

Shin-shu counselling
Dharma-based Person-Centred Approach
Kazuo Yamashita

- 1 . Form of this workshop
 - speaking (30 minutes): expressing myself as a Shin-shu counsellor
 - sharing (1 hour): Demonstration of Dharma-meeting (Hoza)

- 2 . Places (場) where I have been encountering PCA and Shin-shu (Shin-Buddhism)
 1. Gisho Saiko-sensei

He was a marvellous listener, had warm acceptance, had beautiful smile
He taught Shin-Buddhism, Person-Centred Approach, social welfare and social work
He was a living nenbutsu person and had been practising Person-Centred Approach.
 2. PCA groups and Sin-shu Hoza ("法座," Dharma-meeting)

Encounter Groups, Counselling workshops based PCA
"Play Mountain Place": a small alternative school for children in Los Angeles
Hoza, Dojo (Dharma-meeting based Shin-Buddhism)
 3. Introduce Saiko-sensei's Shin-shu counselling model
see. Fig., 3

- 3 . My personal experience: PCA and Shin-shu are deeply connecting in myself and I am relieved ultimately
 1. Person-Centred Approach, Self Actualization (Fig. 1)
 - 1) encounter myself, open to my feeling and attitudes, authenticity, genuineness
 - 2) sharing person's authenticity, encounter others
 - 3) freedom, self directive attitude
 - 4) however still I was not satisfied, something vacant
 2. Jodo-shinshu (Shin-Buddhism), tackled with whole my being, "身" (Fig. 2)
 - 1) Biggest struggling, doubt, like "Zen Koan"
"Hear," "Listen," "Evil person (Akunin)," "Namu Amida Butsu," "Gassho"
To me it was like "Zen koan"
 - 2) Knowing about myself
Evil Karma, ego-oriented, finite, foolish (Bon-bu, no truth in myself)
Amida's Vow directing myself because of my foolishness (Bon-bu)
 - 3) Turnabout (conversion)
My eyes, ears, ability of thinking are no functional, everything is upside down
 3. Amida's Vow is living deeply in myself, my Evil Karma is living in myself
with my fundamental joy. (Fig. 3)

4 . Shin-shu counselling (Fig. 2)

1. I am deeply relieved by recognizing Amida's Vow.

I was born alone, dying alone, going somewhere alone, coming from somewhere. I am in the Evil karma. I am in the ocean of death-and-birth. I am relative and finite. I do not have self power to go beyond this reality. Even in this reality, no, because of this reality, Amida's Vow is directing me! It is infinitive. Now, I am recognizing Amida's Vow in a whole of my being (I, me, mine, myself, mind, body. We call this "身(mi)" in Japanese). I am calling back the name (Namu Amida Bu). I am deeply, deeply relieved! I am fundamentally in the great Joy.

2. I am with my clients within Amida's Vow

Clients are in the same situation as me. However, most clients are not recognizing this truth. On the other hand, I am recognizing that Amida's Vow is directing them and me. I have my fundamental relief and Joy with them. I believe clients feel this. Sometimes I nenbutsu with them in my mind. Sometimes I cry, feel heavy. They are co-travellers in this lifetime. Wonderfully they start walking. It is my gracious moment.

References

- 1) Rogers, C.R. *A Way of Being*. Houghton Mifflin 1980
- 2) Rogers, C.R. *Carl Rogers on Personal Power*. Constable 1978
- 3) Ueda, Y, Hirota D. *SHINRAN An Introduction to His Thought*. Hongwanji International Centre 1989
- 4) Saiko, G. *Dharma-based Person-Centred Approach in Japan*. 8th PCA Forum in Japan 2001

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Fig. 1 Counselling relationship

