

Dharma-based person-centered approach /Shinshu Counseling (D-pca)

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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.

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.

INTRODUCTION 2/2

Then, I will discuss the characters and tentative definition. 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, including a demonstration of my interview.

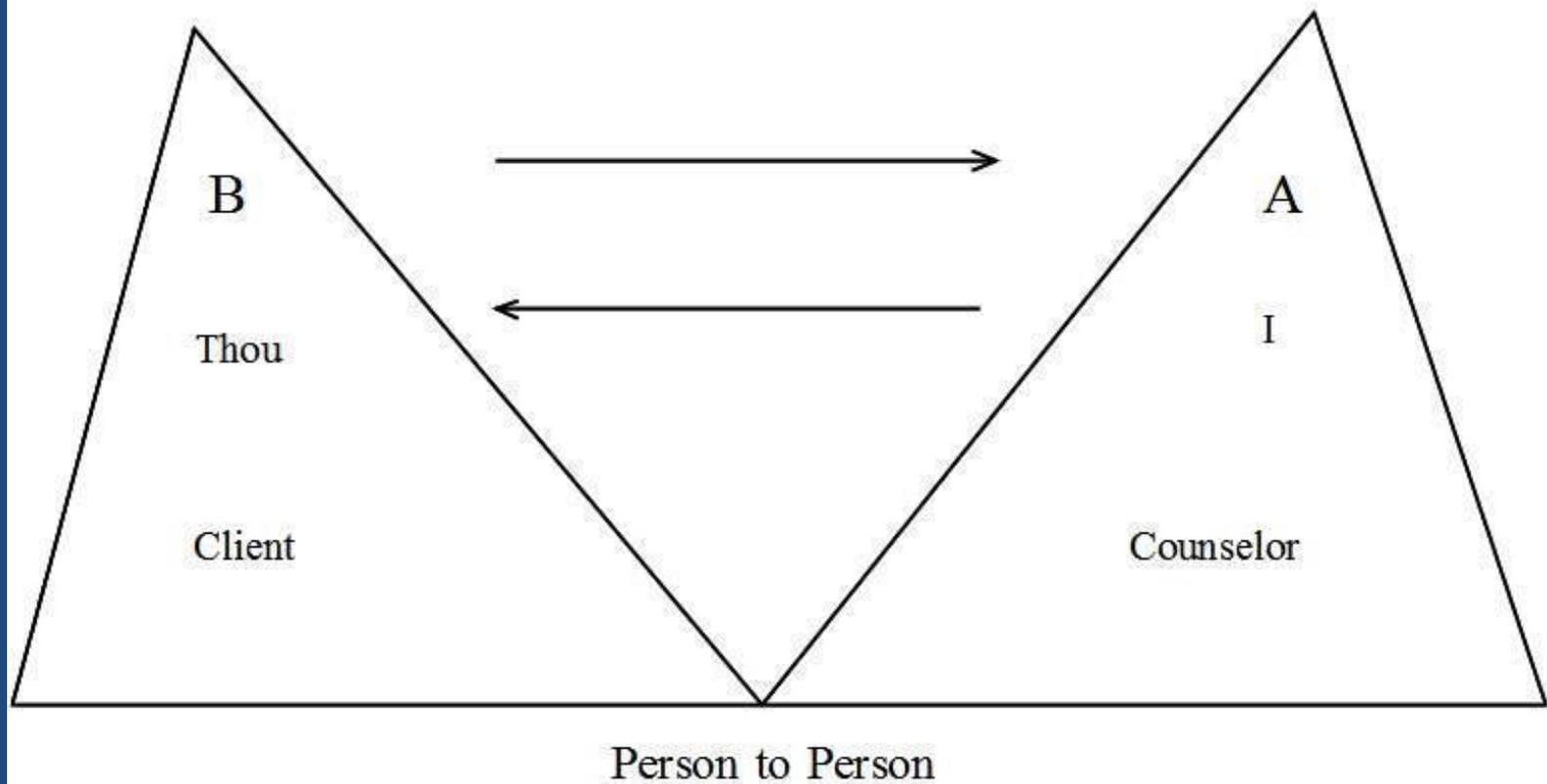
Saiko-Model

- It was 40 years ago. I encountered Professor Gisho Saiko. He was a marvellous Listener. His smile was so beautiful. I was deeply relieved by him. It was unbelievable encounter. Later I discovered the secret. He was a priest of Shin-Buddhism and deeply understanding PCA.
- He had been represented by four figures of his ideas. It would be called "Saiko-Model." I would like to introduce the model, including my learning experiences. He has been represented by four illustration of his ideas. He passed away in 2004 with our deep sorrow.



