

DHARMA-BASED PERSON-CENTERED APPROACH
/SHINSHU COUNSELING
-THE CONNECTION BETWEEN SHIN-BUDDHISM AND PCA WITHIN MYSELF-

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1. Contents of this presentation
 - 1 speaking and sharing
 - My speaking (60 minutes)
 - Sharing ourselves (20 minutes)
 - 2 Mainly this is my subjective report, and I will try it in a rule of objective Dharma-based person-centered approach (D-pca).
 1. I will express myself and my experiencing process PCA and Shin-Buddhism
 2. Saiko Model (Figure)
 - 3 I aim at being given a demonstration of D-pca at the same time.

2. My encounter of PCA and Shin-Buddhism brought me the ultimately deep awareness that should be called the treasure of my life. 転迷開悟 (Ten-Mei-Kai-Go)
 - 1 The places where I have been experiencing PCA and Shin-Buddhism
 - 1 Professor Gisho Saiko
 - 2 PCA
 - Encounter groups (in Japan)
 - Play Mountain Place-Humanistic alternative school (Los Angeles)
 - International PCA Forum
 - 3 Hoza (法座), Dharma meeting
 - Listening Shin-Buddhism Teaching
 - Practice (calling Amida Buddha's name, Nembutsu)
 - Sharing ourselves in a small group (like Encounter group)
 - 2 It is me who it continues being attracted by big charm of PCA becoming the bridge of the Western thought and Eastern thought.
 - 1 PCA has affinity to Eastern thought
 - “Organism”, not “creature”
 - “Shujo (衆生)”, “Ujo (有情)”, “Ikimono (生きもの)”, sentient being
 - Lao-tse, “Wu-wei”, “noaction”
 - 2 I have been learning the importance of “experiencing”, “congruence”, “authenticity”, “caring”, “understanding person's internal frame of reference” within relationship.
 - 3 “To Be That Self Which One Truly is” (Rogers), “The way to do is to be” (Lao-tse), “自由(Ji-yu)”, “あるがまま”(Aruga-mama)
 - 4 However I am not satisfied, something vacant, spiritually thirsty.
 - 3 Buddhism (Shin-Buddhism) has given me ultimately deep spiritual awareness. 転迷開悟 (Ten-Mei-Kai-Go)
 - 1 About Shin-Buddhism (see. Saiko's paper p.3)

Millions of words are not enough to describe what is Shin-Buddhism. I will share my personal experience. How Shin-Buddhism is living within myself.

2 Ultimate awareness, Turnabout, Transcendent

Spiritually A-ha experience.

I do not see any truth.

I'm finite, mundane.

3 Knowing about myself with Buddha's wisdom

I am blind and lost.

I have Evil Karma. I am ego-oriented, have ego-attachment.

I do not have self-power to become Buddha (awakened person).

I am finite.

There is no in-finite in myself.

4 Awaking to Amida Buddha's Vow (Buddha's compassion)

I am deeply knowing Buddha's compassion (Amida Buddha's Vow) is directing myself.

I have fundamental Joy deeply in myself. This means I am relieving, liberating.

3. Shin-shu counseling/Dharma-based person-centered approach

1. Saiko-model (Fig. 1, 2)

2. My way of being as a counselor/helping person

1. Dharma-based congruence

I am deeply awaking myself with Buddha Dharma. I was born alone, dying alone, coming from somewhere, going to somewhere alone. I am in the ocean of death-and-birth. I am in the Evil Karma. I am relative and finite, lost and blind. I do not have self power go beyond myself. Because of this reality, Amida Buddha's Vow (Buddha's compassion) is directing me. I am deeply awaked and liberating. I am fundamentally great joy in myself.

2. Dharma-based unconditional positive regard

I am awakening that clients/persons are also with Buddha Dharma. Amida Buddha's Vow (Buddha's compassion) is directing them. Even they are not awaking it, I am awaking this reality. I deeply with them as mundane persons who are directed by Amida Buddha's Vow (Buddha's compassion).

3. empathic understanding

This is the same concept of Rogers. This is the process to reach to understand clients/persons inner world, internal frame of reference.

