

## Big Book Comes Alive Study Group Joe & Charlie Audio Workshop

**WEEK #10**

**There Is A Solution**  
00:17:03.)

(Session 12 -

J & C            OK, now we pointed out the fact a while ago that Bill loves to teach by using examples of something we already know about to teach us something new. That's what he did when he used the great ocean liner. Another trend that Bill has, and I think it's very important for us to realize it, is like most writers he did repeat himself quite often. But every time he repeated himself he would normally find a different word that means the same thing. And if you see what he's doing you can understand him. If you don't though you'll think that he's talking about something different.

There seems to be one key word in this whole thing dealing with spiritual experience and that is the word **change**. Let's see how many times he said change on page 569 (page 567 in the 4th edition) and how many different ways he had of saying it.

In the first paragraph he talked about a **personality change sufficient to bring about recovery**,

In the second paragraph he again mentioned personality changes but then he said **in the nature of sudden and spectacular upheavals**. An upheaval is to change something entirely.

In the third paragraph, first sentence he said **sudden revolutionary changes**. To revolutionize something is to change it entirely.

Third paragraph last sentence, he said **immediate and overwhelming "God-consciousness"**.

To overwhelm something is to change it entirely. Third paragraph last sentence, he said **vast change in feeling and outlook**.

Fourth paragraph first sentence, he said **such transformations**. To transform is to change.

Fourth paragraph about the middle of it he said **profound alteration**. To alter is to change.

So the key thing here is to change from what we were when we came here to something entirely different up here in our minds.

- To go from restless, irritable, discontented, selfish, self centered human beings, to go from that to one that has peace of mind, serenity and happiness and the willingness to help others is an entire change in the way we think.
- That's a spiritual experience.
- That's a spiritual awakening.
- That's a personality change sufficient to recover from alcoholism.
- That's a psychic change.

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Now I can buy into that. To go from what we were to something entirely different in the way we think. Religion has nothing to do with this at all. We make the change through spirituality.

It's seems that's the only real way that people change, is through spirituality. They talked about change and I told you that when I got here I had become everything I detested in a human being. And I didn't like what I had become and who I was. So they talk about change and I thought they meant for me to become something that I'm not. So I looked around the fellowship of Alcoholics Anonymous and I found me some heroes. Some people that I wanted to be like and we need those heroes in the beginning. I still need my heroes. Charlie was one of my heroes. So I set about to be exactly like Charlie. I didn't like me so I wanted to be like Charlie. And I almost made it. Thank God I didn't. We only need one Charlie.

But I tried to emulate and be exactly like him because I didn't like me. And that's good I needed that. So the type of change I think they are talking about today is to change from what I had become to that which God intended for me to be, just me. And that's a marvelous experience in Alcoholics Anonymous and in life. Just to become who you are and what God intended for you to be, only. And there is only one of those. Thank God. Now let's go back to page 25

***Big Book p 25, par 3*** *If you are as seriously alcoholic as we were, we believe there is no middle-of-the-road solution. We were in a position where life was becoming impossible, and if we had passed into the region from which there is no return through human aid, we had but two alternatives: one was to go on to the bitter end, blotting out the consciousness of our intolerable situation as best we could;*

J & C            That's Step 1, remaining powerless

***Big Book p. 25, par 3***            *and the other, to accept spiritual help.*

J & C            That's Step 2, to accept the need for the power greater than we are.

***Big Book p. 25, par 3***            *This we did because we honestly wanted to, and were willing to make the effort.*

J & C            Now we saw where Step 1, the physical allergy, the obsession of the mind, we saw where that came from, from Dr. Silkworth in New York City. Now you would think that the idea of the spiritual experience would have come to us through religious people. Let's look on page 26 and let's see where this idea really did come from. Now we're talking here about a certain American businessman. This is this fellow names Rowland Hazard. He was the one that stepped in between Ebby and the judge

***Big Book p. 26, par 1***            *A certain American business man had ability, good sense, and high character. For years he had floundered from one sanitarium to another. He had consulted the best known American psychiatrists. Then he had gone to Europe, placing*

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*himself in the care of a celebrated physician who prescribed for him. Though experience had made him skeptical, he finished his treatment with unusual confidence.*

J & C            He didn't go there for a 28-day treatment program. He was with Dr. Jung for a full year. Dr. Jung psychoanalyzed him for one day a week for 52 weeks.

