

Chapter 1 : Big Book Online of AA (PDF Download) - AA Netherlands

Home Read the Big Book and Twelve Steps and Twelve Traditions Alcoholics Anonymous Alcoholics Anonymous This is the Fourth Edition of the Big Book, the basic text for Alcoholics Anonymous.

Conversion Continuance Their standard of morality was the Four Absolutes—a summary of the teachings of the Sermon on the Mount: Therefore, if one could surrender the ego to God, sin would go with it. In early AA, Wilson spoke of sin and the need for a complete surrender. The Oxford Group also prided itself on being able to help troubled persons at any time. AA gained an early warrant from the Oxford Group for the concept that disease could be spiritual, but it broadened the diagnosis to include the physical as well as the spiritual and psychological. In AA, the bondage of an addictive disease cannot be cured, while the Oxford Group stressed the possibility of complete victory over sin. Jung, who had broken away from Freudian psychoanalysis years earlier, coined the term synchronicity for "meaningful coincidences" that happen in life. When Hazard ended treatment with Jung after about a year, he soon resumed drinking and returned for further treatment. Jung told Hazard that his case was nearly hopeless as with other alcoholics and that his only hope might be a spiritual conversion with a religious group. Hazard underwent a spiritual conversion with the help of the group and began to experience the liberation from drink he was seeking. He also failed to graduate from law school because he was too drunk to pick up his diploma. His drinking damaged his marriage, and he was hospitalized for alcoholism at Towns Hospital four times in under the care of Dr. Silkworth explained to him his theory that alcoholism is an illness rather than a moral failure or failure of willpower. Silkworth believed that alcoholics were suffering from a mental obsession, combined with an allergy that made compulsive drinking inevitable, and to break the cycle one had to completely abstain from alcohol use. Wilson was elated to find that he suffered from an illness, and he managed to stay off alcohol for a month before he resumed drinking. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last. Thacher returned a few days later bringing with him Shep Cornell, another Oxford member who was aggressive in his tactics of promoting the Oxford Program, but despite their efforts Wilson continued to drink. Once there, he attended his first Oxford Group meeting, where he answered the call to come to the altar and, along with other penitents, gave his life to Christ. Wilson excitedly told his wife Lois about his spiritual progress, yet the next day he drank again and a few days later readmitted himself to Towns Hospital for the fourth and last time. Known as the Belladonna Cure, it contained belladonna *Atropa belladonna* and henbane *Hyoscyamus niger*. These plants contain deliriant, such as atropine and scopolamine, that cause hallucinations. It was while undergoing this treatment that Wilson experienced his "Hot Flash" spiritual conversion. If there be a God, let Him show Himself! Wilson described his experience to Dr. Silkworth, who told him not to discount it. Thacher visited Wilson at Towns Hospital and introduced him to the basic tenets of the Oxford Group and to the book *Varieties of Religious Experience*, by American psychologist and philosopher William James. There Wilson socialized after the meetings with other ex-drinking Oxfords and became interested in learning how to help other alcoholics achieve sobriety. But of all the alcoholics Wilson tried to help, not one stayed sober. He advised Wilson of the need to deflate the alcoholic. He told Wilson to give them the medical business, and give it to them hard: He believed that if this message were told to them by another alcoholic, it would break down their ego. Only then could the alcoholic use the other "medicine"—the ethical principles he had picked up from the Oxford Groups. He phoned local ministers to ask if they knew any alcoholics. Norman Sheppard directed him to Oxford member Henrietta Seiberling, whose group had been trying to help a desperate alcoholic named Dr. While he was a student at Dartmouth College, Smith started drinking heavily and later almost failed to graduate from medical school because of it. He opened a medical practice and married, but his drinking put his business and family life in jeopardy. Seiberling convinced Smith to talk with Wilson, but Smith insisted the meeting be limited to 15 minutes. There both men made plans to take their message of recovery on the road. During this period, however, Smith returned to drinking while attending a medical convention. They believed active alcoholics were in a state of insanity rather than a state of sin, an idea they developed independently of the Oxford Group. Sober alcoholics

