, or to depend on others.

FEARS

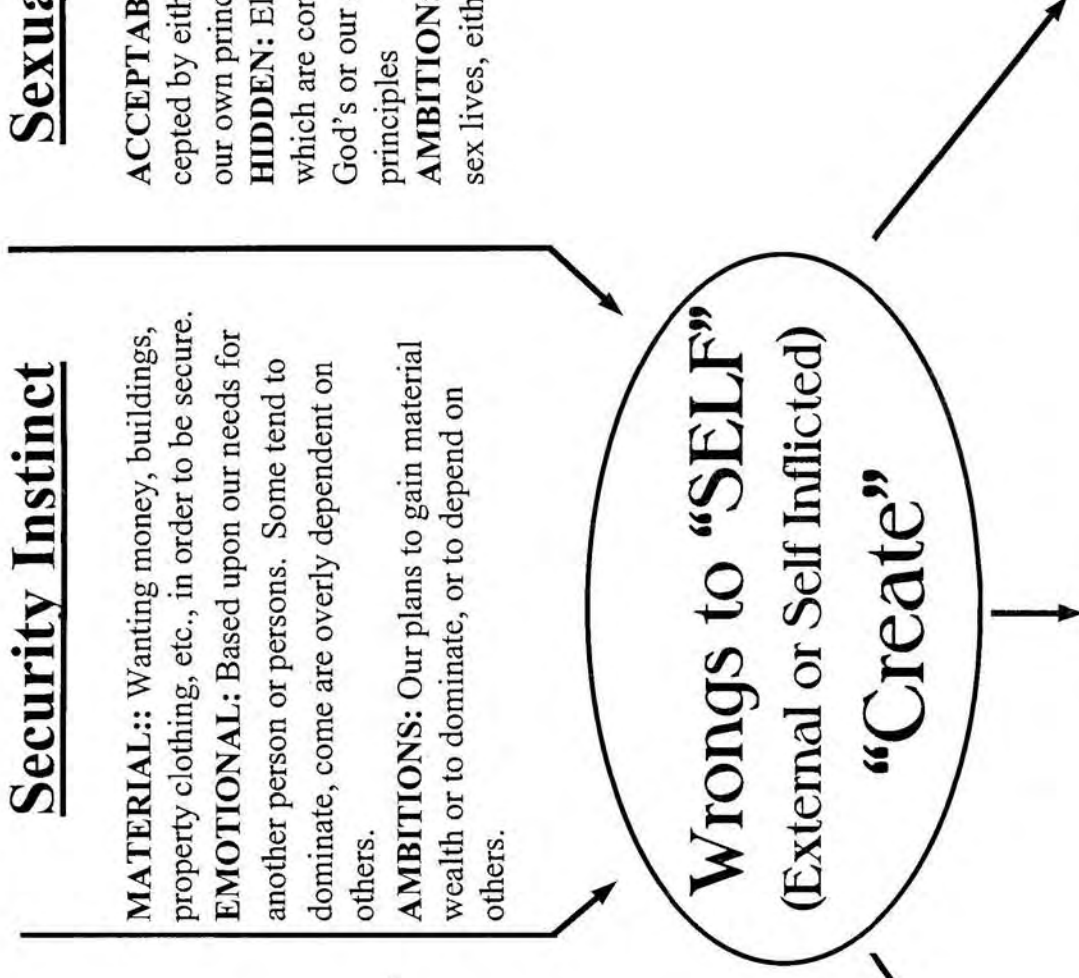
Feelings of anxiety, agitation, uneasiness, apprehension, etc.

Sexual Instinct

ACCEPTABLE: Our sex lives as accepted by either Society's, God's or by our own principles.
HIDDEN: Elements of our sex lives which are contrary to either Society's, God's or our own principles
AMBITION: Our plans regarding our sex lives, either acceptable or hidden.

HARMS OR HURTS

Wrong acts which result in pain, hurt feelings, worry, financial loss, etc., for others and also for self.



