

Commentary – of Volume 11 (chapters 61 - 66)

Lao Tzu's Poetic, Philosophical Treatise

# Tao Te Ching

Volume 11 of 14 (*Chapters 61-66*)

Translated by Stephen Mitchell,  
adapted and **annotated**

by Terton Lama: Jigme Gyatso, Rime Rinpoche

FIRST edition

2019-a03-26a



Commentary – of Volume 11 (chapters 61 - 66)

# Contents

Chapter 61.....	pg.	3
Chapter 62.....	pg.	18
Chapter 63.....	pg.	36
Chapter 64.....	pg.	51
Chapter 65.....	pg.	73
Chapter 66.....	pg.	82

Commentary – of Volume 11 (chapters 61 - 66)

*Tao Te Ching*  
*chapter Sixty-one*

*(61: 1)*

When a country  
obtains great power  
it becomes  
like the sea...

all streams  
run downward into it.

Commentary – of Volume 11 (chapters 61 - 66)

*The volume of water in the ocean  
is increased by the streams that empty into it.  
Why do they empty into it?  
Because it is lower than them.*

*Perhaps this could also be a metaphor  
exploring the benefits of humility.*

Commentary – of Volume 11 (chapters 61 - 66)

*(61: 2)*

The more powerful  
it grows,  
the greater the need  
for humility.

Commentary – of Volume 11 (chapters 61 - 66)

*(61: 3)*

Humility means  
relying upon the Tao  
thus never needing  
to be defensive.

Commentary – of Volume 11 (chapters 61 - 66)

*(61: 4)*

A great nation  
is like a great man:  
when he makes a mistake,  
he realizes it.

Commentary – of Volume 11 (chapters 61 - 66)

*(61: 5)*

Having realized it,  
he admits it.

*(61: 6)*

Having admitted it,  
he corrects it.



Commentary – of Volume 11 (chapters 61 - 66)

*(61: 7)*

He considers those  
who point out his faults  
as his most  
benevolent teachers.

Commentary – of Volume 11 (chapters 61 - 66)

*(61: 8)*

He thinks  
of his enemy  
as the shadow  
that he himself casts.

Commentary – of Volume 11 (chapters 61 - 66)

*(61: 9)*

If a nation  
is centered in the Tao,  
if it nourishes  
its own people...

Commentary – of Volume 11 (chapters 61 - 66)

and does **NOT** meddle  
in the affairs of others  
it will be a light  
to all nations of the world.

Commentary – of Volume 11 (chapters 61 - 66)

*True humility*

*False humility delights in self-deprecation.  
Because it is based on the assumption that hubris  
is mere boasting.*

*But pride is more  
than just that one simplistic symptom,  
and actually presents with a complex array of behaviors,  
all stemming from self-centeredness.*

*Ironically the false humility we just mentioned  
is just another form of self-focus.*

Commentary – of Volume 11 (chapters 61 - 66)

*Just as a Chimpanzee with a loaded pistol  
is more dangerous than an unarmed Chimpanzee...*

*likewise the more power a person or country has  
the more harm they could potentially do  
to themselves and others.*

*Therefore the more power one has  
the more humility is required  
just to prevent the self-destruction  
that often accompany tales of the nouveau riche...*

*(I'm looking at you "Bohemian Rhapsody"  
you broke my heart Freddie Mercury, you broke my heart).*

Commentary – of Volume 11 (chapters 61 - 66)

*Power is like a very sharp scalpel,  
in the hands of an assailant it can kill,  
in the hands of a skilled surgeon it can save.*

*Therefore it is crucial that we handle what power we have  
with great humility.  
But what does that mean?*

*This chapter teaches that the essence of humility  
is to rely upon the Tao.  
This could make more sense when we explore  
its following nine examples:*

Commentary – of Volume 11 (chapters 61 - 66)

*One – yin is not defensive but rather vulnerable,*

*Two – yin recognizes its errors,*

*Three – yin apologizes for its errors,*

*Four – yin corrects its errors,*

*Five – yin is spontaneously grateful for corrections it receives,*

*Six – yin assumes responsibility as its default mode,*

*Seven – yin leads by example rather than commanding others,*

*Eight – yin nurtures those within its sphere of influence*

*(like the social safety net enjoyed*

*by the citizens of many northern European countries), and*

*Nine – yin does NOT exert influence where it is NOT requested*

*(I'm look at you U.S. imperialist foreign policy).*



Commentary – of Volume 11 (chapters 61 - 66)

*Whether these nine examples are applied  
by a county or an individual  
they lead to the true greatness  
that inspires others to do likewise.*

Commentary – of Volume 11 (chapters 61 - 66)

*Tao Te Ching*  
*chapter Sixty-two*

(62: 1)

The Tao  
is the center of the universe...

the good man's  
treasure,  
the bad man's  
refuge.

