



PICTURE 3 – SEEING THE OX

Allow yourself to be drawn into the picture.

**PREFACE:**

Through sound, you gain entry; by sight, you face your source.  
The six senses are none different; in each daily deed, plainly  
there.  
Like salt in water, or glue in paint. Raise your eyebrows--it is  
nothing other.

**VERSE:**

In the trees, nightingales sing and sing again.  
Sun warms the soft wind, green willows line the bank.  
Here, there's nowhere left for it to hide.  
Its majestic head and horns no artist could draw.

{Daido Looi verse}:

The song of the yellow oriole echoes in the forest.  
Warm sun, gentle breeze, willows green along the shore.  
The ox has no place to turn in the brambles.

[M.H. Trevor/Kennedy verse]:

When the herdsman opens his eyes and takes a look  
he sees nothing other than himself.  
There is no longer a place for the ox to hide.

**WAKA:**

In spring sun in the green willow strands  
See its timeless form.

### Picture 3 – GUIDING QUESTIONS

What is the important shift that you are making in “seeing the Ox”? What are you seeing about the self-centered approach to living?

Reflect upon the phrase “to study the Buddha Way is to study the Self”. Who is studying/searching for what? What is the nature of this studying?

What is the meaning of Buddha’s teaching of anatta or no self?  
What did Buddha realize?

Upon seeing the Ox, why is there no place for the ox to hide?

Which vexations or poisons have you noticed within yourself that are important for you to continue to work with? Is this work ever done? What is your attitude about this?

How do you understand the caution that you might come to erroneously regard or misuse a poison/vexation as “enlightened behavior”?

(continued on page 4)

Why are the precepts so important to practice when you begin to realize that you yourself is the manifestation of Buddha Nature?

What is self-reliance? Can you identify what you may be holding on to in terms of hope: someone to save you, or a false sense that there is something outside of yourself to save you, or a lack of trust in yourself as a Buddha being?

### **ASSIGNMENT(S)**

1. Allow yourself to be drawn into the painting and inhabit it.  
What arises for you?
2. Throughout the day, continually shift from absorption in thinking to the present moment, regardless of what it is.  
What is your experience of shifting from self-centered preoccupations to the present moment? What is your experience of the so-called present moment?
3. Share your experiences with the assignment(s) with the eGroup.