**Big Book p. 26, par 1**            *His physical and mental condition were unusually good. Above all, he believed he had acquired such a profound knowledge of the inner workings of his mind and its hidden springs, that relapse was unthinkable. Nevertheless, he was drunk in a short time. More baffling still, he could give himself no satisfactory explanation for his fall. So he returned to this doctor, whom he admired, and asked him point-blank why he could not recover. He wished above all things to regain self-control. He seemed quite rational and well-balanced with respect to other problems. Yet he had no control whatever over alcohol. Why was this?*

*He begged the doctor to tell him the whole truth, and he got it. In the doctor's judgment he was utterly hopeless; he could never regain his position in society and he would have to place himself under lock and key, or hire a bodyguard if he expected to live long. That was a great physician's opinion.*

*But this man still lives, and is a free man. He does not need a bodyguard, nor is he confined. He can go anywhere on this earth where other free men may go without disaster, provided he remains willing to maintain a certain simple attitude. Some of our alcoholic readers may think they can do without spiritual help. Let us tell you the rest of the conversation our friend had with his doctor.*

*The doctor said: "You have the mind of a chronic alcoholic. I have never seen one single case recover, where that state of mind existed to the extent that it does in you." Our friend felt as though the gates of hell had closed on him with a clang. He said to the doctor, "Is there no exception?"*

*"Yes," replied the doctor, "there is. Exceptions to cases such as yours have been occurring since early times. Here and there, once in a while, alcoholics have had what are called vital spiritual experiences. To me these occurrences are phenomena. They appear to be in the nature of huge emotional displacements and rearrangements. Ideas, emotions, and attitudes which were once the guiding forces of the lives of these men. are suddenly cast to one side, and a completely new set of conceptions and motives begin to dominate them. In fact, I have been trying to produce some such emotional rearrangement within you. With many individuals the methods which I employed are successful, but I have never been successful with an alcoholic of your description."*

J & C            Change...change...change...change

Asterisk, for amplification, see Appendix 2. Can you imagine this? This is the world's third most well known psychiatrist at that time. There was Dr. Freud, Dr. Adler and Dr. Jung. Rowland goes to Dr. Jung and is treated for a year. Goes out and gets drunk and comes back, begs the doctor to tell him the whole truth. He has the humility to say "Rowland, I've done all I can do for you. With my knowledge of the mind and my skills I just can't help you anymore. You're probably going to die from alcoholism." And then he

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could have said, "Rowland I think you're suffering from a bad Valium deficiency. Let me write you a prescription. You come back for another year." He was a good enough man not to do that. And Rowland said, "Are there no exceptions to this?" And this guy was great enough to go out of his field and say "Oh ya, ya, ya. Once in a while I've seen people like you have a vital spiritual experience. He said "I don't understand it. It's phenomena to me but I have seen it happen."

Now they tell us that Rowland tried to get to Freud first. And Freud wasn't taking any more patients. He tried to get to Adler and Adler was too busy. Jung was the third choice. Now Adler and Jung were both students of Freud. And Jung had fallen out with Adler and Jung (Freud) on one thing only. Adler and Jung (Freud) thought all answers would lie within the mind. I mean Adler and Freud. Jung thought some people might be able to be helped through spirituality. And thank God that Rowland didn't get to Freud or Adler. We'd be sitting around today psychoanalyzing ourselves rather than depending upon spirituality. And unfortunately that's what we are doing in a lot of our AA meetings. Trying to psychoanalyze rather than depend upon spirituality. And what blows my mind to think is this. We alcoholics who are so proud of our 12 steps, and rightfully we should be, I think we need to stop once in a while and remember where they came from.