HOW IT WORKS

Read from the bottom of page 63 through page 65 before beginning. When through with the first three columns, read the last paragraph of page 66 through the first three paragraphs on page 67. To follow these suggestions turn up the fold.

Fold Here

REVIEW OF RESENTMENTS

COLUMN 5

COLUMN 4

COLUMN 3

COLUMN 2

COLUMN 1

Where had I been:
 * Selfish
 * Dishonest
 * Self Seeking & Frightened
 * Inconsiderate
 Which of the above character defects caused me to do what I did, or cause me to want to hold on to the old resentment, even though I may have done nothing to cause it?

What Did I Do?
 Putting out of mind the wrong others have done, I resolutely look for my own mistakes. What did I do, if anything, to set in motion trains of circumstances which in turn caused people or institutions to hurt me and eventually led to my resentment of them for doing so?

Affects My:
 (Which part of "Self" is Affected)
 On my grudge list I set opposite each name my injuries. Was it my
 * Self Esteem
 * Sex Relations
 * Personal Relations
 * Ambitions, or
 * Security Instinct
 which had been interfered with?

I Am Resentful At:
 I list people, institutions or principles with whom I am angry

The Cause:
 I ask myself "Why am I angry, what did they do to me to cause the anger?"

1.				
2.				
3.				
4.				

Fold Here

HOW IT WORKS

Read from the bottom of page 67, last paragraph to the last paragraph of page 68. Follow those suggestions. (You may pick up some from the resentment list. Be sure to list those where there are no resentments.)

Fold Here

COLUMN 5

COLUMN 4

COLUMN 3

REVIEW OF FEARS

COLUMN 1

COLUMN 2

Who or What do I fear?
I list people, institutions or principles that I Fear

The Cause:
What are they going to do to me? Am I going to jail? Am I going to lose something with material value? Am I going to lose face? Will it result in divorce? Will it destroy a personal relationship

Affects My:
On my fears list I set opposite each name the part of self which is affected. Is it my:
* Self Esteem
* Sex Relations
* Personal Relations
* Security Instinct, or
* Ambitions
that have been threatened?

What Did I Do?
What did I do, if anything, to set the ball rolling, and set in motion trains of circumstances which have led to my being in the position to have the fear?

Where had I been:
* Selfish
* Dishonest
* Self Seeking
* Frightened
* Inconsiderate
Which of the above character defects caused me to do what I did, or cause me to want to hold on to the old fear, even though I may have done nothing to cause it?

1.					
2.					
3.					
4.					

Fold Here

REVIEW OF HARMS OTHER THAN SEXUAL

HOW IT WORKS

Read from the 3rd paragraph on page 66 "We turned back to the list" through the 3rd paragraph "We admitted our wrongs honestly and were willing to set these matters straight".

COLUMN 3

COLUMN 4

COLUMN 5

Affects My:

Which part of self caused me to do what I did? Was it caused by my

- * Social Instinct
- * Sex Instinct
- * Security Instinct

What Feelings Did I Create in Others

Did I unjustifiably arouse jealousy, suspicion, or bitterness, anger, desire to retaliate, fear, etc.? What should I have done instead?

Where had I been:

- * Selfish
- * Dishonest
- * Self Seeking & Frightened
- * Inconsiderate

Which of the above character defects caused me to do what I did to harm another?

Who did I hurt?	What did I do?	Affects My:	What Feelings Did I Create in Others	Where had I been:
1.				
2.				
3.				
4.				

MY AMEND LIST

A list of all people I have harmed:

Names:

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
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_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Etc.

Page 76 Third Paragraph

We made it when we took inventory

Source:

- A. Column # 1, Resentment List
- B. Column # 1, My Own Sex Conduct List
- C. Column #1, Harms Other Than Sexual
- C. Redoubled efforts at step 8

If we haven't the will to do this, we ask until it comes. Remember, it was agreed at the beginning we would go to any lengths for victory over alcohol.

See page 76 - third paragraph - read on.....

