

# “Mysticism of Learning”

## Learning Expedition : *In pursuit of my Personal Growth*

- Prof. Nagendra P Singh<sup>1</sup>

Learning is not knowing but many believe it otherwise. A myth, that is entrenched to our psyche. Greater is the knowledge, richer we are in our depth of wisdom holds no ground. My paper attempts to demystify related beliefs and offer postulates of my understanding, exploring insights on my trip to “learning to learn”.

• *A fallacy that ignites, higher the information we acquire, lower is the space for our intellect to explore the meaning of our life and its relationship with self.*

• *However, let us ponder why do we learn at all? What propels us to learn the meaning of everything around us, the way we have mastered our pattern of learning over a thousand years as a human mind.*

It would be quite strange to note that many are lost in the lust of learning ‘race without having any quest to learn’. Eventually, we have heaps of information to deal with. It drives us to defocus our energy with unending desire to acquire knowledge. My work experience as a facilitator in small groups and large communities could offer new meaning and dynamics of several intricate interrelationship of life. It provoked my unlearning, locating the foundation of my learner being. The paper also brings my insight to learn through my active and deep listening orientation. It may appear as a trip to my learning paradigm based on my exploratory, self- provocative, process learning experimentation.

### Why to learn? : A lurking desire or quest

For quite some time back, I have been holding a series of workshops with school teachers. I used to ask the following questions to provoke their understanding of learning.

- *Why and how do we learn at all?*
- *When and what do we learn?*

The in-depth meaning of their responses has enthused and encouraged me to pen down my own meaning of learning to learn. If the learner wants to learn, nothing will stop the process. Learning demands that unlearning needs to happen. If a person decides not to unlearn and stays to his own rigidity, none can create a learning climate for him. Because he or she has chosen not to learn.

“But the majority were vague and unfocused and seamlessly unclear. Learners do learn because trainers train them or teachers to motivate them to learn. Learners learn because teachers create a climate to learn, few sated. But the one added very powerful response “I learn as I want to learn. So I always learn by myself”. She added further “I was learning, nevertheless, without knowing I am so curious and so hungry to learn”. Many of my several laboratory learning groups’ members used to walk away from the intense human process

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learning mode. They refused to unlearn and stay with their uneasiness. Like 'intellectually loaded' friends of mine, choose to walk away from structured plenaries and seminars. As a process learner could learn to stay with my growing uneasiness, could ventilate and share it with people concerned, yet my question of curiosity and anxiety to explore could offer a new meaning that dawned upon me.

I began my trip to learning with several questions in mind as a listener.

*"Why speakers would say what they are saying. What is their visible and invisible agenda, though it does not match my agenda of learning? The propensity to learning begins from an urge, "do I need to listen to someone"? Do I listen that matters to me? Or I listen as I am forced to. One of the astounding belief is that people yearn for others' ears. I want to learn because I have natural tendencies of seeing, watching, hearing interpreting and listening. Do I listen when someone is opposing my ideas?" If people disagree with me on something that I differ with -what they say. I would switch off and I stop listening. I saw a part of me, in every close interactive moment. More I would listen, greater would be clarity of others in me through my empathetic listening<sup>2</sup> ."*

**Irony of Listening:** On several occasions of my trip to learning; during interactive moments at the community work I was 'pretentious to listening'. However, to retain my conceit and inflated self- image as an act of my defensiveness; I looked at the person with ease and calm. Internally, I had already switched over. The speaker would be out of my mind and I was preparing my ways to move away from him, with civility. Ironically, I appeared to be a good listener to him. But I was not. I learned nothing as I never wanted to. I had switched off. On the contrary, I heard with clear intent to appreciate other's perspectives listened to others' views on what they say. I listened with rapt attention and found I could finally learn 'what' other person wanted to say. I could empathize both cognitively and emotionally.

I am also aware of several cases where 'attention, love and acceptance' was denied by a person during his childhood. He learned to disown himself and also found it too difficult to cope with his own self -denial as an adult. We, therefore, learn because we have made choices to learn knowingly or unknowingly. Let me take you to few postulates of my own inner struggle on way to my inner explorations; "why, when, how and what is that I would generally prefer to learn ." I have been fond of reading ancient literature and scriptures. I could read episodes of depth and variety. I could make a subtle difference between apathy versus resistance to unlearn while postulating my understanding about well known characters of our epic.