3. Co-travelers of living (御同行、御同朋-On-Dogyo, On-Dobo)

Clients/persons are the only persons who know their directions. We are same persons with Buddha Dharma. . We are co-travelers 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 us. I am being with them in a great joy and relieving. I think this attitude is beyond "unconditional positive regards (Rogers)".

Fig. 1 Counseling relationship

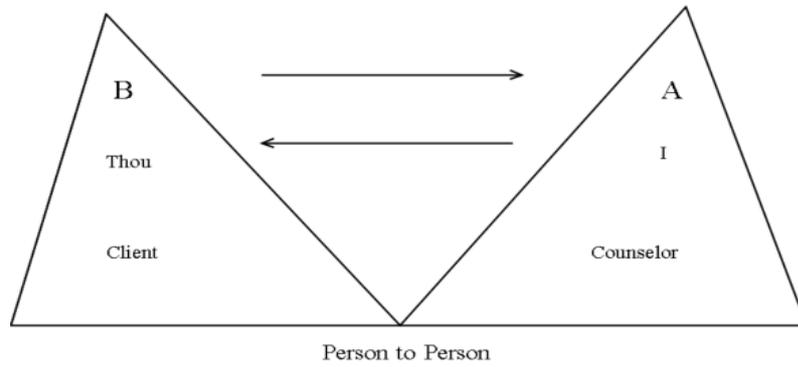
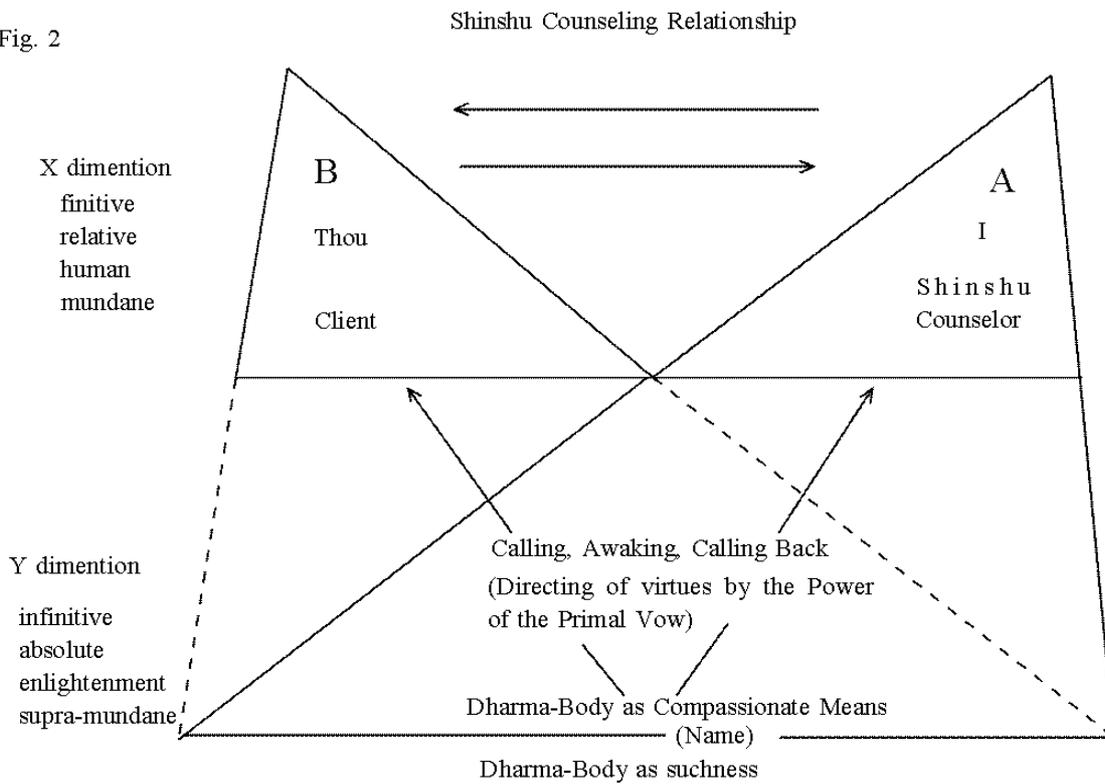


Fig. 2



<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
5. Brazier, C. *Buddhist Psychology-Liberate your mind, embrace life-* 2003 Robinson