could show drinking alcoholics that it was possible to enjoy life without alcohol, thus inspiring a spiritual conversion that would help ensure sobriety. The objective was to get the man to surrender, and the surrender involved a confession of powerlessness and a prayer that said the man believed in a higher power and could be restored to sanity. This way the man would be led to admit his defeat. No one was allowed to attend a meeting without being sponsored. Thus a new prospect underwent many visits around the clock with members of the Akron team and undertook many prayer sessions, as well as listening to Dr. Smith cite the medical facts about alcoholism. A new prospect was also put on a special diet of sauerkraut, tomatoes and Karo syrup to reduce his alcoholic cravings. The Smith family home in Akron became a center for alcoholics. The first was that to remain sober, an alcoholic needed another alcoholic to work with. The second was the concept of the 24 hours€”that if the alcoholic could resist the urge to drink by postponing it for one day, one hour, or even one minute, he could remain sober. Wilson allowed alcoholics to live in his home for long periods without paying rent and board. This practice of providing a halfway house was started by Dr. Bob Smith and his wife Anne. She also tried to help many of the alcoholics that came to live with them. She was attacked by one man with a kitchen knife after she refused his advances, and another man committed suicide by gassing himself on their premises. Later they found that he had stolen and sold off their best clothes. Wilson stopped the practice in when he saw that it did little to help alcoholics recover. In the Wilsons broke with the Oxford Group. On a personal level, while Wilson was in the Oxford Group he was constantly checked by its members for his smoking and womanizing. Their break was not from a need to be free of the Oxford Group; it was an action taken to show solidarity with their brethren in New York. Wilson then made plans to finance and implement his program on a mass scale, which included publishing a book, employing paid missionaries, and opening alcoholic treatment centers. The 18 alcoholic members of the Akron group saw little need for paid employees, missionaries, hospitals or separate literature. Some of what Wilson proposed violated the spiritual principles they were practicing in the Oxford Group. Its main objective is to help the alcoholic find a power greater than himself that will solve his problem, [48] the "problem" being an inability to stay sober on his or her own. Rockefeller[edit] One of the main reasons the book was written was to provide an inexpensive way to get the AA program of recovery to suffering alcoholics. Bob Smith and the majority of AA members, they envisioned paid AA missionaries and free or inexpensive treatment centers. But initial fundraising efforts failed. Leroy Chapman, an assistant for John D. Wilson envisioned receiving millions of dollars to fund AA missionaries and treatment centers, but Rockefeller refused, saying money would spoil things. Wilson hoped the event would raise much money for the group, but upon conclusion of the dinner, Nelson stated that Alcoholics Anonymous should be financially self-supporting and that the power of AA should lie in one man carrying the message to the next, not with financial reward but only with the goodwill of its supporters. Instead, Wilson and Smith formed a nonprofit group called the Alcoholic Foundation and published a book that shared their personal experiences and what they did to stay sober. Hank devised a plan to form Works Publishing, Inc. On the strength of that promise, AA members and friends were persuaded to buy shares, and Wilson received enough financing to continue writing the book. This only financed writing costs, [57] and printing would be an additional 35 cents each for the original 5, books. Hank blamed Wilson for this, along with his own personal problems. Hank agreed to the arrangement after some prodding from Wilson. Not long after this, Wilson was granted a royalty agreement on the book that was similar to what Dr. Bob had received at an earlier date. The transaction left Hank resentful, and later he accused Wilson of profiting from Big Book royalties, something that Cleveland group founder Clarence S. Using principles he had learned from the Oxford Group, Wilson tried to remain cordial and supportive to both men. Silkworth, and the Oxford Group. It included six basic steps: We admitted that we were licked, that we were powerless over alcohol. We made a moral inventory of our defects or sins. We confessed or shared our shortcomings with another person in confidence. We made restitution to all those we had harmed by our drinking. We tried to help other alcoholics, with no thought of reward in money or prestige. We prayed to whatever God we thought there was for power to practice these precepts. Wilson decided that the six steps needed to be broken down into smaller sections to make them easier to understand and accept. He prayed for guidance prior to writing, and in reviewing what he had written and numbering the new steps, he found they added up to twelve. He then thought of the Twelve Apostles and

became convinced that the program should have twelve steps. His wife Lois had wanted to write the chapter, and his refusal to allow her left her angry and hurt. About 50 percent of them had not remained sober. The interview was considered vital to the success of AA and its book sales, so to ensure that Morgan stayed sober for the broadcast, members of AA kept him locked in a hotel room for several days under a hour watch. The interview was a success, and Hank P. The first part of the book, which details the program, has remained largely intact, with minor statistical updates and edits. The second part contains personal stories that are updated with every edition to reflect current AA membership, resulting in earlier stories being removed—these were published separately in in the book Experience, Strength, and Hope. The name "Alcoholics Anonymous" referred to the members, not to the message.

