

Experiencing
Dharma-based person-centered approach

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INTRODUCTION

- This is a growing approach coming from the deep connection between Buddhism (Shin-Buddhism) and person-centered approach. Professor Gisho Saiko called this approach, "D-pca: Dharma-based person-centered approach." I learned both from him deeply.
- Now both are connected deeply within myself inseparably. I am deeply relieved and having rich moment with my clients, students, friends, family within this deep connection.
- I would like to share my subjective report, how both are living in myself with you in this presentation. Because I am awaking how helping person's attitude is important within the relationship.

Professor Gisho Saiko

It was 35 years ago that I encountered Professor Gisho Saiko. He was a marvelous Listener. His smile was so beautiful. I was deeply relieved by him. It was an unbelievable encounter. Later I discovered the secret. He was a living Shin-Buddhist (Pure land Buddhism) who deeply understood person-centered approach. I followed him. I have been learning PCA in my life and entranced into Shin-Buddhism teaching. Now both are connected deeply within myself inseparably. I am deeply relieved and having rich moment with my clients, students, friends, family within this deep connection.

INDEX

1. PCA within me
 - My way of being-
2. "Myself" within Buddha Dharma, Buddha Dharma within "myself"
 - How Shin-Buddhism is living in myself-
3. How both are connected in myself
4. D-pca; Dharma-based person-centered approach
 - My way of being as a helping person-

person-centered approach (Rogers, 1980)

1. “Individuals have vast resources within themselves.”
2. “These resources can be tapped if a definable climate of psychological attitude can be provided.”
 1. “Genuineness, realness, or congruence”
 2. “Unconditional positive regards”
 3. “Empathic understanding”
3. “Persons become more real, more genuine.”