Commentary – of Volume 11 (chapters 61 - 66)

*How could the Tao be central to the universe?*

*How could it be the key to living in harmony with all others?*

*Harmony is what a good man values.*

*Harmony is what a bad man turns to  
after he has grown weary of folly's consequences.*

Commentary – of Volume 11 (chapters 61 - 66)

(62: 2)

Honors can be bought  
with fine words,  
respect can be won  
with good deeds...

Commentary – of Volume 11 (chapters 61 - 66)

but the Tao is beyond  
all value,  
and NO one  
can achieve it.

Commentary – of Volume 11 (chapters 61 - 66)

*Honor and respect can be purchased with money and deed,  
whereas universal harmony can not  
be accomplished by aggressively advancing  
upon yang's linear path,*

*but instead,  
by yielding to yin's circuitous one.*

Commentary – of Volume 11 (chapters 61 - 66)

(62: 3)

Thus, when a new leader  
is chosen...

do NOT offer to help him  
with your wealth  
or your expertise.

Commentary – of Volume 11 (chapters 61 - 66)

(62: 4)

Offer instead  
to teach him  
about the Tao.



Commentary – of Volume 11 (chapters 61 - 66)

*(62: 5)*

Why did  
the ancient Sages  
esteem  
the Tao?

Commentary – of Volume 11 (chapters 61 - 66)

*The wealthy and powerful,  
don't require greater wealth and power  
(contrary to the whispers of their avarice).*

*They need something their wealth and power  
can not seize.*

Commentary – of Volume 11 (chapters 61 - 66)

(62: 6)

Because, being one  
with the Tao,  
when you seek,  
you find...

and when you make a mistake,  
you are forgiven.

Commentary – of Volume 11 (chapters 61 - 66)

(62: 7)

**That is why  
everybody loves it.**

Commentary – of Volume 11 (chapters 61 - 66)

*The Tao's path of centered spontaneity  
is effective at helping us to manifest our heart's desires.*

*Simple and non-dogmatic,  
when we realize we've lost the path,  
no groveling or repentance ceremonies are required,  
merely resume noticing, relaxing and flowing.*

Commentary – of Volume 11 (chapters 61 - 66)

*Benefitting from the Tao*

*This chapter begins by promising  
that the Tao's benefits are easy to access...  
completely unlike some arcane artifact  
that is the goal  
of some arduous, Tolkien quest.*

*It is of benefit to all beings,  
be they good or bad.*

*However the path of yang,  
that most people take  
(especially those who would be wealthy or powerful)  
does NOT lead to the Tao.*

Commentary – of Volume 11 (chapters 61 - 66)

*That is why,  
when a man or woman,  
has traveled the path of yang  
to the summit of leadership*

*their greatest need is NOT more yang expertise,  
a subject they're apparently already well-versed in,  
but something they know nothing of,  
its opposite, the path of yin.*

*And if that sounds  
like that could be something  
they could experience as utterly counter-intuitive,  
then you'd be right.*

Commentary – of Volume 11 (chapters 61 - 66)

*Then why go to all the bother?  
This chapter begins by reminding us  
that the Tao is a good man's treasure  
and a bad man's refuge.*

*What could a master of yang  
require refuge from?  
How about the consequences of  
a lifetime of fear, greed, aggression...*

*and all the competitors and adversaries  
that are drawn to yang's path  
like iron filings to a magnet.*



Commentary – of Volume 11 (chapters 61 - 66)

*A reoccurring theme in the Tao Te Ching  
is that of the “ancient masters.”*

*Clearly an appeal to authority,  
the idea is that great men and women,  
shrouded by the mists of time ...*

*knew more about happiness and success  
than we do ...*

*and if we want to be truly happy and successful  
we'll do what they did,  
and value what they valued.*

Commentary – of Volume 11 (chapters 61 - 66)

*Taking a break from wondering  
about the integrity of an appeal  
to the unsubstantiated and mythical...*