### **Apathy and Resistance to Unlearn:**

It characterizes, a complete indifference to any attempt of unlearning by a person, on what is deeply ingrained in the learning domain over the years, The story of Danveer Karna, in Mahabharat<sup>3</sup> epic, is a classical example of unwillingness and apathy to unlearn. His obsessive pride with blind loyalty to Duryodhana was an unbending learned behavior. He

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<sup>2</sup> Nagendra P Singh, "Empathetic Listening -an note towards building emotional intelligence" ASEED-TISS -BHEL learning guide 2019

<sup>3</sup> Above anecdotes from Sacred Hindu epic Mahabharat and Ramayana have many lessons of people's inability, unwillingness and resistance to unlearn their behaviour and as evident from its stories actors like Danveer Karna and Ravana met a disastrous end.

knew very well about the Duryodhana's wrong deeds. He chose not to listen to anyone. His obsessive anger to Arjuna, Draupadi and blind loyalty to Duryodhana blocked him. He was indifferent to everybody's opinion against his friend. Eventually, he committed suicide by donating his Kundali-power that would have protected him from possible death. He knew that his action of donating Kundali to Indra (in disguise of Brahman) would take him to death. The second story of the great honest king Yudhishthira -eldest brother of Pandava, was told by Bhishma, the wisest prime minister 'Vidur' and his mother Kunti also discouraged Pandava's brothers not to accept the invitation from the cunning Shakuni and Duryodhana to play *Chaupad* at their palace. But they yielded to their self-created glory of a virtuous great king of newly acquired *Indraprastha* kingdom.

Ravana's<sup>4</sup> resistance to unlearn was so high that his brother and wife's request to handover Sita (Wife of Rama) back to her husband Lord Rama led to their ouster from the family. His wife had learned to live with her dissonance and subjugate to her mighty husband. But his brother made a clear political defection supporting Rama in war against demon Ravana. Many leaders in the organization don't listen to signals and turmoil -its undercurrents voiced by loyal and sincere colleagues in their meetings. People with positions of power and authority, quite often, would stop listening due to their self-inflicted egocentric self-image. It is sheer apathy and unwillingness to listen.

*I have been aware of my innate inability, apathy, and unwillingness both at a subconscious and conscious level. I kept making the same mistakes time and again despite my awareness of the pattern. It is true that awareness of learning insights does not mean that people have unlearned. Because many of us "hardly learn, though they claim to have learned. Nor they display any intent to unlearn."*

### **Postulate one**

***People learn because they want to learn. People learn what matters to them. People learn because they allow themselves to listen to others' perspectives and views. People learn because they find meaning and connect with themselves the way the world relates and pays attention to them.***

Let me read a page from my book of life.

*"As a growing child, my elderly aunt and grandmother used to narrate stories before I slept. I used to wait for her stories to take me to bed and sleep. Such fancies for stories to children have been quite common incidents to many Indian homes in the early days. We learned from our elders who played with us, took us around their streets and villages. Every school vacations and holidays uncle, aunt and "grandpa and grandma" abode was the best place of our learning of life. "They accepted me; they gave me attention and importance. I could accumulate my sanskaras. I could discover, it is their sublimation and acceptance of me that made me learn everything from them."*

Of course, today pattern and time have changed. Nevertheless, nuclear families hardly have the luxury of grandpa staying with them. Learning is no longer a priority, listening is not important. However, hearing, watching, building unverified assumptions, analytically-descriptive in pursuit of 'pseudo-intellectualism'. They tend to keep doing something or the

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<sup>4</sup> A very powerful demon king of southern Peninsula (Lanka) of ancient Indian part known as Ravana (Hindu Epic, Ramayana) had kidnapped Ram's wife Seeta and kept her in his kingdom's custody.

other gaining a superficial connects with each other. It would also fill in the void and abridge the hiatus of learning. Upnishads' affirm that our desire to learn would drive us to learn what you want to, that would build your karma through samskaras<sup>5</sup>. So you learn what you desire to learn. I wonder whether the pearls of our oriental learning has been lost in oblivion from schools and the education system.

