

Goal achieving analysis

Business



GOAL ACHIEVING ANALYSIS: To achieve anything, whether mundane or unearthly, the primary and crucial step is to set out with a clear-cut goal or goals before us. No one has ever hit the mark without taking an aim. Even when the pathways are not clear to us, the destination must be clear.

There are goals as varied as human nature, but we can classify them in the order of significance or value calculated to give meaning and purpose to human existence. Motivational psychology has also tried to classify human goals in terms of man's psychobiological needs and drives. For most men the instant drive is toward his so-called primary goals which cater to his immediate personal needs. They do not directly subscribe to the ultimate goal of man's endeavour as acknowledged in the highest tradition of Supreme achievement.

This first category obviously covers health, education, good social relationship, finance, career, etc. Once these are satisfied, there may arise "higher" needs. Thus a second category of goal crystallizes. The life energy is now directed to achieving efficiency and excellence which could ensure satisfaction derived from personal development. The intelligent and well-informed people are geared to the second category of goal, viz.

, self-development and achieving distinction in one's own field of endeavour. But these fall short of the "Highest" possibilities awaiting human evolution. The penultimate goal being of refined or ethereal nature, it cannot be defined in hard-and-fast terms. And yet, some ideas must be crystallized—not rigidly concretized—if they are to become the very target of the whole life's discipline. Among the Theosophical Ideals, there stand out the great

philanthropists, the Elder Brothers of humanity known as the Masters of Wisdom and of Compassion.

Therefore, the final aim for a true seeker is to become an efficient “ beneficiary. ” “ To be of service to others is the most satisfying motto in the life of a student-seeker. ” The humanistic psychologists like Erich Fromm acknowledge it as the most “ productive” form of existence. It not only fulfils the individual himself but also serves life’s highest purpose—as an individual soul. There are still higher possibilities. The ideal, like the horizon, recedes as one approaches it.

It seems there is no real finality to human perfection. An all-around capability and efficient knowledge are great assets to the individual himself and to the society. All he needs is a further resolve to become a beneficent force for others. If this becomes the mainspring of his affirmation and endeavour, he fulfils the very *raison d’etre* of his existence. He is qualified to receive invisible help from the higher planes of his being. Those who “ live to benefit mankind,” have a protective shield of which they may or may not be aware.

The Friendly Philosopher states (p. 397), “ All sincere students are surrounded by an ‘ invisible escort’ as long as their faces are set toward the Goal and they remain staunch to Masters’ programme. ” One has just to take the position of a “ passer-on”—one among the many. He has to become a servant of the power [the escort] and the powers who are behind the evolutionary march of the Race. What better Goal to pursue than to become an efficient instrument of the Divine! The purpose of life then is to learn how to serve. But what are the “ dynamics” of goal achievement? In our

achievement-driven society hints about the “ dynamics” are always welcome.

The mushrooming Management schools are ever ready to supply the demand! In Theosophical discipline too one needs the special skills and working knowledge for effective life and work. Even when the goals, and especially the motives, differ for the sacred as against the commercial enterprise, the basics for both pursuits are the same in principle. For instance, any management requires skill in inter-personal relationship, as much as in the art of governing an organization. In U. L.

T. groups, “ we are dealing with minds, not persons” (The Friendly Philosopher, p. 398). “ It is both wise and necessary to have a good comprehension of ways and means, of the processes of dealing with others’ minds...

that they and we may learn the rules of Soul-warfare. ” (Ibid. , p. 379) While the management rules are basic, they differ only in their application according to the moral quality of the goal, i. e. , the motive and the work ethics in an organization.

The means, the method and the ends must be commensurate in an ethical enterprise. But certain “ techniques,” as such, are not very different for any system to perform well. After all, leaders like H. P. B.

, W. Q. J. and Col. Olcott were excellent organizers in their own sphere of work.

Of course, in their case, they were guided by intuitive insight into men and their mission. As for the theosophical endeavours of our era, the aim and the objects are acknowledged by most of the students. It is the means and methods, the attitudes and largely the hidden motives, that create differences of approach and consequences. For a sincere student, the original teachings of Theosophy and the directions given by the Teachers themselves should be adequate as the “guiding light” for the study, application and especially the work. One need not go to the management consultant! Referring to the original purpose and line of the Theosophical Movement, Mr. Crosbie emphasized the “need to keep the goal ever in sight and mind, never allowing any fogs or clouds to obstruct it.

If this is not done, all direction is lost.... W. Q.

J. said there are two things needed—to hold on firmly, and to have perfect confidence. (Ibid. , pp. 33 and 139) Technically, action planning is the second most important step, next to the first management rule, namely, goal-setting. One must be able to define or identify the steps that could lead to goal achievement.

Sometimes the plan, however well set, may require to be modified as we go along the way—after due deliberation. One must be ready for an unexpected turn of events. The game-plan may be ready at hand but we must be creative and flexible in approach. Firmness of the resolve does not mean frozen rigidity or one-track thinking. There is the law of mental dynamics, which always determines the results of our endeavour. One such rule is to clearly visualize and dwell steadily on the object to be realized.

This energizes the will and helps to bring into reality the thing visualized.

This is an occult law applied unconsciously in all successful enterprises.

Generally, aptitude, talents, knowledge, enthusiasm, commitment, etc. , are recommended as the ingredients of success. But even a talented individual may not succeed if he drifts, experiments or wavers on account of uncertain perspective or “ vision” before him.

Visualization has to be realistic and well articulated, i. e. , both the goal and the blueprint of the plan have to be set down in clear terms. Sometimes one may be bogged down by immediate challenges. One may lose sight of the chosen goal, shaken by anxiety. Mr.

Judge offers a remedy: “ The way gets clearer as we go on [persevere], but as we get clearer we get less anxious as to the way ahead. ” Secondly, the lure and the inspiration of the luminous goal itself supplies the motivating impulse in our pursuit. It strengthens our resolve. And there is the faith that “ Realization comes from dwelling upon the thing to be realized. ” (The Friendly Philosopher, p.

54) There are other considerations when we set out to achieve our objectives —whether earthly or idealistic. The goal must be realistic, i. e. , attainable and specific. The elaborate strategy of goal achievement for management schools is another matter.

But for our purpose, i. e. , for leading a higher life, the virtues of enthusiasm, the spirit of adventure, decisiveness, commitment, adaptability, concentration, etc. are great assets. But the most relevant is the heart conviction of faith based on Theosophical knowledge. For a climber it is not <https://assignbuster.com/goal-achieving-analysis/>

important how high he has reached but that he will continue to exert in the direction of the summit even after temporary upsets on slippery heights.

The vision of the glorious summit has its own allurement for all real mountaineers. They are known to dream of it even in the delirium of a benumbed state. We cannot always influence the outcome. But we must always accept what happens and move on. [pic]