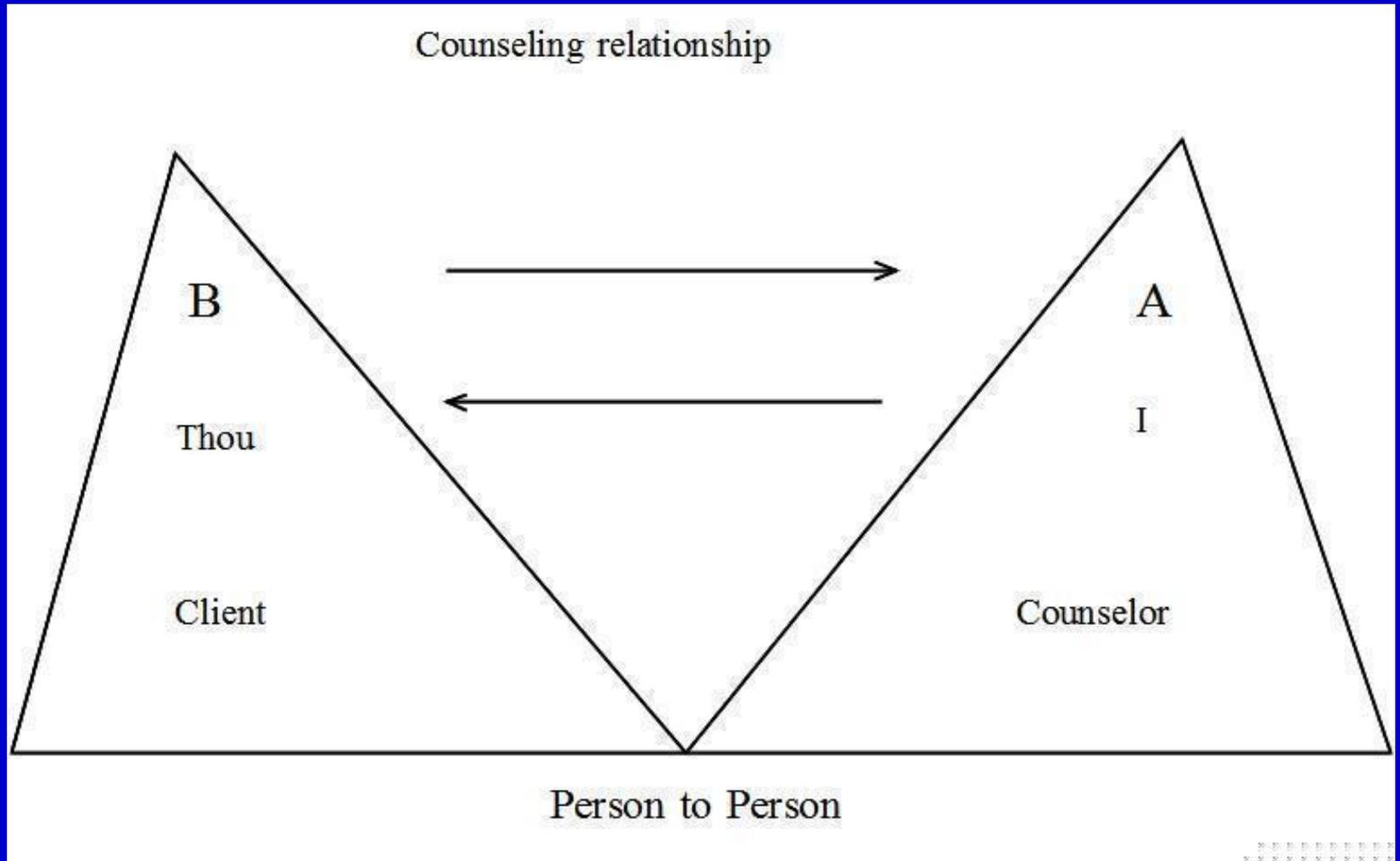
PCA within me

-My way of being is the essential issue-

1. I have been learning the importance of "growth tendency", "experiencing", "congruence", "caring", "empathic understanding" within relationship
2. Oriental thinking---the way of being, nonaction
 1. PCA has affinity to Eastern thought.
 2. The way of being
 3. "nonaction", "Wu-wei" 無為, Lao-tse, (Rogers p.41)
 4. "My thinking and action seemed to be something of bridge between Eastern and Western thought" (Rogers, p.41)
3. Therapist's way of being is the essential issue
4. Truly be myself-自由

"Every one can do as he wishes, alone or in concert with others" Rogers p.40
"To Be That Self Which One Truly is"(Rogers, On Becoming a Person p.163)

Therapist's way of being



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).”

About 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)

" Myself " within Buddha Dharma, Buddha Dharma within " myself " -Shin-Buddhism-

1. About Shin-Buddhism

In short, it is the path ordinary foolish person becomes Buddha.

2. Suffering

Four major forms and eight major forms of suffering.

Suffering comes from myself, ignorance. Just 無明

Amida Buddha

3. Knowing about myself with Buddha's wisdom (Buddha Dharma)

I'm finite. There is no infinite in myself. I am blind and lost, came alone and departing alone

I am in ego-attachment. I am ego-oriented

I am in Evil Karma.

My self-power is useless, Other Power

4. Turnabout

Buddha Dharma comes into me. Spiritually A-ha experience.

5. Joy never drying up

Joy, never drying up.