*perhaps we could benefit from considering  
Lao Tzu's reasons  
why the ancient sages  
valued the Tao.*

*They felt its goal of mastering the three treasures  
of patience, compassion and simplicity's centered spontaneity  
by traversing the path of non-conceptuality, vulnerability,  
awareness and acquiescence...*

*could actually be accomplished by ANY human;  
thus making it egalitarian,  
which runs counter  
to the assumptions and actions of yang's path.*

Commentary – of Volume 11 (chapters 61 - 66)

*The ancient sages also seemed to feel  
that the inevitable errors  
that will be made upon our journey...*

*will be neither devastating nor destructive  
but easily remedied and learned from...*

*thus undermining the perceived need  
to indulge in perfectionism and its tendencies  
towards being fearful, rigid, controlling,  
deceitful and aggressive.*

*Yin's path that frees one from these destructive practices  
is so pleasant and liberating,  
that it is loved by all  
who understand it, no less practice it.*

Commentary – of Volume 11 (chapters 61 - 66)

*Tao Te Ching*  
*chapter Sixty-three*

(63: 1)

Act

without doing;

work

without effort.

Commentary – of Volume 11 (chapters 61 - 66)

(63: 2)

Think of the small  
as large  
and the few  
as many.

Commentary – of Volume 11 (chapters 61 - 66)

*We act and work with OUT doing or effort  
when we are quite centered and, as a result,  
our choices, utterances and behaviors are spontaneous.*

*The GPS app on my smart-phone  
gives me just one little task at a time,  
yet if I follow each one, as they come,  
I'll arrive at my destination.*

*Likewise we really don't need the big picture,  
instead all that is required is the next step.  
And that is readily available  
through centered spontaneity.*

Commentary – of Volume 11 (chapters 61 - 66)

*Our inner control freak  
wants to do everything,  
but if we're in the Tao's flow state,  
our small (seemingly inconsequential) actions...*

*take on new significance  
when seen against the back drop  
of an entire universe,  
full of beings who are also acting.*

Commentary – of Volume 11 (chapters 61 - 66)

*(63: 3)*

**Confront the difficult  
while it is still easy  
accomplish the great task  
by a series of small acts.**



Commentary – of Volume 11 (chapters 61 - 66)

(63: 4)

The Sage  
never reaches  
for the great;

thus she  
achieves greatness.

Commentary – of Volume 11 (chapters 61 - 66)

*What, then, does the Sage reach for?  
The means of generating centered spontaneity...  
and everything else  
falls into place.*

Commentary – of Volume 11 (chapters 61 - 66)

(63: 5)

When she  
runs into a difficulty,  
she stops  
and gives herself to it.

Commentary – of Volume 11 (chapters 61 - 66)

*The sage is not prone to denial,  
nor repression.*

*Rather she centers with awareness and acquiescence  
and the proper: choice, utterance or action  
flows spontaneously.*

Commentary – of Volume 11 (chapters 61 - 66)

(63: 6)

She does NOT cling  
to her own comfort;  
thus problems  
are NO problem for her.

Commentary – of Volume 11 (chapters 61 - 66)

*How do we cease  
clinging to our comfort?*

*We observe what we want,  
we observe our urge of wanting,  
as well as the fear or anger...*

*of not getting what we want,  
when we want it,  
for as long as we want it.*

*We notice whatever comes up;  
in its simplicity or complexity,  
in its glory or grotesquery  
and relax.*

*Spontaneity  
could take care of its self.*

Commentary – of Volume 11 (chapters 61 - 66)

*The Folly of Comfort as King*

*Let us return to the dichotomy of yang and yin.  
Many of yang's goals are petty  
such as fame, beauty, wealth, power,  
prestige, and importance for oneself...*

*whereas yin's goals can be more lofty  
like a sage's mastery of peace, insight,  
non-conceptuality, vulnerability, awareness,  
acquiescence, patience and simplicity for all.*

*When our yang's priorities influence our perspective  
every little impediment  
could seem like an enormous obstacle,  
no less a monumental slap in the face.*

Commentary – of Volume 11 (chapters 61 - 66)

*But from yin's point of view  
everything we encounter  
is simply grist for the mill  
of awareness and acquiescence.*

*The methods of yang's path  
often entail contriving detailed  
and far-reaching plans  
to take one to their petty goals...*

*and then striving to move heaven and earth  
to make it happen.*

*The essence of yin's path  
involves relying exclusively  
upon the effect of simplicity's centered spontaneity  
upon one's mind, communication and behavior.*