Chapter 2 : AA Alcoholics Big Book Search

Alcoholics Anonymous believes that recovery is a lifelong process, so the Big Book is a continual companion in a recovering alcoholic's life. Recovering alcoholics regularly refer to the Big Book as they progress in recovery, and they use it to help new members as they begin their recovery process.

Many recovering alcoholics work the 12 steps with a sponsor. The process includes believing in a power greater than yourself, admitting past mistakes, making amends to people you have harmed through alcoholism and continuing to focus on spiritual growth. Many AA members refer back to the Big Book once they complete the step program and as they work with others on their recovery. It contains the 12 steps that are at the core of the Alcoholics Anonymous program, as well as stories about alcoholics who have been through the recovery process. The steps helped each of the co-founders of AA in their own recovery from alcoholism and have continued to help countless others battle their addictions. In AA, participants are encouraged to pair up with a sponsor to work through the steps. The sponsor is a member who is further along in the program and acts as a guide through the steps for newer members. Sponsors provide individual care and support throughout recovery, even making themselves available outside meetings via phone. In the face of potential relapse, a person can call his or her sponsor. Having a sponsor can make all the difference for a recovering user in AA, and pairing up with one while working the steps has been associated with longer-lasting abstinence. We admitted we were powerless over alcohol " that our lives had become unmanageable. AA firmly believes that individuals cannot overcome alcoholism on their own. They are unable to exercise willpower or personal strength that could prevent them from drinking. Find out more about Step 1. Came to believe that a Power greater than ourselves could restore us to sanity. Alcoholics Anonymous is based on the belief in a higher power. For some, this higher power may be God; for others, it may be a belief in the universe itself. The point is that recovery begins, in part, by looking to an entity greater than yourself. Find out more about Step 2. Made a decision to turn our will and our lives over to the care of God as we understood Him. While some entering AA bristle at the mention of God, the end of Step 3 makes it clear that God can come in many forms. Again, the purpose of this step is the further acknowledgement that alcoholics cannot recover on their own. Find out more about Step 3. Made a searching and fearless moral inventory of ourselves. During this step, many participants make a list of poor decisions or character flaws. They outline hurt they caused to others, as well as feelings, like fear and guilt, that motivated some of their past actions. Once the individual has acknowledged these issues, the issues are less likely to serve as triggers to future alcohol abuse. Find out more about Step 4. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs. As AA members work this step, they sit down with someone " often their sponsor " and confess everything they identified in Step 4. This step requires the recovering individual to put aside their ego and pride to acknowledge shameful past behavior. The step is also empowering, as the alcoholic no longer has to hide behind guilt and lies. Find out more about Step 5. Were entirely ready to have God remove all these defects of character. In this step, the recovering alcoholic acknowledges that he or she is ready to have a higher power " again, whatever that may be " take away the moral shortcomings identified in Step 4. This step simply involves a willingness to change. Find out more about Step 6. Alcohol Abuse Extremely Common in Recovery Centers Ethanol, or alcohol, is the most common substance of abuse in treatment, a survey by Recovery Brands shows. Humbly asked Him to remove our shortcomings. This step requires the person to focus on the positive aspects of his or her character " humility, kindness, compassion and a desire for change " as well as step away from the negative defects that have been identified. Find out more about Step 7. Made a list of all persons we had harmed, and became willing to make amends to them all. During this step, recovering alcoholics write down a list of all the people they have hurt. Often, this list includes people they hurt during their active alcoholism; however, it may go back further to include anyone they have hurt throughout their entire lives. Find out more about Step 8. Made direct amends to such people wherever possible, except when to do so would injure them or others. Paired with Step 8, Step 9 gives recovering alcoholics the opportunity to make things right with those they have hurt. Find out more about Step 9. Continued to take personal inventory and