- ~ Step 1 came from a nonalcoholic neurologist in New York City named Dr. Silkworth
- ~ Step 2 came from a nonalcoholic psychiatrist from the other side of the world named Dr. Jung
- ~ The last ten steps came from a group of people called the Oxford groupers who were nonalcoholic practicing first century Christianity to the best of their ability.

Everything that you and I use for recovery came to us from nonalcoholics. I think we need to remember that. It might be good for our humility to do so. Joe.

Is that odd or is that God?

You know I think about Dr. Silkworth. He knew what the problem was. He observed that through working with 50,000 of us alcoholics and it became his opinion. But he didn't have a solution for it. Dr. Jung had a solution for alcoholism, the vital spiritual experience, but he didn't know what the problem was. The Oxford Group had some tenets that we could work. They had the planned program of action, so to speak, but they weren't involved in the problem nor the solution, either one. And here's a wholesale miracle that has happened from that moment until this, if you will. Prior to this he said

***Big Book p. 27, par 4***      *Exceptions to cases such as yours have been occurring since early times. Here and there, once in a while, alcoholics have had what are called vital spiritual experiences. To me these occurrences are phenomena.*

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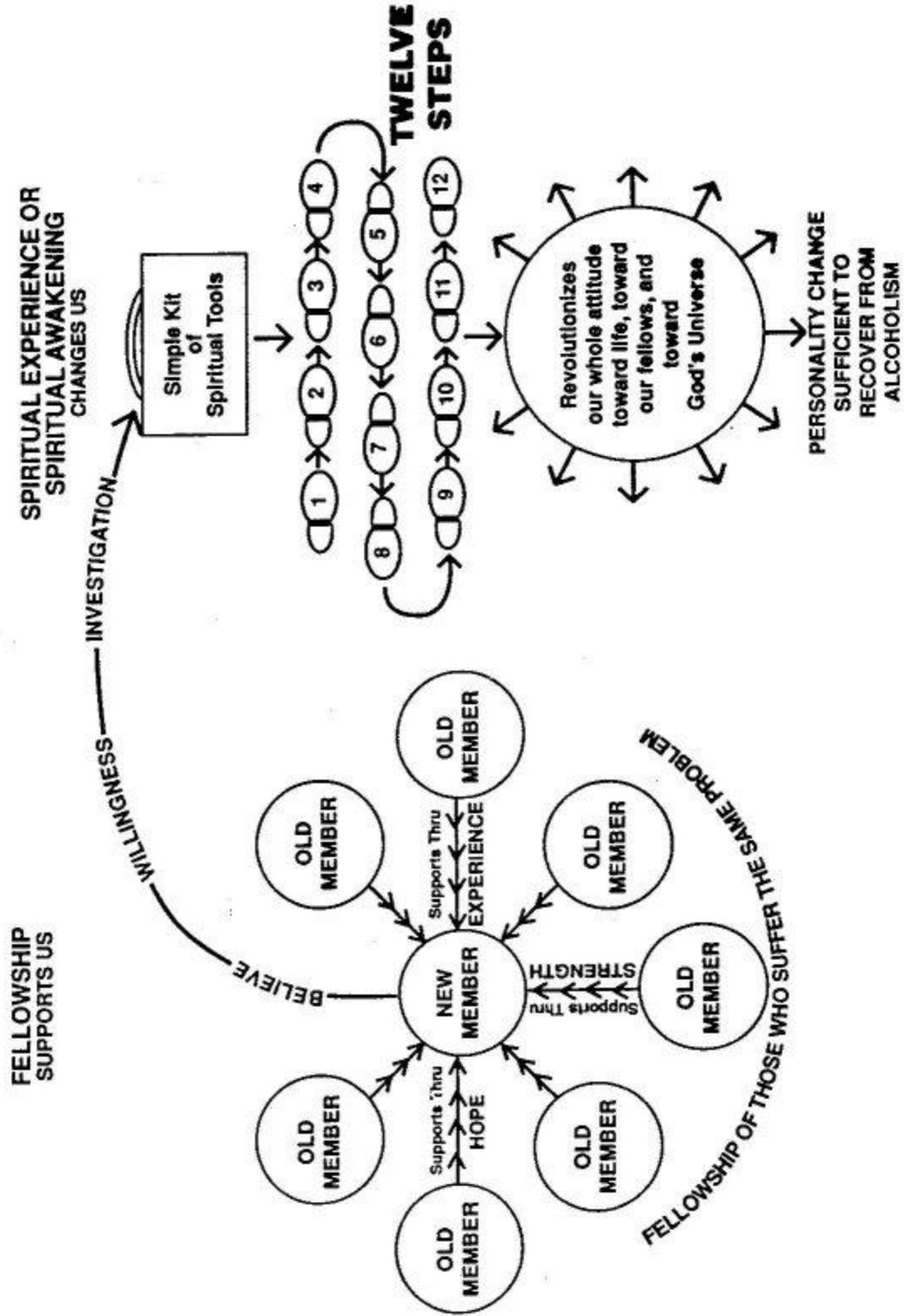
J & C            He went back and joined the Oxford Group and took the planned program of action and the tenets of the Oxford Group and he recovered and he was able to help Ebby and Ebby brought this to Bill. And Bill was over there getting all this other information gelled in the mind of Bill Wilson. One person. But the miracle is this. Back in those days it was just here and there, once in a great while. Today we can look around these rooms with each other and say to each other, here and now every time an alcoholic will apply these things to their life they too can recover and they call it Alcoholics Anonymous. A wholesale miracle has happened. I am not the miracle. The miracle is Alcoholics Anonymous. And I get to participate in it.

