

**BACK TO THE BASICS
THE 'SAHA' WORLD
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Saha means suffering, sorrow and all that we do not like about the grim realities of everyday life. Nichiren Daishonin writes that “the saha world is the world of withstanding pain and suffering” (*Gosho Zenshu*, p. 771).

But according to this Buddhism, this *saha* world in which we find ourselves—sufferings and all—is also the Buddha’s land, a realm of Eternally Tranquil Light. As hard as it might be to accept, the Buddha’s land is right here, right now. And nowhere else! “There are not two lands, pure or impure in themselves,” the Daishonin writes. “The difference lies solely in the good or evil of our minds” (*The Writings of Nichiren Daishonin*, p. 4).

The challenge of our Buddhist practice is to see, hear and experience all that life dishes out as radiant manifestations of the Mystic Law. In truth, everything is exactly that. Therefore, when our vision is transformed (or enlightened), we see and experience any situation as happening in the Land of Eternally Tranquil Light.

But how do we make this psychological, perceptual, spiritual shift happen? It takes more than just positive thinking—it takes strong Buddhist practice based on the Daishonin’s teachings. The Daishonin formulated the practice of chanting Nam-myoho-renge-kyo and inscribed the Gohonzon precisely for this purpose. Nikko Shonin—and many others after him—devoted years of their lives to collect, protect and share the Daishonin’s letters with posterity. Thus today, we can also study the Daishonin’s writings and imbue our lives with his courage, compassion and spiritual insight.

The Daishonin encourages us to take full responsibility for improving our lives—with the understanding that no meaningful change can ever happen outside our lives until and unless meaningful change happens inside us first.

Bolstered by these and other attributes, we can find joy, peace and security amidst the *saha* world. For those so empowered, the *saha* world is the Buddha’s land.