when we were wrong promptly admitted it. Linked to Step 4, this step involves a commitment to continue to keep an eye out for any defects of character. It also involves a commitment to readily admit when one is wrong, reinforcing humility and honesty. Find out more about Step Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out. Step 11 commits the recovering alcoholic to continued spiritual progress. For some, this may mean reading scripture every morning. For others, it may mean a daily meditation practice. 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. The final step involves helping others and serves as motivation for many to become sponsors themselves. By going through the 12 steps, individuals have a major internal shift and part of that shift is a desire to help others. [Learn More About AA](#) Find out more about Alcoholics Anonymous, including what to expect at meetings, how sponsors work, and how to get involved. [Personal Stories](#) The Big Book section with personal stories can be particularly helpful to recovering alcoholics. They can read about others who have struggled with alcoholism and effectively recovered. Some of the stories include: [Bob](#), recounts his struggle with alcoholism through college and medical school during Prohibition, and how Bill helped him find and maintain sobriety by encouraging spiritual surrender. [Women Suffer Too](#) The story of one of the first women in AA how her alcohol abuse nearly killed her and how involving herself in AA saved her life, despite her religious hesitancy. [Alcoholics Anonymous 12 Traditions](#) The authors outline the 12 traditions in the appendix of the Big Book. These are a complement to the 12 steps and help with operating AA. Recovering alcoholics regularly refer to the Big Book as they progress in recovery, and they use it to help new members as they begin their recovery process. Some people may even work the steps more than once. [How Alcoholics Anonymous Works](#) AA offers a supportive addiction recovery program to those who need it. Meetings are free to attend and are held in most cities around the country. The best way to find one is to visit the AA site and locate the central office for your city. You can then either call to learn about meeting locations and times or browse the meeting listings on their site. The backbone of the AA program is that alcoholics need to find a higher power to help them through the recovery process. AA has no rules on religion or spirituality; what a higher power means to each person will vary. AA also stresses that total abstinence is the only means to complete recovery. The program believes that alcoholics cannot moderate their drinking and need to stop altogether. Finally, Alcoholics Anonymous believes that an alcoholic is never cured. Once someone has struggled with alcoholism, they will always be an alcoholic and therefore always need to be in recovery. Many members of AA have been in recovery for decades and continue to attend regular meetings to keep themselves on the path of sustained recovery. [Learn more about Alcoholics Anonymous and step programs:](#)

Chapter 3 : Big Book | Overview

Alcoholics Anonymous: The Story of How Many Thousands of Men and Women Have Recovered from Alcoholism (generally known as The Big Book because of the thickness of the paper used in the first edition) is a basic text, describing how to recover from alcoholism, primarily written by William G. "Bill W." Wilson, one of the founders of Alcoholics Anonymous (AA).

The text used to develop the prayers are shown at the end of the prayer in parenthesis. My hope is that these prayers will provide a framework for you to develop your own or expand on the wording below. The Set Aside Prayer: Help me to understand how my alcoholism has led to unmanageability in my life. Help me this day to understand the true meaning of powerlessness. Remove from me all denial of my alcoholism. I am prey to misery and depression. I am full of fear. I know in my heart that only you can restore me to sanity if I am just willing to stop doubting your power. I humbly ask that you help me to understand that it is more powerful to believe than not to believe and that you are either everything or nothing. Relieve me of the bondage of self, that I may better do Thy will. May I do Thy will always! Help me to search out the flaws in my make-up which caused my failure. Help me to see where resentment has plagued me and resulted in spiritual malady, but more importantly help me to understand my part in these resentments. Help me to resolutely look for my own mistakes and to understand where I had been selfish, dishonest, self-seeking and frightened. Please help me to be searching and fearless in my endeavor to write my inventory. Show me that the wrong-doing of others, fancied or real, has the power to actually kill me. Help me to master my resentments by understanding that the people who wrong me were perhaps spiritually sick. Please help me show those I resent the same Tolerance, Pity and Patience that I would cheerfully grant a sick friend. Father, please show me how I can be helpful to him and save me from being angry. Lord, help me to avoid retaliation or argument. Thy will be done. So, I am asking you to give this person everything I want for myself. Help me to feel compassionate understanding and love for this person. I pray that they will receive everything they need. Thank you God for your help and strength with this resentment. BB, Freedom from Bondage: If you will ask in prayer for everything you want for yourself to be given to them, you will be free Do it every day for two weeks and you will find you have come to mean it and to want it for them, and you will realize that where you used to feel bitterness and resentment and hatred, you now feel compassionate understanding and love. An Example of Fear Prayer: Lord, please help me outgrow my fears and direct my attention to what you would have me be. Father, demonstrate through me and help me become that which you would have me be. Help me do thy will always, Amen. Lord, please show me where my behavior has harmed others and help me to see the truth these relationships hold for me. Help me see where I have been at fault and what I should have done differently. Show me where I have been selfish, dishonest, or inconsiderate. Show me whom I have hurt and where I have unjustifiably aroused jealousy, suspicion or bitterness. Help me to see where I was at fault and what I should have done instead. Help me to be fearless and searching in my endeavor to write my sexual inventory. Help me be willing to grow toward my ideals and help me be willing to make amends where I have done harm. Lord, please show me what to do in each specific matter, and be the final judge in each situation. Help me avoid hysterical thinking or advice. If sex becomes very troublesome, quiet my imperious urge, help me not to yield and keep me from heartache as I throw myself the harder into helping others. Help me think of their needs and help me work for them. God, please help me to complete my housecleaning by admitting to another human being the exact nature of my wrongs. Please remove any fears I have about this step and show me how completion of it will remove my egotism and fear. Help me to see how this step builds my character through humility, fearlessness and honesty. Direct me to the right person who will keep my confidence and fully understand and approve what I am driving at. Then help me to pocket my pride and go to it, illuminating every twist of character, every dark cranny of the past so I may complete this step and begin to feel near to you. I can now look the world in the eye. I can be alone at perfect peace and ease. My fears have fallen from me. I have begun to feel your nearness. I have begun to have a spiritual experience. I thank you from the bottom of my heart for helping me to know you better, by showing me what has been blocking me from you. Father, please

