

The Purpose of Human Life

Stockholm, Sweden — June 5, 2014

I am very happy to make this visit to Stockholm after many years. I think after about 25 years. So, Stockholm hasn't changed much except the roads have improved and the countryside looks more beautiful. Maybe it's because of my age I'm seeing more beauty outside. Because if you can see beauty inside, you can also see beauty outside. One of the very essential part of the teachings I received from my master was that the inside and the outside are the same; that we can not see anything outside unless we can see inside. It's a projection from inside. When inside becomes beautiful and not dark, outside becomes even more beautiful. So, that is why it's a very useful thing to do that which makes you see more beautiful things inside. Then the whole life outside becomes better.

I have been asked to speak on the purpose of life. It's a very common question. People have been asking this question for centuries. Why are we here? Why are we human beings? Why do we just get born, struggle in life, feed ourselves, feed others, and ultimately die? What's it for? It does not seem to be a very obvious reason. Why, just like other animals, the other birds, other living creatures, we just come into life and grow up, struggle, die? There must be something more than that just to be a human being. There is a very big difference between an animal, a bird, or a tree, which are all living things and a human being. The human being thinks differently. The human being thinks and thinks in such a way that it comes across dilemmas; comes across choices to make between different options available to it. That is because human beings have that extra sense - a sense of discrimination, a sense of making choices, which we ordinarily call free will. Free will means the human being has will to decide what to do. Other forms of life do not have that will. Other forms of life live with their instinct built into their dna molecule and they do not depart from it. Their reaction to everything in life is based upon a pre-programmed response system built into them and they respond accordingly. Human beings, on the other hand, think and, very often, cannot decide; very often are caught between two different options and they don't know which side to take. That's a very big distinction between a human being and all other forms of life. When I say all other forms of life, I'm also including life of angels and gods because they know everything. They don't have to decide. Other forms of life - trees, animals, birds - they have no choice. Only human beings alone in the whole series of species of life has this unique advantage, or disadvantage, of having a free will.

What is the advantage of having a free will? The advantage is if you don't like where you are, you can decide to go away. That's a big advantage. Other forms of life do not have that advantage. They cannot say, "I think I don't like it. I want to go." Nobody else can say that except a human being. That's a big advantage. What is the disadvantage? A disadvantage is you get caught up in saying, "Should I do this or that? Which is better? Which is worse? Which is

good? Which is bad?" You get into whole moral system and the morality system catches you up and makes you feel guilty if you have done something which you, yourself, consider wrong or bad. And what happens because of this? You get into a trap of deciding good and bad. And when you have to decide between good and bad, you feel guilty that you've done something bad and must have to pay for it. And if you have done something good, you expect a reward, that you'll get some prize for it. The result is you set up yourself because of this faculty of free will a system of cause and effect; a system where you automatically expect to be punished for wrongs and expect rewards for good, which is what we in the East call the law of karma. The law of karma is very simple. It means if you think you have done something wrong, you must be punished. If you think you have done something good, you must be rewarded. And since we are living in a time frame, we are living in a past, present, and future, we put these punishments and rewards ahead of us, thereby tying ourselves to a timeline where either we wait for a punishment or reward and never get out from here. We have tied ourselves into this great cycle of birth, rebirth because we cannot cover up all our rewards and all our punishments in one lifetime. So we extend it to more lifetimes. Ultimately, we extend it to a point where we can never get out from here. That's our state.

Now that was a very bad use of free will. But we couldn't help it. It's part of the function of our mind to do this. We have a mind, all of us have a mind, which is performing a very important function, a very useful function called thinking. Thinking is very good because by thinking you can get to know so much. You can analyze. You can understand, comprehend, and make sense of things. But then it is also bad. Because by thinking too much, you create two other things. One is called doubt - that you're not sure. Second is fear. When you are doubtful, you are also afraid. So, such a wonderful thing that is given to us like the mind, which is a thinking machine ... We are not using this machine for the best purpose. The best purpose was to think what to do with it. And think how to get out of the cycle of birth and rebirth. But we are using the same machine to create doubt and fear. So, we're leading a life of uncertainty, not knowing what is going to happen. And then, we are also afraid what will happen next. As it is, we cannot see the future. The future is a very strange thing because we can predict this will happen. Sometimes it will, sometimes it doesn't. Some things that we predict will happen are not of such consequence because we have taken them for granted. For example, we can predict tomorrow morning the sun will rise. We have seen it rising every day. And it will rise again. It doesn't make any impact on us because we are used to seeing the sun rise. Similarly, we know that after one hour, one hour will pass. We have some things going on in the so-called future which we can predict accurately and we don't care for them.

