

Eric Chen

DIY Therapy Strategy

This is usually how I now deal with issues that I encounter.

1) **Motivation:** I must have a reason to change myself, before the change can happen. I must feel that I am making the change for myself, not for the sake of other people.

2) **Recognition:** I allow myself to notice the issue and recognize it as a problem that I would like to change. I reflect on how the problem has affected my life in the past, both in a positive and negative manner. I reflect on how the problem has served me in the past, and how it is preventing me from achieving what I wish to achieve.

3) **Insight:** Through memories, self-monitoring, other people's works or a sudden flash of understanding, I learn about the causes and the modus operandi of the problem.

4) **Solution:** I find a way to either work around the problem, change it to my advantage or eliminate it. The solution has to be either permanent or sustainable: I must be able to integrate this into my life forever.

I Finally Found Humanity

Eric Chen discovered he was an adult aspergers autistic in 2001. He succeeded in connecting with his emotions & instincts, making contact with Humanity.

Rather than cure autism, Eric believes in achieving self actualization through personal mastery. Rather than independent living, Eric wishes to

live meaningfully. Rather than seeking equal rights, Eric concerns himself with ending the frustration and agony of being disconnected from the human heart.

Eric aims to bring forth the appreciation of the human condition, the love of other beings, and the joy of living so that our lives (no matter autistic or not) may become a work of wonder.

Autism Spirituality

... after I understood more about Buddhism and the human experience, it struck me just how much autism can be a spiritual experience.

When the ordinary mind is confronted with forms (i.e. people, objects, concepts) it thinks of them as "real" and "solid". In this way, false dualistic thoughts and feelings arise (e.g. love or hate, good or bad, right or wrong).

When the holy mind is confronted with forms it beholds them but does not stain them with such dualistic thoughts. As there can be no wrong without right, the holy mind knows that both mutually arise from the same source. Hence, the holy mind rests in peace, like a mirror which reflects without any sensation being experienced. When it is confronted by objects it reflects them. Such minds are like the sun which shines equally on saint and sinner.