

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

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A meeting group based on D-pca

- I would like to have an experiencing group filled by D-pca psychological climate.
- I would like to share how I am, with clients, friends, families.
- Then I would like to make a space sharing how we are. I would like to hear you.
- I will be very happy our encounters will be happened.

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

“Dharma-based person-centered approach (D-pca),” this is a growing approach coming from deep connection between Buddhism (especially Shin-Buddhism) and person-centered approach. It was founded by Professor Gisho Saiko (1925-2004.) Now both are connected and living deeply within me. I am deeply relieved and having rich moments with my clients, friends, family.

D-pca would provide psychological climate to facilitate clients' growth. It 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, thoughts, feelings and his/her perception,” 4. “Dual relationships and Dual regards.” I am awaking how helping person's attitudes are important within the relationship.

Человекоцентрированный подход, основанный на Дхарме (D-rsa)"

"Человекоцентрированный подход, основанный на Дхарме (D-rsa)" - это развивающийся подход, основанный на глубокой связи между буддизмом (особенно син-буддизмом) и человекоцентрированным подходом. Он был создан профессором Гишо Сайко (1925-2004.) Теперь оба эти подхода связаны и живут глубоко внутри меня. Я испытываю глубокое чувство удовлетворения и переживаю яркие моменты общения с моими клиентами, друзьями, семьей. D-rsa обеспечивает психологический климат, способствующий росту клиентов.

Это можно описать такими словами: 1. "Конгруэнтность на основе Дхармы", 2. "Безусловное позитивное уважение на основе Дхармы", 3. "Понимание внутренней системы ориентиров человека, его мыслей, чувств и восприятия", 4. " Дуальные отношения и дуальное уважение". Я осознаю, насколько важны установки помогающего человека в рамках отношений. Кроме того, я осознаю, что у него уникальный взгляд на человеческую природу.

"В этой презентации я бы хотел, чтобы экспериентальная группа была наполнена психологическим климатом D-rsa. Я буду очень рад, если наши встречи состоятся."

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, non-action
 1. PCA has affinity to Eastern thought.
 2. The way of being
 3. "non-action", "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

"Everyone 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)

Nembutsu Path (Shin-Buddhism)

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).

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.

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

Hear, listen to, слышать, слушать, 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.

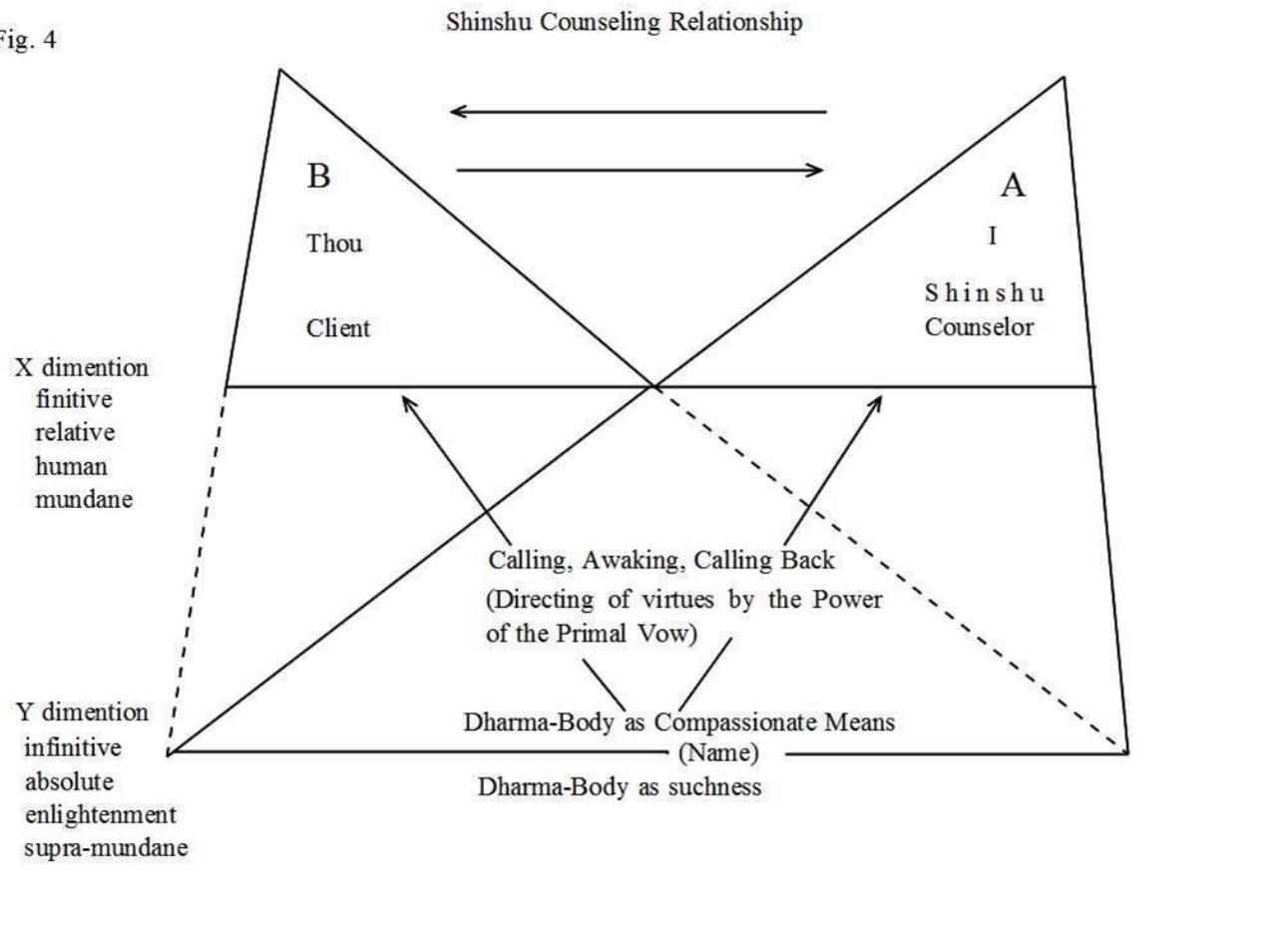
2. Hearing someone whatever is going on, sadness, despair, anger, joy, hope and so on. It is like sensing their inner worlds.

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. Dharma is based.

D-pca Relationship

Fig. 4



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. Jodo Shinshu Hongwanji-ha, *Jodo Shinshu, A Guide* 2002
4. Ueda, Yoshifumi/Hirota, Dennis *Shinran-An Introduction to his Thought* , 1989 Hongwanji International Center
5. Suzuki, D.T. *Buddha Of Infinite Light*, 1998 Shambhala Publications, Inc.
6. Tanaka, K. Kenneth *Ocean An Introduction to Jodo-shinshu Buddhism in America A Dialogue with Buddhist and Others*, WisdomOcean Publications

Read more

- Buddha Dharma
- " Me " within Buddha Dharma, Buddha Dharma within " me "
- My way of being as a D-pca facilitator
- Fig. D-pca/Shinshu 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).”

" 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. Evil Karma.
"Bombyu (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"

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)