MY DEFECTS OF CHARACTER

(Taken from my written inventory)

Source:

- A. Column # 4 and # 5 Review of Resentments List
- B. Column # 4 and # 5 Review of Fears List
- C. Column # 4 and # 5 Review of My Own Sex Conduct
- D. Column # 4 and # 5 Review of Harms Other Than Sexual

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
3. _____
9. _____
10. _____
11. _____
12. _____
13. _____

Etc.

After Step 5, see pages 75 and 76 for directions:

“Returning home, we find a place where we can be quiet for an hour, carefully reviewing what we have done. Carefully reading the first five proposals (the first five steps) w ask if we have omitted anything, for we are building an arch through which we shall walk a free man at last. Is our work solid so far? Are the stones properly in place? Have we skimped on the cement put into the foundation? Have we tried to make mortar without sand?”

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

READINGS FROM THE BIG BOOK
READ FROM THE BOTTOM OF PAGE 63 THROUGH PAGE 65

Next we launched out on a course of vigorous action, the first step of which is a personal housecleaning, which many of us had never attempted. Though our decision was a vital and crucial step, it could have little permanent effect **unless at once followed** by a strenuous effort to face, and be rid of, the things in ourselves which had been blocking us. Our liquor was but a symptom. So we had to get down to causes and conditions.

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

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

RESENTMENT

Resentment IS THE "NUMBER ONE" OFFENDER. It destroys more alcoholics than anything else. From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick. When the spiritual malady is overcome, we straighten out mentally and physically. In dealing with resentments, we set them on paper. We listed people, institutions or principles with whom we were angry. We asked ourselves why we were angry. In most cases it was found that our self-esteem, our pocketbooks, our ambitions,

our personal relationships (including sex) were hurt or threatened. So we were sore. We were “burned up.”

On our grudge list we set opposite each name our injuries. Was it our self-esteem, our ambitions, our personal, or sex relations which had been interfered with?

We were usually as definite as this example:

<i>I'm resentful at:</i>	<i>The cause:</i>	<i>Affects my:</i>
Mr. Brown	His attention to my Wife Told my wife of my Mistress Brown may get my job at the office	Sex Relations Self Esteem (fear) Sex Relations Self Esteem (fear) Security Self Esteem (fear)
Mrs. Jones	She's a nut - she Snubbed me. She Committed her hus- band for drinking. He's my friend. She's a gossip	Personal relationship Self Esteem (fear)
My Employer	Unreasonable - Unjust - overbearing - Threatens to fire me for drinking and padding my expense account.	Self Esteem (fear) Security
My Wife	Misunderstands and nags. Likes Brown. Wants house put in her name	Pride - Personal/Sex Relations Security (fear)

We went back through our lives. Nothing counted but thoroughness and honesty. **(Complete the first three columns)**

**WHEN THROUGH WITH THE FIRST THREE COLUMNS,
READ THE LAST PARAGRAPH ON PAGE 65 THROUGH THE
FIRST THREE PARAGRAPHS ON PAGE 67**

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

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

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

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

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

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

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

TO FOLLOW THESE SUGGESTIONS TURN UP THE FOLD.

FEAR

READ FROM THE BOTTOM OF PAGE 67, LAST PARAGRAPH, TO THE LAST PARAGRAPH OF PAGE 68. FOLLOW THOSE SUGGESTIONS. (YOU MAY PICK UP SOME FROM THE RESENTMENT LIST. BE SURE TO LIST THOSE WHERE THERE ARE NO RESENTMENTS.)

Notice the word "fear" is bracketed alongside the difficulties with Mr. Brown, Mrs. Jones, the employer, and the wife. This short word somehow touches about every aspect of our lives. It was an evil and corroding thread; the fabric of our existence was shot through with it. It set in motion trains of circumstances

which brought us misfortune we felt we didn't deserve. But did not we, ourselves, set the ball rolling? Sometimes we think fear ought to be classed with stealing. It seems to cause more trouble.