Awaking by Buddha's compassion, Amida Buddha's Vow

6. Awakened person--free from suffering caused by blind passions

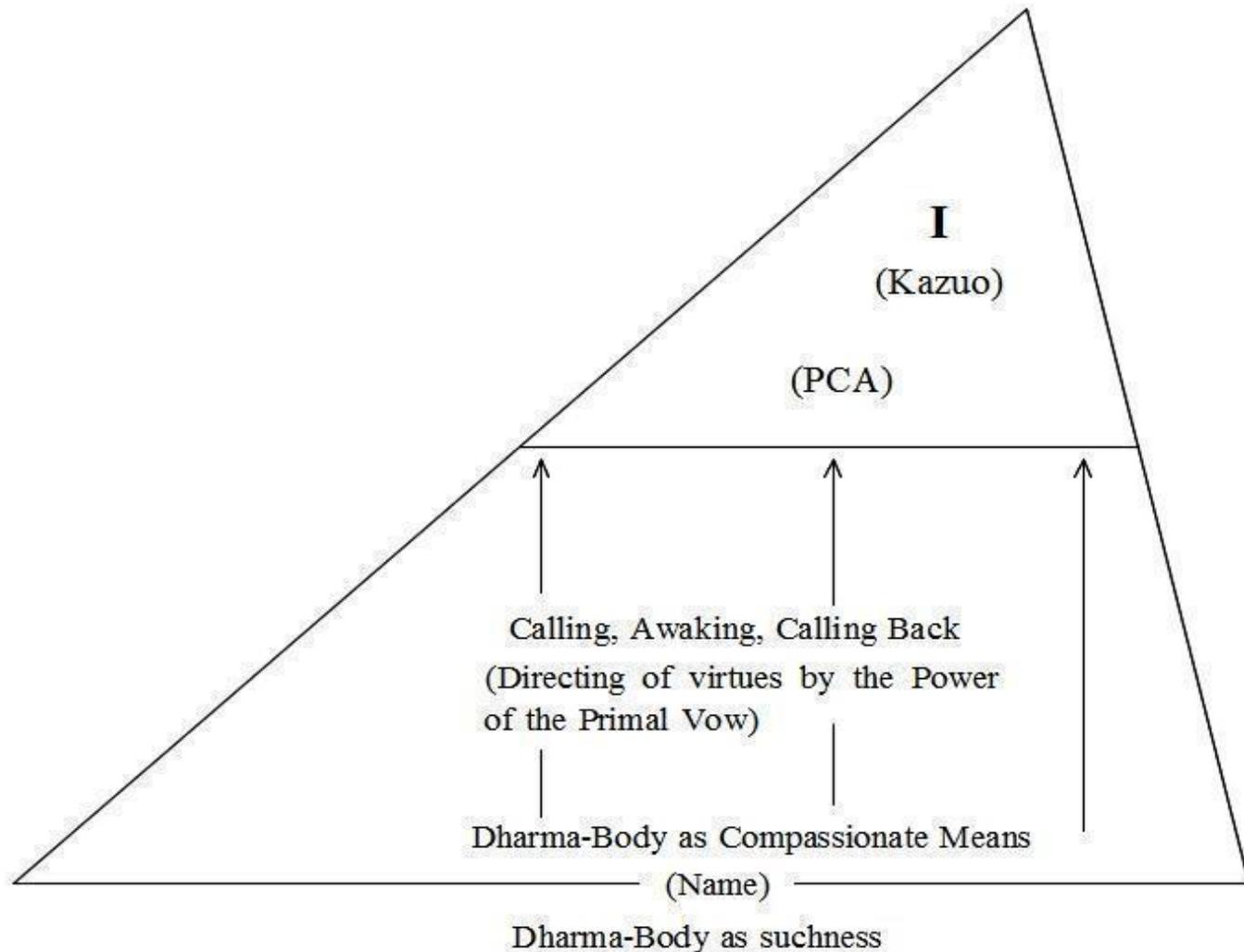
Walking on the single path free of hindrances in our daily lives.

Fundamental meaning of "becoming a person"

How both are connected within myself

Fig. 1

Amida Buddha and PCA are deeply connected within myself



D-pca; Dharma-based person-centered approach-1/3

My way of being as a D-pca facilitator

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. 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 (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).

