

# How Dharma-based person-centred approach/Shin-shu counselling is living within myself

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1. "Me" within Buddha Dharma, Buddha Dharma within "me"
    1. NA-M-AN-DA-BU
      1. I am always with Joy, delight and gratefulness. This is like a perennial hot spring. My smiling comes up from my gut level and whole body.
      2. Amida Buddha's power by the Primal Vow is always directing the virtue to me.
        1. Amida's light and heat. That is reflecting how I am.
        2. My desires and ego-attachment are never ending. I do not have self-power to beyond this. I will not have willingness to do practice.  
"Bambu (凡夫)" I'm an ashamed Buddhist.
      3. Amida Buddha's Vow  
"Passions obstruct my eyes and I cannot see the light;  
Nevertheless, great compassion is untiring and illumines me always."  
(Shinran, Hymn of True Shinjin and the Nembutsu)
    3. My attitude; Gassho and bow, besides throwing down the whole body on the ground
  2. I am touching others' and my inner worlds more deeply, more lively, more concretely by connecting PCA
    1. I am deeply touching others' and my experiencing (perception, feeling, emotion). And I am touching the energy of nature (Ki, 気) more deeply and intuitively.  
\*I respect my feeling and others feeling.  
\*I will understand empathically others' inner world, frame of references
    2. PCA is bring me more real perception and feeling (experiencing)
  3. Fig. 1
2. D-pca: Dharma-based person-centred approach
  1. My way of being as a helping person
    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 awakening that clients/persons are also with Buddha Dharma. Amida Buddha's Power by the Primal Vow is directing the virtue to them. Mostly they are not 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.

3. Understanding of the client's internal frame of reference, thoughts, feeling and their perception (Roku-Shiki, Six senses).
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)
5. Saiko Model Fig. 2
2. "The person" as a whole in the deepest meaning
  1. Loneliness
    1. I came alone into this world and am departing alone to the next world
    2. No one is living up to some one's expectation
  2. Mutuality
 

"If by chance we find each other in this world, it's beautiful." (Pearls, F. L.)
  3. Integrated approach that focused on human wholeness
    1. With individual, co-traveller
 

Clients/persons are the only persons who know their directions. We are same persons with Buddha Dharma. We are co-travellers in our life. Life is not easy. I am being with them having sadness, heavy feeling, hardness. Sometimes I feel crying with them. Even this, Amida Buddha's Vow (Buddha's Compassion) is always directing the virtue to us. I am being with them in a great joy and relieving. I think this attitude is beyond "unconditional positive regards (Rogers)".
    2. Bifocal approach; person and interpersonal relationship
 

Especially on working with family
    3. Four aspects of "the person"
 

"Cognitive-Biological-affective-behavioural-social" see. Fig. 3
    4. Transpersonal aspect
    5. Buddha Dharma as a mirror that reflects "person's" deep reality
    6. The deepest level of the integration with independence and dependence
    7. Fig. 3

<References>

1. Saiko, Gisho *Dharma-based Person-Centered Approach in Japan* 2001 paper presented 8<sup>th</sup> International PCA Forum in Japan
2. Saiko, Gisho, *Sodachi- au Ningen Kankei*, 2005 Hongwanji (in Japanese) 「育ち合う人間関係－真宗とカウンセリングの出会いと交流」本願寺出版
4. Shinran, *The True Teaching, Practice, and Realization*, Collect Works of Shinran, 1997 Hongwanji
2. Rogers, C. R. *A Way of Being* 1980 Houghton Mifflin Company

