

STEP TEN - "Continued to take personal inventory and when we were wrong promptly admitted it."

In the 12 & 12, there are three different types of inventories mentioned in Step Ten. The moment by moment/spot-check inventory is mentioned 15 times (underlined), the day's end inventory is mentioned twice, and the monthly/annual inventory is mentioned four times.

In the Big Book, there are two different types of inventories mentioned in Step Ten and Step Eleven. The moment by moment/spot-check inventory is mentioned 6 times (underlined), and the day's end inventory is mentioned once (only in Step Eleven). Given this information, can anyone explain to me why it is generally stated at discussion meetings that Step Ten is only done at the end of the day?

Just Love,
Barefoot Bill

12 & 12:

- 1) STEP TEN - "Continued to take personal inventory and when we were wrong promptly admitted it."
- 2) Page 89:0 - It requires an admission and correction of errors now.
- 3) Page 89:1 - There's the spot-check inventory, taken at any time of the day, whenever we find ourselves getting tangled up.
- 4) Page 89:1 - There's the one we take at day's end, when we review the happenings of the hours just past.
- 5) Page 89:1 - Then there are those occasions when alone, or in the company of our sponsor or spiritual adviser, we make a careful review of our progress since the last time.
- 6) Page 89:1 - Many A.A.'s go in for annual or semiannual housecleanings.
- 7) Page 89:1 - Many of us also like the experience of an occasional retreat from the outside world where we can quiet down for an undisturbed day or so of self-overhaul and meditation.
- 8) Page 90:1 - ...a spot-check inventory...
- 9) Page 90:4 - A spot-check inventory...
- 10) Page 90:4 - Today's spot check finds its chief application to situations which arise in each day's march.
- 11) Page 90:4 - The consideration of long-standing difficulties had better be postponed, when possible, to times deliberately set aside for that purpose.
- 12) Page 91:0 - 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.
- 13) Page 91:2 - Our first objective will be the development of self-restraint. This carries a top priority rating. When we speak or act hastily or rashly, the ability to be fair-minded and tolerant evaporates on the spot. One unkind tirade or one willful snap judgment can ruin our relation with another person for a whole day, or maybe a whole year. Nothing pays off like restraint of tongue and pen. We must avoid quick-tempered criticism and furious, power-driven argument. The same goes for sulking or silent scorn. These are emotional booby traps baited with pride and vengefulness. Our first job is to sidestep the

traps. When we are tempted by the bait, we should train ourselves to step back and think. For we can neither think nor act to good purpose until the habit of self-restraint has become automatic.

14) Page 91:3 - Disagreeable or unexpected problems are not the only ones that call for self-control.

15) Page 92:1 - Now that we're in A.A. and sober, and winning back the esteem of our friends and business associates, we find that we still need to exercise special vigilance. As an insurance against "big-shot-ism" we can often check ourselves by remembering that we are today sober only by the grace of God and that any success we may be having is far more His success than ours.

16) Page 92:2 - Finally, we begin to see that all people, including ourselves, are to some extent emotionally ill as well as frequently wrong, and then we approach true tolerance and see what real love for our fellows actually means. It will become more and more evident as we go forward that it is pointless to become angry, or to get hurt by people who, like us, are suffering from the pains of growing up.

17) Page 93:2 - Whenever we fail any of these people, we can promptly admit it - to ourselves always, and to them also, when the admission would be helpful. Courtesy, kindness, justice, and love are the keynotes by which we may come into harmony with practically anybody.

18) Page 93:2 - When in doubt we can always pause, saying, "Not my will, but Thine, be done."

19) Page 93:2 - And we can often ask ourselves, "Am I doing to others as I would have them do to me - today?"