We reviewed our fears thoroughly. We put them on paper, even though we had no resentment in connection with them. We asked ourselves why we had them. Wasn't it because self-reliance failed us? Self-reliance was good as far as it went, but it didn't fully solve the fear problem, or any other. When it made us cocky, it was worse.

Perhaps there is a better way - we think so. For we are now on a different basis; the basis of trusting and relying upon God. We trust infinite God rather than our finite selves. We are in the world to play the role He assigns. Just to the extent that we do as we think He would have us, and humbly rely on Him, does He enable us to match calamity with serenity.

We never apologize to anyone for depending upon our Creator. We can laugh at those who think spirituality the way of weakness. Paradoxically, it is the way of strength. The verdict of the ages is that faith means courage. All men of faith have courage. They trust their God. We never apologize for Gods. Instead we let him demonstrate, through us, what He can do. We ask Him to remove our Fear and direct our attention to what He would have us be. At Once, we commence to outgrow fear.

SEX

READ FROM THE LAST PARAGRAPH, PAGE 68 THROUGH THE THIRD PARAGRAPH OF PAGE 70:

Now about sex. Many of us needed an overhauling there. But above all, we tried to be sensible on this question. It's so easy to get way off the track. Here we find human opinions running to extremes - absurd extremes, perhaps. One set of voices cry that sex is a lust of our lower nature, a base necessity of procreation.

Then we have the voices who cry for sex and more sex; who bewail the institution of marriage; who think that most of the troubles of the race are traceable to sex causes. They think we do not have enough of it, or that it isn't the right kind. They see its significance everywhere. One school would allow man no favor for his fare and the other would have us all on a straight pepper diet. We want to stay out of this controversy. We do not want to be the arbiter of anyone's sex conduct. We all have sex problems. We'd hardly be human if we didn't. What can we do about them?

We reviewed our own conduct over the years past. Where had we been selfish, dishonest, or inconsiderate? Whom had we hurt? Did we unjustifiably arouse jealousy, suspicion or bitterness? Where were we at fault, what should we have done instead. We got this all down on paper and looked at it.

In this way we tried to shape a sane and sound ideal for our future sex life. We subjected each relation to this test - was it selfish or not? We asked God to mold our ideals and help us to live up to them. We remembered always that our sex powers were God-given and therefore good, neither to be used lightly or selfishly nor to be despised and loathed.

Whatever our ideal turns out to be, we must be willing to make amends where we have done harm, provided that we do not bring about still more harm in so doing. In other words, we treat sex as we would any other problem. In meditation, we ask God what we should do about each specific matter. The right answer will come, if we want it.

God alone can judge our sex situation. Counsel with persons is often desirable, but we let God be the final judge. We realize that some people are as fanatical about sex as other are loose. We avoid hysterical thinking or advice.

Suppose we fall short of the chosen ideal and stumble? Does this mean we are going to get drunk? Some people tell us so. But this is only a half-truth. It

depends on us and on our motives. If we are sorry for what we have done, and have the honest desire to let God take us to better things, we believe we will be forgiven and will have learned our lesson. If we are not sorry, and our conduct continues to harm others, we are quite sure to drink. We are not theorizing. These are facts out of our experience.

To sum up about sex. We earnestly pray for the right ideal, for guidance in each questionable situation, for sanity, and for the strength to do the right thing. If sex is very troublesome, we throw ourselves the harder into helping others. We think of their needs and work for them. This takes us out of ourselves. It quiets the imperious urge, when to yield would be heartache.

If we have been thorough about our personal inventory, we have written down a lot. We have listed and analyzed our resentments. We have begun to comprehend their futility and their fatality. We have commenced to see their terrible destructiveness. We have begun to learn tolerance, patience and good will toward all men, even our enemies, for we look on them as sick people. We have listed the people we have hurt by our conduct, and are will to straighten out the past if we can.

STEP 5

FURTHER READINGS FROM THE BIG BOOK BEGINNING WITH THE BOTTOM OF PAGE 70

In this book you read again and again that faith did for us what we could not do for ourselves. We hope that you are convinced now that God can remove, whatever self-will has blocked you off from Him. If you have already made a decision, and an inventory of your grosser handicaps, you have made a good

beginning. That being so you have swallowed and digested some big chunk of truth about yourself.