And here they say that a person consists of desires,  
and as is his desire, so is his will;  
and as is his will, so is his deed;  
and whatever deed he does, that he will reap.  
— Brihadaranyaka Upanishad, 7thCentury BCE

## Postulates Two

**Learning is neither, knowing nor sensing; learner is neither a receiver of information nor dispenser of information, but learner does hold a reservoir of processed and filtered information ready for conversion to usage. Learner begins to learn at his own will. Therefore, learning appears synonym to “understanding”.**

Bundle of information in layers unfolds tons of data that hardly offers any knowledge to its users. Human process and dynamics of interpersonal relationships would offer a deeper meaning of learning. The quest for learning is unknown, so many of us believe that people learn since they want to learn. Why do they want to learn is related to their sense of purpose and motive? Learning occurs not by recording information but by interpreting it. Therefore, learners are not recipients of knowledge but they are constructors of knowledge. Therefore, many people tend to structure and process their knowledge.

*“I was told I have been a curious small child to question debate and argue before I took a final view of the narrator. I loved listening to others. As I grew, my curiosity and propensity to learn changed significantly. I used to spend time in watching others before I stepped out to relate. I used to emulate and copy those who kept impacting me as a teacher or part of my family. The teacher in me was awakened and alive. I have also been a dreamer since childhood. My father a school teacher with authority had a great impact on my early childhood<sup>6</sup>”*

I have also been very intuitive and feeling driven with my 'hands-on,' by re-testing mode of own hypothesis. I relied more on intuition than logic. I love challenges but deviant, innovative action. I tend to act on the 'gut' instinct rather than logical analysis. It may appear an accommodating learning style that will tend to rely on others for information. But no sooner I discovered I was more divergent. So, that is why I could decipher or understand something? I tend to get convinced that in order to understand I learned 'to comprehend', and to comprehend or 'to take in' or embrace. Seeing solitary facts in relation to a general principle has been the essence of my building understanding. An interesting research project was

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<sup>5</sup> Samskaras are collected or learnt virtues or vices over period of time .It stays ever in present life .From Hindu belief it transcends to next birth as Prarabdh. In the context of [karma](#) theory, Sanskara are dispositions, character or behavioural traits, that exist as default from birth or prepared and perfected by a person over one's lifetime, that exist as imprints on the subconscious according to various schools of [Hindu philosophy](#). (<ps://en.wikipedia.org/wiki/Sanskara>)

<sup>6</sup> Nagendra P singh “Trainer Me and My Authority “ Journal Applied Behavioural science” published 1982 by ISABS republished revised expanded and edited version ,in the book “Human process and group Dynamics training” published by ASEED and Sanskriti 2012( authored by NP Singh)

taken up in the northern region quite sometimes back on achievement motivation level of children from 10-16 years of age.<sup>7</sup> The outcomes of a collective understandings offer generalizations, theories, generalized insights, concepts and principles. Quite often, it would contradict my contrived pyramid of inner exploration on my trip to learning. I used to ask ;

- How do we achieve understanding? Well, 'how' we approach learning (strategy) depends on 'why' one wants to learn it in the first place (motive).
- Our desire to learn springs from the urge to gain a paper qualification with minimal trouble or effort, it is likely that we will focus on what appears to be the most important topics (as defined by examinations) and reproduce them.
- Because of this focus, one would not see interconnections between elements or the meanings and implications of what is learned.
- However, if your motive to learn is based on curiosity, you will adopt a strategy to seek to mean.

### Postulates Three

**A person would never learn fully without a purpose defined by him. Learning by itself has also been the purpose of life the urge for the same should be everlasting quest through Karma. Larger purpose maybe what we are expected to perform and gain, peace and happiness Anandam, realize self- our true nature Prakriti (God or self-Realization), "SatChit Anandam"**

It is so difficult to address and comprehend a larger purpose for many. Krishna says very

### Ambivalence of Goal



clearly to Arjuna "One who makes me the Supreme goal of his life, who performs all his actions for Me, who is fully devoted to me and always lives in my consciousness, who is free from attachment and animus (malice) towards all beings; and friendly to all, certainly attains Me<sup>8</sup>. Learners' passion and conviction to have a superordinate goal to attain that supreme state and remain steadfast for the same would resonate with super consciousness the originator of creation. However, its fluidity and ambivalence

would deter the pace of learning and my purpose.