show me if I have omitted anything and help me to honestly see if my stones are properly in place or if I have skimmed in any area of this work. Father, I need your help to become willing to let go of the things in me which continue to block me off from you. Please grant me your Grace Lord and make me willing to have these objectionable characteristics, defects and shortcomings removed. Grant me strength, as I go out from here to do Your bidding. Show me all the harms I have caused with my behavior and help me be willing to make amends to one and all. Help me to be willing to go to any lengths for victory over alcohol. Help me not to shrink from anything. Help me not to delay if it can be avoided. Help me to be sensible, tactful, considerate and humble without being servile or scraping. Lord, show me how to demonstrate these principles to my family and all those about me. When these crop up in me, help me to immediately ask you to remove them from me and help me discuss these feelings with someone. Father, help me to quickly make amends if I have harmed anyone and help me to resolutely turn my thoughts to someone I can Help. Help me to be Loving and Tolerant of everyone today. I know that because of my failings, I was not able to be as effective as I could have been for you. Please forgive me and help me live thy will better today. I ask you now to show me how to correct the errors I have just outlined. Guide me and direct me. Please remove my arrogance and my fear. Show me how to make my relationships right and grant me the humility and strength to do thy will. Please keep my thought life clear from wrong motives and help me employ my mental faculties, that my thought-life might be placed on a higher plane, the plane of inspiration. Help me not to struggle, instead, help me to relax and take it easy. Help me know what I should do and keep me mindful, that you are running the show. Free me from my bondage of self. Thy will be done always. I ask especially that you free me from the bondage of self-will. Where was I resentful, selfish, dishonest or afraid? Do I owe an apology? Have I kept something to myself which should be discussed with another person at once? Was I kind and loving toward all? What could I have done better? Was I thinking of myself most of the time? Or was I thinking of what I could do for others, of what I could pack into the stream of life? Please forgive me for my harms and wrongs today and let me know corrective measures I should be take. So, God, please help me to carry this message to other alcoholics! Provide me with the guidance and wisdom to talk with another alcoholic because I can help when no one else can. Help me secure his confidence and remember he is ill.

Chapter 4 : AA Promises | The AA Big Book Step Promises of Recovery

Simply put this book will save your life and inspire you to find a path free of addiction. The first half of the book is how it works in AA the second half is all inspirational stories that truly do inspire you to live a better free of addiction life.