But then there are other things where we are afraid. Will this happen or not happen? Will I lose something? Will I be getting harm in some way? And we can't predict those. And that is where we multiply our fear many times. If you were afraid of one thing, it would be one - one fear. But

if you are afraid of twenty fears, and none of them are going to happen, you have multiplied your fear twenty times. Because we do not know what the future is, we have multiplied our fear several times. Actually, if you are afraid what can happen, make a list of it on a piece of paper. Say, "I'm afraid these things might happen." You will see not even one out of twenty will happen. So you have been afraid of twenty things, whereas only one happened. So that is why the lack of knowledge of the future and using a mind to doubt and fear creates a very horrible life for us. We were supposed to be here for a very wonderful life. If you ask my opinion, we did not come into human life to suffer. We came into human life to have a grand time and like a carnival, like a show which we should enjoy and go back home. Why did we come in the first place? We didn't come here to create misery for ourselves. We came here to enjoy life. We came to see how a different kind of experience can be enjoyed by us. What is the different kind of experience? We tried many experiences. Think of the self as an experiencer, a conscious being who wants conscious experience, creates experience outside itself. How does it operate? The consciousness becomes conscious of something and that becomes its experience. The first experience consciousness had, if we make a theoretical model ... The first experience consciousness would have would be it is not alone. Because, in truth, it is alone. There is only one consciousness. There is only one to start with. So, the first problem with consciousness is: I don't want to be alone. Well, that's simple. Think there are many. And as soon as consciousness thinks there are many, they become many. It becomes an experience of the many. So the one, within itself experiences many. That's a good start. And we say, "That is a good place to be in where we are one and many at the same time." And we don't need time for that. We are just having a good time because we are one and many at the same time. Our loneliness, our aloneness has disappeared. That's the place we call our true home. That's the place where we are supposed to be living in - going out for a vacation, going out for an adventure and coming back. That is what we call the true home.

Now we have, then, decided to have more experiences; more experiences of a different kind. That means we now take one of the many and put our attention and consciousness into the one amongst the many. So now we have become one soul amongst millions of souls, unlimited souls. Now we can feel that we are separate and together at the same time. It's a good start, to have an experience not only of a crowd, but that you are one in the crowd, and the crowd is also there. And you can switch between one and the many any time you like. It's a great power of consciousness to do that. But then we want more adventure. So we put around ourselves a machine, which we build by consciousness. And we build a machine which can perform various functions. The machine is called the human mind. We surround ourselves with the human mind and begin to think. It's a wonderful experience - that consciousness now puts itself into a state of being in which it can think and can reason; can make sense of things; can enjoy thinking; can then create by thinking whatever else it needs. It does not now have to create anything more out of itself. It can now channel its creation on more experiences through the mind. And the human

mind, which is a wonderful machine, we use it. We churn it around and create more advantages and more adventures out of it. The best advantage we create is that instead of having an experience of direct perception, we generate new perceptions. We generate a divided perception. We separate seeing from hearing; touching from smelling. We separate these sense perceptions and put on another cloak on ourselves called the cloak of perceptions and individuate our perceptions into five separate perceptions and multiply our joy of experiencing around us. Great job done so far. We don't stop there.