PCA relationship

Fig. 1 Counseling relationship



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.”

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.”

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)

PCA within me

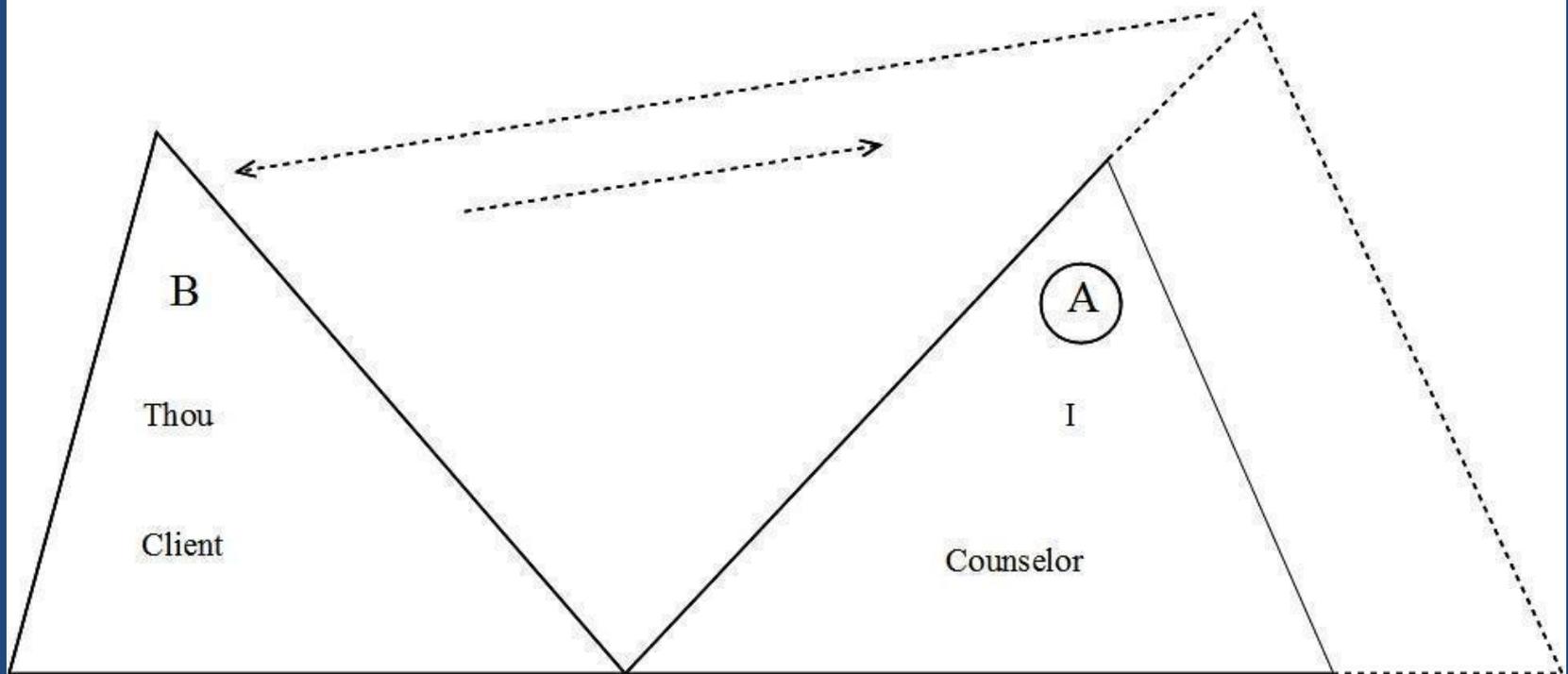
-My way of being is the essential issue-

