



The Buddhas and the Terracotta Warriors

TWO KINDS OF MINDS

An Essay by chikushonin 智俱諸人

I have no Mentor writ large. What I have is many mentors writ small. This is my great fortune, and it is my wish to share it with you now.

I am reminded of a statement attributed to Josei Toda, the second president of the Soka Gakkai: *“To be a General of Soldiers is easy, but to be a General of Generals is difficult.”* This statement is profound. It succinctly encompasses two kinds of minds: the minds of common mortals, and the mind of the buddhas, respectively.

Here is my understanding:

“A general of soldiers means an acknowledged leader who leads by the expedient means of giving orders based on the authority of his rank—a provisional virtue. Given that this is a relationship of a superior and his subordinates, soldiers must follow the authority of orders received or they do not fit the definition of soldiers. In doing so, they lose control of their own destinies by placing responsibility for their welfare, and determination of their actions, into the hands of another. Whether the soldiers prosper, or decline, depends on the correctness of their general’s wisdom and how correctly they follow orders.

The general’s success, or failure, depends on the effectiveness of the soldier’s actions, and this effectiveness is limited by the wisdom of the orders given. This is a relationship of interdependency where the wisdom that will determine the success, or failure, of all is confined to the perceptions of one person. The unity created here is by means of a series of events, connected by the issuing of orders and the execution of tactics. The structure of this type of unity resembles a chain, that is only as strong as its weakest link.

In contrast, a general of generals is a leader, acknowledged or not, who leads by means of imparting wisdom based on the authority of content, context, and his own conduct—a true virtue. Given that this is a relationship of equality, generals act by choice, and by authority of the wisdom they perceive, or they do not fit the definition of being generals. They take responsibility for determining their own actions. Thereby retaining control of their own destinies. Their own body of wisdom, rather than being limited, is pooled and enhanced. The effectiveness of their individual endeavors grows exponentially.

This is a relationship of interrelatedness based on mutual trust and respect, where the failure of one does not determine the success or failure of all, but the success of one contributes to the welfare of the many.

Unity, here, is inherent in the initial act of creating consensus and understanding through thoughts, words, and deeds, and resembles the properties of the common water in which all fish swim—all are independent yet directly connected to the source.

Here, unity has the characteristic strengths of a bolt of cloth—as opposed to individual threads tied end-to-end. Further, it is a relationship of independence, balanced by reliance on oneself first and trust in others, motivation to act oneself first and inspiration of others.”

Excerpted and Adapted from *Open Letter to SGI-USA*, Author John Jansen, December 16, 1992 Copyright ©1992 John L Jansen, Jr. All Rights Reserved.

In the description above, the general of soldiers is like Qin Shihuang, China’s first Emperor. The general’s soldiers are like the Terracotta warriors, limited in terms of both time and space, as they patiently await orders from their Emperor. This represents the Mentor writ large, the mind of common mortals, and the closed tower filled with many treasures.

The buddhas, on the other hand, are all generals. Each with their own distinguished attributes, not limited by either time or space, are free to come and go as they wish. This represents the mentor writ small, the mind of all buddhas, and the open tower with many treasures gushing out.

These buddhas, equally sharing in the virtues of true self, eternity, purity, and happiness, sharing the same constant thought, born of awakening to the mystic precept, are, in fact, the sunrise of wisdom illuminating the earth, the moonlight of compassion reflected on the pond, the stars that guide us by their fire at night, the lights that radiate bringing their warmth and movement in the winds, signaling the dawning of a new day and thereby the end of the long dark night.

Each one, a golden Buddha, constantly coming and going, a gathering of both enlightened and unenlightened entities, along with the common mortals of myojisoku, constantly trade places, acting as mentor and disciple, as one and other, immersed in the great ocean of the fundamental equality of the wisdom of all buddhas of the ten directions and three worlds.

Daisaku Ikeda, whom many call Mentor writ large, each and every one of you reading this essay, the person that tallies my purchases, the lawyer who’s wise and practical guidance far exceeds her intent, the persons whom have wronged me, the son that is filled with anger and rage toward his father which cannot be the fruit of any action in his present existence, the homeless man who offered a cigarette that made me retch and at the same time shared with

me the best place to view the beauty of the setting sun, the raven and the dragonfly that lead me down an untraveled path, along with those that respond with acceptance and joy and those whom do not, all of you, without exception, are my mentors writ small, and together, we are the Sangha of the Lion Kings' Throne. ™

With great hope, trust, and my deepest appreciation and respect,

chikushonin 智俱諸人

Daikudoshin, myokaku, myojisokukyo.

NamuMyohoRengeKyo / NamuMyohoRengeMyojiSokuKyo

November 2, 2017