



12 STEPS & 12 TRADITIONS READINGS

1. 12 Steps and 12 Traditions, p. 21 (Step 1)

(256 words)

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

WHO cares to admit complete defeat? Practically no one, of course. Every natural instinct cries out against the idea of personal powerlessness. It is truly awful to admit that, glass in hand, we have warped our minds into such an obsession for destructive drinking that only an act of providence can remove it from us.

No other kind of bankruptcy is like this one. Alcohol, now become the rapacious creditor, bleeds us of all self sufficiency and all will to resist its demands. Once this stark fact is accepted, our bankruptcy as going human concerns is complete.

But upon entering A.A. we soon take quite another view of this absolute humiliation. We perceive that only through utter defeat are we able to take our first steps toward liberation and strength. Our admissions of personal powerlessness finally turn out to be firm bedrock upon which happy and purposeful lives may be built.

We know that little good can come to any alcoholic who joins A.A. unless he has first accepted his devastating weakness and all its consequences. Until he so humbles himself, his sobriety—if any—will be precarious. Of real happiness he will find none at all. Proved beyond doubt by an immense experience, this is one of the facts of



A.A. life. The principle that we shall find no enduring strength until we first admit complete defeat is the main taproot from which our whole Society has sprung and flowered.

2. 12 Steps and 12 Traditions, p. 22 (Step 1)

(186 words)

When first challenged to admit defeat, most of us revolted. We had approached A.A. expecting to be taught self-confidence. Then we had been told that so far as alcohol is concerned, self-confidence was no good whatever; in fact, it was a total liability. Our sponsors declared that we were the victims of a mental obsession so subtly powerful that no amount of human willpower could break it. There was, they said, no such thing as the personal conquest of this compulsion by the unaided will. Relentlessly deepening our dilemma, our sponsors pointed out our increasing sensitivity to alcohol—an allergy, they called it. The tyrant alcohol wielded a double-edged sword over us: first we were smitten by an insane urge that condemned us to go on drinking, and then by an allergy of the body that insured we would ultimately destroy ourselves in the process. Few indeed were those who, so assailed, had ever won through in singlehanded combat. It was a statistical fact that alcoholics almost never recovered on their own resources. And this had been true, apparently, ever since man had first crushed grapes.

3. 12 Steps and 12 Traditions, p. 26 (Step 2)

(276 words)

At this juncture, his A.A, sponsor usually laughs. This, the newcomer thinks, is just about the last straw. This is the beginning of the end. And so it is: the beginning of the end of his old life, and the beginning of his emergence into a new one. His sponsor probably says, “Take it easy. The hoop you have to jump through is a lot wider than you think. At least I've found it so. So did a friend of mine who was a one-time vice-president of the American Atheist Society, but he got through with room to spare.”

“Well,” says the newcomer, “I know you're telling me the truth. It's no doubt a fact that A.A, is full of people who once believed as I do. But just how, in these circumstances, does a fellow 'take it easy'? That's what I want to know.”

“That,” agrees the sponsor, “is a very good question indeed. I think I can tell you exactly how to relax. You won't have to work at it very hard, either. Listen, if you will, to these three statements. First, Alcoholics Anonymous does not demand that you believe anything. All of its Twelve Steps are but suggestions. Second, to get sober and to stay sober, you don't have to swallow all of Step Two right now. Looking back, I find that I took it piecemeal myself. Third, all you really need is a truly open mind. Just resign from the debating society and quit bothering yourself with such deep questions as whether it was the hen or the egg that came first. Again I say, all you need is the open mind.”

4. 12 Steps and 12 Traditions, p. 29-30 (Step 2)

(214 words)

Now we come to another kind of problem: the intellectually self-sufficient man or woman. To these, many A.A.'s can say, "Yes, we were like you—far too smart for our own good. We loved to have people call us precocious. We used our education to blow ourselves up into prideful balloons, though we were careful to hide this from others. Secretly, we felt we could float above the rest of the folks on our brainpower alone. Scientific progress told us there was nothing man couldn't do. Knowledge was all-powerful. Intellect could conquer nature. Since we were brighter than most folks (so we thought), the spoils of victory would be ours for the thinking. The god of intellect displaced the God of our fathers. But again John Barleycorn had other ideas. We who had won so handsomely in a walk turned into all time losers. We saw that we had to reconsider or die. We found many in A.A, who once thought as we did. They helped us to get down to our right size. By their example they showed us that humility and intellect could be compatible, provided we placed humility first. When we began to do that, we received the gift of faith, a faith which works. This faith is for you, too."

5. 12 Steps & 12 Traditions, P. 35 (Step 3)

(282 Word)

To every worldly and practical-minded beginner, this



Step looks hard, even impossible. No matter how much one wishes to try, exactly how can he turn his own will and his own life over to the care of whatever God he thinks there is? Fortunately, we who have tried it, and with equal misgivings, can testify that anyone, anyone at all, can begin to do it. We can further add that a beginning, even the smallest, is all that is needed. Once we have placed the key of willingness in the lock and have the door ever so slightly open, we find that we can always open it some more. Though self-will may slam it shut again, as it frequently does, it will always respond the moment we again pick up the key of willingness.