**Ambivalence of Goals:** Understanding the goal of one's own life has been crucial and critical concern for many. But for children at their crossroads of the terminal point of school career has been a bugging question. Teachers and parents keep raising questions to their wards.

"what would you like to become?" Pilots, doctors, engineers and managers and several other options are shared by the students or by parents themselves to their wards and students. In fact, it is a stupid way of enabling the child to explore goal clarity, yet many do it

<sup>7</sup> An entrepreneurial supply in North Eastern Region ,NISIETI Hyderabad (1976-77)

<sup>8</sup> Extracted from Bhagvat Geeta a sacred holy scripture, universally accepted from Hindu Philosophy of life and karma beliefs .(11:55 and 15:4)

with vehemence and pride of pushing the child to clarify the ambivalence of goals. Let me share a small impressionistic survey that I took up in selected public schools before launching an intervention in Delhi during the early 90s, during our formative years of ASEED. It was for a group of adolescents, 14-17 years age (9-12 class standard) sometime back. We could interview about 100 students through questionnaire and personal interface for designing our “Goal and envisioning workshop”. The central question was “how do you visualize yourself in the next 10 years of life?” Response was classified in *to Being goal, Having goal and Doing goal*.

‘Being goal’ would be characterized as an ‘essence’ goal of learner that speaks of being or becoming; somebody from nobody. For example, someone would say –“I want to become an advocate or a doctor. It generally speaks of a person who is stepping into a role. Having goal is a process of envisioning oneself into acquiring knowledge, wealth or position. For example, another response maybe” I want to become somebody from nobody”.

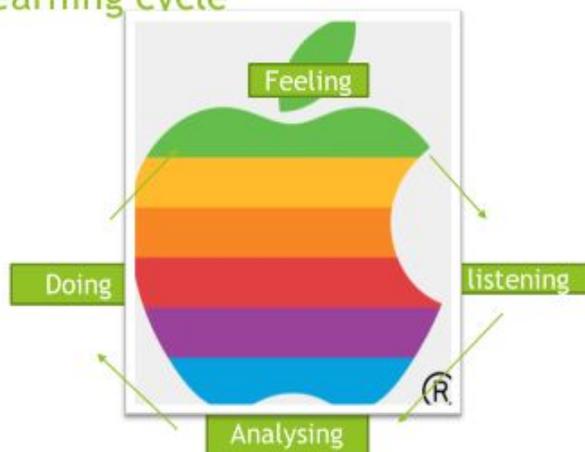
”I see myself having a position of power and acquiring some wealth or knowledge.” But doing goal would explain how I would see myself into action. Action driven goal would be accepted more powerful for learner to stay in learning by his Karma leading to experiencing state of being. Entire karma would be central to person’s commitment to his sense of purpose and mission. As stated, I strongly believe that ambivalence of purpose and goal would adversely impact intensity and quality of learning,”.

*I have met several learners in a very vulnerable state during my work space(incubation centres, start-up guys ,budding entrepreneurs) who have been struggling to define their goal of ‘becoming an entrepreneur.*

”Process learning exposure and intense laboratory work in small group work offered an opportunity to see parts of me in others. However, the ambivalence of goals has been a common liability across the age group. Its clarity could be an asset that could be capitalized amongst children at an early stage. We could discern that ambivalence of goal becomes a threat to learning quest. It took years to understand my own myth, fabricated by my egocentric self-image validated by awareness of my so-called academic performance. Learning in life had a greater impact than many process laboratory experiences.<sup>9</sup>

Myth that got demolished and crashed by a few great facilitators of those days (Late Sujit