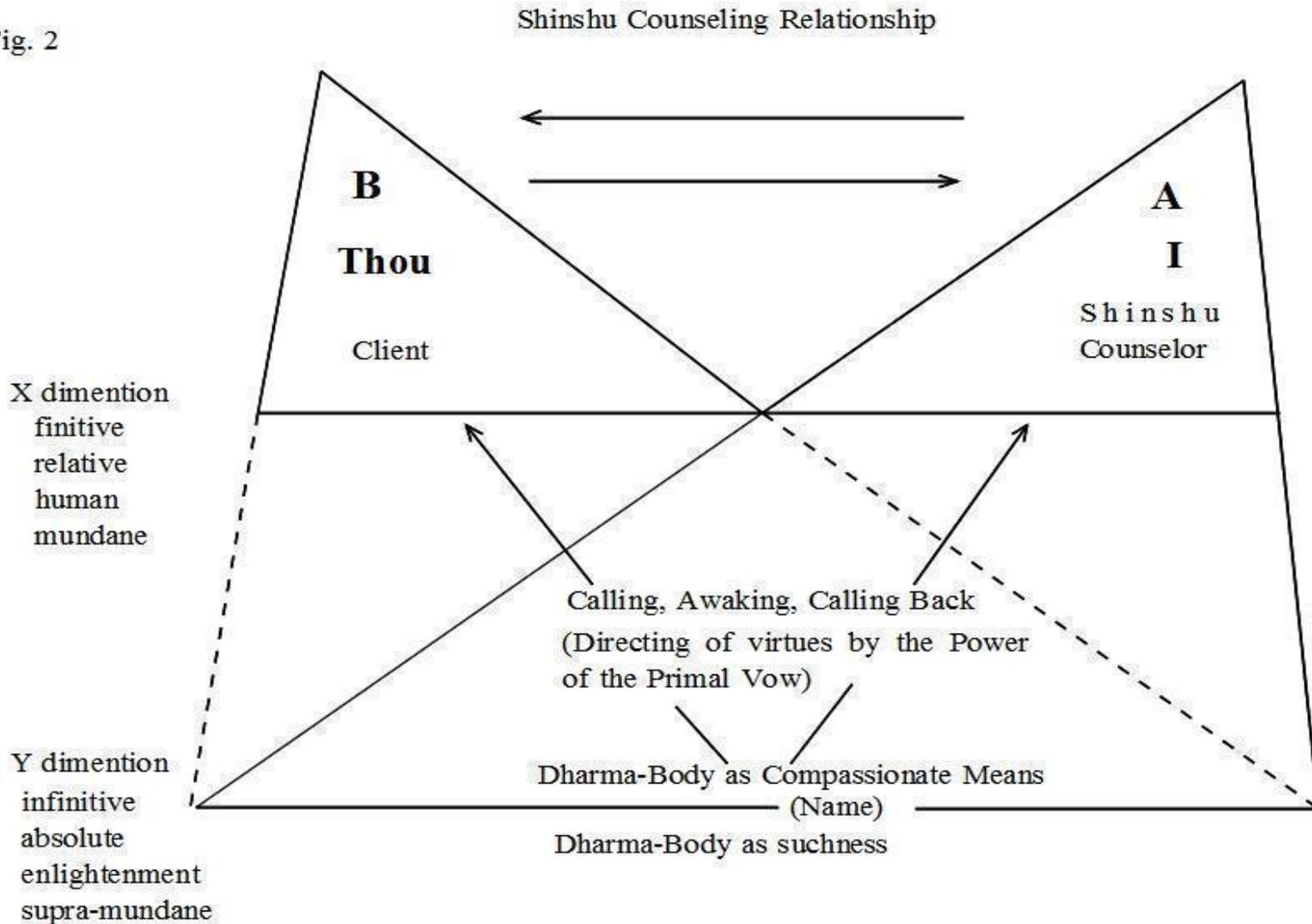
4. Dual relationship

Relationship between other and myself as mundane persons

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

D-pca; Saiko Model

Fig. 2



D-pca; Dharma-based person-centered approach-2/3

"The person" as a whole in the deepest meaning

1. Loneliness

I came alone into this world and am departing alone the next world.
No one is living up some one's expectation

