

Experiencing  
Dharma-based person-centered approach  
(D-pca)

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# Introduction

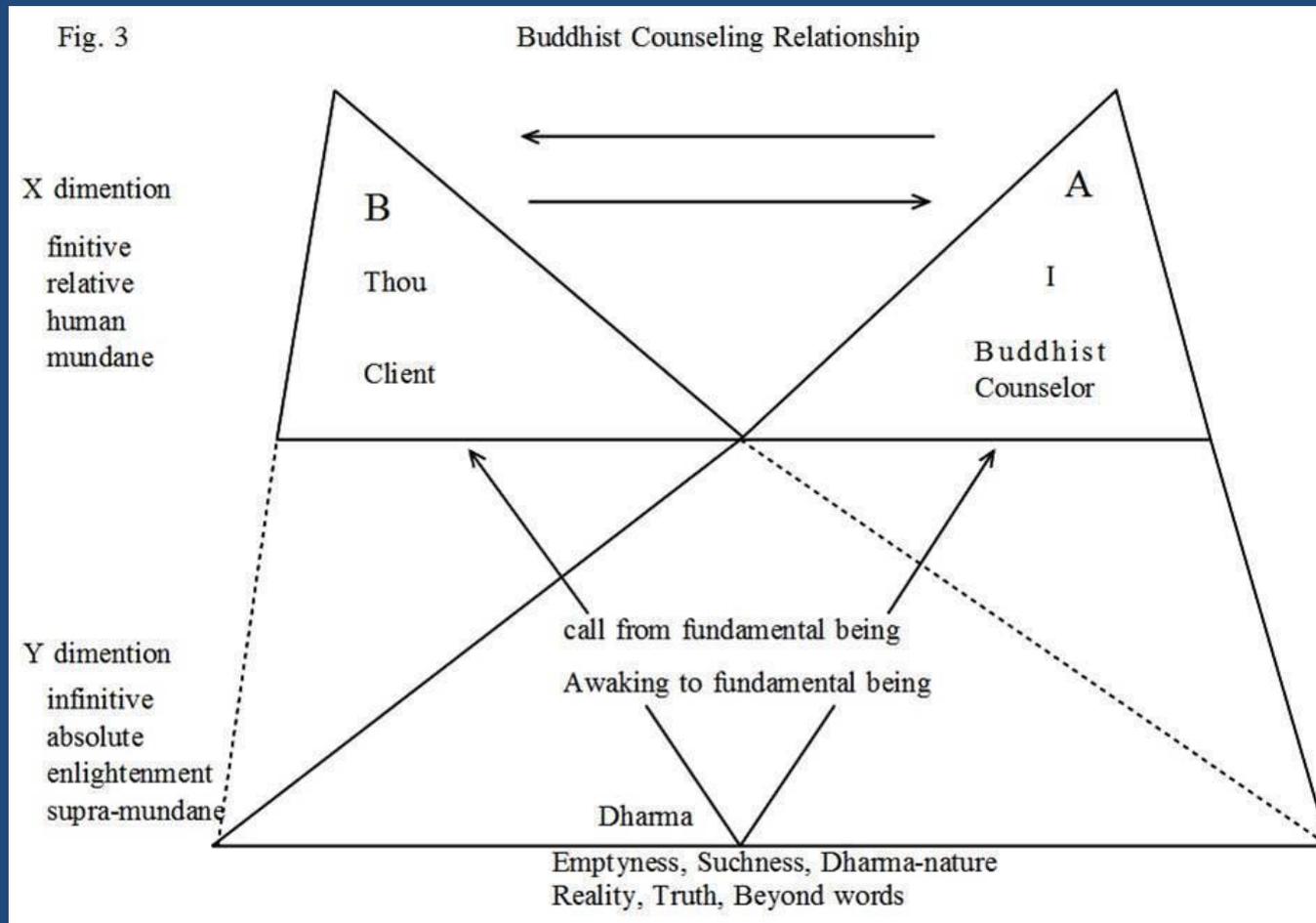
This is a growing approach coming from the deep connection between Buddhism (especially Shin-Buddhism) and person-centered approach (PCA). It had been developed by Gisho Saiko.