We say, "Let us now solidify this and see how it would look like if it was a solid three-dimensional, four-dimensional object that we become and we can then experience everything. So we put a human body around us. We put a material body around us. That's what we are right now. That's what we are all sitting here. We are the same consciousness, the same soul, the same totality of souls, the same single one creating the many. And then the many, wearing masks of a mind, through the mind creating levels of experiences through sense perceptions and putting the sense perceptions in a physical body and thinking "This is me." Great job. And then we forget how we did it. That's very good, because if we did not forget, it would look unreal. If we remember this whole process that I am mentioning to you, this would not be a real life. And what kind of adventure would it be if it was just a shadow adventure? We don't like shadow adventures. We like real adventure. So we made ourselves real; that the real self is this body; that the body containing the way in which mind can think through a brain and the body which can have feelings through the heart; the body which functions through the flesh can have all the experiences. The body does not have all the experiences. We think it does. For example, we think we have eyes; therefore, we can see. But how do we see in dreams? These eyes are not working there. How do we see in imagination? We can imagine anything that comes in front of us. These eyes are not being used. Therefore, seeing is not the same thing as seeing with eyes. But we associate it, that we are only seeing because we have eyes. We can only hear because we have ears. We can only touch because we have hands. We are transferring something that belongs elsewhere inside us to something that is outside. That means we are transferring a self inside which has sense perceptions into a body which experiences those sense perceptions in a material/physical world. So we have really pushed ourselves out from where we belong. We belong inside and we have come outside. And we have created this outside from inside. We created the whole thing through a process of consciousness. That consciousness has the ability to be conscious of anything. And that is why we are able to create all this universe around ourselves and then become a small piece of it here.

When we go to sleep and have a dream, we don't use this body. This body is lying in bed. We have another body - the dream body. The dream body contains the same self, the same being which is in this body. When we move around in the dream, we can go anywhere. We can even

change our form and still the self, the consciousness operating in that body is the same self that operates in this body.

There is an actual case of Faheen, a Chinese philosopher, who once dreamt that he was a butterfly. And when he was dreaming, he was flying like a butterfly, going to different flowers. And the flowers were so beautiful. He had never seen them in real life, in wakeful life. Therefore, he said, "This must be more real than my life." And he was very intensely happy to see heaven through the eyes of a butterfly. So he woke up and he wondered, "That life was more beautiful than this. It has to be more real. But then that means I am actually a butterfly." He began to ponder, "Am I a butterfly, now dreaming that I am Faheen, the philosopher? Or am I really Faheen, the philosopher, who dreamt that he was a butterfly?" He asked his friends. He said, "I had a strange dream, an experience I cannot explain. Because as a butterfly, I saw more reality than I see as a human being." And his friends told him, "Look, don't be so stupid. In dreams, you don't become really butterflies. You can't be a butterfly. It's not like you. The shape of a butterfly is different. You're not a human being. Say, 'You saw a butterfly in a dream.'" Faheen said, "I never saw a butterfly. I was a butterfly. I was flying. It was the same I flying that is sitting and talking to you now. Therefore, the I never changed. The self never changed. I didn't see my own self. I could not see my own eyes just like I cannot see my own eyes when I am in the physical body, I could not see my eyes as a butterfly. So, who am I? Am I a butterfly? Am I this?" And he pondered, that if we can change our form and still be the same self, then self must be different from the form of the human body or the form of the butterfly. It has to be something different which can take any form and then still the self will remain the same. So then he began to introspect and go within and see how many forms can I change. And he said, "Whichever was the self in the butterfly or the self in this human body was operating from behind the eyes because I looked out to the world from the eyes. And it dawned upon him that as a conscious being that is getting that experience of consciousness, he must be settled behind the eyes of the butterfly and the eyes of the human being. That's where we see the world from. And he said, "If I could take any other form, I would still be seeing from the eyes of that form." And that led him to discover that the reality of his own self was lying behind the eyes, no matter what the form of the body is. And that's a great discovery. He made a discovery that our consciousness which created all these experiences, generated all this experience, lies inside our own body, no matter what the body is and can always be accessed, can be found out by going behind the eyes within ourselves.

This is a teaching that has been taught by enlightened people who have been able to see that their body is just an external form for a limited time and that there are bodies inside this body which last longer; that you can keep on changing bodies. They experimented with it. And the experimentation was very simple. One way to find out if you are more than this physical body is to die. When you die, you automatically find out that you are still there. Then you wonder, "How

