

A View of Human Nature in Dharma- based person-centered approach

Kazuo Yamashita

yamakaz@mvi.biglobe.ne.jp

Introduction (1/2)

This is a growing approach coming from the deep connection between Buddhism (especially Shin-Buddhism) and person-centered approach. Professor Gisho Saiko (1925-2004) called this approach, "D-pca: Dharma-based person-centered approach."

Now both are connected deeply within myself inseparably. I am deeply relieved and having rich moments with my clients, students, friends, family within this deep connection.

Introduction (2/2)

It has a unique view of human nature. It is summarized as "Person as a whole in the deepest meaning", "Body and Mind as Oneness," "Person and his/her Environment is inseparably connected", "Actualization tendency", "Tendency toward self-actualization" and "Buddha nature."

Besides those natures are facilitative in the definitive relationship, 1. Dharma-based Congruence, 2. Dharma-based Unconditional Positive Regard, 3. Understanding internal frame of references of the person's thoughts, feelings and his/her perceptions.

I will present these issues in the context of counseling and psychotherapy.

The Human View of person-centered approach

1. **Actualizing tendency, Self-Actualizing tendency**

“Individuals have within themselves vast resources for self-understanding and for altering their self-concepts, basic attitudes, and self-directed behavior; these resources can be tapped if a definable climate of facilitative psychological attitudes can be provided.” (Rogers, p.115)

2. **Congruent, Genuineness**

“Briefly, as persons are accepted and prized, they tend to develop a more caring attitude toward themselves. But as a person understands and prizes self, the self becomes more congruent with the experiencings. The person thus becomes more real, more genuine.” (Rogers, pp. 116-117)

Buddha Dharma (Saiko)

I believe the term “Buddha Dharma” better represents the religious system that is commonly called Buddhism. The reason is it is a way of life for all the humanity, not just an “ism,” which is a system of thought. Sakyamuni Buddha attained perfect awaking to the truth and reality of human suffering, and this awaking is called “wisdom.” Out of compassion for people, he decided to share his realization with them to emancipate them from suffering. Because it has come from the Buddha’s supreme awaking and contains the dynamic power of saving people based on his wisdom and compassion, I wish to call the Buddha’s teaching “Buddha Dharma (Saiko).”

The Human View of Buddha Dharma (1/2)

-The Four Noble Truth-

- 1. The True Aspects of Life**
Four major forms of Suffering
Eight forms of Suffering
- 2. Truth of the Cause of Suffering**
Bonno-"blind passions," "Mumyo-"Ignorance"
- 3. Transcending Suffering**
All conditions things are impermanent
Phenomenal things exist only because of conditions
Nirvana is peace
- 4. The Eightfold Path**
Right view
Right Thought
Right Speech
Right Conduct
Right Livelihood
Right Endeavor
Right Mindfulness
Right Meditation

Four major forms of “Suffering”

- Birth
- Old Age
- Sickness
- Death

Eight forms of “Suffering”

- Parting from those who love
- Having to associate with those dislikes
- Being unable to acquire what we wish
- Being attached to the five elemental aggregates of which our body, mind and environment are composed.

Five Aggregates (go-un)

- form (shiki-un)
- perception (ju-un)
- conception (so-un)
- volition (gyo-un)
- consciousness (shiki-un)

Nembutsu Path (Shin-Buddhism)

“Buddhism for the laity” came existence (Saiko)

Pure Land Buddhism

In short, it is a path in which an “ordinary foolish person” can become a Buddha. “Any person who believes in Amida Buddha’s Primal Vow and recites the Buddha’s Name (Namu Amida Butsu) attains birth in Amida’s Pure Land and becomes a Buddha (Saiko).