Commentary – of Volume 11 (chapters 61 - 66)

*These three small scopes of action  
could have far reaching consequences  
like the chain reactions  
of hundreds or even thousands of dominoes...*

*set in motion  
by just one piece.*

*In 1997's "Men in Black"  
Frank, an Alien disguised as a pug,  
counseled agents K and J,*

*"You humans,  
when are you going to learn  
that size doesn't matter?"*

*Just 'cause something's important  
doesn't mean it's not very , very, small."*

Commentary – of Volume 11 (chapters 61 - 66)

*This is the paradox of yin's path,  
where subtleties of non-conceptuality, and vulnerability  
blend with our practice of awareness and acquiescence  
to give birth to subtle patience, compassion and...*

*simplicities' centered spontaneity  
that could have delightfully unexpected and far reaching results  
from our remarkably tiny sphere of influence.*

Commentary – of Volume 11 (chapters 61 - 66)

*Tao Te Ching*  
*chapter Sixty-four*

(64: 1)

What is rooted  
is easy to nourish.

(64: 2)

What is recent  
is easy to correct.

Commentary – of Volume 11 (chapters 61 - 66)

*(64: 3)*

**What is brittle  
is easy to break.**

*(64: 4)*

**What is small  
is easy to scatter.**

Commentary – of Volume 11 (chapters 61 - 66)

*Descending, relaxing Yin energy  
is definitely rooting.*

*There is power in immediacy,  
in spontaneously acting in the moment.*

*Come, let us trade yang's rigidity  
for yin's flexibility.*

*An individual is always a minority,  
and as such, easy to defeat,  
therefore the best way to ensure victory  
is join the biggest team;*

*and that is exactly what we do  
when we relax into the leading  
of great, big, universal momentum.*

Commentary – of Volume 11 (chapters 61 - 66)

*(64: 5)*

**Prevent trouble  
before it arises.**

*(64: 6)*

**Put things in order  
before they exist.**

Commentary – of Volume 11 (chapters 61 - 66)

*Before we can preemptively prevent trouble  
and put things in order we must first recall  
what it is that causes trouble and creates chaos...  
contrivance and aggression.*

*What are their opposites?  
Yielding into centered spontaneity.*

Commentary – of Volume 11 (chapters 61 - 66)

(64: 6)

The giant pine tree grows  
from a tiny sprout.

(64: 7)

The journey of a thousand miles  
starts from beneath your feet.



Commentary – of Volume 11 (chapters 61 - 66)

*In the Ridley Scott film “Prometheus”  
the android says “Big things have small beginnings.”*

*Although most yang advice counsels us  
to take “massive action”  
rather, we could embrace the NON-action of the Tao.*

*But how does that work?  
Read on.*

Commentary – of Volume 11 (chapters 61 - 66)

*(64: 9)*

**Rushing into action,  
you fail.**

*(64: 10)*

**Trying to grasp things,  
you lose them.**

Commentary – of Volume 11 (chapters 61 - 66)

*(64: 11)*

Forcing a project  
to completion,  
you ruin  
what was almost ripe.

Commentary – of Volume 11 (chapters 61 - 66)

*Rushing, grasping and forcing  
are part and parcel of yang's linear, aggressive path.  
What could the alternative be?*

Commentary – of Volume 11 (chapters 61 - 66)

(64: 12)

Therefore the Sage  
takes action  
by letting things  
take their course.

Commentary – of Volume 11 (chapters 61 - 66)

*Aggression's rushing, grasping and forcing  
have been replaced  
by yielding's letting.*

Commentary – of Volume 11 (chapters 61 - 66)

*(64: 13)*

He remains as **calm** at the end  
as at the beginning.

*(64: 14)*

He has nothing,  
thus has nothing to lose.

Commentary – of Volume 11 (chapters 61 - 66)

*As calmness  
is the fruit of centering,  
likewise the realization that we have nothing to lose  
gives birth to surrender.*



Commentary – of Volume 11 (chapters 61 - 66)

*(64: 15)*

**What he desires  
is NON-desire;  
what he learns  
is to unlearn.**

Commentary – of Volume 11 (chapters 61 - 66)

*What is the key to non-desire?  
Recall the pithy trio of:  
Noticing, Relaxing and Flowing.*

*First we notice both the object  
and sensation of desiring,  
then we relax.*

*It is also good to notice  
our preconceptions surrounding them.  
When we relax our grip upon those preconceptions,  
it is as if we were unlearning them.*

Commentary – of Volume 11 (chapters 61 - 66)

*(64: 16)*

He simply  
reminds people  
of who  
they have always been.