did I die and I am still here?” At that time, you say, “No, my body died. I can see the body, but I am still here, so I am a different kind of body, not the one that died. That body was temporary.” You also discover that you can now go and have another body. But this is too late. To die in this body you can’t be useful to anybody else in that way. Nor have you realized much. But you can also die a different way. You can die while living in the body. Why not have the experience of dying while you are still living in the body and you can find out if you have another body? That’s the simple exercise that these perfect living masters suggest to us. They say, “Don’t go by anybody’s opinion. Don’t go by what the books say. Go by your own experience. Die while you’re living in this physical body and then discover if you have another body inside you.” And if you can find it, you will know that this was not your body. You will also know what the other body has been doing all this while before you were born, after you die. Where does it go? Are there other places to go? Are there other worlds existing which we cannot see here? All that you can find. And the fact that we can do it while we are wearing this body is amazing. It’s the most amazing opportunity a human being can get and nobody else can get except a human being because a human being can think and decide to do it. Nobody else can. The experience of free will we are having of making choices enables us to go within ourselves behind the eyes, die while living and get the knowledge if we have something else inside us besides this physical body.

Now how do we do that? How do we die while living? Very simple. We don’t actually die. We just simulate, we just copy the style of dying. If you have seen how people die in physical life, you will see that they die gradually. They die from their extremities first. If you see a terminally ill person dying, or a person you know dying slowly in a hospital, you will see the first thing that happens to a person dying is that they don’t know where their hands and feet are. They will say, “Will you move my foot right?” And their foot is already right. They lose consciousness or awareness of their extremities. Then they lose consciousness or awareness of their arms and legs. Then they lose consciousness ... They’re still speaking to us. They’re still alive, but they’re gradually losing awareness of their body. They lose awareness of their torso. And when it comes to the head and speak no more, they’re dead. They’re brain dead. They’re gone. The body is no good. But till that time, they’re still in the process of dying. How about copying this system? How do we simulate this system so that we can have the same experience? We can do that by a simple process. The sense that in the wakeful state in the human body, we are operating from behind the eyes and we feel the self is behind the eyes. If the self is not this body ... Contemplate for a minute ... If the self is not the body, where is it? It’s not in our arms and in our legs. Where are we operating from? Where are we thinking from? Where are we conscious from? It doesn’t take long to know. It’s all happening in our head.

If that is so, how about pulling our attention from everything? From everything around us, from everything in our body except the point behind the eyes. What would happen if we do that? If

you concentrate behind the eyes, you will find that gradually you are pulling your attention and awareness from the world, thinking about what is happening here, pulling your attention from the extremities of your body through the legs. The legs go to sleep. You are not aware where they are. Hands don't know where they are and you are still thinking of what is happening inside. Eventually you discover you are out of this body. The body is gone and you are more alive than ever before. You can still see. You can hear, touch, taste, smell just like this body. So then you realize that this sense of touch, sense of seeing, hearing - all these five senses were not based on the physical body. They were based on the inner body and we were just using these senses through the physical body. Anybody can experience this by pulling their attention behind the eyes. It's not the most complicated system in the world. It's a common system. Anybody, any human being can use it. It does not involve what nationality you are. It does not involve where you live. It does not involve you are white or black or any color. It does not involve whether you are male or female. Small child of five years to an old man of 100 years can do it. There's a simple way of verifying. What I'm sharing with you as an experience of discovery of the self is not confined to any particular group. It's not confined to any special people. We all have the same facility. It's built into us. It's a gift given to us because we are human beings. It gives us the direction and a purpose of life. It tells us, "Here is a series of lives, a sequence of lives you can have, so many forms of life. The only one in which you can seek and find is the human being.

And, therefore, the purpose of human being is to discover who you really are. And, if necessary, if you want, go back to your original state, your true home, whenever you like." It's a great purpose. The purpose of leaving all other forms of life and coming to this is to be able to find your own self and your true home. And this is possible because only in this body with the sense of free will can we go right inside us and discover who we are. This is just step number one, what I just mentioned. If you concentrate your attention behind the eye ... When I say behind the eye ... We have two eyes. When we look outside, we combine the two images of the eyes and create a stereoscopic effect of depth. We create distance. We create distance and see. But where do we see? Do we see in the eye? Nobody has ever seen the eye. Think for a moment that where do these two eyes combine the image to see. If you carefully examine, the eyes are not seeing at the eye level. You would see two pictures all the time. You are combining this and seeing at a point behind the eyes. If I were to raise my two fingers and say, "These are the eyeballs. Where are we seeing is where the two fingers are joined, right behind, inside. Our notional point where we exist as an observer is inside the head behind the eyes. And, therefore, when we close our eyes, where do we feel we are? We are not in the eyes. We are behind the eyes. That is why the central point, which is one, a single point ... That is why it has been called the single point. It's been called the lukhta. It's been called the third eye. It's called the single eye. That is because these physical eyes do not see. They take images by physical law and bring it back to the optic nerve and to the brain and see at a notional point, not an existing point, a notional point where

