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- The problems are to answer: 1) what metaphorical expressions can be found in the book Sujiwo Tejo Ngavur Karen Benar. Is it really possible to find the expression "enlightenment" in this book? 2) Are there statements in this work that may contradict reality? I need to understand what reality we are talking about. I know that such thinking is discouraged by philosophers. In fact, such entertainment is dangerous. I would like to see a serious scientific approach, but it deviates from Sujiva Tejoro's theory. How is it possible that he views reality as absolutely real? I have heard that dreams, even including the experience of enlightenment itself, are conditioned by thoughts, emotions and words. Why can't they just be the consequences of erroneous thoughts and emotions? What is the reality of experiences from which "my soul leaves"? Why do I, free from disease, bad reputation, poverty, suffering, not see experiences? What are the experiences that I know nothing about? Why is this world called real? Then it would be absurd to live in it. I understand why my father and mother see the world through the wrong lens - in this very context. From their point of view, they experience experiences that are the result of a certain worldview, a view of the world, a set of human experience. I am neither their child, nor their son, nor their husband, since they are all "visible" reality. In this sense, my mental life is neither theirs nor mine, which is essential in this practice. But that's only part of the problem. What is the other side of the matter? The current thought theories are not knowledge. They are just theories, and therefore they are about my parents, my wife and my child. Only I am the "knower" here, part of the existing mental system. I, on the other hand, am the "knowing" part of the existing system. But when I say that I am part of the system, then in reality I am not part of this system, since I am a special soul, individual in absolute reality. I exist in emptiness, which is a movement that has a state. In this system, I am this soul, which is emptiness. This emptiness has a state, and this state is free and unconditioned. But since this state is "free", it can only be perceived with limited properties. This soul is not a random factor, just as none of my bodily states are randomly conditioned or inherent in me, since they are

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