

BE A UNITY CREATOR BY GREG MARTIN, VICE GENERAL DIRECTOR

11 disciples and believers of Nichiren should chant Nam-myoho-renge-kyo with one mind (*itai doshin*), transcending all differences among themselves to become as inseparable as fish and the water in which they swim. This spiritual bond is the basis for the universal transmission of the ultimate law of life and death. Herein lies the true goal of Nichiren's propagation. When you are so united even the great hope of kosen-rufu can be fulfilled without fail. But if any of Nichiren's disciples should disrupt the unity of *itai doshin*, he will destroy his own castle from within (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 23).

The principle of many in body, one in mind (*itai doshin*) is central to the Daishonin's teachings. It is the basis for the universal transmission of the ultimate law of life and death. Only when we have established the spiritual bond of many in body, one in mind with our fellow members can we experience true benefit gushing forth from the depths of the ultimate truth of life. We participate in the great flow of the lifeblood of the Law to the extent that we are able to transcend all differences and unite together with the same mind as Nichiren Daishonin. What is the mind of Nichiren Daishonin? In "The True Entity of Life," he writes: "No matter what, maintain your faith as a votary of the Lotus Sutra, and forever exert yourself as Nichiren's disciple. If you are the same mind as Nichiren, you must be a Bodhisattva of the Earth" (MW-1, 93). The mind of Nichiren Daishonin is to maintain one's faith in the Gohonzon and exert oneself to accomplish kosen-rufu. All those who do so to the best of their ability no matter what may happen are certainly Bodhisattvas of the Earth and thus able to participate in the flow of the heritage of the ultimate Law.

Nichiren Daishonin tells us that, in fact, the purpose of propagation, the purpose of the organization and the purpose of leadership is the creation of this great flow of *itai doshin* by ever striving to carry out our activities with the same mind as his. One of the most important qualities of leadership is the ability to create and teach others to create this spiritual bond of many in body, one in mind. Suffering occurs wherever members are not united, where they are fighting amongst themselves, where they are unable to rise above their differences, where they fail to create the unity of believers. As the Daishonin explains further in this passage: "But if any of Nichiren's disciples should disrupt the unity of many in body, one in mind (*itai doshin*), he will destroy his own castle from within" (MW-1, 23).

What is it that prevents us from working together in one mind, from creating this spiritual bond, from transcending our differences? SGI President Ikeda says: "The cause, I believe, is selfishness, personal feelings and conceit" (*Selected Lectures on the Gosho*, p. 159). In a word, it is arrogance. Therefore, one of the most important qualities of leadership is the ability to show by example how to transcend differences and unite together with the same mind for kosen-rufu as Nichiren Daishonin. In practical terms it is President Ikeda who is teaching us and showing us this example of excellent leadership. The spiritual bond of many in body, one in mind is the actual manifestation, therefore, of the spiritual bond of mentor and disciple sharing the same mind, the same heart and the same intent.

Leadership in SGI-USA is, in many ways, all about the creation of *itai doshin* in our own area.

(For more on this subject, see: *Selected Lectures on the Gosho*, by Daisaku Ikeda, pp. 150–65)

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