D-pca would provide psychological climate to facilitate clients' growth that would be described by these words; 1. "Dharma-based congruence," 2. "Dharma-based unconditional positive regard," 3. "Understanding of the person's internal frame of reference, thought, feeling and his/her perception," 4. "Dual relationship." I am awaking how helping person's attitudes are important within the relationship

Besides, I am realizing that it has a unique view of human nature. It is tentatively summarized, 1. Actualizing tendency, 2. Tendency toward self-actualization, 3. Congruence, 4. Bio-psycho-behavioral-social, 5. Transpersonal aspect, 6. Buddha nature. It would be described that "Person as a whole in the deepest meaning."

In this workshop I will demonstrate them as my attitudes and with some exercises. For examples, Nembutsu reciting (calling Amida Buddha's name), bless work, relaxation, empathic listening experience, and sharing ourselves with group.

# Buddhist Counseling Relationship



# 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).”

# The Four Noble Truth

- 1. The True Aspects of Life**  
Four major forms of Suffering  
Eight forms of Suffering
- 2. Truth of the Cause of Suffering**  
Bonno—"blind passions," "Mumyo—"Ignorance"
- 3. Transcending Suffering**  
All conditions things are impermanent  
Phenomenal things exist only because of conditions  
Nirvana is peace
- 4. The Eightfold Path**  
Right view  
Right Thought  
Right Speech  
Right Conduct  
Right Livelihood  
Right Endeavor  
Right Mindfulness  
Right Meditation

# 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)

# Nembutsu Path (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)

# " Me " within Buddha Dharma, Buddha Dharma within " me "

## NAM AMIDA BUTSU

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. 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. Turnabout (spiritually Aha experience)

Amida Buddha's power by the Primal Vow is always directing the virtue to me.

Suffering. Ignorance (無明). 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), Ordinary person" I could say I am an ashamed Buddhist.

3. Amida Buddha's Vow

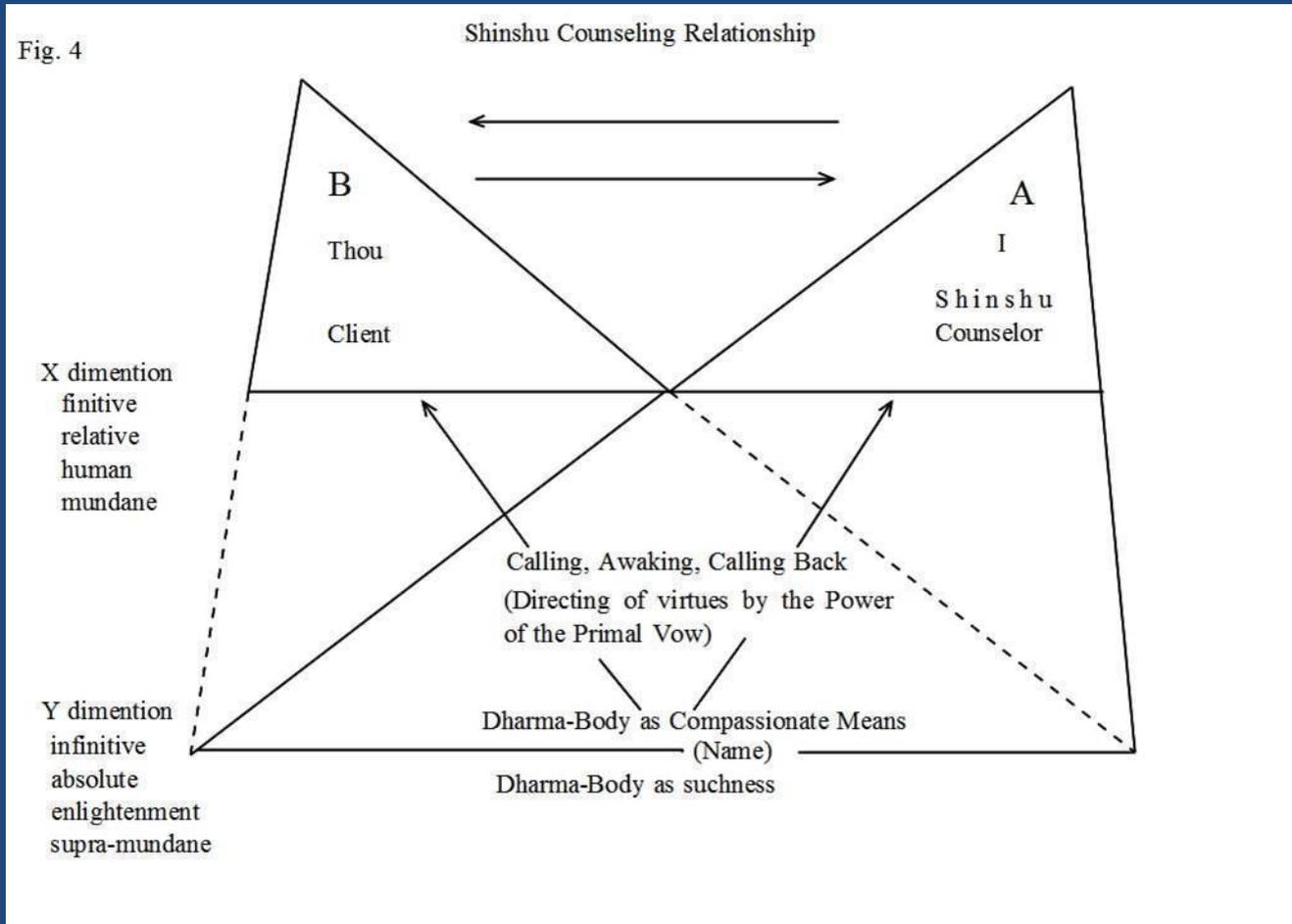
"Passions obstruct my eyes and I cannot see the light;