Fig. 1

Amida Buddha and PCA are deeply connected within myself

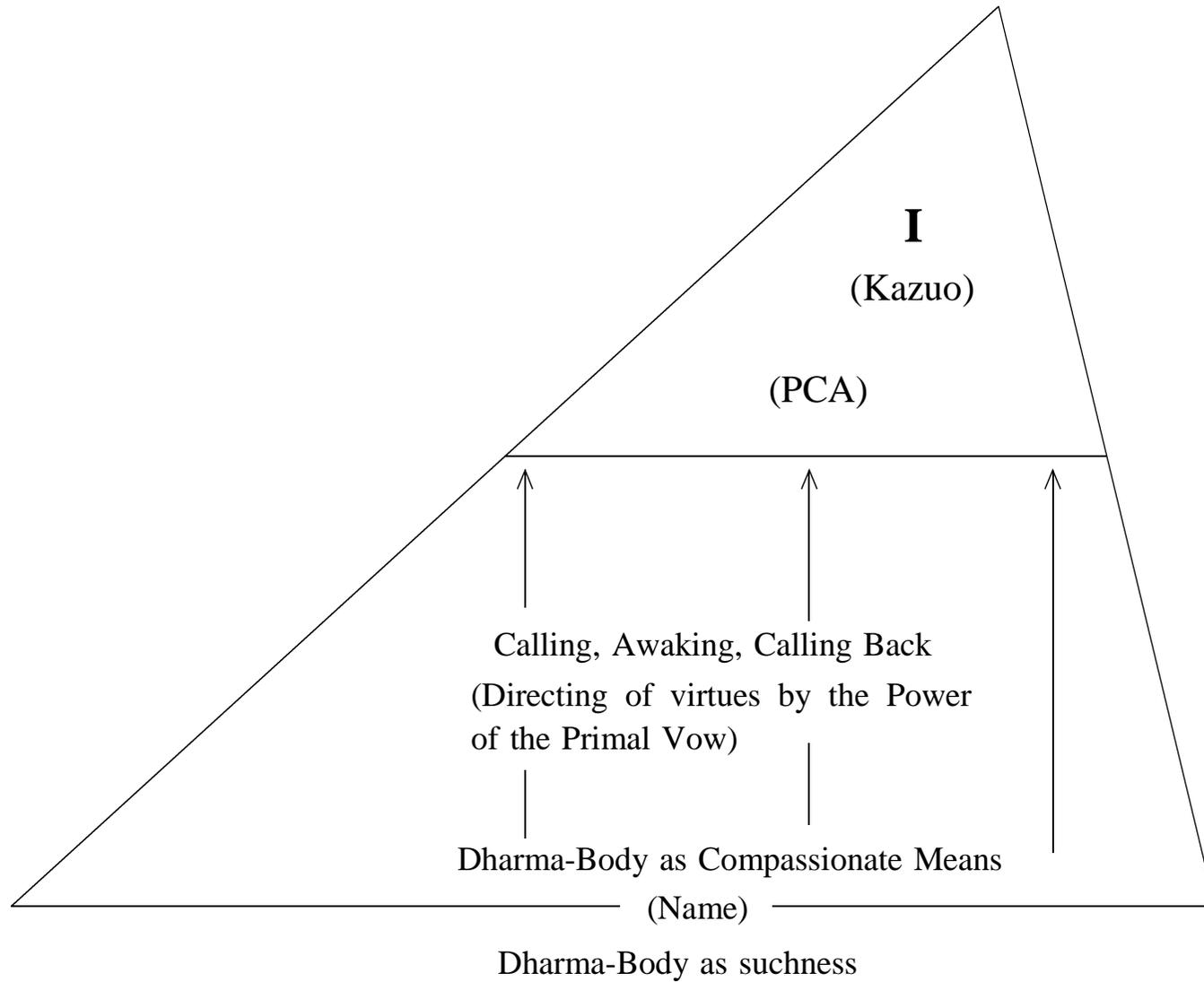


Fig. 2

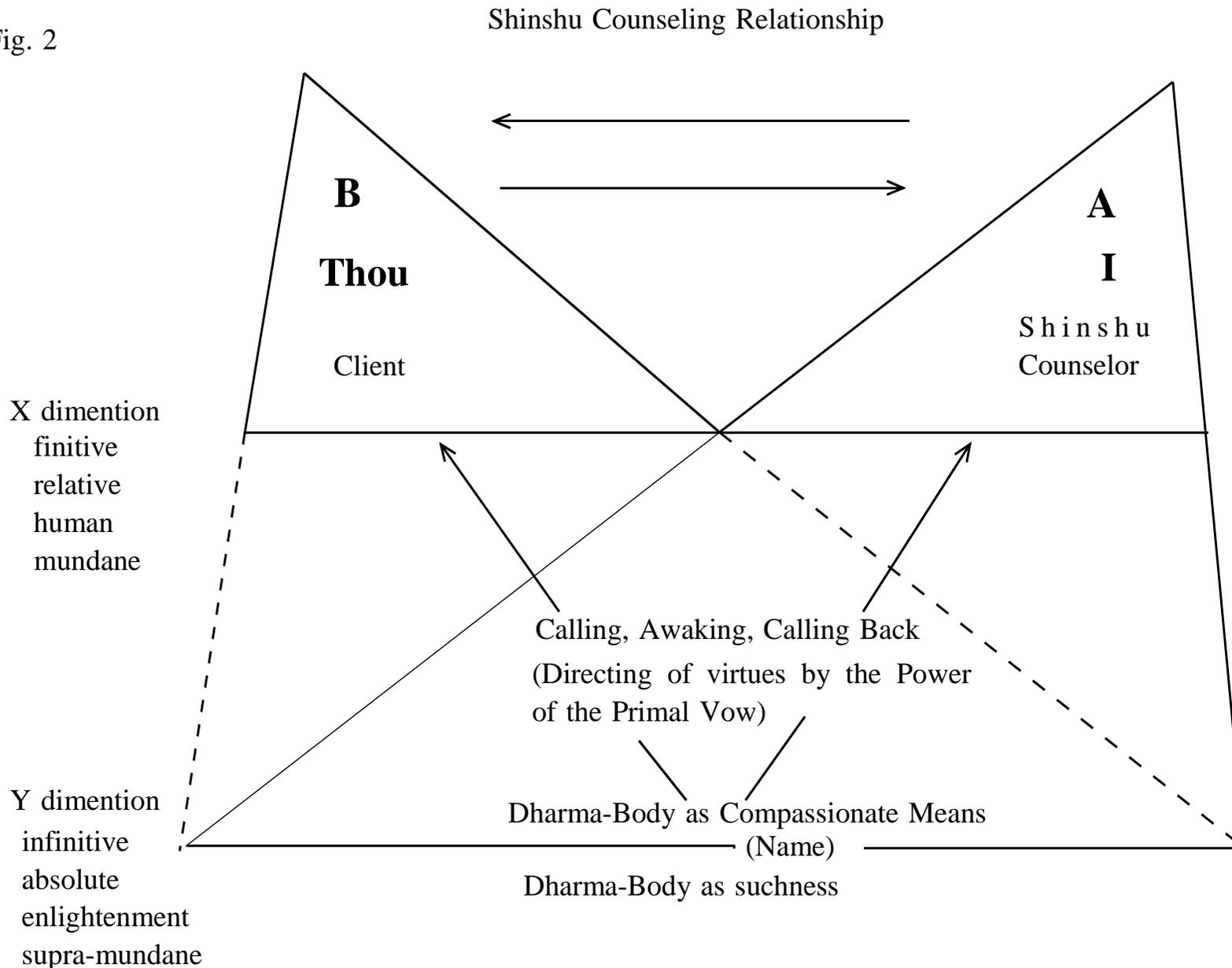