### Learning cycle



Bhattacharjee and Pulin Garg) in my first few personal growth labs of my life during late seventies. I could sense, that playing with others may not be so difficult; playing with oneself might meet a disastrous end. I understood for the first time Vivekananda quotes from his scripture “Arise, Awake and stop not until the goal is achieved “My learning goal got redefined. The organization changed, career changed but the journey continued in search of goal

<sup>9</sup> Nagendra P singh ,op .cit. 2012

towards self-exploration. Today I am deviant, a social entrepreneur, a path- breaker, setting a new ground of building institution through ASEED, enabling and facilitating thousands of youth across the country on their entrepreneurial journey. A purpose seems to have been defined and redefined at every stage of my life. However, it does not end here. With a team of about 200 people, I discover I am a loner. Yet searching a new meaning of life in philanthropy and creative areas of my hobbies-theater poetry and short film making. Is it a space for self-fulfilling process. I do not know really.

### Postulates four

**The learning principle operates from a cyclic frame to complete poorna chakra in every sphere of life domain. In order to understand the sense of cyclic process the mysticism of completeness assumes significance in our purpose of learning.**

In my paradigm ,there is no end of learning, I firmly believe. The cycle of learning characterizes an endless journey to keep learning till you are alive. It is known that by virtue of our experience human beings continue to keep learning till they are alive and awakened to learn. Om Poornnam-Adah Poornnam-Idam Poornnaat-Poornnam-Udachyatey characterizes<sup>10</sup> you're the fullness and completeness in us. From the fullness, the fullness is born, because the process of learning is infinite, a continuous process. We always learn on a continuum<sup>11</sup>. It implies that (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite (then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. Thus the concept of David Kolb theory<sup>12</sup> examined such a possibility with limited focus on its infinity of learning cyclic process( viz feeling, listening, thinking and doing).

My elasticity of learning appears to have been rooted in my quest for self-exploration. Every intense process work as an observer in community work-life or small workgroup dynamics would show me a mirror of my new dysfunctionality. Theoretically speaking, feeling becomes a very strong stage of giving concrete experiencing to learners. But listening offers reflective observation opportunities to learners. Analyzing is rooted in to our ongoing thinking process and cognitive domain. Doing is state of action or karmic mode of our learner. It is found in my analysis that Kolb's experiential learning theory works at two levels: a four-stage cycle of learning and four separate learning styles<sup>13</sup>. I could sense and discover in my struggle to understand that Kolb's theory is concerned more with the learner's internal cognitive processes in addition to the manifestation of different learning styles of people.

Horizontal And Vertical Frame Of Learning		
Dimension -Horizontal Vertical	Doing	Watching
Feeling	Accomodating	Diverging
Thinking	Converging	Assimilating

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ye of learning and development (Vol. 1).

Goal Orientation; Here and now, Quarterly  
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“More I could let myself in a new experience and a new situation, the impetus to discern originated and got sharpened from that new experience. I could decipher new insight and lessons from the new experiences. I found and could endorse the view of Kolb that “Learning is the process whereby knowledge is created through the transformation of experience”.

*In pursuit of my career as head of few organizations, I learned to resolve “never repeat my mistakes”. It does not mean I have fully unlearned. I keep making the same mistakes though with different side effects and magnitude. I sensed that the dilemma of my ‘being’ and ‘doing goal’ orientation is so deeply ingrained in me that any attempt to bringing a balance of the two in my functionality has occasional dividends. I think it has percolated deep down, seemingly, to my subconscious. I am so used to treading the tested path of ‘comfort in learning’ paradigm that any attempt of experimentation needs a practice of careful listening to both external and inner voice. I do it, fumble, fail and stand up again. I know that I have already paid the price by default of unlearned sub-conscious self. I ask, how long should I keep making mistakes. Being divergent in style, I do feel and observe roots within but ‘doing’ demands my gutsy self.*

A typical presentation of Kolb's dichotomy on continuums is defined the Processing Continuum (how we approach a task), and the Perception Continuum (our emotional response, or how we think or feel about it). Kolb “believed that we cannot perform both variables on a single axis at the same time (e.g., think and feel<sup>14</sup>”). Our learning style is a product of these two-choice decisions. “Over the years, I discovered that ambivalence of goals does not drive you to make choices so easily. I have discovered that It would dispel Kolb's theory that one can not make a choice on a single axis. I found it the opposite. Many people have been working from different perspectives. Thinking and feeling, though poles apart appear so colluded and adulterated that I would not be able to decipher nor discriminate. Let me read myself .