we believe we are behind the eyes. Now that simplifies matters. That means if we can put our attention at that point, we will be able to withdraw our attention from this body, from this world and discover who we are inside. It is as simple as that. If we put our attention on the third eye center behind the eyes and concentrate our attention ... Now I must tell you, these are the two best gifts we have ever been given - the power to use attention and the power to concentrate it where we like. Attention is where we can move our attention, move our awareness where we like. This room is around us. It will be there no matter whether we look this side or that side. The awareness of this hall does not change. But we can decide to look this side and ignore this side. How do we do that? By putting our attention this side. Attention is the only part of awareness that is within our hands to put where we like. No other part of consciousness and awareness is in our hands. Attention is the only part. Therefore, we can put our attention wherever we like. When we want to read a book, we put our attention on the book and the book makes sense. When we want to imagine something, we put our attention on that thought and it becomes visible to us. Wherever we put our attention ... If we want to put our attention out in the garden, we can right now think we are in the garden and the attention goes there. Imagine the attention can go anywhere. It can go miles away. It can go to other galaxies. The power of moving the attention is a great gift given to human beings. And, therefore, we use the same gift, we use the gift of not putting outside. We use attention to put within ourselves behind the eyes.

It looks simple, but we have made it difficult by continuously using attention to go outside. We have spent our whole life going outside. We don't go within. Nobody taught us that. From childhood we grew up, read books, play outside, do these things, and all the attention is always being directed outside. We've been practicing the focusing of attention to outside things. Nobody ever told us how to focus attention of our own self within; how to withdraw attention. We know how to put attention on outside. We don't know how to withdraw attention. It's the only reason why we made it difficult - we've been practicing going outside and not going within. Now, if we could learn that, which is not difficult ... If we could learn how to pull our attention back to our own self behind these eyes, at the third eye center, in the center of the head, we'll have all the experiences I'm talking to you about. That we can make this body go to sleep by wakening up the inner body, and discover that sense perceptions belong to the inner body and not to this physical body.

Then, what will happen? With that body's eyes, we can look out and see there is a different world around us; that this physical world is merely a small, condensed copy of that world; that there is a bigger world, an enlightened world, a world in which there is no darkness, a world in which there is no morning and evening, a world which is always in a certain state of light, a world where there is no gravity, a world in which we can fly at will, a world in which we are not trapped by anything. No physical laws apply there. There are other laws that apply there. To be

able to have this experience any time whenever we want just by pulling our attention to our third eye center is a marvelous gift to us. And we all have it - the ability to do it - all of us have it.

But that is not the whole story of purpose of life. The purpose of life is to go beyond that. The purpose of life is to go back to our true home - our true home, from where the one and the many, as I described, originated; where we discover that one and the many are the same; where we live one and many at the same time, which is our true home; where true consciousness belongs. After which, we just occupied ourselves with different adventures, with games like putting on a mind and putting on senses, and putting on a body, and having these adventures. We should be able to go back whenever we like. One question comes: If we were so happy enjoying one and many in our true home, what made us take this strange decision to come back into a trap like this? How could we not think of it in advance that this is a big trap? We could make it real and be caught up here forever with our own moral codes and karma and good and bad and all that. Why are we caught up in this thing? Why did we make such a big mistake, a blunder? The answer is: We made no blunder. We made an arrangement to be able to go back when we want. But since we were enjoying every level of creation, every level of conscious experience as a reality ... We didn't want to have a shadow experience. We wanted real experience. Therefore we created these levels of reality, not levels of only illusions. We used the process of illusion through consciousness to make reality. This is also reality. Right now we have no other reality except where we are sitting here. This is our reality. We made other realities. When we pull our attention within this reality, behind this body, we find this body was only unreal. But till then, this is our only reality. So when we overcome this and find that we have to go to a higher reality, then we discover that we had made an arrangement to be able to go back home. And what is that arrangement? The arrangement was that in this illusion of a physical world, we'll create a being, create a person, a friend like ourselves who will say he has contact with the true home at all times and can tell us how to do it. Who is such a person, we call a perfect living master. Why do we call him perfect living master? Because his perfection is in knowing at all times all these levels of reality we have created. Whereas, we are tied down to only one level of reality. When we are in this physical body, the physical world is our only reality. When we go to sleep and have a dream, the dream world is our only reality. Till we wake up, we don't know it's a dream. When we awaken to a higher reality of the sensory system, of the astral plane, we find that is the only reality. We go to a higher level and discover our mind was the only thing creating all this. That becomes our only reality. When we discover our soul, the individuated self, we think that's the only reality. It's only when we become one and the many in our true home, we discover all of this was created right from there.