20) Page 93:3 - When evening comes, perhaps just before going to sleep, many of us draw up a balance sheet for the day. This is a good place to remember that inventory-taking is not always done in red ink. It's a poor day indeed when we haven't done something right. As a matter of fact, the waking hours are usually well filled with things that are constructive. Good intentions, good thoughts, and good acts are there for us to see. Even when we have tried hard and failed, we may chalk that up as one of the greatest credits of all. Under these conditions, the pains of failure are converted into assets. Out of them we receive the stimulation we need to go forward. Someone who knew what he was talking about once remarked that pain was the touchstone of all spiritual progress. How heartily we A.A.'s can agree with him, for we know that the pains of drinking had to come before sobriety, and emotional turmoil before serenity.

As we glance down the debit side of the day's ledger, we should carefully examine our motives in each thought or act that appears to be wrong. In most cases our motives won't be hard to see and understand. When prideful, angry, jealous, anxious, or fearful, we acted accordingly, and that was that. Here we need only recognize that we did act or think badly, try to visualize how we might have done better, and resolve with God's help to carry these lessons over into tomorrow, making, of course, any amends still neglected.

But in other instances only the closest scrutiny will reveal what our true motives were. There are cases where our ancient enemy, rationalization, has stepped in and has justified conduct which was really wrong. The temptation here is to imagine that we had good motives and reasons when we really didn't.

We "constructively criticized" someone who needed it, when our real motive was to win a useless argument. Or, the person concerned not being present, we thought we were

helping others to understand him, when in actuality our true motive was to feel superior by pulling him down. We sometimes hurt those we love because they need to be "taught a lesson," when we really want to punish. We were depressed and complained we felt bad, when in fact we were mainly asking for sympathy and attention. This odd trait of mind and emotion, this perverse wish to hide a bad motive underneath a good one, permeates human affairs from top to bottom. This subtle and elusive kind of self-righteousness can underlie the smallest act or thought. Learning daily to spot, admit, and correct these flaws is the essence of character-building and good living. An honest regret for harms done, a genuine gratitude for blessings received, and a willingness to try for better things tomorrow will be the permanent assets we shall seek.

Having so considered our day, not omitting to take due note of things well done, and having searched our hearts with neither fear nor favor, we can truly thank God for the blessings we have received and sleep in good conscience.

Big Book:

- 1) STEP TEN - "Continued to take personal inventory and when we were wrong promptly admitted it."
- 2) Page 84:2 - This thought brings us to *Step Ten*, which suggests we continue to take personal inventory and continue to set right any new mistakes as we go along.
- 3) Page 84:2 - Continue to watch for selfishness, dishonesty, resentment, and fear. When these crop up, we ask God at once to remove them. We discuss them with someone immediately and make amends quickly if we have harmed anyone. Then we resolutely turn our thoughts to someone we can help. Love and tolerance of others is our code.
- 4) Page 85:1 - It is easy to let up on the spiritual program of action and rest on our laurels. We are headed for trouble if we do, for alcohol is a subtle foe. We are not cured of alcoholism. What we really have is a daily reprieve contingent on the maintenance of our spiritual condition. Every day is a day when we must carry the vision of God's will into all of our activities. "How can I best serve Thee, Thy will (not mine) be done." These are thoughts which must go with us constantly. We can exercise our will power along this line all we wish. It is the proper use of the will.
- 5) Page 86:1 - When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid? Do we owe an apology? Have we kept something to ourselves which should be discussed with another person at once? Were we kind and loving toward all? What could we have done better? Were we thinking of ourselves most of the time? Or were we thinking of what we could do for others, of what we could pack into the stream of life? But we must be careful not to drift into worry, remorse or morbid reflection, for that would diminish our usefulness to others. After making our review we ask God's forgiveness and inquire what corrective measures should be taken.
- 6) Page 86:3 - In thinking about our day we may face indecision. We may not be able to determine which course to take. Here we ask God for inspiration, an intuitive thought or a decision. We relax and take it easy. We don't struggle. We are often surprised how the right answers come after we have tried this for a while.
- 7) Page 87:3 - As we go through the day we pause, when agitated or doubtful, and ask for the right thought or action. We constantly remind ourselves we are no longer running the show, humbly saying to ourselves many times each day "Thy will be done."