

*When autists are truly autistic they do not necessarily notice that they are autists.
However, they are actualised autists, who go on actualising autists.*

We propose that the wordless Aut Sutra was scattered intact into the earliest Buddhist texts. The discovery and presentation of this silent hub for the peace wheel provides an opportunity to look through the iconic figure of Gautama Buddha directly towards the infra- and intra-ordinary humans whom that figure signifies. This is the premise for the opportunity, peculiar to this epoch, here undertaken: to read ancient philosophical and recent medical and academic materials side by side. The resonances between them seem uncanny, unless one imagines they actually share root content. That is what we claim, and aim to bring to the surface. Thus, this project includes a transmutation of the clinical data that has been collected under the rubric of autism.*

We consider the Aut Sutra as pre-dating 500 BCE (when the historical Buddha appeared) by at least a hundred thousand years.

We consider active-receptive autist (or *atmost*) silence as an appearance of *suññatā* (emptiness).

We recognize that numerous qualities that are held as ideals in the dharma are the same as those that describe common autistic experience, including:

- honesty (lack of tact)
- a sense of self that is not bounded, not limited (lack of self-consciousness)
- reality as interdependence (panpsychism)
- senses experienced as not separate from each other (synesthesia)
- movement in stillness and stillness in movement (lack of binary discrimination)
- embodied and with everything / spaciousness-in-placeness (lack of mind-body split, lack of ego)
- lack of fixed positions for self and other (e.g. pronoun fluidity)
- friendliness (lack of distrust)
- equanimity (lack of hierarchical reasoning)

These findings encourage us, and we hope others, to continue with the project at hand; just as Noam Chomsky's well-known sentence, '*colorless green ideas sleep furiously*' is *not* non-sensical to an autist, collective liberation is our fundamental aspiration.

Perhaps autist-nature is a pivot between self and not-self.

* This material will likely be a surprise for readers whose familiarity with autism is through the popular focus on secondary and coincident characteristics, often presented in the clinical model as primary. In the growing field of Autist-led research, secondary characteristics are recognized as expressions of the crisis of being expected to conform, or trying to conform, to samsaric existence. This includes living in a culture which privileges (the often non-onward-leading) qualities that are recognized as minimal or absent in Autists.