Hoza (法座), Dharma meeting

Listening Shin-Buddhism Teaching

Practice (reciting Amida Buddha’s name, Nembutsu)

Sharing ourselves in a small group (like Encounter group)

The Human View of Buddha Dharma (2/2)

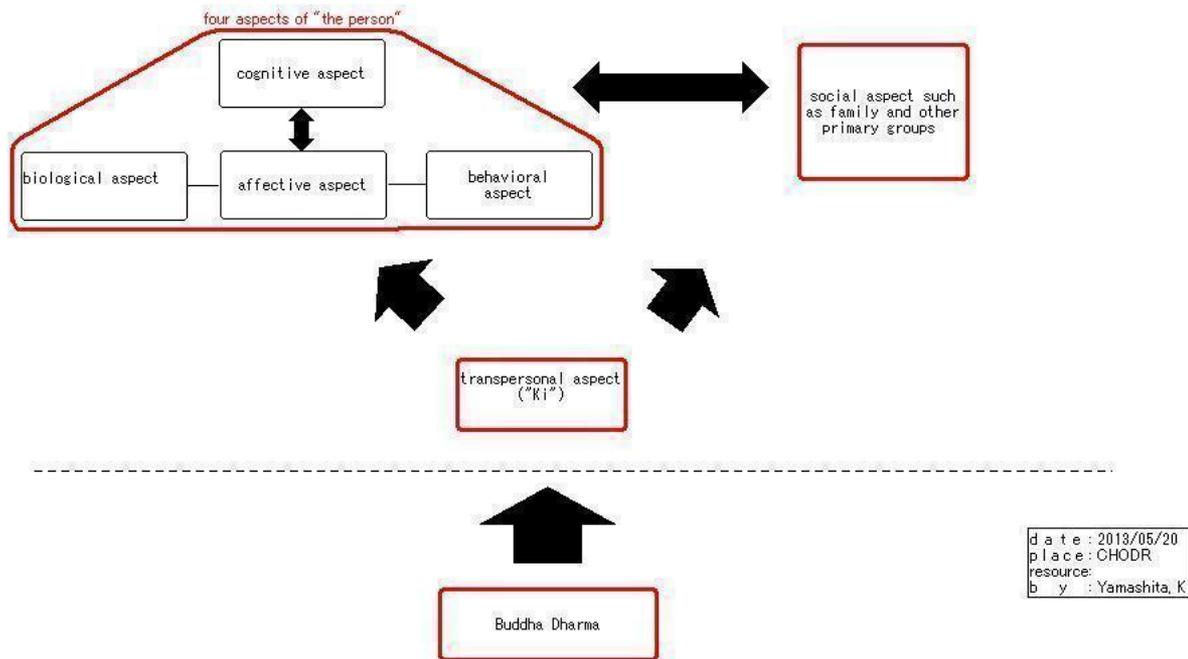
1. Person's Body and Mind as Oneness
2. Person and his/her Environment is Inseparably Connected

A human view of D-pca

- 1. Congruence**
- 2. Five aspects of the person**
 - Cognitive aspect
 - Biological aspect
 - Affective aspect
 - Behavioral aspect
 - Social aspect
- 3. Transpersonal aspect (Ki)**
- 4. Buddha Dharma**

The “person” as a whole in the deepest meaning

Fig.5 The “person” as a whole in the deepest meaning



My way of being as a D-pca facilitator (1/2)

1. Dharma-based congruence

I am deeply myself within the relationship. I am congruent with “awaking Buddha Dharma”, “experience”, “experiencing” and “expression”

2. Dharma-based unconditional positive regard

I am awaking that clients/persons are also with Buddha Dharma. Amida Buddha's Power by the Primal Vow (Buddha's compassion) is directing the virtue to them. They have possibility awaking it. I am awaking this reality. I am deeply with them as a mundane person who is directed the virtue by Amida Buddha's Vow (Buddha's compassion).

3. Understanding of the person's internal frame of reference, thought, feeling and his/her perception

Understanding of the client's internal frame of reference, thoughts, feeling and their perception (Six senses, Rokushiki, 六識).

4. Dual relationship

Relationship between other and myself as mundane persons

Relationship between “other and myself as mundane persons” and “Buddha as supra-mundane existence” (Saiko, 2005)

My way of being as a D-pca facilitator (2/2)