The book concludes with seven appendices. Tradition The Medical View on A. How to Get in Touch with A. The Twelve Concepts Short Form Chapter five may be the most popular section of the book because it includes a list of the 12 Steps. Others read it from cover to cover. The promises are an aspect of step nine, which involves making amends. They detail the impact that making amends will have on the person in recovery from alcoholism. The 12 promises of AA are: If we are painstaking about this phase of our development, we will be amazed before we are halfway through. 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 God is doing for us what we could not do for ourselves. The promises are usually read at the end of each AA meeting. Many people experience the feelings described in the promises as they work step nine. Others experience the feelings, such as freedom, happiness and loss of fear, while they work other steps in the program. A short form of the 12 traditions is listed on page , and a long form of the traditions is on pages The 12 Traditions of AA are: Our common welfare should come first; personal recovery depends upon AA unity. For our group purpose there is but one ultimate authority – a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern. The only requirement for AA membership is a desire to stop drinking. Each group should be autonomous except in matters affecting other groups or AA as a whole. Each group has but one primary purpose – to carry its message to the alcoholic who still suffers. An AA group ought never endorse, finance or lend the AA name to any related facility or outside enterprise, lest problems of money, property and prestige divert us from our primary purpose. Every AA group ought to be fully self-supporting, declining outside contributions. Alcoholics Anonymous should remain forever nonprofessional, but our service centers may employ special workers. AA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve. Alcoholics Anonymous has no opinion on outside issues; hence the AA name ought never be drawn into public controversy. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio and films. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities. The traditions serve as guidelines for how the organization should function. They are designed to ensure that individuals in recovery from alcoholism can find support from AA. How Tash Found Sobriety Tash used alcohol to fit in with her new friends. Read Her Story Other Alcoholics Anonymous Literature Alcoholics Anonymous has published hundreds of pieces of literature, including books, pamphlets, workbooks, guidelines and newsletters. Individual AA groups, intergroups and central offices often publish local newsletters and pamphlets with meeting times and local updates. Popular AA books include: A Brief History of A. The book includes chapters dedicated to each step and tradition. In each chapter, Bill W. He also discusses how each step and tradition affects the fellowship of AA. An anonymous author who goes by Wally P. The book describes the origins of AA, how the program has changed over time and how AA members can simplify the step program to ensure recovery. The Big Book is a key resource for individuals in Alcoholics Anonymous. It was written for individuals with alcoholism and people who know alcoholics , such as friends, family members and co-workers. The book teaches people about alcoholism and how AA can help people recover from it.

The Big Book of Alcoholics Anonymous, also referred to as Alcoholics Anonymous: The Story of How Many Thousands of Men and Women Have Recovered from Alcoholism, is a collection of texts used by members of the Alcoholics Anonymous fellowship.

It has helped me in my spirituality. I am a beginner in AA, I have most of the books already, but I enjoy this app because I can just have my phone or tablet and read from the Big Book when inspired to do so. This app makes it easy to say my daily prayers and to work the steps. I highly recommend this app to anyone looking for the Big Book or any AA material. I have just begun listening to the podcasts from this app as well. There was no joy in drinking when the next day brought jitters and physical pain. After a long overnight in the ER, I downloaded this app the next afternoon and read it nightly to maintain sobriety. Read it sooner than later. You will be grateful you did and so will others in your life. I can at anytime look up a section or chapter of the pages of text. The appendix is here and the stories from the 1st and 2nd addition as well. It gives me something to identify with and that means HOPE of recovery. This has also allowed me to be of service. Be it a call from a fellow alcoholic at work or a newcomer at a meeting. It gives me more to share thank my own thoughts and understanding of the program. I also love the prayer section. It was so helpful when I was new to the program. I still use it almost everyday. I learned how to pray using this very app. Thank you again for the help in my recovery.

Chapter 6 : The Big Book of Alcoholics Anonymous: The Basic Text of AA

The book "Alcoholics Anonymous," affectionately known by members as "The Big Book," is the textbook for the original step recovery program now known by the same name.

The 12 promises of AA are presented as part of working Step 9, which involves making amends. The 9th step promises are read out loud at the end of AA meetings, usually before the closing prayer. The 12 promises of AA are as follows: If we are painstaking about this phase of our development, we will be amazed before we are halfway through. This promise states that people who complete the AA program and make a sincere effort will begin to see changes in their lives even before they are halfway done. We are going to know a new freedom and a new happiness. People who finish the steps will experience relief from the suffering of addiction and feel free to pursue a new life without alcohol. We will not regret the past nor wish to shut the door on it. Those who work the program will gain a sense of acceptance that allows them to process their experiences, learn from them, and move on without guilt. We will comprehend the word serenity, and we will know peace. Addiction can lead to a constant state of inner turmoil. The AA program helps people find a calmness that is rare during active using, and that many addicts have never known in their lives. No matter how far down the scale we have gone, we will see how our experience can benefit others. But in AA, they often meet people who can identify with and learn from their experiences. That feeling of uselessness and self-pity will disappear. Addiction makes users feel worthless and guilty about their actions. The steps can give people a sense that their lives have a meaning and a purpose, particularly through helping others. We will lose interest in selfish things and gain interest in our fellows. Addiction leads to many self-centered behaviors. Helping other people find recovery can bring addicts outside of themselves and help them develop a genuine interest in other people. Self-seeking will slip away. The tunnel vision of focusing only on oneself and drinking usually begins to fade as people work the steps. Our whole attitude and outlook upon life will change. People can begin to imagine a life where they are happy. Fear of people and of economic insecurity will leave us. We will intuitively know how to handle situations which used to baffle us. As the AA member gets deeper into the recovery process, they begin to see situations more clearly and can tap into their inner resources. We will suddenly realize that God is doing for us what we could not do for ourselves. The concept of a higher power is central to AA. Interpreting the Promises The AA promises provide inspiration and something to look forward to in sobriety, especially for struggling newcomers. Feelings of freedom and happiness. Gaining a deeper perspective. Renewed purpose or direction in life. Acceptance of self and others. Redemption from past actions. The AA promises provide inspiration and something to look forward to in sobriety, especially for struggling newcomers. Part of the AA program involves getting a sponsor or another mature member to guide you through the 12 steps.