Therefore, a human being who comes into our life as a friend and says that he has this knowledge of all these levels and can help us have the same knowledge, is our own arrangement we have made. It's our arrangement to wake up and go back home when we liked. Nobody else

made it for us. There is nobody. There was only one. And therefore, the one, before having all these series of experiences, made arrangement to be able to go back by producing in the created realities outside a being, like ourselves, a being no different than us. Because if the being is different from us, we cannot be friends and we cannot co-travel together anywhere. Supposing I were to say, "This is an enlightened tree outside and I want to go and get instructions from the tree how to go back home." Tree can do nothing for me. It's not my form. I can't communicate. I can make up my mind what the tree is saying. My mind will be speaking in me, saying, the tree is saying this. I'm still caught up in my mind. People are there worshipping trees today thinking that the trees contain more than we contain. Supposing I say, "I want to feel a bird to teach me." And the bird is chirping and I say, "The bird is teaching me." Who is actually teaching me? My own mind. I don't understand the bird language. So, no form of life can teach us except a friend in the same form as ourselves. Therefore, when we say, "Perfect living master," we're talking of a human being like ourselves. So much like ourselves that he should not even be extraordinary. He should be just like us. If he's just like us, we can be friends.

Supposing he's not just like us. He's really a magical person. Supposing he's somebody totally different. Supposing he's a human being in a physical body who can fly. Imagine, supposing such a master were to come flying into this room and we all look up and look at that person flying. What would be our reaction? First we'll be, "There must be some strings somewhere. Let's see how he's performing this magical act." If there are no strings, we'll either get frightened, some weak-minded people may even freeze or may even faint to see this event. And everybody will be astonished. You may even worship that person. You may even be amazed. But nobody will love that person. Nobody will be a friend with that person. If, supposing by chance, he falls down, all of us will run to help him. And he can be our friend. We need somebody totally like ourselves in order to be a friend with whom we can hold hands and walk back home. And that is why the arrangement we made ourselves to go back to our true home was exactly this - that when we are fed up of this show, when we are fed up of the adventure that we ourselves created, and we say, "We've had enough of it," when we want to really go home, such a person should appear in our life and become a friend and we should hold hands and go back together. We made that arrangement. We were not that stupid in our totality. We were very wise and very intelligent when we made this decision and made this arrangement.

So what actually happens in life is that when our inner feeling, our seeking inside, which is only possible because of that free will, when that inner seeking makes us ready to go, which means we are fed up here ... If we're not fed up, stay long, more. Enjoy the show more or suffer the show more, whichever way you like to create it, because we have been using this adventure of coming into this world, coming into several layers of worlds, several layers of consciousness, we have created this in order to have new experiences. No other purpose. The only purpose for creating these series of experiences was to have a variety of experiences how far can

consciousness go; how far can it experience things. We went as far as we could. And, therefore, by following this system of putting your attention back here, you are able to discover that all these were adventures that we created and that in the adventures we also created an arrangement to go back to our true home. Arrangement was to meet a friend who will be like us but have the knowledge, awareness, consciousness of all the levels of creation that we have done. And he becomes a friend and because he knows the entire way to go back home, he will hold our hand and take us back home. Therefore, that's the significance, the purpose of life is to be able to take advantage of that arrangement we made ourselves. The purpose of life is to get this opportunity to go back home. And the arrangement to go back home is: Be ready, seek in your heart, and a perfect living master, a human being like ourselves will automatically come into our life through coincidences, circumstances and say, "I'm here. Are you ready? We'll go home." We hold the hand and we walk together back home.

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