*I am sensitive but I prefer to watch rather than do. I tend to gather information and use imagination to solve problems. I am aware of my divergent learning orientation and have learned viewing concrete situations from several different viewpoints. I felt so deeply within and also got swayed by the catharsis of emotion, however, my cognitive being was seen intact, coherent and articulative with the congruence of thoughts and feelings ”.*

Lord Krishna's discourse to Arjuna, lessons of Bible and holy koran that might have impacted many readers a great deal in rediscovering their oriental learning mode. Does it mean that many readers have internalized and have really learned? The answer may not be affirmative.

**Sense of purpose and levels to Learn:** Many learners have a little quest for learning since the metaphor of learning is knowing more and more. Levels do matter so many students have a surface level need to learn many set learning as incidental objectives. And some of them move their antenna very intensely in order to learn because the passion for learning would encourage them to dive into a deeper level. The experiential session would reveal that learners, generally, operate on three levels via primary level (superficial), secondary level (serious) and deeper level (intense). Primary level learners make a sketchy understanding of

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<sup>14</sup> Ibid

whatever is stated to them either in a classroom sessions or in any interactive moments. They are in a hurry to learn faster than what is being stated to them.

As a listener, they try to grasp things too fast and become very impatient to stay with the learning process. They sweep the content that comes to them knowing it is full of dirt. But serious learners would hold the content on the floor, examine and review till it's adequately comprehended by them. They keep their minds and ears open. Third level learners are so passionate about learning that they might have tendencies to skip their focus and learning agenda. They get sucked, at times, and do not realize that learning is not diving and wandering beneath the surface alone without a clear focus.

**Dilemmas of mysticism on learning:** the mystic cycle of process learning tends to display strong correlates of infinite learning cycles. ("karma, bhava, Dhyana and Gyana"). I do not want to argue whether David Kolb have been influenced by our holy Gratha Geeta or Bible. But I was influenced as a learner . At the outset ,I found a synonymity of his theory, in what he says .On the contrary, there is a clear departure and implicit inadequacy from our own oriental mystic learning principles.

My bhava and quest for gyana have always co-existed during my process learning struggle. Whether it was a laboratory set up or my social or personal space. Vivekanand's deep respectful bhava for his guru Ramkrishna and his challenging and complex question to find meaning for every doubt had. It showed a duality of deep relationship. Tagore's incredible Geetanjali is full of co-existence of "bhava and gyana" on a single axis. In my belief and experience, learning is like whirlpool exploration for a specific period so that I choose to swim and float whenever I wish to. I do not become a victim of my own passion, instead, I let myself swing to learn and learn as per my purpose and objective. I am aware of many known process facilitators who seem to over-process the issue at a wrong time while action assumes significance .



We choose different areas of our interest specialization in pursuit of our career goal. Agenda to pursue group process work and acquire process facilitation skill has been arising out of a drive that sucks many persons likes an addiction to work with oneself. The passion to pursue an inner search could be a driving force, yet all those who have completed the journey or are in the middle of the process have not stopped their quest of learning. The learning theory of the west has established a credible cyclic framework. However, the vedantic mode had already placed a reinforcing philosophy of fullness<sup>15</sup> .

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<sup>15</sup> Arjuna approach to learning Krishna's discourse (Bhagvat Geeta samvad op .cit) appeared more like third level of learning ,where he used to get impatient ,loose focus and raise several question like " Parth I am utterly confused ,whether karma is better or gyana is better .If the later assumes importance so why do we fight at all ..Karmanya vadhikarastey ma faleshu kadachitam )Bhagvat Geeta op.cit.