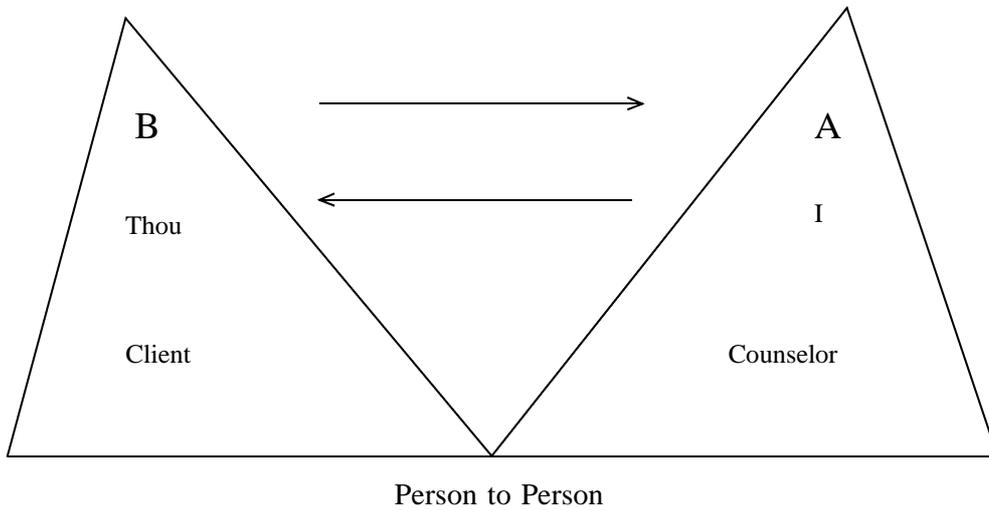


Fig. 2

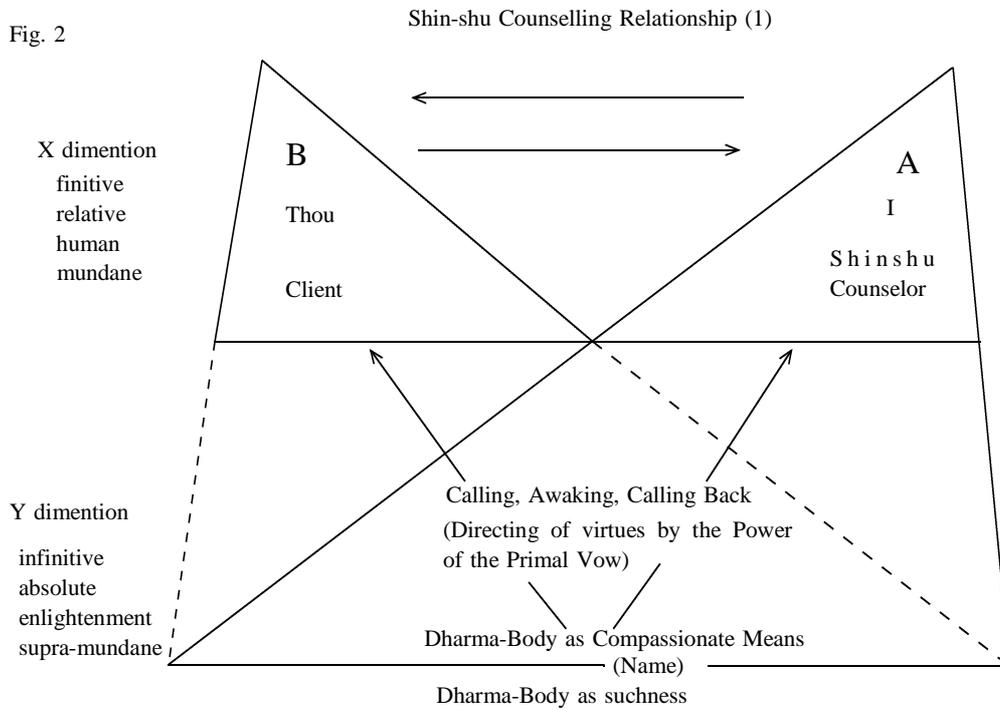


Fig. 3