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)

False PCA relationship

Fig. 2



in apparence: person-to-person relationship

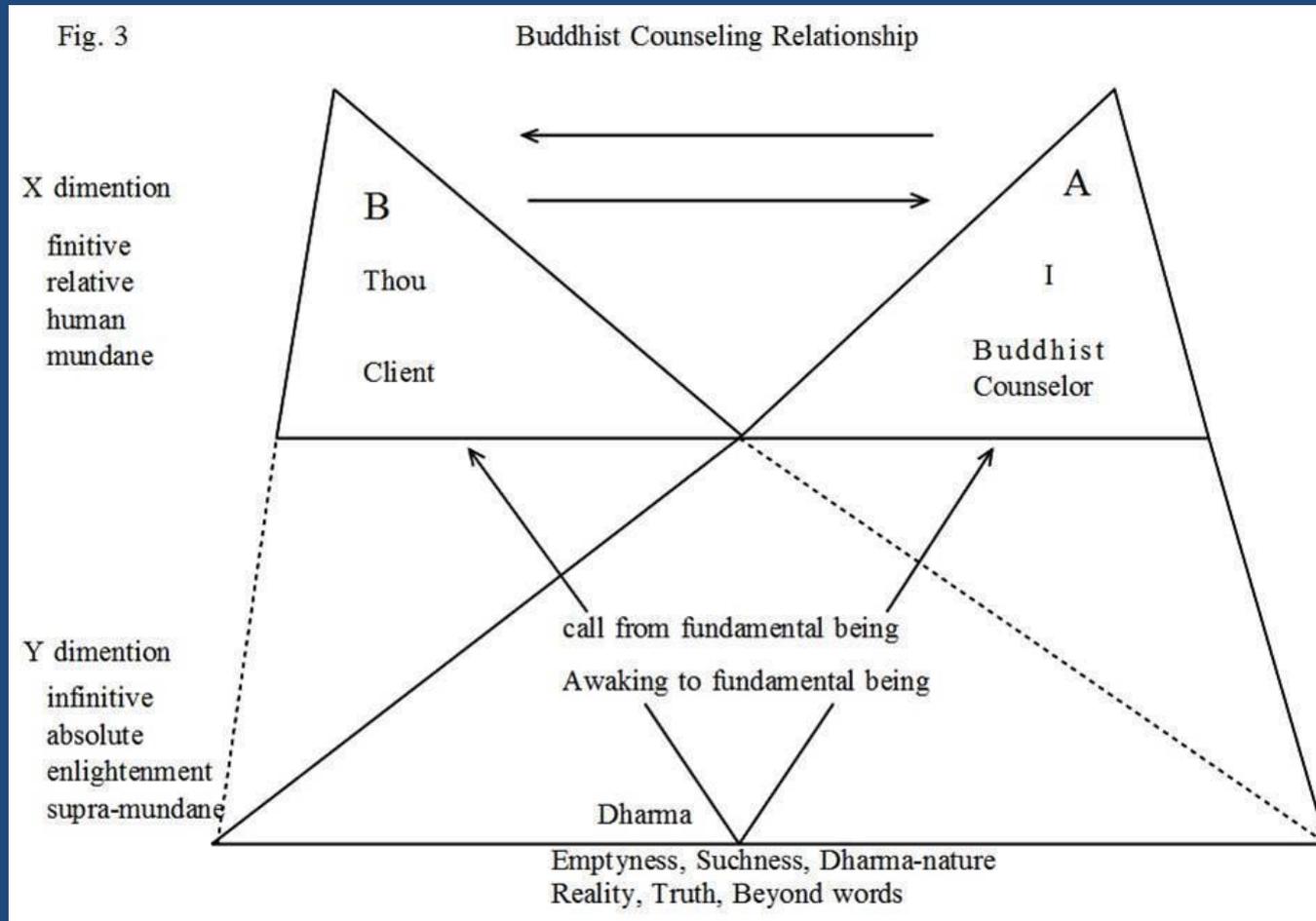
in reality: authoritative counselor and defensive client

False PCA relationship

This shows a relationship in which consciously or unconsciously, A has come to take an authoritative and manipulative attitude toward B. B feels threatened and consciously or unconsciously has become defensive.