Having made our personal inventory, what shall we do about it? We have been trying to get a new attitude, a new relationship with our Creator, and to discover the obstacles in our path. We have admitted certain defects; we have ascertained in a rough way what the trouble is; we have put our finger on the weak items in our personal inventory. Now these are about to be cast out. This requires action on our part, which, when completed, will mean that we have admitted to God, to ourselves, and to another human being, the exact nature of our defects. This brings us to the *Fifth Step* in the program of recovery mentioned in Chapter 5.

This is perhaps difficult – especially discussing our defects with another person. We think we have done well enough in admitting these things to ourselves. There is a doubt about that. In actual practice, we usually find a solitary self-appraisal **insufficient**. Many of us thought it necessary to go much further. We will be more reconciled to discussing ourselves with another person when we see good reasons why we should do so. The best reason first: If we skip this vital step, we may not overcome drinking. Time after time newcomers have tried to keep to themselves certain facts about their lives. Trying to avoid this humbling experience, they have turned to easier methods. Almost invariably they got drunk. Having persevered with the rest of the program they wondered why they fell. We think the reason is that they never completed their housecleaning. They took the inventory all right, but they hung on to some of the worst items in stock. They only *thought* they had lost their egoism and fear; they only thought they had humbled themselves. But they had not learned enough of humility, fearlessness and honesty, in the sense we find it necessary, until they told someone else *all* their life story.

More than most people, the alcoholic leads a double life. He is very much the actor. To the outer world he presents his stage character. This is the one he likes his fellows to see. He wants to enjoy a certain reputation, but knows in his heart he doesn't deserve it.

The inconsistency is made worse by the things he does on his sprees. Coming to his senses, he is revolted at certain episodes he vaguely remembers. These memories are a nightmare. He trembles to think someone might have observed him. As fast as he can, he pushes these memories far inside himself. He hopes they will never see the light of day. He is under constant fear and tension – that makes for more drinking.

Psychologists are inclined to agree with us. We have spent thousands of dollars for examinations. We know but few instances where we have given these doctors a fair break. We have seldom told them the whole truth nor have we followed their advice. Unwilling to be honest with these sympathetic men, we were honest with no one else. Small wonder many in the medical profession have a low opinion of alcoholics and their chance for recovery.

We must be entirely honest with somebody if we expect to live long or happily in this world. Notwithstanding the great necessity for discussing ourselves with someone, it may be one is so situated that there is no suitable person available. If that is so this step may be postponed, only, however, if we hold ourselves in complete readiness to go through with it at the first opportunity. We say this because we are very anxious that we talk to the right person. It is important that he be able to keep a confidence; that he fully understand and approve what we are driving at; that he will not try to change our plan. But we must not use this as a mere excuse to postpone.

When we decide who is to hear our story, we waste no time. We have a written inventory and we are prepared for a long talk. We explain to our partner

what we are about to do and why we have to do it. He should realize that we are engaged upon a life-and-death errand. Most people approached in this way will be glad to help; they will be honored by our confidence.

We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past. Once we have taken this step, withholding nothing, we are delighted. We can look the world in the eye. We can be alone at perfect peace and ease. Our fears fall from us. We begin to feel the nearness of our Creator. We may have had certain spiritual beliefs, but now we begin to have a spiritual experience. The feeling that the drink problem has disappeared will often come strongly. We feel we are on the Broad Highway, walking hand in hand with the Spirit of the Universe.

Returning home we find a place where we can be quiet for an hour, carefully reviewing what we have done. We thank God from the bottom of our heart that we know Him better. Taking the Big Book down from the shelf we turn to the page which contains the twelve steps. Carefully reading the first five steps we ask if we have omitted anything, for we are building an arch through which we shall walk a free man at last. If we can answer this in the affirmative, we then look at Step Six.