## Postulate Five

***Dilemma of knowing, doing and being is centered around the way we process and perceive the information around, through our sensing and intuitive antennae.***

Most teachers or trainers would make lousy learners because they do not want to learn nor they have the right idea to learn. Do they lack training skill and abilities? Answers are not affirmative. In fact, they may be very good in articulation, the grip of knowledge that they would deliver. Probably they are at or near the top of the scale of their technical ability that anyone can come up with. But they may not learn what others teach nor do they want to learn as it might not fit into their scheme of learning agenda. They cannot experience what is being delivered nor do they wish to. Some people know the subject; they do not know that they know. Dilemmas of knowing and learning are the very powerful driver of active experimentation. The cognitive frame of learning measures conceptual and analytical styles of learning. It also indicates that the environment of learning plays a very powerful impact on the quality of conceptual and analytical ability amongst children at the early stage school learning and its articulative skills amongst children. I could discover a glaring difference in such abilities between children from municipal schools and public school backgrounds even in metropolitan cities. Doing goal has assumed front seat without its clarity of purpose at various levels and different life spaces.

Let me take you to policy paralysis in certain corners of skilling and education. To my dismay, I found that highly enlightened people must have designed the NSDM (National Skill Development Mission) skilling concept to drive on a national scale. It's review during 2015 shocked the nation that it has had a grand failure due to inept application of process into a content. Later it has woven with a brilliant blend of process (why and how) and content (what and who). No sooner the nation would discover that skilling with inadequate entrepreneurship opportunity in the given region is creating thousands of trained monkeys without any green garden and fruit-bearing trees in the vicinity. Today, let me draw this anecdote at a different plane. We have a large network of several skilled process trainers floating and swimming around in search of a dive in dry lakes and shallow rivers. 'Doing orientation seems to have taken over the 'being' with a disconnect between the two lost in its sense of purpose for learning. Clarity of process learning, undoubtedly, would enable and sensitize the stake holders for impacting a major social and organisational change process. I am sure it would not turn out to be a forlorn hope.

## Summary

In my trip to learning expedition of life, I found that I won't learn fully without a purpose defined by me. Learning by itself has also been the purpose of my life. Whether my urge for the same should be an everlasting quest through Karma. I pray it would. Learning cycle is a dynamic process to experience, experiment and explore.

*The "why" part is so vague but I used to ask people in my laboratory work why do you learn at all? Why personal growth is so important to you? Why do you want to be an entrepreneur?*

The question would make many fall flat. But a few would say, "I love seeing my unseen and unknown part -bit by bit. I feel so good when I discover a darker part of me with a pie. The

emotional part, the sense of feeling and learning holds power to make a strong foundation of connectedness with the process and content relationship within and beyond. But doing goal driven people would respond quite differently; I reproduce what I wrote about myself almost 40 years ago "in my who am I exercise' in a lab"led by Sujit a noted process trainer of his time .

*" I would love to see myself creating a new world of my own -with new my identity with my own products, and services, and creative being where the dancing twigs of my tree would be loaded with fruits and flowers giving shadows to walkers by .Yet remain intact with green and strongly rooted in the ground" I read and find a meaning of what I wrote about my mission to learn. A creating shade of doing with being and becoming .My expeditions to learning goal is yet un finished .*

Modern educational researches have established that emotional connection to the content of learning demands observational and analytical mode of internalization. However 'doing and action experimentation is the fourth stage before they step into emotional reconnect. Oriental learning from Vedanta also speaks of four major sources of learning i.e, bhakti, dhyana, gyana and karma. Analytical and descriptive frame also resembles the above mode and swings to convergence of east and western learning theories humankind. We have several questions in mind. Learners are not recipients of knowledge but they are constructors of knowledge. However, I am of the strong opinion that learning is neither, knowing nor sensing; the learner is neither a receiver of information nor dispenser of information, but the learner does hold a reservoir of processed and filtered information ready for conversion to usage.

The paper explores the myth that let us look within since eyes provide sight. Heart provides the way. Success in learning may be a measure of performance as decided by others but satisfaction is a measure of our own choice. We have no choice but to learn and unlearn. Therefore, let us not question how far we have arrived in our life but where are we going ahead is a matter of exploration, experimentation and experiencing.

I have become aware that I love learning. It has been such a fun for me. Quite often, I do get tired of studying but never felt bored nor tired of learning, an endless journey that has no destination.

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