2. Mutuality

3. Cognitive-Biological-Affective-Behavioral-Social aspects

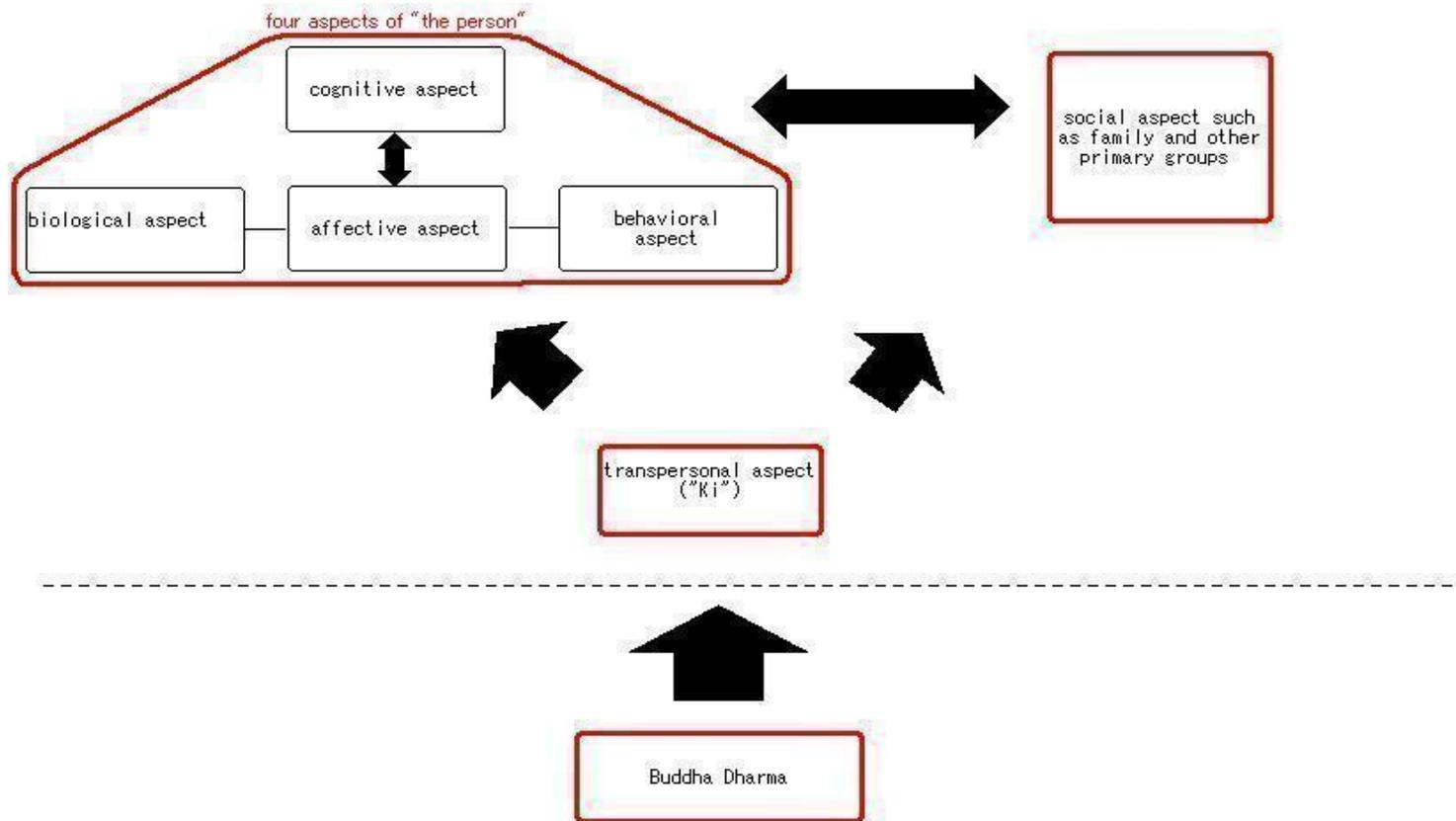
4. Transpersonal aspect

5. Buddha-Dharma as a mirror that reflects "person's" deepest reality

6. Fig. 3

Fig. 3

The "person" as a whole in the deepest meaning



D-pca; Dharma-based person-centered approach-3/3

Integrated approach focused on the human wholeness

1. With individual; Co-traveler in our lives

Clients/persons are the only persons who know their directions. They do their thing. We are same persons with Buddha Dharma. We are co-travelers in our lives. Lives are not easy. I am being with them having sadness, heavy feeling, hardness. Sometimes I am stucked, crying with them. Even this, Amida Buddha's Compassion is always directing the virtue to us. I am being with them in joy and relieving. I think this attitude is beyond "unconditional positive regards (Rogers)".

2. Bi-focal approach; person in his/her relationship

3. The deepest level of the integration with independence and dependence

References

1. Saiko, Gisho ***Dharma-based Person-Centered Approach in Japan***, 2001 paper presented 8th International PCA Forum in Japan
2. Rogers, C. R. ***A Way of Being***, 1980 Houghton Mifflin Company
3. Rogers, C. R. ***On Becoming a Person***, 1961 Houghton Mifflin Company
4. Ueda, Yoshifumi/Hirota, Dennis ***Shinran-An Introduction to his Thought***, 1989 Hongwanji International Center
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The central hypothesis of PCA (Rogers, C.R.)-1-

-Rogers, *A Way Of Being* -

“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)

The central hypothesis of PCA (Rogers, C.R.)-2-

-Rogers, *A Way Of Being* -

1. **Genuineness, realness, or congruence**

“This means that the therapist is openly being the feelings and attitudes that are flowing within at the moment. The term “transparent” catches the flavor of this condition”

2. **Acceptance, or caring, or prizing--“unconditional positive regard”**

“When the therapist is experiencing a positive, acceptant attitude toward whatever the client *is* at that moment, therapeutic movement or change is more likely to occur. The therapist is willing for the client to be whatever immediate feeling is going on--confusion, resentment, fear, anger, courage, love, or pride.”

3. **Empathic understanding**

“This means that the therapist senses accurately the feelings and personal meanings that the client is experiencing and communicates this understanding to the client.”

(Rogers, pp.115-116)

The central hypothesis of PCA (Rogers, C.R.)-3-

-Rogers, *A Way Of Being* -

“How does this climate I have just described bring about change?”

“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)