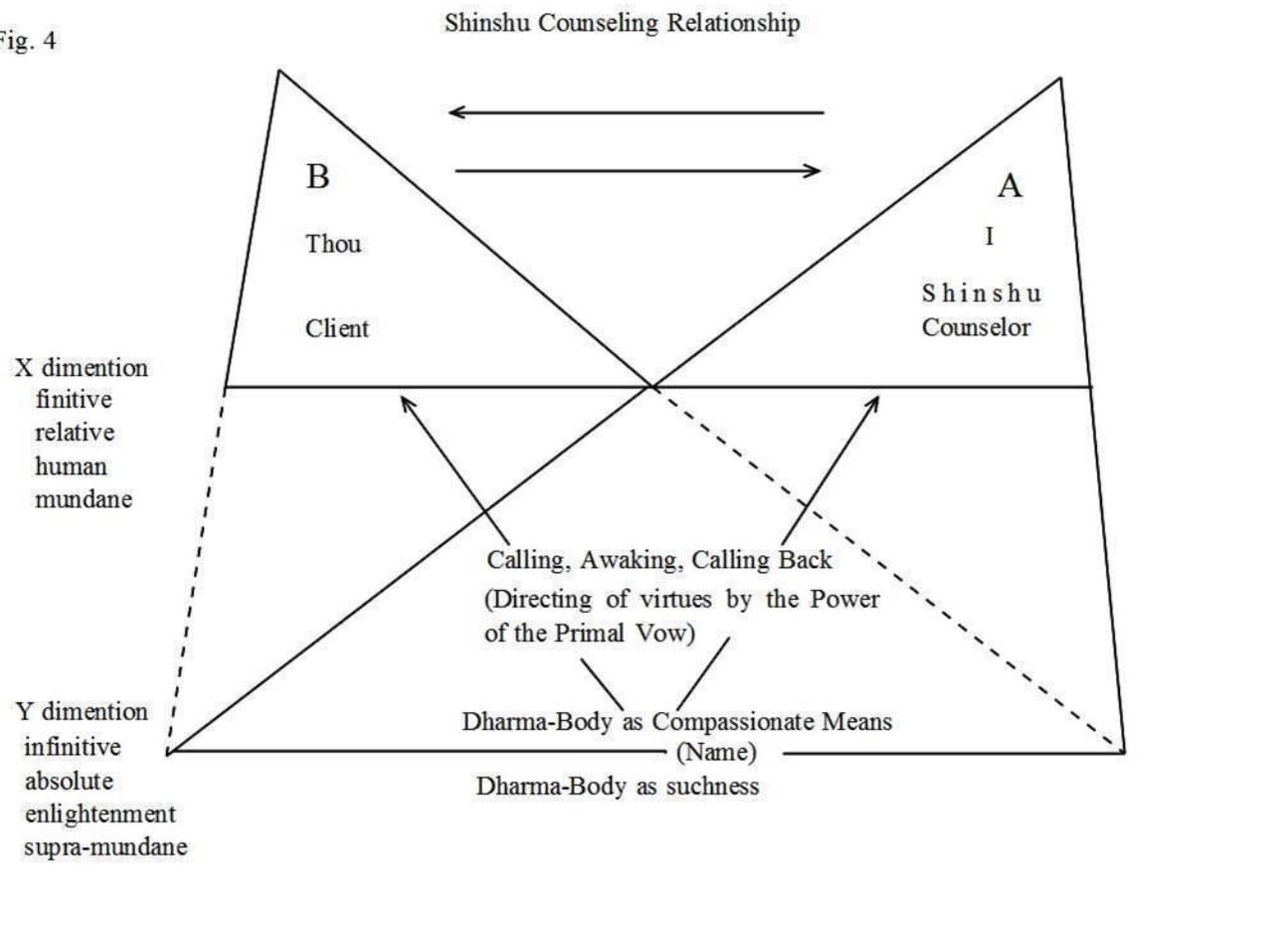
In this situation, B is obstructed from developing congruent awareness and giving congruent expression.