And I'll go see Bill now as he finishes up with Chapter 2. Probably sitting down and reviewing what he's told us up to this point. Saying to himself that in the Doctor's Opinion and my story I was able to show them the problem. In Chapter 2 I was able to show them the solution. Now let's look at a little picture for just a moment illustrating the solution before we go any further.

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page 3

**WHAT IS THE SOLUTION?**



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And that little picture we have up here on the screen talking about what is the solution. And on the left-hand side of the picture we see the fellowship, which supports us. Where the older members through the sharing of their experience, strength and hope with the newcomer, provides enough support for the newcomer to be able to stay sober for a period of time. And by the way it's a two way street. As we older members support the new member, then we draw strength from that too. Great strength in the fellowship. It would be almost impossible to be in AA today for very long and not begin to believe that there is some power greater than human power working within this thing. When you hear countless hundreds of people saying

- “it's only by the grace of God” or
- “because of God as I understand him” or
- “because of the power greater than I am I haven't found it necessary to take a drink in” x number of days, weeks, months, years or whatever.

You can hardly hear that over and over and over and not begin to believe there is some power working within this thing. The instant the newcomer begins to believe that, that opens the mind, and they become willing to investigate. And upon investigation we find that simple kit of spiritual tools laid at our feet, the 12 Steps of Alcoholics Anonymous. As we work and apply those steps in our lives we undergo a personality change sufficient to recover from alcoholism. And we find a power greater than human power. When that happens to us, we then have become older members of Alcoholics Anonymous. Now we can go back to the left-hand side of the sheet. And we can help support the next newcomer, help them work their program, so they can have a spiritual experience also. The book plainly states that you can not give something away that you haven't got. Now somewhere down the line when they quit working the program out of the book, then in self-defense they starting measuring success by, how long have you been sober? Rather than by the quality of that sobriety. In the beginning everybody was expected to work the program, have a spiritual experience. If they didn't want to do that they were told you might as well leave here cause we can't help you if you don't to that. So our older membership was based on

#### **quality of sobriety rather than quantity of sobriety**

Now today you see all kinds of people in AA. You see somebody that has been in here maybe 6 months. They've got a good sponsor. They got immediately into the program. They've worked the steps, they've had a spiritual awakening, and they're always laughing, cutting up, having fun, always helping AA and doing what they can for other alcoholics.

