SANITY, PROPORTION, PERSPECTIVE

"Whatever the precise definition of the word may be, we call this plain insanity. How can such a lack of proportion, of the ability to think straight, be called anything else?" - Big Book p.37

"I do not hold with those who believe that alcoholism is entirely a problem of mental control. I have had many men who had, for example, worked a period of months on some problem or business deal which was to be settled on a certain date, favorably to them. They took a drink a day or so prior to the date, and then the phenomenon of craving at once became paramount to all other interests so that the important appointment was not met. These men were not drinking to escape; they were drinking to overcome a craving beyond their mental control." - Big Book pp. xxix – xxx

"Shortly afterward I came home drunk. There had been no fight. Where had been my high resolve? I simply didn't know. It hadn't even come to mind. Someone had pushed a drink my way, and I had taken it. Was I crazy? I began to wonder, for such an appalling lack of perspective seemed near being just that." – BB, Bill's Story, p.5

"On through the years this conduct continues, accompanied by his continual promises to be careful or to keep off the streets altogether. Finally, he can no longer work, his wife gets a divorce and he is held up to ridicule. He tries every known means to get the jay-walking idea out of his head. He shuts himself up in an asylum, hoping to mend his ways. But the day he comes out he races in front of a fire engine, which breaks his back. Such a man would be crazy, wouldn't he?

You may think our illustration is too ridiculous. But is it? We, who have been through the wringer, have to admit if we substituted alcoholism for jay-walking, the illustration would fit us exactly. However intelligent we may have been in other respects, where alcohol has been involved, we have been strangely insane. It's strong language—but isn't it true?" – BB p. 38

"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 grow toward it. 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." – BB, How It Works, p. 69

“If temperamentally we are on the depressive side, we are apt to be swamped with guilt and self-loathing. We wallow in this messy bog, often getting a misshapen and painful pleasure out of it. As we morbidly pursue this melancholy activity, we may sink to such a point of despair that nothing but oblivion looks possible as a solution. Here, of course, we have lost all perspective, and therefore all genuine humility. For this is pride in reverse. This is not a moral inventory at all; it is the very process by which the depressive has so often been led to the bottle and extinction.”
- 12x12, Step 4, p. 45

“To see how erratic emotions victimized us often took a long time. We could perceive them quickly in others, but only slowly in ourselves. First of all, we had to admit that we had many of these defects, even though such disclosures were painful and humiliating. Where other people were concerned, we had to drop the word “blame” from our speech and thought. This required great willingness even to begin. But once over the first two or three high hurdles, the course ahead began to look easier. For we had started to get perspective on ourselves, which is another way of saying that we were gaining in humility.”
- 12x12, Step 4, pp. 47-48

“Service, gladly rendered, obligations squarely met, troubles well accepted or solved with God's help, the knowledge that at home or in the world outside we are partners in a common effort, the well-understood fact that in God's sight all human beings are important, the proof that love freely given surely brings a full return, the certainty that we are no longer isolated and alone in self-constructed prisons, the surety that we need no longer be square pegs in round holes but can fit and belong in God's scheme of things— these are the permanent and legitimate satisfactions of right living for which no amount of pomp and circumstance, no heap of material possessions, could possibly be substitutes. True ambition is not what we thought it was. True ambition is the deep desire to live usefully and walk humbly under the grace of God.” 12 x 12, pp. 124-125

Step Two
“Came to believe that a Power greater than ourselves could restore us to sanity.”

Step Twelve
“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.”