Buddhist Counseling Relationship



Shinshu Counseling Relationship

Fig. 4



" Myself " within Buddha Dharma, Buddha Dharma within " myself "

1. "Suffering"

Four major forms and eight forms of "suffering."

"Suffering" comes from myself, ignorance. 無明

Amida Buddha

2. 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

3. Turnabout

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

4. Joy never drying up

Joy, never drying up.

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

5. Awakened person--I am in blind passions

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

Fundamental meaning of "becoming a person"

6. About Shin-Buddhism

In short, it is the path an "ordinary foolish person" becomes a Buddha

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)

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)

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. 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

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.

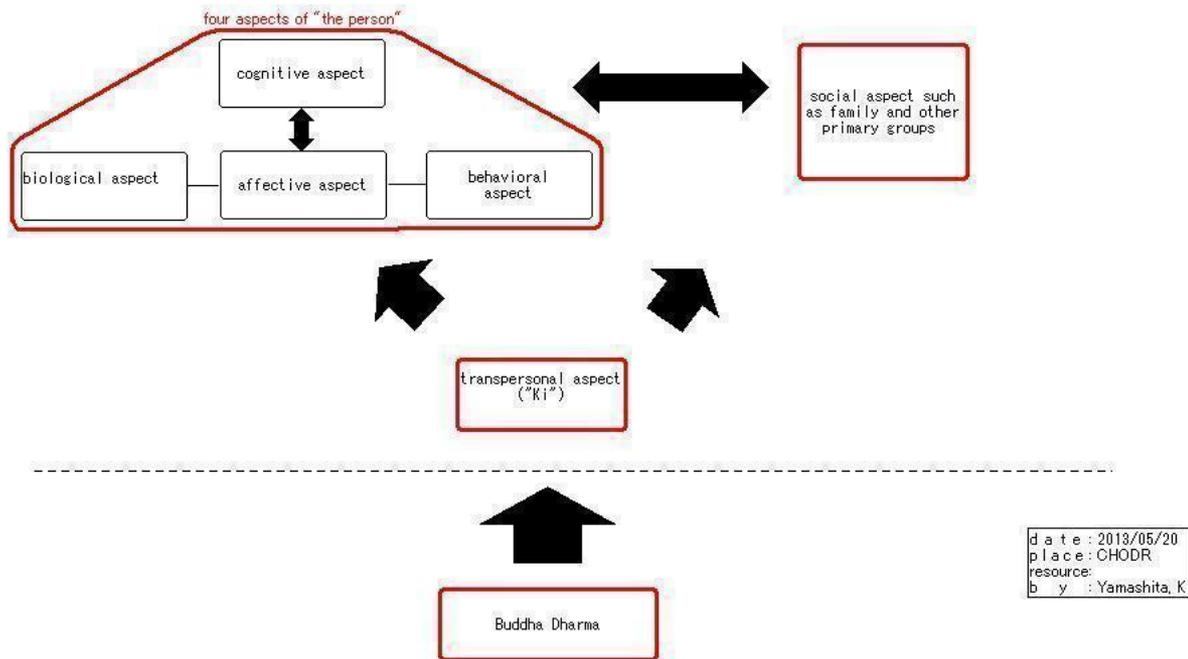
2. Hearing someone whatever is going on, sadness, despair, anger, joy, hope and so on. It is like sensing their inner worlds.

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.

The "person" as a whole in the deepest meaning

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



The view of human nature in D-pca

"The person" as a whole in the deepest meaning

1. Alone

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

D-pca; Dharma-based person-centered approach

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 stacked, 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

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.

Saiko's tentative definition

1. It is a counseling to do by a counselor whose ground standpoint is Shin Buddhism. That is a counseling in the underlying heart of devotion to Buddha Dharma (especially Amida Buddha).
2. It is a counseling based by Buddha Dharma, centered by Buddha Dharma.
3. It is a counseling consisting of Double Relationships. One is the relationship between mundane (finitive) persons. The other is the relationship between the mundane persons and supra-mundane (Buddha Dharma.) Both are connected inseparably as oneness.

(translated by Yamashita, K)

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