They are a delight to beyond and you just love to be around them. Only been sober 6 months. You've got others that have been in the 6-8-10 years. Treated it like a cafeteria. Took some but left what they didn't want. Now they're better than they used to be. But you never know what kind of shape they're going to be in when you run into them. One

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day they're up, the next day they're down. They're kind of like a yo-yo going back and forth.

Then you see some people that have been in here 15-16-18-20 years.

**Never worked a step, damn proud of it.**

And they're the ones that say,

**"By God if you want what we've got and you are willing to go to any damn lengths to get it".**

Now some of those guys feel so bad you'd like to buy them a drink. You know they would feel better with a drink see.

So we are not talking about quantity of sobriety here.

**We're talking about quality of sobriety.**

And only those that have had the spiritual experience can help another have a spiritual experience. You simply can't give away something you don't have.

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### **More About Alcoholism**

(Session 13 -00:17:30.)

J & C I see Bill running this all through his mind. And he probably says to himself, "They're not going to like this idea of a spiritual experience any more than I did." You remember he had an aversion to these things. He and Ebby argued about this for a long time. And I think Bill says **"I need to tell them just exactly what's going to happen to them if they don't have this spiritual experience."** And he writes another chapter and he called it More About Alcoholism. And in this chapter he talks about one thing and one thing only. He talks about **the insanity of alcoholism.**

You know, **Step 2** says **"We came to believe that a power greater than ourselves could restore us to sanity."** Well if we've got to be restored to sanity, that indicates we must be insane. And many alcoholics are highly offended when you bring this up. They say "Oh don't tell me I'm insane. Yah I do some pretty crazy stupid things when drinking but when I'm sober I'm much like normal people." Other alcoholics say "Well I don't have any trouble with this insanity because I remember the crazy stupid things I did while drinking." In either case they are referring to **the stupid things we do while drunk. No, that's not insanity.** The stupid things we do while drunk, that's caused by a mind that is filled with alcohol which lowers the inhibitions. And if your mind is filled with

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something that lowers your inhibitions, look out, you're going to do some pretty crazy stupid things all right. That's why they give all that free booze downstairs (casino). That's not insanity, that's caused by alcohol itself. In order for us to understand this we finally had to go back to the dictionary again and to look up the word sanity or the word sane. And it's defined in the dictionary as

Sanity - wholeness of mind or completeness of mind

**If your mind is whole, if your mind is complete, that means you can see the truth about everything around you. You'll normally make decisions then based on truth and life turns out to be pretty good.**

**An insane mind is one that is less than whole. A mind that is less than whole cannot always see the truth about everything around it. Sometimes it makes a decision based upon a lie and then life becomes pretty lousy.**

To be insane does not mean you're crazy. If you're crazy that means you've lost more than half your marbles. And you've got to be locked up somewhere to protect you and society from you. That's craziness. But insanity is just less than whole.

I think one of the best ways I know to illustrate it is to just...let's take a pie and set it here in front of us. Let's cut that pie into ten pieces. You come along and I give you a piece of pie. My pie is now less than whole but hell I've still got 90% of it. Somebody else comes along and I give them a piece of pie. My pie is now more less than whole but I've still got 80% of it.

**Insanity does not mean you're all gone. It just means your not quite all here.**

And when it comes to alcohol from time to time it seems as though we're not quite all here, **cause we can't always see the truth about alcohol.**

**We make a decision based upon a lie,  
then we run into the truth and  
life becomes an absolute living hell.**

So let's look within the mind of we alcoholics just before we take the first drink. Stone cold sober. **Can we or can we not see the truth. If we can see the truth, we're sane. If we can't, we're insane.**

Now Bill is going to show us this by a series of examples. He's going to give us the man of 30. He's going to look at Jim. He's going to look at the jaywalker. And he's going to look at Fred. And each time we're going to look into the mind to see if we can or cannot see the truth about alcohol. Let's look at it just a few minutes.

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This chapter is called More About Alcoholism. It could be called More Truth About Alcoholism.

