

DHARMA-BASED PERSON-CENTERED APPROACH***Kazuo Yamashita***Director of "AIOI Counseling Center" (Japan)**E-mail: yamakaz@mvi.biglobe.ne.jp, https://orcid.org/0000-0003-4476-4507*

The Dharma-oriented personal approach is a growing approach that derives from a deep connection between Buddhism (especially Shin-Buddhism) and a person-centered approach. Professor Gisho Saiko called this approach “Dharma-based approach to a person based on Dharma (DPA)”. His research was not only Buddhism, but also counseling (especially personality-oriented approach), social well-being and education (students). His teaching style is not only intellectual, but also experienced. Regarding Buddhism, he had a coup (the spiritual experience of Aha) when he was in the 20's, and in the person-oriented approach he continued to have group experience. I believe that his works can be called “practical Buddhism” or “living Buddhism”. In his work he offers “Buddha Dharma” instead of “Buddhism”. to modern society. Communicating with client-focused therapy / person-oriented approach to him was fundamentally important. This gave him a deep awareness of himself, as he usually looked at people from above and taught them. He found that when he tried to understand people from their point of view, wonderful things happened to people. And how Buddhism has a relationship with this approach. When he was a high school teacher, he created a counseling room and he tried to practice “student-centered education” in his classes. He then created a research group for Shin-shu (Shin-Buddhism). Counseling and continuing education that promotes community development. Later in his life he called his approach “D.P.A.; Dharma-based, human-oriented approach”.

KEYWORDS: Person-Centered Approach, Buddhism, Gisho Saiko, Buddha Dharma

КЛІЄНТ-ОРИЄНТОВАНИЙ ПІДХІД ЗАСНОВАНИЙ НА ПРИНЦИПАХ ДХАРМА**Казуо Ямашіта***Директор «AIOI Counselling Center» (Японія)*

Персональний підхід, орієнтований на Дхарму, є підходом, що розвивається, який походить від глибокого зв'язку між буддизмом (особливо шин-буддизмом) і підходом, орієнтованим на людину. Професор Гішо Сайко назвав цей підхід «підходом до людини, заснованим на Дхармі (DPA)». Його дослідження поєднують у собі буддизм (в японському варіанті), і людино-центрований підхід у його практичному застосуванні (консультування, освіта і т.і.). Його стиль роботи не тільки інтелектуальний, але й експерієнтальний. Він привніс ідею духовності, закладену в буддизмі, в практику клієнт-орієнтованої психотерапії в роботі групи зустрічей. Його роботу можна назвати «практичним буддизмом» або «живим буддизмом». Його феноменологічна перспектива його феноменологічна перспектива, в рамках якої вони розумів людей, їх точки зору, приводила до їх дивним змінам. Далі він наводить бібліографічні дані Гішо Сайко. Будучи вчителем середньої школи він організував кабінет для консультування, а також він намагався практикувати навчання орієнтованим на студентів. Потім він створив дослідницьку групу Шин-шу (Шин-буддизм). Клієнт-центріроване консультування, засноване на буддизмі і відповідна освіта несе дуже важливий гуманістичний потенціал і сприяє розвитку суспільства. Пізніше він назвав свій підхід «людино-центрованим підходом основаним на Дхармі».

КЛЮЧОВІ СЛОВА: особистісний підхід, буддизм, Гішо Сайко, Будда Дхарма

КЛИЕНТ-ОРИЕНТИРОВАННЫЙ ПОДХОД ОСНОВАННЫЙ НА ПРИНЦИПАХ ДХАРМЫ**Казуо Ямашита***Директор «AIOI Counselling Center» (Япония)*

Персональный подход, ориентированный на Дхарму, является развивающимся подходом, который основан на глубокой связи между буддизмом (особенно шин-буддизмом) и подходом, ориентированным на человека. Профессор Гишо Сайко назвал этот подход «подходом к человеку, основанной на Дхарме (DPA)». Его исследования сочетают в себе буддизм (в японском варианте), и человеко-центрированный подход в его практическом применении (консультирование, образование и т.д.). Его стиль работы не только интеллектуальный, но и экспериментальный. Он привнес идею духовности, заложенную в буддизме в практику клиент-центрированной психотерапии в работе группы встреч. Его работу можно назвать «практическим буддизмом» или «живым буддизмом». Его феноменологическая перспектива, в рамках которой они понимал людей, их точки зрения, приводила к их удивительным изменениям. Далее он приводит библиографические данные Гишо Сайко. Будучи

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учителем средней школы, он организовал кабинет для консультирования, а также он пытался практиковать обучение ориентированным на студентов. Затем он создал исследовательскую группу Шин-шу (Шин-буддизм). Клиент-центрированное консультирование, основанное на буддизме и соответственное образование, несет очень важный гуманистический потенциал и способствует развитию общества. Позднее он назвал свой подход «человеко-центрированным подходом, основанным на Дхарме».

КЛЮЧЕВЫЕ СЛОВА: личностный подход, буддизм, Гиши Сайко, Будда Дхарма

FOREWORD

Dharma-based Person-Centered Approach is a growing approach coming from the deep connection between Buddhism (especially Shin-Buddhism) and person-centered approach. Professor Gisho Saiko named this approach, “Dharma-based person-centered approach (DPA).” I will describe shortly who is Gisho Saiko and how my learning is living in myself.