Maybe this all sounds mysterious and remote, something like Einstein's theory of relativity or a proposition in nuclear physics. It isn't at all. Let's look at how practical it actually is. Every man and woman who has joined A.A. and intends to stick has, without realizing it, made a beginning on Step Three. Isn't it true that in all matters touching upon alcohol, each of them has decided to turn his or her life over to the care, protection, and guidance of Alcoholics Anonymous? Already a willingness has been achieved to cast out one's own will and one's own ideas about the alcohol problem in favor of those suggested by A.A. Any willing newcomer feels sure A.A. is the only safe harbor for the foundering vessel he has become.

6. 12 Steps & 12 Traditions, P 40-41 (Step 3)

(149 Word)



It is when we try to make our will conform with God's that we begin to use it rightly. To all of us, this was a most wonderful revelation. Our whole trouble had been the misuse of willpower. We had tried to bombard our problems with it instead of attempting to bring it into agreement with God's intention for us. To make this increasingly possible is the purpose of A.A.'s Twelve Steps, and Step Three opens the door.

Once we have come into agreement with these ideas, it is really easy to begin the practice of Step Three. In all times of emotional disturbance or indecision, we can pause, ask for quiet, and in the stillness simply say: "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference. Thy will, not mine, be done."

7. 12 Steps & 12 Traditions, P 42 (Step 4)

(202 Word)

CREATION gave us instincts for a purpose. Without them we wouldn't be complete human beings. If men and women didn't exert themselves to be secure in their persons, made no effort to harvest food or construct shelter, there would be no survival. If they didn't reproduce, the earth wouldn't be populated. If there were no social instinct, if men cared nothing for the society of one another, there would be no society. So these desires— for the sex relation, for material and emotional security, and for companionship

— are perfectly necessary and right, and surely God-given.

Yet these instincts, so necessary for our existence, often far exceed their proper functions. Powerfully, blindly, many times subtly, they drive us, dominate us, and insist upon ruling our lives. Our desires for sex, for material and emotional security, and for an important place in society often tyrannize us. When thus out of joint, man's natural desires cause him great trouble, practically all the trouble there is. No human being, however good, is exempt from these troubles. Nearly every serious emotional problem can be seen as a case of misdirected instinct. When that happens, our great natural assets, the instincts, have turned into physical and mental liabilities.

8. 12 Steps & 12 Traditions, P 49-50 (Step 4)

(138 Word)

So when A.A. suggests a fearless moral inventory, it must seem to every newcomer that more is being asked of him than he can do. Both his pride and his fear beat him back every time he tries to look within himself. Pride says, “You need not pass this way,” and Fear says, “You dare not look!” But the testimony of A.A.'s who have really tried a moral inventory is that pride and fear of this sort turn out to be bogeymen, nothing else. Once we have a complete willingness to take inventory, and exert ourselves to do the job thoroughly, a wonderful light falls upon this foggy scene.



As we persist, a brand-new kind of confidence is born, and the sense of relief at finally facing ourselves is indescribable. These are the first fruits of Step Four.

9. 12 Steps & 12 Traditions, P 56-57 (Step 5)

(138 Word)

This practice of admitting one's defects to another person is, of course, very ancient. It has been validated in every century, and it characterizes the lives of all spiritually centered and truly religious people. But today religion is by no means the sole advocate of this saving principle. Psychiatrists and psychologists point out the deep need every human being has for practical insight and knowledge of his own personality flaws and for a discussion of them with an understanding and trustworthy person. So far as alcoholics are concerned, A.A. would go even further. Most of us would declare that without a fearless admission of our defects to another human being we could not stay sober. It seems plain that the grace of God will not enter to expel our destructive obsessions until we are willing to try this.

10. 12 Steps & 12 Traditions, P 65 (Step 6)

(247 Word)

Since most of us are born with an abundance of natural desires, it isn't strange that we often let these far exceed their intended purpose.



When they drive us blindly, or we willfully demand that they supply us with more satisfactions or pleasures than are possible or due us, that is the point at which we depart from the degree of perfection that God wishes for us here on earth. That is the measure of our character defects, or, if you wish, of our sins. If we ask, God will certainly forgive our derelictions. But in no case does He render us white as snow and keep us that way without our cooperation. That is something we are supposed to be willing to work toward ourselves. He asks only that we try as best we know how to make progress in the building of character. So Step Six— “Were entirely ready to have God remove all these defects of character” — is A.A.'s way of stating the best possible attitude one can take in order to make a beginning on this lifetime job. This does not mean that we expect all our character defects to be lifted out of us as the drive to drink was. A few of them may be, but with most of them we shall have to be content with patient improvement. The key words “entirely ready” underline the fact that we want to aim at the very best we know or can learn.