I've heard all my life, **if you know the truth, the truth will set you free. And if you're not free it's because you don't know the truth.** And **this chapter here should give me more truth so I can base my life upon truth rather than upon things that are not true.**

***Big Book p. 30, par 1**        "Most of us have been unwilling to admit we were real alcoholics. No person likes to think he is bodily and mentally different from his fellows. Therefore, it is not surprising that our drinking careers have been characterized by countless vain attempts to prove we could drink like other people. The idea that somehow, someday he will control and enjoy his drinking is the great obsession of every abnormal drinker. The persistence of this illusion is astonishing. Many pursue it into the gates of insanity or death. We learned that we had to fully concede to our innermost selves that we were alcoholics. This is the first step in recovery. The delusion that we are like other people, or presently may be, has to be smashed."*

J & C    Now be careful. In these two paragraphs that Joe just read, he has used four different words that all mean the same thing. And if you catch him at it, you know what he's doing. If you don't you'll think that he's talking about something else. He said, "The idea that somehow, someday he will control and enjoy his drinking is the great obsession of every abnormal drinker." Now we know

**an obsession is an idea that is so strong it can make you believe something that's not true. It can make you believe a lie.**

The persistence of this illusion is astonishing. We know what an illusionist is. An illusionist is a magician. And they can stand in front of you and with slight of hand and a few props they can make you believe something that is not true. So

**an illusion also means to believe something that is not true or to believe a lie.**

Many pursue it into the gates of insanity or death. Insanity is to believe something that is not true.

In the next paragraph he said, "The delusion that we are like other people, or presently may be, has to be smashed." Delusion means the same thing.

**If you've deluded yourself, it means you've come to believe something that is not true.**

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So you may see him using any one of four terms.

- **Obsession**
- **Illusion**
- **Delusion**
- **Insanity**

All four mean exactly the same thing. **To believe something that is not true, or to believe a lie.**

Let's go over to page 32, second paragraph. Let's look at the lie the man of 30 believed.

***Big Book p. 32, par 2**        "A man of thirty was doing a great deal of spree drinking. He was very nervous in the morning after these bouts and quieted himself with more liquor. He was ambitious to succeed in business, but saw that he would get nowhere if he drank at all. Once he started, he had no control whatever. He made up his mind that until he had been successful in business and had retired, he would not touch another drop. An exceptional man, he remained bone dry for twenty-five years and retired at the age of fifty-five, after a successful and happy business career.*

*Then he fell victim to a belief which practically every alcoholic has that his long period of sobriety and self-discipline had qualified him to drink as other men. Out came his carpet slippers and a bottle. In two months he was in a hospital, puzzled and humiliated. He tried to regulate his drinking for a little while, making several trips to the hospital meantime. Then, gathering all his forces, he attempted to stop altogether and found he could not. Every means of solving his problem which money could buy was at his disposal. Every attempt failed. Though a robust man at retirement, he went to pieces quickly and was dead within four years.*

*This case contains a powerful lesson. Most of us have believed that if we remained sober for a long stretch, we could thereafter drink normally. But here is a man who at fifty-five years found he was just where he had left off at thirty. We have seen the truth demonstrated again and again: "Once an alcoholic, always an alcoholic." Commencing to drink after a period of sobriety, we are in a short time as bad as ever. If we are planning to stop drinking, there must be no reservation of any kind, nor any lurking notion that someday we will be immune to alcohol."*

J & C        Now we know the truth to be this. "Once an alcoholic, always an alcoholic."

**We've never seen one single case where one of us was able to go back to successful drinking. Now to believe anything different than that is to believe something that is not true, or to believe a lie.**

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This guy believed that after 25 years of sobriety he could now drink like normal people. Now based upon that belief he took a drink, triggered the allergy, couldn't stop...four years later he's dead. Now is his real problem though the fact that he has a physical allergy to alcohol or a form of insanity that tells him it's OK to drink alcohol after 25 years of sobriety?