Chapter 7 : Alcoholics Anonymous : Alcoholics Anonymous

What Is the Big Book. Commonly referred to as the Big Book, Alcoholics Anonymous: The Story of How Many Thousands of Men and Women Have Recovered from Alcoholism is the primary basis for Alcoholics Anonymous, or AA.

Chapter 2 starts out: Nearly all have recovered. This chapter is an overview of the program that Bill was given by his friend who visited him and sat at his kitchen table, sober! This was shocking to Bill, as his friend was just as bad a drunk as he was. Who are the members of AA? What type of people are there? Chapter 2 begins by describing the membership which is made up of people from all walks of life. A cross section of the population. Does this chapter explain the solution they have for Alcoholism? This chapter is almost an overview of the entire program. An introduction more or less. At the time this was written, the medical profession had hardly put a dent in the problem of alcoholism. Stating that psychiatrists and psychologists typically have had little results with the problem drinker. Usually because the problem drinker is unable to be honest about their situation. And when they are able to be honest about their drinking they are as baffled as anyone else. Yet a sober alcoholic seems to be able to make a connection with the problem drinker that no one else can, because he is able to see that he has been there. No theory here, simply experience. Then this chapter turns to the solution. Describing the fellowship and a summary of what it entails to recover. Almost none of us liked the self-searching, the leveling of our pride, the confession of shortcomings which the process requires for its successful consummation. It is not necessary to believe anything other than that you have a problem with alcohol, that is bigger than you are. AA has no affiliation with any religious organization. Once again, merely a willingness to believe is all that is required to make a start in AA. But we will save that until we get there. The message in chapter 2 is really about a spiritual awakening, which the great psychiatrist Carl Jung defined as a complete change in ideas, emotions, and attitudes. In the meantime AA is about one alcoholic talking to another.

Chapter 8 : and More: A Reference Guide to the Big Book and the 12&12

ALCOHOLICS ANONYMOUS: The Story of How Many Thousands of Men and Women Have Recovered from Alcoholism (generally known as The Big Book) is a basic text, describing how to recover from alcoholism, written by the founders of Alcoholics Anonymous (AA), Bill W. & Dr. Bob.

Originally published in by author and AA co-founder William G. The Big Book is one of the best-selling books of all time, with over 30 million copies in print. The book details stories of other recovering alcoholics who have found sobriety through the program as well. The Big Book also provides other information and methods of support for alcoholics and their families. The success of Alcoholics Anonymous has been emulated by hundreds of other support groups, not just for alcohol, but for dozens of other addictions, such as narcotics. Many of these groups utilize their own step model , or were designed to find alternatives to the step model. In this regard, the Big Book can rightfully be viewed as one of the most important and influential works of literature in history. Many of these steps mention God or a higher power, but they do not specifically apply to any single faith. Rather, they can be applied to any deity, or in the case of agnostics, the universe as a whole. While these steps are designed to be largely sequential, all of them are continuous and ongoing. Many of these steps are ideally taken with the help of a sponsor, an individual who has gone through the AA program and helps a new initiate as they navigate their newly found sobriety. Each step is detailed in depth in the Big Book, but here is a general overview of all