Nevertheless, great compassion is untiring and illumines me always."

(Shinran, Hymn of True Shinjin and the Nembutsu)

4. My attitude; Gassho and bow, besides throwing down the whole body on the ground. "NAM"

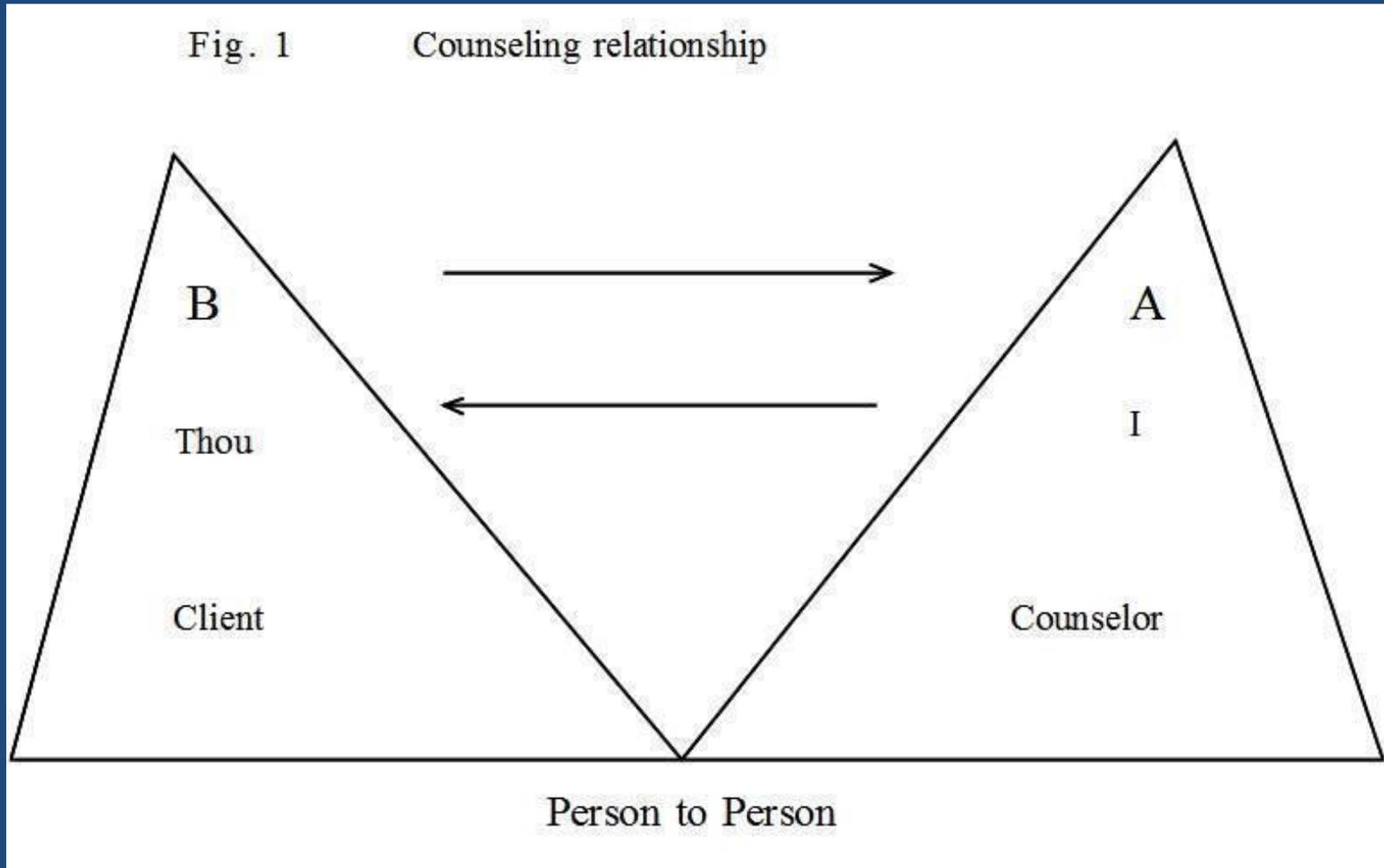
# D-pca/Shinshu Counseling Relationship



# 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.”

# PCA relationship



# 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)

# 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

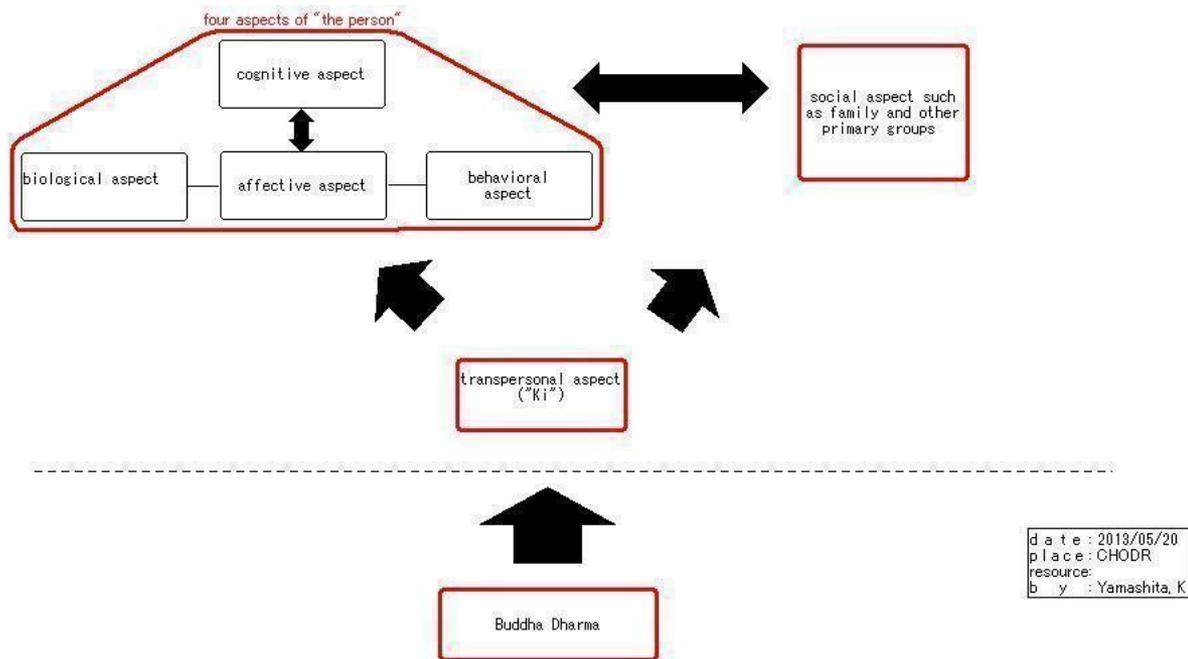
Relationship between “other and myself as mundane persons” and “Buddha as supra-mundane existence” (Saiko, 2005)

# A human view of D-pca

1. Congruence
2. Five aspects of the person
  - Cognitive aspect
  - Biological aspect
  - Affective aspect
  - Behavioral aspect
  - Social aspect
3. Transpersonal aspect (Ki)
4. Buddha Dharma

# The "person" as a whole in the deepest meaning

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



# 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.

# References

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