**The real problem centers in our mind telling us we can drink rather than in our body that ensures that we can't drink.**

*Big Book p. 34, par 2* “For those who are unable to drink moderately the question is how to stop altogether. We are assuming, of course, that the reader desires to stop. Whether such a person can quit upon a non-spiritual basis depends upon the extent to which he has already lost the power to choose whether he will drink or not. Many of us felt that we had plenty of character. There was a tremendous urge to cease forever. Yet we found it impossible. This is the baffling feature of alcoholism, as we know it this utter inability to leave it alone, no matter how great the necessity or the wish.

*How then shall we help our readers determine, to their own satisfaction, whether they are one of us? The experiment of quitting for a period of time will be helpful, but we think we can render an even greater service to alcoholic sufferers and perhaps to the medical fraternity. So we shall describe some of the mental states that precede a relapse into drinking, for obviously this is the crux of the problem.*

*What sort of thinking dominates an alcoholic who repeats time after time the desperate experiment of the first drink? Friends who have reasoned with him after a spree which has brought him to the point of divorce or bankruptcy are mystified when he walks directly into a saloon. Why does he? Of what is he thinking?*

*Our first example is a friend we shall call Jim.”*

J & C            Now we're going to look in old Jim's mind just before he gets drunk. And we're going to see whether he is sane or insane. Joe loves Jim. Yah I loves old Jim. I identify with Jim.

***Big Book p. 35, par 2***            “Our first example is a friend we shall call Jim. This man has a charming wife and family. He inherited a lucrative automobile agency. He had a commendable World War record. He is a good salesman. Everybody likes him.

J & C            Typical alcoholic isn't he?

***Big Book p. 35, par 2 cont.***    “He is an intelligent man, normal so far as we can see, except for a nervous disposition. He did no drinking until he was thirty-five. In a few years he became so violent when intoxicated that he had to be committed. On leaving the (treatment.. ) asylum he came into contact with us. We told him what we knew of alcoholism ...”

J & C            They told him about **Step 1. The physical allergy, the obsession of the mind, the powerless condition.**

***Big Book p. 35, par 3 cont.***    “... and the answer we had found.”

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J & C They told him about **Step 2. The power greater than ourselves could restore us to sanity**

*Big Book p. 35, par 3 cont. "He made a beginning."*

J & C Step...a little later on the book says, **Step 3 is just a beginning**. So apparently Jim took steps 1,2 and 3 and immediately things started to get better for him.

*Big Book p. 35, par 3 cont. "His family was re- assembled, and he began to work as a salesman for the business he had lost through drinking. All went well for a time, but \* he failed to enlarge his spiritual life." \**

J & C The book is going to tell us that **the only way we enlarge on Step 3 is 4-5-6-7-8-9-10-11 and 12**

and Jim didn't do any of those. 1, 2 and 3. ( the A.A. waltz)

*Big Book p. 35, par 3 cont. "To his consternation, he found himself drunk half a dozen times in rapid succession. On each of these occasions we worked with him, reviewing carefully what had happened."*

J & C Ah these were good AA members. Jim got drunk six times in a row. Each time they went over there and worked with him, carefully reviewing what had happened. *You get drunk six times in a row today and they probably won't have anything to do with you.* These were good solid AA members. "

*Big Book p. 35, par 3 cont. "He agreed he was a real alcoholic and in a serious condition. Now he knew he faced another trip to the asylum if he kept on. Moreover, he would lose his family for whom he had a deep affection. Yet he got drunk again. We asked him to tell us exactly how it happened."*

J & C They're getting a little tired of Jim now. They said, my God Jim this is seven times in a row. Let's don't go through this any more. You sit down here and you tell us exactly how this has happened. On page 36 we're going to see where Jim was sane and then we are going to see where he went insane.

*Big Book p. 36, par 1 cont. "This is his story: "I came to work on Tuesday morning."*

J & C We read this book for years before we saw this. "I came to work on Tuesday morning." Where was he all day Monday? We alcoholics are bad about Mondays.

*Big Book p. 36, par 1 cont. "I remember I felt irritated that I had to be a salesman for a concern I once owned."*

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J & C            Now I don't think that's insanity, that's probably normal thinking. I think any of us that had to be a salesman for a concern we once owned, we'd probably be a little irritated by that fact too. That's normal sane thinking.