We admitted we were powerless over alcohol “ that our lives had become unmanageable. Came to believe that a Power greater than ourselves could restore us to sanity. Made a decision to turn our will and our lives over to the care of God as we understood Him. Made a searching and fearless moral inventory of ourselves. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs. Were entirely ready to have God remove all these defects of character. Humbly asked Him to remove our shortcomings. Made a list of all persons we had harmed, and became willing to make amends to them all. Made direct amends to such people wherever possible, except when to do so would injure them or others. Continued to take personal inventory and when we were wrong promptly admitted it. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out. 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. Personal Stories The Personal Stories section of the Big Book details accounts of the struggles of AA members with alcoholism and their subsequent attempts to find sobriety through the program. These accounts are generally related in the first person, in much the same manner as AA meetings are held. These stories serve to show alcoholics that they are not alone in their struggles and to show them that others have overcome these same struggles. In many ways, the Personal Stories section functions as a guide to those seeking sobriety. The Personal Stories section does not detail the life of author Bill W. He relates his own journey in the first chapter of the Big Book. These were some of the earliest people to go through the program. At the time of writing, all 10 had already died of natural causes, having maintained their sobriety until their deaths. Ready to get help? Enter your number to receive a call from a compassionate treatment expert. Call now to speak with a compassionate treatment expert. Speak with an expert - OR -.

Chapter 9 : History of Alcoholics Anonymous - Wikipedia

The WhyteHouse is, I hope, a way to find that special phrase or saying etc. in the 2nd edition of the AA Big Book. I have provided a link in a couple of places on this page for your convenience, so you can get to the search page.

Bob in May , and the men shared their stories with one another. The two began to work on how to best approach alcoholics and began trying to help men recover from alcoholism. The idea for the book developed at least as early as , when Bill W. Bob realized their system had helped over 40 men stay sober for more than 2 years. The book was meant to carry their message far and wide. Wilson started writing the book in [6] with the financial support of Charles B. The book serves as the basic text of AA. There have been a numerous reprints and revisions, In addition to translations into dozens of languages. The book is published by Alcoholics Anonymous World Services and is available through AA offices and meetings, as well as through booksellers. The 4th edition is also freely available online. How to use the twelve steps is explained using examples and anecdotes. Some chapters target a specific audience. One chapter is devoted to agnostics , while another is named "To Wives" most of the first AA members were men , and still another is for employers. The second part of the book whose content varies from edition to edition is a collection of personal stories, in which alcoholics tell their stories of addiction and recovery. Frequently mentioned sections are: The main goal of the book is to make it possible for the reader to find a power greater than himself to solve his problem. The writers indicate that an alcoholic "of our type" can under no circumstances become a moderate drinker: By way of anecdotal evidence, the example is provided of a man who, after 25 years sobriety, began to drink moderately and within two months landed in hospital. The reasoning is that once an alcoholic, always an alcoholic. The book contends that it is impossible for one to quit drinking by oneself. A new attitude or set of values also would not help. Whosoever is an alcoholic must admit that they cannot help themselves alone. Only a "higher power" and the community can help. An example of a man named Fred is given, who had no control over his drinking, but finally leads an "infinitely more satisfying life" than before thanks to the previously unexplained principles of AA. Today "many doctors and psychiatrists" confirm the effects of AA. To the professional person it is at first a bit misleading in that the spiritual aspect gives the impression that this is another revival movement" and that "it is more impressive to the professional person to watch the technique in action than to read the book. The review that appeared in the October volume of the Journal of the American Medical Association called the book "a curious combination of organizing propaganda and religious exhortation" in no sense a scientific book. It is all on the surface material. The journal Employee Assistance Quarterly in asked three professionals in the field of addictive behaviors to review the book, with each reviewer asked to answer the following questions: Does the Big Book provide an adequate explanation of alcoholism recovery? Is the therapeutic approach to alcoholism as depicted in this text consisted with contemporary efforts to treating addictive behaviours like alcoholism? Does this text adequately reflect how Alcoholics Anonymous and other self-help groups currently practice? Albert Ellis called the book "complex and profound" and admitted it probably helped millions of people with addictions. Ellis found seven of the twelve steps to be useful to the recovering alcoholic: Some of his reasons for distrusting these steps included the contention that millions had overcome alcohol while remaining agnostic or atheist and that the necessity to accept belief in a Higher Power likely pushed more people away from the program than it drew in. Alan Marlatt also questioned the necessity of a need for a Higher Power but concluded that he was "impressed with the amazing success of A. If alcoholism is really a disease of the spirit for which alcohol is no real solution , then it makes sense that the religious fellowship of A. Especially if it keeps its members sober, which A. Rather, it is a description of a program that is effective, and provides testimonials of people whom the program has helped. This theory was a holdover from the pre-Darwinian belief that offspring inherited acquired character traits from their parents. The increase in scientific knowledge in the early 20th century led to questions about this view of alcoholics, but the view still dominated for the first 30 years of the century. A decisive turn toward seeing alcohol as a disease was the publication of The Big Book and the founding of A.