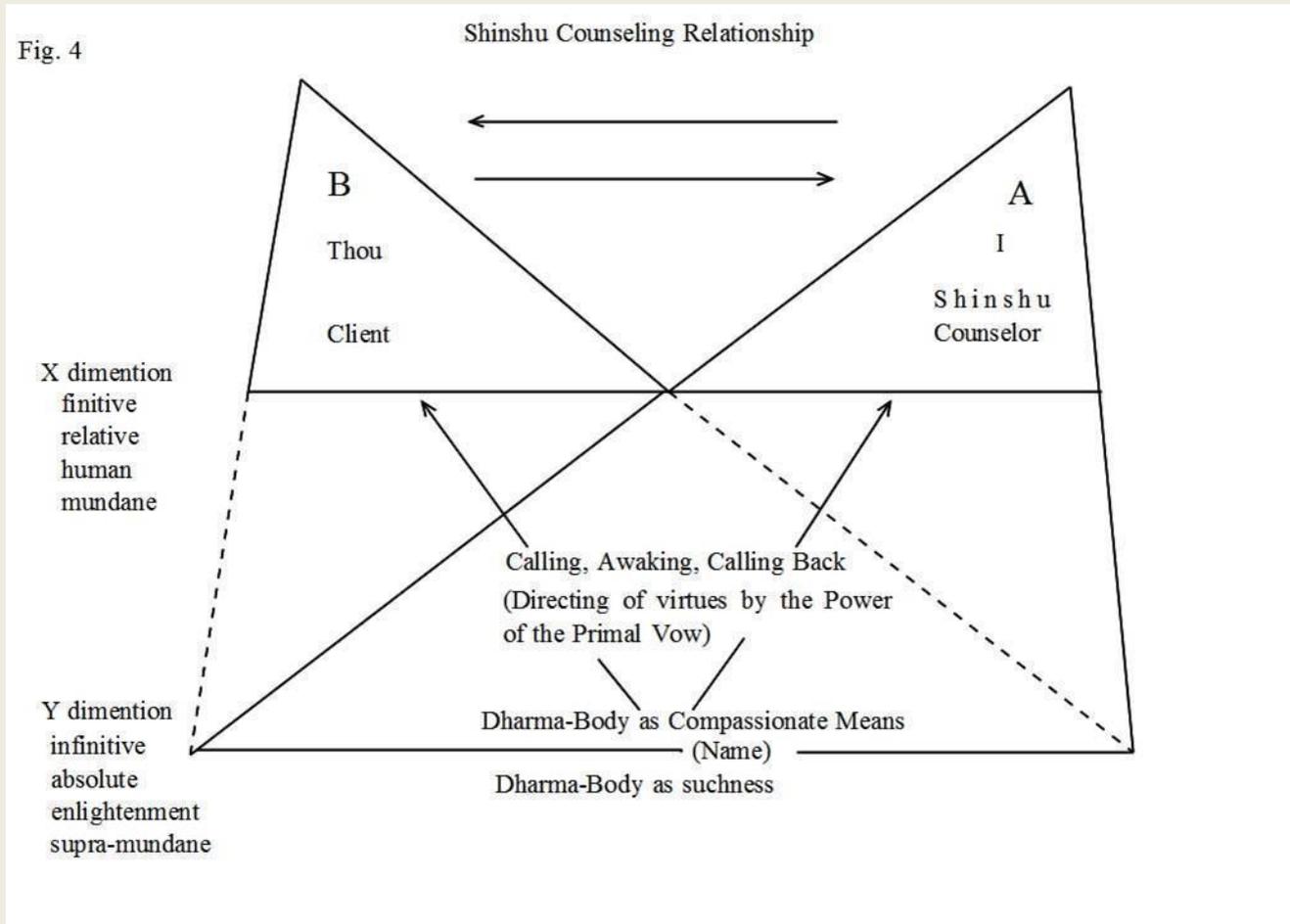
Hear, listen to, escuchar, oír, きく、聞く、聴く

Sensing the sounds, sounds of nature, sounds of feeling, sounds of voices and so on

1. Hearing myself whatever is going on.
I hear hope, joy, anger, sadness, despair, loneliness and so on.
2. Hearing someone whatever is going on, sadness, despair, anger, joy, hope and so on. It is like sensing their inner worlds.
3. Trying to go into their inner world and communicate my understanding.
4. Hearing Buddha's power, especially Amida Buddha's power by the Primal Vow is always directing the virtue to me. I am awaking the power is also directing the virtue to someone. Both are within the power.

D-pca/Shinshu Counseling Relationship

Fig. 4



Examples

1. Dharma meeting (法座, Hoza)
Dharma-based PCA Group

2. Client A has had a problem of depression for a long time. And his child had a problem of attending to a school.

References

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