Commentary – of Volume 11 (chapters 61 - 66)

*Just as most every piano has eighty-eight keys,  
all humans are capable of the same emotions.*

*When we let go of the habit energies  
that have made us a prisoner  
of the more painful and disempowering emotions...*

*we create space  
for new possibilities to arise,  
who's potential has always been there  
despite being obscured.*

Commentary – of Volume 11 (chapters 61 - 66)

*(64: 17)*

**He cares about nothing  
but the Tao.**

*(64: 18)*

**Thus he can care  
for all things.**

Commentary – of Volume 11 (chapters 61 - 66)

*The path to sage-hood  
is one of mastering the techniques  
of noticing, relaxing and flowing.*

*Love yin's journey and universal compassion,  
as well as the means to meet others' needs,  
will spontaneously arise  
in our minds, upon our lips and in our hands.*

*Delight in the path  
and the results will take care of themselves,  
for the path is most certainly the goal.*

Commentary – of Volume 11 (chapters 61 - 66)

*Tell me what ya want, what ya really, really, want*

*No one wants to be shattered or scattered  
but we forget to turn from the rigidity,  
myopically active concentration,  
aggression, greed, and coercion that cause them.*

*These are the fruits of traversing yang's  
path of the anti-tao.*

*On the other hand, what we do want  
is to be nourished, self-correcting,  
to prevent problems,  
and to effortlessly create far reaching benefits.*

*These are the fruits of the yin's  
path of the Tao.*

Commentary – of Volume 11 (chapters 61 - 66)

*We progress upon this path  
by rooting, being mindful of the present,  
and by being acquiescent, centered,  
as well as non-possessive.*

*The hall marks of successfully mastering yin's path  
is that one's ONLY goals  
are to let go of our desires and preconceptions.*

*The very great irony  
is that by caring only of yin's path,  
we experience a spontaneous love for all beings  
and as such our example inspires others.*



Commentary – of Volume 11 (chapters 61 - 66)

*Tao Te Ching*  
*chapter Sixty-five*

(65: 1)

The ancient Sages  
did NOT try  
to educate the people...

but **kindly** taught them  
to NOT know.

Commentary – of Volume 11 (chapters 61 - 66)

(65: 2)

When they think  
that they know the answers,  
people are difficult  
to guide.

Commentary – of Volume 11 (chapters 61 - 66)

(65: 3)

When they know  
that they do **NOT** know,  
people can find  
their **own** way.

Commentary – of Volume 11 (chapters 61 - 66)

(65: 4)

If you want to learn  
how to govern,  
avoid being clever  
or rich.

(65: 5)

The simplest pattern  
is the clearest.

Commentary – of Volume 11 (chapters 61 - 66)

(65: 6)

Content with an ordinary life,  
you can show all people  
the way back  
to their own true nature.

Commentary – of Volume 11 (chapters 61 - 66)

*The desire to lead others*

*The desire to lead others  
might be focused on  
our community, county, nation or world...*

*or may content itself  
with just our partner, family or friends.*

*Whether the scale is grand or humble  
we sometimes wish to have an effect on others.*

Commentary – of Volume 11 (chapters 61 - 66)

*The ancient Sages of the Tao  
did not recommend yang's strategies  
of using riches or cleverness...*

*to force feed folks information  
in the name of education...*

*because the pride of great data  
often confuses mere information  
with great wisdom.*

*So instead, the Sages used yin's techniques  
of simply leading others  
by their example  
of sincere contentment.*

Commentary – of Volume 11 (chapters 61 - 66)

*To better understand this lets review  
Maslow's path of mastery:*

- 1 – Unconscious ignorance,*
- 2 – conscious ignorance,*
- 3 – conscious competence,*
- 4 – unconscious competence.*

*The second step infers  
that awareness of the limitations of our knowledge and insight  
is a prerequisite to the mastery of any endeavor.*



Commentary – of Volume 11 (chapters 61 - 66)

*The Sages understood  
that the profundity of their sincere contentment  
could create the awareness in others...*

*that could set the stage for the vulnerable humility  
that could open one to the acquiescence  
that leads to simplicity's centered spontaneity  
of the Tao's guidance.*

*This is yin's way of setting others up  
to find their own way back  
to their true, original nature  
of patience, compassion and simplicity's centered spontaneity...*

*through the path  
of non-conceptuality, vulnerability,  
awareness and acquiescence.*

Commentary – of Volume 11 (chapters 61 - 66)

*Tao Te Ching*  
*chapter Sixty-six*

(66: 1)

All streams flow  
to the sea  
because it is lower  
than they are.