11. 12 Steps & 12 Traditions, P 76 (Step 7)

(204 Word)

The chief activator of our defects has been self-centered

fear— primarily fear that we would lose something we already possessed or would fail to get something we demanded. Living upon a basis of unsatisfied demands, we were in a state of continual disturbance and frustration. Therefore, no peace was to be had unless we could find a means of reducing these demands. The difference between a demand and a simple request is plain to anyone. The Seventh Step is where we make the change in our attitude which permits us, with humility as our guide, to move out from ourselves toward others and toward God. The whole emphasis of Step Seven is on humility. It is really saying to us that we now ought to be willing to try humility in seeking the removal of our other shortcomings just as we did when we admitted that we were powerless over alcohol, and came to believe that a Power greater than ourselves could restore us to sanity. If that degree of humility could enable us to find the grace by which such a deadly obsession could be banished, then there must be hope of the same result respecting any other problem we could possibly have.

12. 12 Steps & 12 Traditions, P 88-89 (Step 10)

(140 Word)

When a drunk has a terrific hangover because he drank heavily yesterday, he cannot live well today. But there is

another kind of hangover which we all experience whether we are drinking or not. That is the emotional hangover, the direct result of yesterday's and sometimes today's excesses of negative emotion— anger, fear, jealousy, and the like. If we would live serenely today and tomorrow, we certainly need to eliminate these hangovers. This doesn't mean we need to wander morbidly around in the past. It requires an admission and correction of errors now. Our inventory enables us to settle with the past. When this is done, we are really able to leave it behind us. When our inventory is carefully taken, and we have made peace with ourselves, the conviction follows that tomorrow's challenges can be met as they come.

13. 12 Steps & 12 Traditions, P 90-91 (Step 10)

(335 Word)



It is a spiritual axiom that every time we are disturbed, no matter what the cause, there is something wrong *with us*. If somebody hurts us and we are sore, we are in the wrong also. But are there no exceptions to this rule? What about “justifiable” anger? If somebody cheats us, aren't we entitled to be mad? Can't we be properly angry with self righteous folk? For us of A.A. these are dangerous exceptions. We have found that justified anger ought to be left to those better qualified to handle it.

Few people have been more victimized by resentments than have we alcoholics. It mattered little whether our resentments were justified or not. A burst of temper could spoil a day, and a well-nursed grudge could make us miserably ineffective. Nor were we ever skillful in separating justified from unjustified anger. As we saw it, our wrath was always justified. Anger, that occasional luxury of more balanced people, could keep us on an emotional jag indefinitely. These emotional “dry benders” often led straight to the bottle. Other kinds of disturbances—jealousy, envy, self-pity, or hurt pride—did the same thing.

A spot-check inventory taken in the midst of such disturbances can be of very great help in quieting stormy emotions. Today's spot check finds its chief application to situations which arise in each day's march. The consideration of long-standing difficulties had better be postponed, when possible, to times deliberately set aside for that purpose. The quick inventory is aimed at our daily ups and downs, especially those where people or new events throw us off balance and tempt us to make mistakes.

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

14. 12 Steps & 12 Traditions, P 98 (Step 11)

(206 Word)

There is a direct linkage among self-examination, meditation, and prayer. Taken separately, these practices can bring much relief and benefit. But when they are logically related and interwoven, the result is an unshakable foundation for life. Now and then we may be granted a glimpse of that ultimate reality which is God's kingdom. And we will be comforted and assured that our own destiny in that realm will be secure for so long as we try, however falteringly, to find and do the will of our own Creator.

As we have seen, self-searching is the means by which we bring new vision, action, and grace to bear upon the dark and negative side of our natures. It is a step in the development of that kind of humility that makes it possible for us to receive God's help. Yet it is only a step. We will want to go further. We will want the good that is in us all, even in the worst of us, to flower and to grow. Most certainly we shall need bracing air and an abundance of food. But first of all we shall want sunlight; nothing much can grow in the dark. Meditation is our step out into the sun.

15. 12 Steps & 12 Traditions, P 106-107 (Step 12)

(360 Word)

THE joy of living is the theme of A.A.'s Twelfth Step, and action is its key word. Here we turn outward toward our fellow alcoholics who are still in distress. Here we experience the kind of giving that asks no rewards. Here we begin to practice all Twelve Steps of the program in our daily lives so that we and those about us may find emotional sobriety. When the Twelfth Step is seen in its full implication, it is really talking about the kind of love that has no price tag on it.

Our Twelfth Step also says that as a result of practicing all the Steps, we have each found something called a spiritual awakening. To new A.A.'s, this often seems like a very dubious and improbable state of affairs. "What do you mean when you talk about a 'spiritual awakening'?" they ask.

Maybe there are as many definitions of spiritual awakening as there are people who have had them. But certainly each genuine one has something in common with all the others. And these things which they have in common are not too hard to understand. When a man or a woman has a spiritual awakening, the most important meaning of it is that he has now become able to do, feel, and believe that which he could not do before on his unaided strength and resources alone. He has been granted a gift which amounts to a new state of consciousness and being. He has been set on a path which tells him he is really going somewhere, that life is not a dead end, not something to be endured or



mastered. In a very real sense he has been transformed, because he has laid hold of a source of strength which, in one way or another, he had hitherto denied himself. He finds himself in possession of a degree of honesty, tolerance, unselfishness, peace of mind, and love of which he had thought himself quite incapable. What he has received is a free gift, and yet usually, at least in some small part, he has made himself ready to receive it.