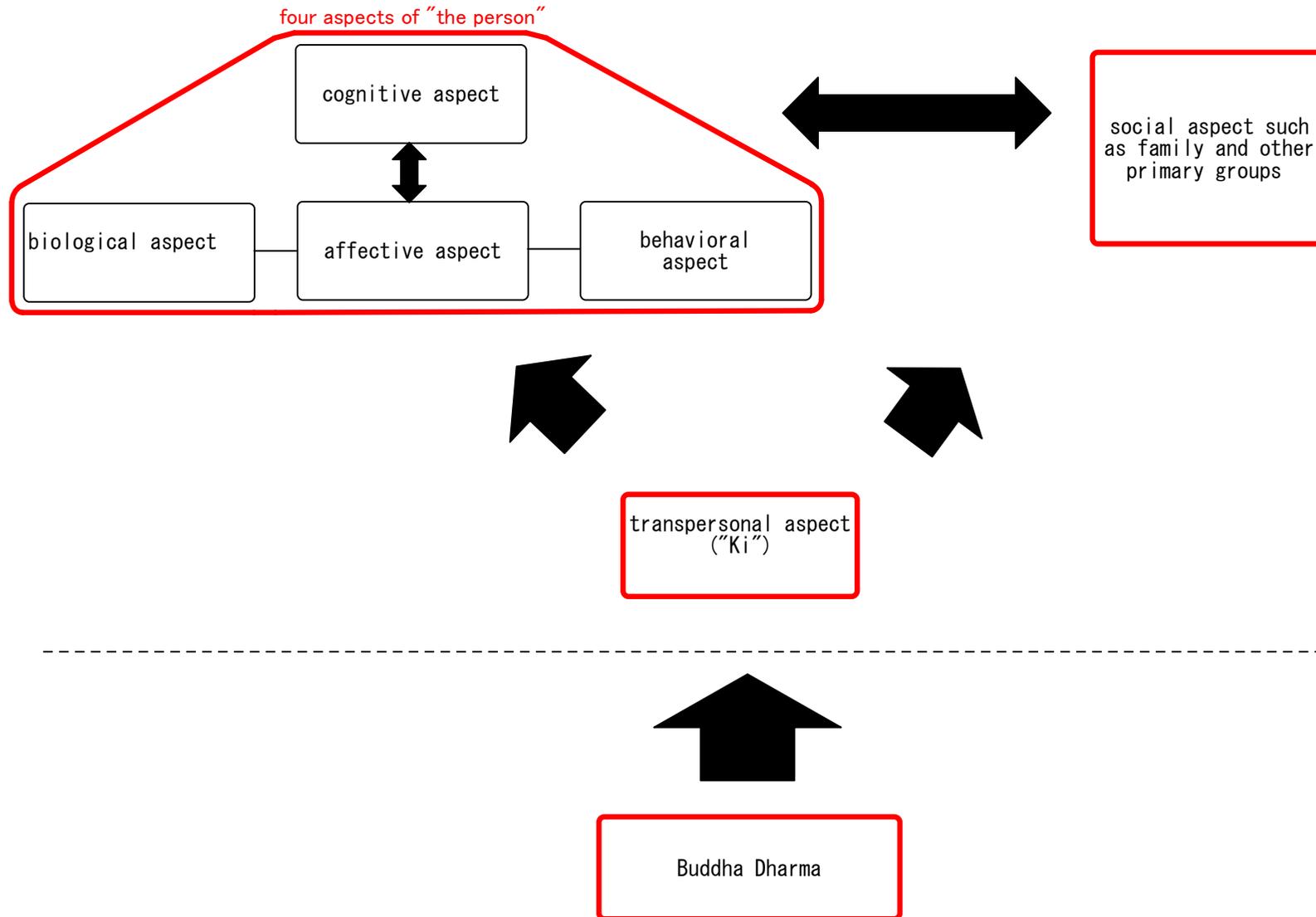


Fig. 3 The "person" as a whole in the deepest meaning



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