1. About Gisho Saiko (1925-2004)

He was born in 1925 at a temple, Mangyo-ji in Nara, Japan. He became a Buddhist Priest. He also worked at Ryukoku University in Kyoto from 1970 to 1994.

His study was not only Buddhism, but also counseling (especially Person-Centered Approach), and social welfare, and education (Learner-centered education.) His style of studying is not only intellectual, but also experiential. On Buddhism he had a turnaround (spiritual Aha-experience) when he was in the 20's, and on Person-Centered Approach he continued to have group experiences. I think his works could be called “practical Buddhism” or “living Buddhism.” In his paper, he proposes “Buddha Dharma” instead of “Buddhism.” He had been seeking the way what Buddhism could contribute to save our lives in suitable way to Modern Society.

He often said to me. Encountering Client-Centered Therapy /Person-Centered Approach was fundamentally important to him. It gave him a deep awareness of himself how he had tended to look persons from above and teaching them. He found that when he tried understanding persons in their viewpoints, wonderful things happened on persons. And how Buddhism has affinity with that approach. He set up a counseling room when he was a high school teacher and he tried to practice “learner-centered education” in his classes. Then he established the study group for Shin-shu (Shin-Buddhism) Counseling and continuing studying contributing to the society. In later on his life he named his approach, “D.P.A.; Dharma-based Person-Centered Approach.” He passed away in 2004.

He belonged many academic associations.

The Japanese Association of Indian and Buddhist Studies

The Japanese Association for Buddhist Social Welfare Studies

The Japanese Society for the Study of Social Welfare

The Japanese Association for Humanistic Psychology

Japan Transpersonal association

Japan Association for Transpersonal Psychology/Psychiatry

The Japanese Council for counseling

The Study Group for Shin-shu Counseling

2. My encountering with Gisho Saiko

I encountered him when I was a student of Ryoukoku University. It was 39 years ago. I took his class. I remember clearly at that experience. He was a marvelous Listener. His smile was so beautiful. I was deeply relieved by him. It was an unbelievable encounter. Later I discovered the secret. He was a living Shin-Buddhist (Pure land Buddhism) who deeply understood person-centered approach. I followed him.

Then I have been learning PCA in my life and entranced into Shin-Buddhism teaching. Now both are connected deeply within myself inseparably. I am deeply relieved and having rich moment with my clients, students, friends, family within this deep connection.

3. My way of being as a D-pca facilitator

Now I am awaking how important **hearing** is. It is sensing the sounds, sounds of nature, sounds of feeling, sounds of voices, sounds of person's nature. It has both ways. The first is hearing myself whatever is going on. When I listen to myself I find hope, joy, anger, sadness, despair, loneliness and so on. It is important for me to sense all aspects of myself unconditionally. It is rich moments to me. The second is hearing others whatever going on, sadness, despair, anger, joy, hope and so on. It is like sensing their inner worlds unconditionally. The third is trying to go into their inner world and communicate my understanding.

And the most fundamental thing is **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 this power.

It could be describe it in these terms, especially as a helping person,

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 is directing the virtue to them. Mostly they are not 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.

3) Understanding of the client's internal frame of reference, thoughts, feeling and their perception (Roku-Shiki, Six senses).

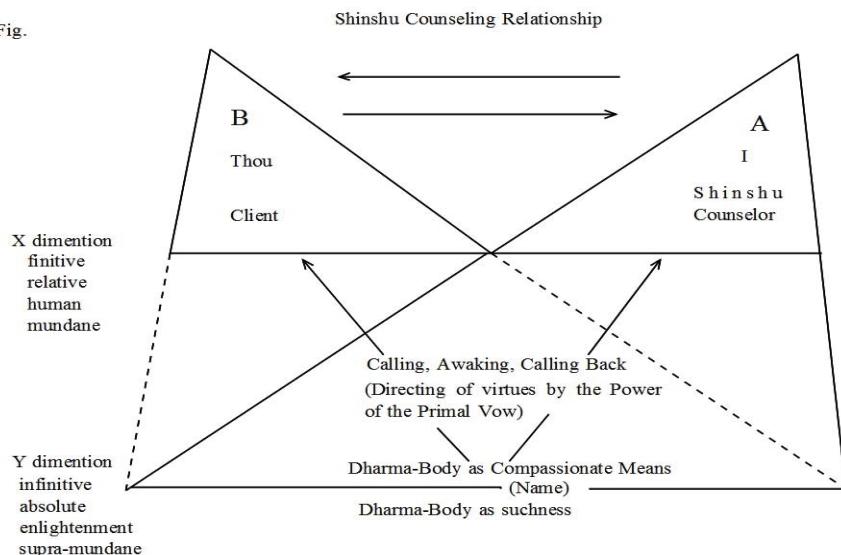
4) Dual relationship

Relationship between other and myself as mundane persons

Relationship between mundane persons and Buddha (supra-mundane existence.)

See **Figure** It describes so well how they are related. When I hear Buddha Dharma's wisdom I find myself that "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. I am in the ocean of death-and-birth. My self-power to go beyond this is useless. Even in this reality, no, because of this reality, Amida's Vow is directing me" It is infinitive. I am deeply relieved! I am fundamentally in the great Joy.

Fig.



4. Practicing D-pca

I am awaking that I am a co-traveler with clients 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

stuck, 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".

Note; Saiko abbreviated this approach, "D.P.A.", however, I name it "D-pca." Because "PCA" is more used as an abbreviation of "Person-Centered Approach."

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