***Big Book p. 36, par 1 cont.***    *"I had a few words with the boss, but nothing serious."*

J & C            The boss probably said "Say Jim, by the way, where were you all day yesterday anyhow?" Nothing serious, just enough to irritate him. A little restless, a little irritable a little discontented.

***Big Book p. 36, par 1 cont.***    *"Then I decided to drive to the country and see one of my prospects for a car."*

J & C            What's more normal than if you're a car salesman, you want to get away from the shop for a while, drive out in the country, see somebody that we already know that we're trying to sell a car to. That would be normal sane thinking for an alcoholic car salesman.

***Big Book p. 36, par 1 cont.***    *"On the way I felt hungry so I stopped at a roadside place where they have a bar. I had no intention of drinking. I just thought I would get a sandwich."*

J & C            What's more normal than if you're hungry, to stop in a roadside place to get a sandwich. The fact that they've got a bar there is beside the point. We have no intention of drinking. We're hungry, we're going to get a sandwich. Normal sane thinking for an alcoholic car salesman.

***Big Book p. 36, par 1 cont.***    *"I also had the notion that I might find a customer for a car at this place, which was familiar for I had been going to it for years. I had eaten there many times during the months I was sober."*

J & C            We're not going in there to drink. We've eaten there many times during the months we were sober. We're going to go in there, get a sandwich and maybe sell a car while we're in there. Normal sane thinking for an alcoholic car salesman.

***Big Book p. 36, par 1 cont.***    *"I sat down at a table and ordered a sandwich and a glass of milk. Still no thought of drinking"*

J & C            What's more normal than to sit down at a table, order a sandwich and a glass of milk? Normal sane thinking for an alcoholic car salesman.

***Big Book p. 36, par 1 cont.***    *I ordered another sandwich and decided to have another glass of milk.*

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J & C            Now if you're hungry enough there's nothing wrong with two sandwiches and two glasses of milk. Unless you're a member of Overeaters Anonymous, you'd better look at it. But that would be normal sane thinking for an alcoholic car salesman. Two sandwiches, two glasses of milk. Now comes the squiggly writing. That's italic.

*Big Book p. 36, par 2            "Suddenly ,..."*

J & C            Suddenly, that means right now

***Big Book p. 36, par 2            "Suddenly the thought crossed my mind that if I were to put an ounce of whiskey in my milk it couldn't hurt me on a full stomach."***

J & C            Now this is absolute insanity isn't it. For this guy to believe that he can take whisky, mix it with milk and take it on a full stomach and it won't hurt him. Now based on the insane idea, he makes a decision and takes some action.

***Big Book p. 36, par 2 cont.    "I ordered a whiskey and poured it into the milk. I vaguely sensed I was not being any too smart, but I felt reassured as I was taking the whiskey on a full stomach".***

J & C            Now we've got it inside of ourselves. The physical allergy takes over. Now then we can't stop.

***Big Book p. 36, par 2 cont.    "The experiment went so well that I ordered another whiskey and poured it into more milk. That didn't seem to bother me so I tried another."***

J & C            Can you imagine how he's going to feel with whiskey and milk back and forth? What a hangover he's going to have.

***Big Book p. 36, par 3            "Thus started one more journey to the asylum for Jim. Here was the threat of commitment, the loss of family and position, to say nothing of that intense mental and physical suffering which drinking always caused him. He had much knowledge about himself as an alcoholic. Yet all reasons for not drinking were easily pushed aside in favor of the foolish idea that he could take whiskey if only he mixed it with milk!***

***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?"***

J & C    And if you were looking for a definition of insanity that would be it right there.

#### **The lack of proportion, of the ability to think straight to be called anything else?**

Now is Jim's real problem the fact that he has physical allergy to alcohol? Or that he has a form of insanity that tells him it's OK to drink alcohol mixed with milk on a full stomach?

The real problem centers in the mind telling us we can drink rather than the body that ensures that we can't.