Commentary – of Volume 11 (chapters 61 - 66)

(66: 2)

Humility  
gives it its power.

(66: 3)

If you want  
to govern the people,  
you must place yourself  
below them.

## Commentary – of Volume 11 (chapters 61 - 66)

*We are not speaking of the false humility that delights in the façade of self abasement,  
but the true humility that puts foremost, the meeting of other's needs.  
For it is our sincere, centered enthusiasm to do so,  
that makes us truly great.*

*Rather than governing for profit,  
it is best to truly be a public **servant**.*

Commentary – of Volume 11 (chapters 61 - 66)

(66: 4)

If you want  
to lead the people,  
you must learn  
how to follow them.

## Commentary – of Volume 11 (chapters 61 - 66)

*No, it's not enough to be a benevolent despot,  
one must rely upon populism to facilitate the will of the masses.*

Commentary – of Volume 11 (chapters 61 - 66)

(66: 5)

The Sage  
is **above** the people,  
and **NO** one  
feels oppressed.

Commentary – of Volume 11 (chapters 61 - 66)

(66: 6)

She goes  
**ahead** of the people,  
and **NO** one feels  
manipulated.

(66: 7)

The whole world  
is grateful to her.



Commentary – of Volume 11 (chapters 61 - 66)

(66: 8)

Because she  
competes with no one,  
no one  
can compete with her.

## Commentary – of Volume 11 (chapters 61 - 66)

*Counter-intuitively, there is a way to be above and ahead of the people  
without them feeling oppressed or manipulated but, instead, grateful.  
What's that?  
Let's read on.*

*Competing is a self-centered endeavor that feeds fear, greed as well as hate  
and, consequently, erodes our spontaneous passion to meet the needs of others, as well as our capacity to do so.  
If we are to become truly great we MUST cease to be driven by our insecurities  
and instead harness them by taking them as the object of our Mindfulness, Insight and Spontaneity.*

Commentary – of Volume 11 (chapters 61 - 66)

*Four Aspects of Humility*

*FIRST if pride is loving oneself more than all others  
(I'm looking at you Donald Trump)...*

*then humility is not about self-loathing or self-denigration  
but rather about loving all others  
even more that we love ourselves.*

*And for the vast majority us  
it is quite easy to love those  
who put our needs above theirs.*

*That is why it is written  
that the reasons rivers flow into the sea  
is quite literally because the sea is lower than the rivers,  
and water runs downhill... as does shit.*

Commentary – of Volume 11 (chapters 61 - 66)

*And that is really not irreverent  
for the empowered humble  
are glad to help us  
deal with our shit.*

*Which brings us to our SECOND point,  
the true humility that flows  
from acquiescent and spontaneous yin*

*is enthusiastic to allow the needs of all  
to set the agenda,  
for it is not married  
to its preconceptions.*

Commentary – of Volume 11 (chapters 61 - 66)

*THIRDLY, humility leads,  
or meets the needs of others,  
from the front...*

*like the mythical leaders of legend  
who would command from the front, sword in hand,  
and would subject no one the peril  
that he would not expose himself to.*

*By way of contrast  
pride prefers to command from the safety  
(and often climate controlled comfort)  
of the rear.*

*It is because of the enthusiastic selflessness of yin's humility  
that people don't feel oppressed or manipulated  
by masters of the Tao  
but instead feel great gratitude toward them.*

Commentary – of Volume 11 (chapters 61 - 66)

*Our FOURTH point  
is that because yin's humility  
does NOT strive for its own glory...*

*it views no being  
as its adversary  
but rather as the object  
of its nurturing love.*

*It has completely abandoned the paradigm  
of competition and cruelty  
and is utterly characterized  
by compassion and cooperation.*

Commentary – of Volume 11 (chapters 61 - 66)

*When we compare ourselves to others,  
in the hopes of determining our self-worth  
we are caught in the thrall of competition  
which is pretty much the antidote to peace.*

*I prefer yin's alternative;  
how about you?*